

**Your posts**

Photos, videos, text and status updates that you've shared on Facebook

**Radwan Dakkak posted in Ummah Of Tawheed.**

I was set up into a trap outside masjid an-Nur and got gang bashed 8-10 vs 1 due to this deceitful coward Kamal Saleh!

This filthy mushrik who says supporting shirk of democracy is a differed upon matter said I speak "big" online for making takfir upon ANIC, so he invited me to his masjid to explain to him my reasoning of takfir, and by Allāh he refused to answer a single question of mine, both in private and in person!

Next thing you know, he tells me to make takfir upon Omar al-Banna outside and explain myself to him, so I went outside and explained my reasons why I make takfir upon those affiliated with the ANIC organisation, and they told me to go away, without answering a single question of mine, just ignoring me!

And these people were like thugs with the filthiest of tongues, even one guy who pretended to be nice by walking me away towards car park wouldn't let go of pulling my hair, so I told him to stop and the other guy to shut up with his filthy swearing, then out of nowhere while I was off-guard to even fight back due to the guy pulling my hair and myself, 8 boys start swinging punches from all sides, and then putting me to the floor, throwing punches and kicks, while Omar al-Banna was laughing with them.

The stupid guy wouldn't stop holding my hair the whole time, along with the other dogs ripping my shirt, and even saying "homosexual" comments astaghfirAllāh.

Alhamdulillah, I'm not hurt and they were weak cowards, just very crazy and aggressive, the only thing that suffered the most blows was my left hand which was protecting my face alhamdulillah.

Then they just say, he's just a kid, leave him after ganging up on me. Moreover, I injured my knee the night before along with having my left toe recovering, so I wasn't expecting such a fight to take place.

But alhamdulillah, I can now see the true image of hypocrisy within the hearts of these cowards who deserve to be punished for their actions.

When their own shaykh refuses to answer my questions or refute me, what can you expect from his thugs who resort to violence?! I will stand up for the Haqq, irregardless of the consequences.

This mushrik now blocks me from facebook, but I'll be exposing the whole private conversation between me and him later on Inshā'Allāh, may Allāh punish him, Āmīn!

12 July 2018 16:16

**Radwan Dakkak added a new photo.**

**Abu Bakr Auburn** Next time you go go there let me know

12 July 2018 23:41

**Sam Jackson** Abu Tankeh I feel like some biryani fam ; do u think 1 of these guys commenting can hook us up with 40 day kurooj ???

12 July 2018 23:41

**Miralem Nuhbegovic** use are only hearing on side of the story wait and here the other side then come to a conclusion. we know alot of stuff they do is wrong but islamicly u need to hear the other side as well.

12 July 2018 23:42

**Abu Tankeh** Mmmm bryani... lets go claim some ghaneema fam

12 July 2018 23:42

**Sam Jackson**

12 July 2018 23:43

**Abu Y Gheerah** Wow what a comment i just read it miss jihan wth

12 July 2018 23:45

**Abu Y Gheerah** Raf Ta shut your mouth you spineless scumbag

12 July 2018 23:46

**Abu Y Gheerah** Sam Jackson use this dipshit raf khara for a meme

12 July 2018 23:47

**Umm Maria Aisha** So u deleted the thread because it didn't suite you aye. Alhamdulillah we are on the right path . May Allah subhanu wa ta'aala guide u to the haq .

12 July 2018 23:48

**Ahmad Kaes Siddiqi** Kafir Muslim

12 July 2018 23:48

**Sam Jackson** done

12 July 2018 23:49

**Adam Al-hayek** Or let him come with proof before making such accusations?

12 July 2018 23:50

**Jihan Ghazzaoui** Obviously I stated it wrong . I was meant to say ' Allah knows best who are the real kaffirs that act like they are Muslims but are not Muslims my comment was meant in that term 'Instead of thinking it's funny and cute to mock a sister it's actually a disgrace to see no one on here with no manners / backbiting acting like it's something use are all proud off and use wonder why this ummah is how it is now May Allah save use

12 July 2018 23:51

**Billz AR** Dawood Robinson run

12 July 2018 23:51

**Sam Jackson** who thought it was cute to mock you ??????????

12 July 2018 23:52

**Dawood Robinson** Billz AR I don't run, I roll. Cos I'm in shape, round is a shape right?

12 July 2018 23:52

**Jihan Ghazzaoui** Umm Maria Aisha not that sister because use new what I meant to say but were mocking me obviously use all have no manners what so ever And need to learn Islam again

12 July 2018 23:52

**Sam Jackson** but i excuse u now that u explained ur self & won't turn it into a meme

12 July 2018 23:52

**Jihan Ghazzaoui** Knew \*

12 July 2018 23:52

**Jihan Ghazzaoui** Was

12 July 2018 23:52

**Billz AR** Dawood Robinson how's Shane

12 July 2018 23:53

**Abu Y Gheerah** Lol im so Confucius right now

12 July 2018 23:55

**Jihan Ghazzaoui** Subanallah I just corrected my mistake and use are still going lol no point of wasting my breath with people who don't fear Allah I'll leave it with Allah to deal with use Khayr

12 July 2018 23:55

**Umm Maria Aisha** But do u even know what your talking about ? 🤔

12 July 2018 23:57

**Dawood Robinson** Billz AR sacked. Went off his meds, and completely off the wall.

Bogan+No Meds+Ganja+Ice = that acts like a

13 July 2018 00:01

**Jihan Ghazzaoui** Umm Maria Aisha yes I do and I corrected myself Alhumduillah I am not as arrogant as you I can already tell your manners and you have none it isn't a nice trait to have lolll

13 July 2018 00:02

**Bilal Youssef** Umm Ameerah wallahi this attitude is the reason why we will never be united, this group is a dog, this is a coward, this is a kafeer etc. WAKE UP! The prophet of allah says we will never claim victory untill we are united ans by the looks of things its never gonna be.

13 July 2018 00:02

**Billz AR** Dawood Robinson or yea so he deserved the little jab then ahy

13 July 2018 00:04

**Ahkam Akram** May Allah protect you brother... when you preached the haqq they came to you with their true color..

13 July 2018 00:04

**Dawood Robinson** Billz AR and then some.

13 July 2018 00:05

**Sam Jackson** Abu Tankeh im out

13 July 2018 00:07

**Umm Maria Aisha** Jihan Ghazzaoui it's a trait I have towards people like you , who like to comment and don't know what they are talking about ! ☹

13 July 2018 00:08

**Ilyas Mansur** ameen

13 July 2018 00:11

**Ilyas Mansur** Please do make the intention for at least 3 days this month as Moulana Biryani ibn Batana Kabir will be coming to teach us about how to make wudu with air

13 July 2018 00:13

**Zayn Ali** no im not a hazara.

13 July 2018 01:32

**Zayn Ali** these cowards come here begging for security run away from the field innit. here to act tough in a suit 🤔🤔 faggot

13 July 2018 01:34

**Zayn Ali** 4 months khuruj brothers..any takers?

13 July 2018 01:39

**Zayn Ali** proof is already posted scroll up

13 July 2018 01:40

**Abu Tankeh** Yeh because the other side are munafikeen by default innit

13 July 2018 02:07

**Abu Tankeh** Sam Jackson stay fam

13 July 2018 02:09

**Mensur Aliu** Next time don't go alone to them akhi, cuz they have the tamkeen over you in those situations. If they want to debate let it be another place or in your hood. It is always so, when Ahlul Batil sit with democrats and make excuses for them and praise their "good part" (big Dawah) and shut up their mouths against their Batil. In the end they end at the same row with these filthy democrats. Be patient brother!

13 July 2018 02:18

**Bashir Nachabe** That half you talk about at least don't go talking shit like you and safwan and LOOOL so all your mashayekh and blind following sheep have photos of them up on facebook you calling the people you follow sheep 🤔 you make no sense at all

13 July 2018 03:06

**Ahmed Hussain** may allah deal with them

13 July 2018 03:24

**Hassan Haibeh** I been masjid noor many times. They have no manners and are arrogant

13 July 2018 06:43

**Ibn Shaami** Our brother Radwan has been temporarily banned from posting/messaging because of the cowards who reported his account. We have seen the evidence, and experienced it for ourselves that these people are indeed transgressors upon themselves. This will all be posted once Radwan is able to post again.

13 July 2018 07:37

**Ibn Shaami** Wallahi you cowards have only transgressed upon yourselves. By Allah you will be silent once the Dalil is posted, so I suggest you get off your high horse and if you want to insult and give personal attacks, then at least be a man and say it to his face. Smh you all acting like raging bints.

13 July 2018 07:51

**Ibn Shaami** This jahash can't differentiate between taghout laws and terms of conditions like traffic, personal businesses etc

13 July 2018 07:54

**Ibn Shaami** They were "aggrovated" because Kamal purposely told them "He was the one who made takfir on my beloved shaykh" speaking about el banna and with many masjid nur boys having thug mentalities, it's not hard to believe so.

13 July 2018 07:59

**Ibn Shaami** But stay laughing, bi'ithnillah the truth will be shown like it was shown to us last night.

13 July 2018 07:59

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coward Kamal Saleh!

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12 July 2018 16:14

#### Radwan Dakkak posted in THE CORRECT AQEEDAH.

“US, Canadian, European, South African, Australian and Latin American Muslim preachers are just as fake as their evangelical counterparts among the Christians. All they want is status and money. If they weren't too scared to preach the truth, they'd be too ignorant to do so anyway.

And then there are the jock-strap jockeys among their followers who prop them up like they are preeminent scholars of Islam. Their followers pay the \$100s it costs to attend the fake weekend seminars, conferences or online courses. Since they wasted all that money and time, they feel like they have to hate everyone who rightfully criticizes their preachers.

Of course there are the Mid East-based "scholars" and "universities" where these westernized preachers studied or take their cues from. While these Mid East-based individuals and institutions take their cues from the US and Europe.

They tell you- "whoever doesn't have a Shaykh, Shaytan is his Shaykh". Why? Because anyone who dares to crack open an Islamic text not from this century will find out that these westernized Muslim preachers are lying about everything except the rules regarding menstruation and ablution.”

— Shared.

12 July 2018 10:50

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12 July 2018 10:48

### Radwan Dakkak updated his status.

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This is a beautiful book for those who suffer from Iṛjā' in takfīr, “The sharp word against the one who does not make takfīr of the apostate” (169 pages) by the noble Mujāhid, Shaykh Sultān al-'Uṭaybī (تقبله الله):

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[https://ia801505.us.archive.org/26/items/TheSharpWordAgainstTheOneWho\\_201807/The\\_Sharp\\_Word\\_Against\\_The\\_One\\_Who.pdf](https://ia801505.us.archive.org/26/items/TheSharpWordAgainstTheOneWho_201807/The_Sharp_Word_Against_The_One_Who.pdf)

12 July 2018 08:52

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12 July 2018 08:52

### Radwan Dakkak added a new photo.

**Vera Xans** Radwan Dakkak asalamu alaikom do you also have the arabic version akhi  
12 July 2018 09:04

**Radwan Dakkak** وعليكم السلام ورحمة الله وبركاته <https://justpaste.it/zx11c> It was also recommended by our beloved shaykh, Turkī Ibn Mubārak al-Bin'alī (تقبله الله).  
12 July 2018 09:06

**Vera Xans** djazakallah ghair  
12 July 2018 09:12

**Ali Alan Nassif** Brother, I'm all in for someone that exposes a deviant and if he is committing kufr to be exposed as a kafir, though, lately been seen a lot of annoying posts pointing at people who make takfir on people calling them “takfiris” though I don’t agree the term been thrown at someone that is exposing a deviant and misguiding the mass of people, my question is What is a REAL takfiri? And how does one go against Islam by making such claims ?

12 July 2018 09:46

**Radwan Dakkak** We observe their principles and reasons, to determine whether it's a rightful takfir or not. For example, I make takfir upon the one who completely abandons salāh, but likewise the khawārij sect make takfir upon whoever abandons salāh, does this make me from the khawārij? Not at all, since the khawārij base their takfir on their principle of "he has committed a sin = kafir", whereas I base my takfir upon this action falling under the nullifiers of Imān, and I don't make takfir upon sins at all. So in short, he must have knowledge on the issue falling under Kufr, and secondly he must have knowledge on the rules to apply this takfir. Just like if someone commits zina, the hukm of Allāh is to call him a zānī, and the one who steals is to be called a thief, likewise with whoever does kufr, we must call him a kafir, and not change the islamic labels around. Now ofcourse there are details related to takfir, and it's not necessary that we study every single aspect of it, especially the very complicated unclear matters, but we're speaking about clear shirk and kufr here, nothing to do with unclear matters. And even in unclear matters, a layman is permitted to research and give fatwās due to his knowledge on the issue, as the majority of scholars stated. You heard that right, even unclear matters that require observation!

12 July 2018 09:54

**Haashim Bhat** Wani Altaf Javad Bhat Ahmad Shahid

12 July 2018 12:26

This is a beautiful book for those who suffer from Irijā' in takfir, "The sharp word against the one who does not make takfir of the apostate" (169 pages) by the noble Mujāhid, Shaykh Sultān al-'Utaybī (تقبله الله):

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12 July 2018 08:50

#### Radwan Dakkak updated his status.

I was told this, "Go get your head checked, seems like you have a chemical imbalance/bipola/a.d.h.d".

My reply to him, "Subhān'Allāh that's not nice brother. All I have for you are these words of poetry;

اقبل: إن الإله ذو ولي! قيل: إن الرسول قد تكهن!  
!ما نجا الله والرسول معاً — من لسان الوري، فكيف أنا؟

"It has been said; Allāh has begotten a child! It has also been said, the Messenger has become a magician!

Allāh and the Messenger were not spared whatsoever — from the tongues of people, so imagine the case with me?!"

11 July 2018 21:38

#### Radwan Dakkak posted in THE CORRECT AQEEDAH.

The former Muftī, Ibrāhīm Abū Muhammad steps down by exposing ALL the KUFR and SHIRK within his heart!

His religion is democracy, and promoting the kuffār, whilst falling into the clear-cut shirk of tahākum to the Tāghūt!

By Allāh, whoever doesn't call him a kāfir while knowing his reality is a misguided fāsiq, and if the hujjah is established upon the refrainer with his doubts removed, he becomes a kāfir like the muftī...!!

11 July 2018 21:26

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**Radwan Dakkak added 5 new photos.**

□ □ □ □ □

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11 July 2018 21:14

**Radwan Dakkak posted in Ummah Of Tawheed.**

□

The kāfir Tāghūt muftī who died fell into clear-cut apostasy of supporting the shirk of Democracy, may Allāh raise him up with the Tāghūt Erdogān! And I'll provide two fatwās by some of the major scholars of our times who made takfīr upon such!

While listing the countless amount of nullifiers of Islām the rulers of Saudi have fell into, the Noble Imām and Mujāhid, the Hāfidh of the 6 books of Hadīth, Shaykh al-'Allāmah Abū 'Abdillāh Hamad al-Humaydī (تقبله الله) includes in that list:

“Likewise, congratulating the kuffār for their disbelief and aiding them in that, such as the congratulating of their national unity day, they congratulate them on this, these Tawāghit enjoin each other with congratulations. And he may say, “Pure gratitude, friendship and may you continue to remain the way you are forever.”

Moreover, also congratulating the 'Irāqī government in gaining victory in the voting elections, and this is giving the kuffār the upper-hand authority in governance. The same way they congratulated the Afghānī government, this kāfir Karzai while calling him a muslim ruler.

Even congratulating the Iranian government and others, along with the Christians and the rest of the disbelieving states. Likewise, with inviting and calling people towards Kufr, such as waging war against “terrorism” and compelling the people to make tahākum to the ministry of labor and social development, along with commercial courts, and other Tāghūti courts.”

— Taken from his lecture on “Counter-terrorism” from min. 33:41 —> 34:36.

Shaykh Hamud ibn 'Uqla ash-Shu'aybi (rahimahullah) was asked about the ruling on congratulating the kuffar on their festivals and on winning the elections.

He replied: “All praise belongs to Allah, the Lord of creation. And may the salah and salam [of Allah] be upon our prophet Muhammad, his family, and upon his companions altogether. As for what follows:

Verily, congratulating the kuffar and sending blessings to them for taking office is a shar'i forbiddance. Because that is inclining towards them, muwalah [5] to them, contrary to wala and bara which is an asl from usul ad-Din, due to the fact they are enemies of Allah, His Din, and His messenger.

This is especially the case if the kafir whom he is congratulating is a war criminal, whose hands are still dripping in the blood of the Muslimin, such as the taghut, the president of Russia who said – and refuge is sought with Allah - in defiance to the Lord of creation: ‘We will continue the war, even if we have to fight Allah and He fights us.’

Thus it is obligatory upon every Muslim to hate this, his likes, and to have animosity towards them. As well as make goodly provisions to wage war and jihad against them, and to distance oneself from those who incline towards them and have muwalah to them, because that exposes one to the anger and punishment of Allah.

He (ta'ala) said, ‘And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped’ (Hud: 113).

The noble Quran is full of ayat warning against muwalah to the kafirin and inclining towards them; judging those He (ta'ala) said, ‘Oh you who believe, do not take the Jews and Christians as allies. They are allies of each other, and whoever allies with them from amongst you, then indeed he is from them.’”

“And bara'ah from the kafirin: iman is not established with the slave except with its achievement.

For that reason our father Ibrahim (‘alayhis-salam) disassociated from his father and people. He (ta'ala) said, 'And when Ibrahim said to his father and people: Indeed I am innocent from that which you worship, except for Him who did create Him. Verily, He will guide me' (az-Zukhruf: 26).

And He (ta'ala) said, 'Indeed, there has been a good example in Ibrahim and those with him, when they said to their people: Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has appeared between us and you, hostility and hatred forever until you believe in Allah alone' (al-Mumtahanah: 4).

And the likes of these ayat in the noble Quran are many. Thus how can a Muslim establish these ayat while congratulating and sending blessings to the enemies of Allah and His messengers, and the enemies of humanity..." (End of his words).

[1] The question came after the tawaghit in the Arabian Peninsula congratulated their brother Putin when he won the elections and can be found below.  
[http://www.ilmway.com/site/maqdis/MS\\_16368.html](http://www.ilmway.com/site/maqdis/MS_16368.html).

[2] This carries the meaning of loyalty, alligience, and similar terms. who ally with them as being from them.

11 July 2018 20:54

### Radwan Dakkak added a new photo.

**Hamzah AL Muwaahid**

11 July 2018 21:09

**Ahmad Ibn Abdur-Raheem** الله المستعان

11 July 2018 21:23

**Muhammad Abdul Bari** Hey man...ain't you the one running dawah.to.haq page on Instagram???

11 July 2018 22:47

**Radwan Dakkak** I don't have insta.

11 July 2018 22:47

**Muhammad Abdul Bari** Radwan Dakkak come on brother...You run that page..you call almost everyone kaafirs there also

11 July 2018 22:49

**Muhammad Abdul Bari** Salikat Albi have a look at this pist and his other posts ..He is also from Australia

11 July 2018 22:49

**Radwan Dakkak** I have never had an instagram account in my life, except when I made it due to a friend wanting me to check it out, didn't last 15 mins on there coz u can't upload a single post without a photo, so I hated it after 1 day and never went back.

11 July 2018 22:57

**Abu Y Gheerah** Muhammad Abdul Bari do you love Erdogan the Turkish thing

11 July 2018 23:06

**Ibn Shaami** He doesn't have instagram.

11 July 2018 23:06

**Abu Y Gheerah** Dawah to haqq is a takfeery ratboy..A pest just like ridvan memeshi lol

11 July 2018 23:06

**Bhat Zahid** U r calling erdogan a tagoot sums up the filth and hatred you have for Muslim ummah.. People with such mindset can never prove good to ummah

11 July 2018 23:32

**Hamzah AL Muwaahid** but its ok for erodo-dog to let teh crusaders(USA) build their airbases so they can go bomb the muslims in syria and iraq...wake up bro honestly

11 July 2018 23:52

**Hamzah AL Muwaahid** im pretty sure it sums up his hates from shills, donkeys and other dogs of the west and the jews...

11 July 2018 23:53

**Bhat Zahid** Hamz Em u r misled bro.. He z the only Muslim leader who gave warnings to Israel and always talked about Palestinian rights on international platform. U people have really a narrow concept of Islam. U Don't know any thing about democracy in Islam

12 July 2018 00:09

**Arshad Khan** Bhat Zahid You have no concept of Islam not even narrowest one. Two things that make Erdogan Kafir which are found in Islam: 1. Ruling by other than shariah of Allah. 2.

Helping kuffar like US kill Mulims.

12 July 2018 00:46

**Muhammad Abdul Bari** Abu Y Gheerah Erdogan is a good Muslim leader

12 July 2018 00:51

**Bhat Zahid** Arshad Khan he has drawn a jewel from the dirtiest streets and u better know how filthy turkey was and now have a look at turkey now.it z totally different: how can he adopt full shariah when people were in complete darkness of adultery n alcoholism . slowly n steadily he will adopt complete shariah there insha'Allah.he z a strategist not an extremist one like u people who have defamed Islam by creating daesh.. Moreover he isn't supporting USA .he has always resisted against them.

12 July 2018 01:06

**Abdullah Muqdish** Muhammad Abdul Bari he is a kāfir taghūt!!!

12 July 2018 07:54

**Muhammad Abdul Bari** Abdullah Muqdish shut up

12 July 2018 12:41

**Arshad Khan** Bhat Zahid "Moreover he isn't supporting USA .he has always resisted against them." yeah? That shows how much you know about Turkey. lol Turkey is a NATO member. Turkey has given airbase to US from where US planes fly to bomb Muslims in Syria. Now don't say US doesn't bomb Muslims in Syria. Why not support Saudi too? They have been implementing better laws as well.

12 July 2018 16:35

**Zayn Ali** Please understand the basics of what makes one a muslim before you defend a mushrik

12 July 2018 18:02

**Hamzah AL Muwaahid** Bhat Zahid "He z the only Muslim leader who gave warnings to Israel" BRAH i had a dream i was chipping trump ey, like no lie, then in the end of my dream i was like DAMN i shoulda told him to fear Allah ta alaa :/ ...BUT nah for REAL MATE TALKS CHEAP.. Erodo-dog can talk talk talk, but if you dont realise it already, WAR IS THEATRICALS BRO unless it comes to dealing with AHUHL sunnah, there is not negotiating with real muslims, its called "bomb dem bek to da stone ayge ya-huck"

12 July 2018 18:07

**Hamzah AL Muwaahid** Bhat Zahid i have a narrow concept? are you kidding me? i wish we could all sit down and talk, cause i would pop some very basic questions about tawhid and i bet you wouldnt even know the answers to them...

12 July 2018 18:08

**Hamzah AL Muwaahid** Bhat Zahid bro your talkin up turkey like they crushed the drug and alcohol problem are you kidding me istanbal is like the bridge into europe for drug trafficking, how do they albanian weed cartels get all their pot and hash out into europe LOL? yet how many videos of "daesh" are out there of them burning boxes of ciggarettes and destroying caches of alcohol... bro you read some clickbait crap and believe it tbh

12 July 2018 18:10

**Zayn Ali** Hamz Em dont waste your time on him.

12 July 2018 18:21

**Hamzah AL Muwaahid** is he a bot or a troll?

12 July 2018 21:30

**Zayn Ali** im a troll but i think his a bhat

12 July 2018 21:31

**Hamzah AL Muwaahid** awww oks, you know i was trolling taht AVI yemeni guy on youtube because some brother over you guys way bashed him and he made a video about it so i was trolling him and no lie after posting a few comments my internet got DDOS attacked and shut down for about 20 mins hahahaha this is like the second time it happened after i was trolling this same dude :O spooooky man hahaha

12 July 2018 21:32

**Zayn Ali** u need to configure ur router innit.

12 July 2018 21:34

**Hamzah AL Muwaahid** tru bruv - we gonna buy a new router anyway because we got the standard one the ISP sent us, probaly get a VPN setup with that onion layering thinga me jigg, if you set it up right you can have you IP changing every minute ey.

12 July 2018 21:35

**Zayn Ali** use a tunnel but either way its tracked to identify ur device. but hey i dnt knw much m not an indian.

12 July 2018 21:38

**Hamzah AL Muwaahid** how do they get my info through youtube, i thought youtubes security layers where on point like facebook's? clearly not...

12 July 2018 21:39

The kāfir Tāghūt muftī who died fell into clear-cut apostasy of supporting the shirk of Democracy, may Allāh raise him up with the Tāghūt Erdogān! And I'll provide two fatwās by some of the major scholars of our times who made takfir upon such!

While listing the countless amount of nullifiers of Islām the rulers of Saudi have fell into, the Noble Imām and Mujāhid, the Hāfidh of the 6 books of Hadīth, Shaykh al-'Allāmah Abū 'Abdillāh Hamad al-Humaydī (تقبله الله) includes in that list:

“Likewise, congratulating the kuffār for their disbelief and aiding them in that, such as the congratulating of their national unity day, they congratulate them on this, these Tawāghit enjoin each other with congratulations. And he may say, “Pure gratitude, friendship and may you continue to remain the way you are forever.”

Moreover, also congratulating the 'Irāqī government in gaining victory in the voting elections, and this is giving the kuffār the upper-hand authority in governance. The same way they congratulated the Afghānī government, this kāfir Karzai while calling him a muslim ruler.

Even congratulating the Iranian government and others, along with the Christians and the rest of the disbelieving states. Likewise, with inviting and calling people towards Kufr, such as waging war against “terrorism” and compelling the people to make tahākum to the ministry of labor and social development, along with commercial courts, and other Tāghūtī courts.”

— Taken from his lecture on “Counter-terrorism” from min. 33:41 —> 34:36.

Shaykh Hamud ibn 'Uqla ash-Shu'aybi (rahimahullah) was asked about the ruling on congratulating the kuffar on their festivals and on winning the elections.

He replied: “All praise belongs to Allah, the Lord of creation. And may the salah and salam [of Allah] be upon our prophet Muhammad, his family, and upon his companions altogether. As for what follows:

Verily, congratulating the kuffar and sending blessings to them for taking office is a shar'i forbiddance. Because that is inclining towards them, muwalah [5] to them, contrary to wala and bara which is an asl from usul ad-Din, due to the fact they are enemies of Allah, His Din, and His messenger.

This is especially the case if the kafir whom he is congratulating is a war criminal, whose hands are still dripping in the blood of the Muslimin, such as the taghut, the president of Russia who said – and refuge is sought with Allah - in defiance to the Lord of creation: ‘We will continue the war, even if we have to fight Allah and He fights us.’

Thus it is obligatory upon every Muslim to hate this, his likes, and to have animosity towards them. As well as make goodly provisions to wage war and jihad against them, and to distance oneself from those who incline towards them and have muwalah to them, because that exposes one to the anger and punishment of Allah.

He (ta'ala) said, ‘And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped’ (Hud: 113).

The noble Quran is full of ayat warning against muwalah to the kafirin and inclining towards them; judging those He (ta'ala) said, ‘Oh you who believe, do not take the Jews and Christians as allies. They are allies of each other, and whoever allies with them from amongst you, then indeed he is from them.’”

“And bara'ah from the kafirin: iman is not established with the slave except with its achievement. For that reason our father Ibrahim ('alayhis-salam) disassociated from his father and people. He (ta'ala) said, ‘And when Ibrahim said to his father and people: Indeed I am innocent from that which you worship, except for Him who did create Him. Verily, He will guide me’ (az-Zukhruf: 26).

And He (ta'ala) said, ‘Indeed, there has been a good example in Ibrahim and those with him, when they said to their people: Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has appeared between us and you, hostility and hatred forever until you believe in Allah alone’ (al-Mumtahanah: 4).

And the likes of these ayat in the noble Quran are many. Thus how can a Muslim establish these ayat while congratulating and sending blessings to the enemies of Allah and His messengers, and the enemies of humanity...” (End of his words).

[1] The question came after the tawaghit in the Arabian Peninsula congratulated their brother Putin when he won the elections and can be found below.  
[http://www.ilmway.com/site/maqdis/MS\\_16368.html](http://www.ilmway.com/site/maqdis/MS_16368.html).

[2] This carries the meaning of loyalty, alligience, and similar terms. who ally with them as being from them.

### Radwan Dakkak posted in THE CORRECT AQEEDAH.

ANIC is a Tāghūtī organisation founded upon KUFR!! I call upon all of its members to publicly make tawbah and barā'ah from ANIC!

11 July 2018 20:25

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11 July 2018 20:20

### Radwan Dakkak added 2 new photos.



ANIC is a Tāghūtī organisation founded upon KUFR!!

Many are unaware of the reality of ANIC (Australian National Imams Council), which is run by its president, Suleiman Shady (who permits joining the army, police force and making tahākum). It's an organisation which has abolished the principle of Walā' and Barā', taken democracy as its way of life, whilst engaging in interfaith and much more which will be covered in this brief post Inshā'Allāh.

Tom Zreika is also the co-founder of ANIC who's a kāfir mushrik lawyer, and he wrote an article back in 2006 speaking about the recommendations which the organisation of ANIC strictly upholds.

I provided a link to the document in the footnotes which was released just before the formation of the Australian National Imams Council (ANIC) in 2006 entitled 'Australian Imams: The Way Forward.' [1].

For context, this document was released when the government's discredited "Muslim Reference Group" was discontinued and Sheikh Taj was being ousted as Mufti.

Among the clear nullifiers this co-founder of ANIC has founded the organisation upon include;

Nullifier #1 — “To the fullest extent uphold and promote the rule of law”. ANIC is not just upholding man-made Tāghūtī laws, but promoting them and calling upon the muslim community to adhere to these laws and even make tahākum to it...!!

Nullifier #2 — “Not in any way, shape or form derogate from the full compliance of the laws of Australia”. Allāhul-Musta'ān, they have founded ANIC based upon pure compliance with Australian man-made laws, without even derogating a single aspect of the law, this is clear major shirk of obedience!

Allāh سبحانه وتعالى said those who obey the mushrikīn in permitting the ميثنة, you would be mushrikīn, so imagine someone who obeys a complete man-made Kufr constitution?!

Nullifier #3 — “Not justify the breaking of the laws of Australia”. This implies that if a law prohibited something that's halāl or even wājib in the sharī'ah, then ANIC says it will never justify breaking it subhān'Allāh! This negates major fundamentals of Walā' and Barā' which we'll come too Inshā'Allāh.

Nullifier #4 — “Re-affirm its allegiance to the Nation of Australia, its symbols and insignia”. Allāhu akbar!! Can you imagine someone giving allegiance to the Nation of Quraysh, Abū Jahl, Abū Lahab and the mushrikīn?! This purely falls under the nullifier of giving loyalty, allegiance and support to the kuffār.

Nullifier #5 — “Become a member of an emergency organisation (and promote same) in their locality such as the Bush Fire Service, Surf Life Saving, or any other emergency service provider”. One of the agreements ANIC made with the kuffār is to become members of an emergency organisation and promote it, and this is exactly what the head of ANIC did, the Tāghūt Suleiman Shady (may Allāh curse him), along with the Muftī, giving fatwās that you can join the army and police force!

Nullifier #6 — “Do all things necessary to prevent any radicalisation or the breeding of fanatical opinions”. Lā hawlā walā quwatā ilā billāh, it's as if we see this right in front of our eyes! Look at how they are being funded by the Tawāghīt to spy upon the muslims, setting up de-radicalisation “shuyūkh” in numerous places, to prevent the muslims from believing in what's obligatory within their Dīn of Tawhīd and what it entails of takfīr upon the mushrikīn, while being taught to uphold the laws of Kufr, which is an absolute negator of Walā' and Barā'.

Nullifier #7 — “Conduct themselves in a manner consistent with Australian values”. Now this is explained by what they previously mentioned of upholding and promoting the Kufr man-made law,



and ANIC frequently repeats these words in their announcements and letters, wallāhul-mustaʿān.

Moreover, those who join this disbelieving organisation are not exempted from blame whatsoever, no matter what excuse they use, such as the most common preventing other sects from banning books and other weak claims, as maslaha for daʿwah does not permit committing Kufr whatsoever.

The noble Imām, Shaykh Sulaymān Ibn Nāsir al-ʿAlwān (فك الله أسرهم) says:

“The Haneef is the one who turns away from Shirk. The Muwahhid Haneef, is he who is determined to worship Allāh and avoids polytheism in all of its different types, forms, shades and colours.

He avoids the shirk of the past and present, from worshipping Ahwāʾ (desires), Asnām (statues), Awthān (idols), and making duʿā to other than Allah.

He also has to avoid implementing the ruling of the Tāghūt, and making Tahākum to it (i.e. seeking judgement from the Tāghūt), or joining the disbelieving organizations and what's similar to that.”

Concerning the famous Āyah on those who mocked the reciters of the Qurʾān, Shaykh al-ʿAllāmah ʿAbdul-ʿAziz at-Tuwaylaṭī (تقبله الله) provides outstanding benefits in his amazing commentary upon “Nawāqidh al-Islām” (Nullifier #6), he writes:

“And another benefit it contains is that the one who participates in Kufr and being pleased with it, and sitting with the one who says such words in a fashion that accompanies approving of it, (then) ALL of them are Kuffār, for indeed in the verse Allāh has judged the Kufr of every individual within that group of people who sat by & did not give an exception or excuse to any of them, despite the fact that the one speaking is only 1 person and the rest are simply listeners, and as for “the group that Allāh has pardoned”, then it has been said it was a man who rebuked some of their speech, and it has been said, what is meant is that a group among them repented, and Allāh pardoned them, and the other group remained upon its Kufr and Hypocrisy, so that is the one which is punished (as stated in the Āyah).”

So while the Imāms of Kufr are passing out fatwā on behalf of every single one of your registered names, don't think you will be excused from Kufr for remaining silent, rather it's necessary that you make barāʾah from this KUFR organisation in totality!

Therefore, I call upon all the members of ANIC to make tawbah to Allāh and publicly make barāʾah from this Tāghūt organisation which has harmed muslims in favour of the kuffār!

#ANIC | #KUFR | #TĀGHŪT | #MURJIAH

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[1] Link to the document —> <http://austrolabe.com/wordpress/wp-content/uploads/2007/03/mufti.pdf>

11 July 2018 20:18

### Radwan Dakkak posted in THE CORRECT AQEEDAH.

#Breaking | The kāfir Tāghūt muftī of ANIC has died in a coma.

11 July 2018 08:23

### Radwan Dakkak posted in Ummah Of Tawheed.

#Breaking | The kāfir Tāghūt muftī of ANIC has died in a coma.

11 July 2018 08:10

### Radwan Dakkak added a new photo.

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**Adam Mooring** Radwan Dakkak osama bin laden funded and helped Pak president Nawaz Shareef to stand and win elections. Is OSAMA bin laden also kaafir and taghuut? Are you a new muslim or a jew Radwan Dakkak ? Asking not assuming.

11 July 2018 11:34

**Radwan Dakkak** LOL, you're a clown! SBS is simply recording the mufsi speak. Many trees in Sydney, go smack your head on one before questioning my Islām.

11 July 2018 11:35

**Adam Mooring** Radwan Dakkak so you are going by his speech not his actions or what is in his heart. I dont need a tree. i rather smack on your head little KIDO. Grow up. RADWAN DONKEY.

11 July 2018 11:37

**Radwan Dakkak** Exactly what the murji'ah would say, if someone insults Allāh, you can't judge him until you split open his heart. In this context, I must open up your brains so u can



understand a bit of Tawhid, O confused jahmi!  
11 July 2018 11:38

**Adam Mooring** Radwan Dakkak who insulted Allah? talk in context. You gonna teach me Tawhid? Yea? Cut copy and paste? give me what books you have written or lecture u have done so i can hear and see your work.  
11 July 2018 11:39

**Radwan Dakkak** What a joker, I don't copy paste anything. If you sincerely wanna know what I've written, go through my wall, otherwise if you wanna continue arguing, I'm gonna display a block.  
11 July 2018 11:41

**Radwan Dakkak** Joker asked for a block.  
11 July 2018 11:43

**Abu Y Gheerah** Lmaooooo this Adam dude is a crack up  
11 July 2018 11:51

**Ilyas Mansur** People like this are a stain upon creation that even Nappy-San Oxy won't remove. All you can do is chuck some metho on it and grab the lighter.  
11 July 2018 11:52

**Ahmad Ibn Abdur-Raheem** أله أكبر  
11 July 2018 12:18

**Zayn Ali** brothers are creative these days ☺  
11 July 2018 12:27

**Mohamad Taleb** فانتك الله، خنزير ... اسال الله العظيم ان يشل اركانك وان يخرس لسانك .. وان شاء الله انت واشكالك في الدرك الأسفل من النار.  
11 July 2018 12:28

**Mohamed Akra** Salams A friendly reminder Dont get me wrong I'm not saying you're a Kafir... Just something to think about... food for thought  
11 July 2018 13:28

**Abdur Rahman Khalid** Yeah, that's applicable to Muslims, not mushrikeen.  
11 July 2018 13:37

! محمد ابو سفيان خبت وخسنت يا أيها السلفي الاجرب  
11 July 2018 14:46

**AbdurRahman Umar Ibn Bakr** Food for thought  
11 July 2018 15:05

**Ahmad Ibn Abdur-Raheem** SubhānAllāh, akhi Radwan Dakkak where did these people come from, May Allah reward you when you spread the message of Tawhīd these people were no where to be seen. And who is more unjust than one who is reminded of the verses of his Lord but turns away from them and forgets what his hands have put forth? Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if you invite them to guidance - they will never be guided, then - ever. [Surat Al-Kahf, Ayah 57]  
11 July 2018 16:27

**Hammoudi Abdul Jalil** How about leaving the judgment to allah swt as he knows best. La illah ila allah. Just dont talk about him khalas he is gone akhis, weather he did good or bad in his life who are we to talk about this person. If allah swt is the most forgiving then why are we judging this individual. I know nothing about what he has done or what not but think about the reality man,just dont judge and khalas, focus on your self insha'allah  
11 July 2018 17:00

**Abdullah Koyi** Alhamdoelilah Abū Dujānah Al Khurāsānī the grand murtad has died.  
11 July 2018 18:13

**Hamzah AL Muwaahid** Adam Mooring Abdullah ibn Utbah reported: I heard Umar ibn Al-Khattab, may Allah be pleased with him, say, “Verily, in the time of the Messenger of Allah, peace and blessings be upon him, the people would be judged by revelation, but the revelation has ended. Now we judge you according to your outward deeds. Whoever shows us good, we will trust him and favor him and it is not for us to judge his inner secrets, for Allah will hold him accountable for those. Whoever shows us evil, then we will not trust him or believe in him even if he claims his intention is good.” Source: Sahih Bukhari 2498 Grade: Sahih (authentic) according to Al-Bukhari اللَّهُ الرَّحْمَنُ الرَّحِيمُ مُحَمَّدٌ عَبْدُ اللَّهِ وَآلُ مُحَمَّدٍ عَلَيْهِ وَسَلَّمَ وَالْوَحْيُ قَدْ انْقَطَعَ وَإِنَّمَا تَأْخُذُكُمُ الْآيَاتُ بِمَا ظَهَرَ لَنَا مِنْ غَمَائِكُمْ فَمَنْ أَظْهَرَ لَنَا خَيْرًا أَمَّا هَؤُلَاءِ فَفَرْتَاهُ وَلَبَسَ الْبَيِّنَاتِ مِنْ سَرِيرَتِهِ شَيْءٌ اللَّهُ يُخَاسِبُهُ فِي سَرِيرَتِهِ وَمَنْ أَظْهَرَ لَنَا شَوْءًا لَمْ تَأْمَنْهُ وَلَمْ تُضَدِّقْهُ وَإِنْ قَالَ إِنَّ سَرِيرَتَهُ خَسَنَةٌ 2498 صحيح البخاري كِتَابُ الشَّهَادَاتِ بَابُ الشَّهَدَاءِ الْغَدُولِ  
11 July 2018 18:57

**Hamzah AL Muwaahid** Adam Mooring stop acting and speakin upon your emotions mr moderate mozlem, go relearn your islam, RAND FIQH isnt islam mate.  
11 July 2018 18:58

**Abu Naafi Al-Astrali** Takfir is a judicial judgment. There's a process. It's not just "I see action x from person y. I know action x is kufr/shirk, therefore person y is a kaafir/mushrik". I'm not sure who from amongst the mashayikh is teaching about takfir right now, unfortunately, so isn't it fair to say there's a decent amount of ignorance on the issue? There's knowledge and study on the issue, and takfir is a part of Islam, a necessary part as well. But your post, I think, is doing a disservice. Those in your own circle will wholeheartedly agree and those not, well you know full well how they will respond. And I'm certain you knew before you posted. So is it worth it? How much benefit is your post bringing and how much are you pushing people away from an essential component of Islam? How do you think your actions are helping in the grand scheme of things?

11 July 2018 19:49

**Abū Dujānah Al Khurāsānī** الحمد لله thats an apostate less..

11 July 2018 20:04

**James Smithwick** Radwan Dakkak You get angry when brother Adam Mooring questions your Islam but you seem to question many other people's Islam.

11 July 2018 20:15

**Radwan Dakkak** ANIC is a Tāghūṭī organisation founded upon KUFR!! Many are unaware of the reality of ANIC (Australian National Imams Council), which is run by its president, Suleiman Shady (who permits joining the army, police force and making tahākum). It's an organisation which has abolished the principle of Walā' and Barā', taken democracy as its way of life, whilst engaging in interfaith and much more which will be covered in this brief post Inshā'Allāh. Tom Zreika is also the co-founder of ANIC who's a kāfir mushrik lawyer, and he wrote an article back in 2006 speaking about the recommendations which the organisation of ANIC strictly upholds. I provided a link to the document in the footnotes which was released just before the formation of the Australian National Imams Council (ANIC) in 2006 entitled 'Australian Imams: The Way Forward.' [1]. 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He also has to avoid implementing the ruling of the Tāghūṭ, and making Tahākum to it (i.e. seeking judgement from the Tāghūṭ), or joining the disbelieving organizations and what's similar to that." Concerning the famous Āyah on those who mocked the reciters of the Qur'ān, Shaykh al-'Allāmah 'Abdul-'Azīz at-Tuwayla'ī (تقيله الله) provides outstanding benefits in his amazing commentary upon "Nawāqidh al-Islām" (Nullifier #6), he writes: "And another benefit it contains is that the one who participates in Kufr and being pleased with it, and sitting with the one who says such words in a fashion that accompanies approving of it, (then) ALL of them are Kuffār, for indeed in the verse Allāh has judged the Kufr of every individual within that group of people who sat by & did not give an exception or excuse to any of them, despite the fact that the one speaking is only 1 person and the rest are simply listeners, and as for "the group that Allāh has pardoned", then it has been said it was a man who rebuked some of their speech, and it has been said, what is meant is that a group among them repented, and Allāh pardoned them, and the other group remained upon its Kufr and Hypocrisy, so that is the one which is punished (as stated in the

Āyah).” So while the Imāms of Kufr are passing out fatwā on behalf of every single one of your registered names, don’t think you will be excused from Kufr for remaining silent, rather it’s necessary that you make barā’ah from this KUFR organisation in totality! Therefore, I call upon all the members of ANIC to make tawbah to Allāh and publicly make barā’ah from this Tāghūt organisation which has harmed muslims in favour of the kuffār! #ANIC | #KUFR | #TĀGHŪT | #MURJIAH \_\_\_\_\_ [1] Link to the document —> <http://australabe.com/wordpress/wp-content/uploads/2007/03/mufti.pdf>  
11 July 2018 20:25

**Ilyas Mansur** Can someone please bring the bug spray? Mortien is preferable.  
11 July 2018 20:27

**Abu Y Gheerah** Keep speaking Haqq Radwan Dakkak even if you have one friend left and the earth is shaking under your feet  
11 July 2018 20:32

**Ibn Shaami** Even when the truth is right underneath their noses, they reject it out of the love the have for these people. The hearts of these people have become more inclined to the creation than the creator.  
11 July 2018 20:34

**Ahmad Ibn Abdur-Raheem** And who is more unjust than one who is reminded of the verses of his Lord but turns away from them and forgets what his hands have put forth? Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if you invite them to guidance - they will never be guided, then - ever. [Surat Al-Kahf, Ayah 57]  
11 July 2018 20:35

**Abu Y Gheerah** Bloody coconut lol  
11 July 2018 20:36

**Ibn Shaami** Allāhu Akbar!!!!  
11 July 2018 20:37

**Hamzah AL Muwaahid** LOL she should go read the story of salman al farsi and the part where he exposed that dead priest who was hording wealth from the people... arggh too many wannabe heroes on facebook, tfeh  
11 July 2018 20:45

**Hamzah AL Muwaahid** James Smithwick thats because radwan has spent alot of time love and effort studying the religion and he knows what his talking about, tehn you get some muppet like yourself or adam barking like dogs speaking based upon your emotions because you got offended that some sell out DOG got called out for being hte DOG he is..... Yeh lets all bury our heads in the sand and let the corrupt people, the people of bidah and shirk propegate and spread their cancer through society Go read the hadith of umar ibn khattab and judging people on the apparent then come back... cheers cobber  
11 July 2018 21:04

**Saad Muadh** you should seen mine, 3-4 hours worth of non sense desire based opinions to support democracy in group alone  
11 July 2018 21:42

**Saad Muadh** whenever a daleel was given they came up with new ways of nafs non sense  
11 July 2018 21:42

**Saad Muadh** sadly i didnt realise one of them was waseelah seeker kafir  
11 July 2018 21:43

**Saad Muadh** I don't understand why people don't want to read surah kafiron and understand how we should stay away from shirk and how to reject it. That surah is so powerful and yet people are complete idiots not to see how taghout is to be rejected  
11 July 2018 21:53

**James Smithwick** Hamz Em Go for a swim at Cottosleo and cool off brother. Preferably when the Great White sharks aren't around.  
11 July 2018 22:06

**Hamzah AL Muwaahid** havent had a shark attack for years dont worry , im not a beach person though sorry thanks for the thought !  
11 July 2018 22:07

**Hamzah AL Muwaahid** plus too many naked women there mate, pretty bad suggestion tbh, if thats what floats your boat go for it but i would advice against being around naked women  
11 July 2018 22:08

**Zayn Ali** sharks n women both have a deadly bite  
11 July 2018 22:11

**Hamzah AL Muwaahid** aint nothing like the fury of a woman scorn lol  
11 July 2018 22:27

**Abdullah Muqdish** It is most definitely worth it.

12 July 2018 07:59

**Abdullah Muqdish** As if you people ever heard of him hhh  
12 July 2018 07:59

**Abdullah Koyi** yes i did, ik volgde hem een poosje hij was 4maanden de mufti en was hard bezig met interfaith en hard bezig om radicalisme te bestrijden.  
12 July 2018 08:51

**Abdullah Koyi** hij had ook een fatwa gegeven dat moslims mogen opstaan voor een rechter, (taghut) waardoor een zuster die vastzit in problemen kwam.  
12 July 2018 08:53

**Hamzah Ibn Yahya** yeh but nobodys trying to start a war here so im not seeing how thats relevant LOL  
13 July 2018 05:06

**Hamzah Ibn Yahya** Abdullah ibn Utbah reported: I heard Umar ibn Al-Khattab, may Allah be pleased with him, say, “Verily, in the time of the Messenger of Allah, peace and blessings be upon him, the people would be judged by revelation, but the revelation has ended. Now we judge you according to your outward deeds. Whoever shows us good, we will trust him and favor him and it is not for us to judge his inner secrets, for Allah will hold him accountable for those. Whoever shows us evil, then we will not trust him or believe in him even if he claims his intention is good.” Source: Sahih Bukhari 2498 Grade: Sahih (authentic) according to Al-Bukhari  
عَبْدُ اللَّهِ بْنُ عُثَيْبَةَ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ إِنَّ أَنَاسًا كَانُوا يُؤَخِّدُونَ بِالْوَحْيِ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنَّ الْوَحْيَ قَدْ انْقَطَعَ وَإِنَّمَا تَأْخُذُكُمُ الْآلَانِ بِمَا طَهَّرَ لَنَا مِنْ أَعْمَالِكُمْ فَمَنْ أَطَهَّرَ لَنَا خَيْرًا أَمَّنَاهُ وَفَرَّغْنَاهُ وَلَيْسَ الْإِنْتِزَاعُ مِنْ سَرِيرَتِهِ شَيْءٌ اللَّهُ يُخَابِسُهُ فِي سَرِيرَتِهِ وَمَنْ أَطَهَّرَ لَنَا شَوْءًا لَمْ تَأْمَنْهُ وَلَمْ تُصَدِّقْهُ وَإِنْ قَالَ إِنَّ سَرِيرَتَهُ خَسَنَتْ  
13 July 2018 05:07

**Hamzah Ibn Yahya** sigh, the guy promotes standing in front of a judge... the guy promotes interfaith...and many other things that nullified his islam, OH MAKING THE HALAL HARAM AND THE HARAM HALAL... its actually tiring reading this stupid posts by people like you, you act like everyone else is mis informed when its actually YOU...stop being LAZY and do some research...its exacerbating dealing with people like you, no wonder radwan has little respect for the emotional garbage that appears on his posts.  
13 July 2018 05:10

#Breaking | The kāfir Tāghūt muftī of ANIC has died in a coma.

11 July 2018 08:08

### Radwan Dakkak posted in THE CORRECT AQEEDAH.

Men vs Women.

10 July 2018 23:38

### Radwan Dakkak posted in Ummah Of Tawheed.

Men vs Women.

10 July 2018 23:36

### Radwan Dakkak updated his status.

#Introduction | Men vs Women! Who is the better gender? (Summarised version).

In short, both men and women are equal in virtue, but Allāh mentioned that men have more rights in terms of obedience and authority over the wife.

Imām Abū Muhammad Ibn Hazm al-Andalusī (رحمه الله) beautifully sums up this issue in “Al-Fisal” (3/53-57), and I’ll simply share the summary for now:

“And one of the claimers who opposes us concerning this has stated, Allāh (عز وجل) said:

“And the male is not like the female.” [3:36].

So we say by the success of Allāh, therefore according to you (O claimer), you consider yourself better than Maryam, ‘Ā’isha and Fātimah, because you’re a male and they are females.

So if he admits to this, he would be tagged along with stupidity and become a kāfir. But if he asks about the meaning of the Āyah, it would be said to him:

The verse is upon its apparent meaning, and there’s no doubt that the male is NOT like the female, because if he was like the female, he WOULD be a female!

Likewise, the female is NOT like the male, because this is considered a female and that is considered a male, and this has nothing to do with virtue in any case whatsoever.

But if someone objects to that with the statement of Allāh, “But the men have a degree over them [in responsibility and authority].” [2:228]

It would be said to him that this is solely regarding the rights of the husband above the wives, and whoever wants to hold this Āyah upon its outward meaning, then this implies him to view every Jew, and every Majūsī, and every Fāsiq among the men to be better than Umm Mūsa, Umm ‘Īsa, Umm Ishāq, peace be upon them, and to be better than the wives of the Prophet (صلى الله عليه وسلم) and his daughters, and this is Kufr for whoever says such a thing according to the consensus of the Ummah.”

10 July 2018 23:35

**Radwan Dakkak posted in THE CORRECT AQEEDAH.**

10 July 2018 22:59

**Radwan Dakkak posted in Ummah Of Tawheed.**

10 July 2018 22:57

**Radwan Dakkak shared Abū Bakr at-Tarābulsī's post.**

10 July 2018 22:57

**Radwan Dakkak posted in THE CORRECT AQEEDAH.**

May Allāh preserve our beloved Imām, and allow us to continue benefitting from his beneficial knowledge.

10 July 2018 20:52

**Radwan Dakkak shared Abū Bakr at-Tarābulsī's post.**

May Allāh preserve our beloved Imām, and allow us to continue benefitting from his beneficial knowledge.

10 July 2018 20:48

**Radwan Dakkak posted in Ummah Of Tawheed.**

May Allāh preserve our beloved Imām, and allow us to continue benefitting from his beneficial knowledge.

10 July 2018 20:47

**Radwan Dakkak posted in THE CORRECT AQEEDAH.**

ANIC betrayed our sister, may ALLAH deal with them!

10 July 2018 19:03

**Radwan Dakkak posted in Ummah Of Tawheed.**

ANIC betrayed our sister, may ALLAH deal with them!

10 July 2018 18:59

**Radwan Dakkak added 5 new photos.**

□ □ □ □ □

ANIC betrayed our sister, may ALLAH deal with them!

10 July 2018 18:59

**Radwan Dakkak posted in THE CORRECT AQEEDAH.**

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10 July 2018 10:01

**Radwan Dakkak shared Abū Bakr at-Tarābulṣī's post.**

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10 July 2018 10:01

**Radwan Dakkak posted in Ummah Of Tawheed.**

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10 July 2018 10:01

**Radwan Dakkak posted in THE CORRECT AQEEDAH.**

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سبحان الله

10 July 2018 00:01

**Radwan Dakkak shared Majestic Animals's video.**

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😊😊😊

9 July 2018 23:59

**Radwan Dakkak posted in Ummah Of Tawheed.**

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سبحان الله

9 July 2018 23:59

**Radwan Dakkak shared a link.**

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<https://t.me/AbuBakrAtTaraabulsi>  
<https://t.me/AbuBakrAtTaraabulsi>

New channel.

9 July 2018 07:27

**Radwan Dakkak posted in Ummah Of Tawheed.**

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<https://t.me/AbuBakrAtTaraabulsi>

New channel.

<https://t.me/AbuBakrAtTaraabulsi>

9 July 2018 07:27

**Radwan Dakkak posted in THE CORRECT AQEEDAH.**

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facebook.com  
Abū Bakr at-Tarābulṣī

As-salāmu ‘alaykum, I'll also be sharing my posts on this page under the kunyā; Abū Bakr at-Tarābulṣī. Feel free to share with others.

<https://www.facebook.com/pg/Ab%C5%AB-Bakr-at-Tar%C4%81bul%C4%AB-247453319140656/about/>

9 July 2018 07:19

**Radwan Dakkak posted in Ummah Of Tawheed.**

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facebook.com  
Abū Bakr at-Tarābulṣī

As-salāmu ‘alaykum, I'll also be sharing my posts on this page under the kunyā; Abū Bakr at-Tarābulṣī. Feel free to share with others.

<https://www.facebook.com/pg/Ab%C5%AB-Bakr-at-Tar%C4%81bul%C4%AB-247453319140656/about/>

9 July 2018 07:07

#### Radwan Dakkak shared a Page.

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facebook.com  
Abū Bakr at-Tarābulī

As-salāmu ‘alaykum, I'll also be sharing my posts on this page under the kunyā; Abū Bakr at-Tarābulī. Feel free to share with others.

<https://www.facebook.com/pg/Ab%C5%AB-Bakr-at-Tar%C4%81bul%C4%AB-247453319140656/about/>

9 July 2018 07:06

#### Radwan Dakkak posted in THE CORRECT AQEEDAH.

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Realistically speaking, I'm nothing. The way I have abandoned the ummah is devastating to say the least.

8 July 2018 20:48

#### Radwan Dakkak posted in Ummah Of Tawheed.

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Realistically speaking, I'm nothing. The way I have abandoned the ummah is devastating to say the least.

8 July 2018 20:44

#### Radwan Dakkak updated his status.

---

Realistically speaking, I'm nothing. The way I have abandoned the ummah is devastating to say the least.

8 July 2018 20:44

#### Radwan Dakkak shared a link.

---

<https://youtu.be/u3DCdCM0Bjc>  
<https://youtu.be/u3DCdCM0Bjc>

What a title 😊 Abu Waleed is funny, may Allāh preserve him.

8 July 2018 19:30

#### Radwan Dakkak posted in THE CORRECT AQEEDAH.

---

[Click for video:](#)



Shaykh praising his wife with heart softening poetry for attaining “masters” in her Hanbalī fiqh studies!

“You became adorned through the Āyāt and sunan, you pre-occupied your time in the nobleness of knowledge, while the rest of the people are pre-occupied in the dunyā and fitan.”

— Highlight of his words to his wife. May Allāh adorn our sisters in Islām with the Qur’ān and Sunnah!

8 July 2018 18:56

#### Radwan Dakkak added a new video.

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[Click for video:](#)



Shaykh praising his wife with heart softening poetry for attaining “masters” in her Hanbalī fiqh studies!

“You became adorned through the Āyāt and sunan, you pre-occupied your time in the nobleness of knowledge, while the rest of the people are pre-occupied in the dunyā and fitan.”

— Highlight of his words to his wife. May Allāh adorn our sisters in Islām with the Qur’ān and Sunnah!

8 July 2018 18:51

#### Radwan Dakkak posted in Ummah Of Tawheed.

[Click for video:](#)

Shaykh praising his wife with heart softening poetry for attaining “masters” in her Hanbalī fiqh studies!

“You became adorned through the Āyāt and sunan, you pre-occupied your time in the nobleness of knowledge, while the rest of the people are pre-occupied in the dunyā and fitan.”

— Highlight of his words to his wife. May Allāh adorn our sisters in Islām with the Qur’ān and Sunnah!

8 July 2018 18:50

#### Radwan Dakkak posted in THE CORRECT AQEEDAH.

Imām Sa’d at-Tusturī (رحمه الله) wrote:

هواك داؤك، فإن خالفته فدواؤك

“Whims are your disease, and your cure is to oppose it.”

— Related by Imām al-Qurtubī (رحمه الله) in his “Tafsīr” (16/168).

8 July 2018 12:55

#### Radwan Dakkak posted in THE CORRECT AQEEDAH.

Imām Sa’d at-Tusturī (رحمه الله) mentions in his Tafsīr of the first Āyah of Sūrat al-Munāfiqūn:

ومن عرف بقلبه، وأقر بلسانه، ولم يعمل بأركانه ما فرض الله عليه من غير عذر، كان كإبليس لعنه الله، عرفه وأقر به ولم يعمل بأمره.

“Whoever knows in his heart, and affirms via his tongue, but doesn’t act upon what Allāh has commanded via his limbs without an excuse, then he’s just like Iblis, may Allāh curse him. He knew Him and got closer to Him, but didn’t act upon His command.”

8 July 2018 12:55

#### Radwan Dakkak posted in Ummah Of Tawheed.

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8 July 2018 12:55

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#### Radwan Dakkak posted in Ummah Of Tawheed.



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8 July 2018 12:54

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“Whims are your disease, and your cure is to oppose it.”

— Related by Imām al-Qurtubī (رحمه الله) in his “Tafsīr” (16/168).

8 July 2018 12:54

#### Radwan Dakkak updated his status.

Sorry guys, I had a black out with no electricity or internet to post the clarification. Just busy atm, but I will post it when I have the time tonight إن شاء الله, it's literally finished.

8 July 2018 12:53

#### Radwan Dakkak posted in THE CORRECT AQEEDAH.

After I post a detailed clarification within the next few hours Inshā'Allāh, I'm gonna take a short break and chill away from social media, then come back with the series on the amazing saḥābī Mu'āwiyah Ibn Abī Sufyānؓ

7 July 2018 19:38

#### Radwan Dakkak posted in Ummah Of Tawheed.

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7 July 2018 19:34

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7 July 2018 19:34

#### Radwan Dakkak posted in THE CORRECT AQEEDAH.

**\*\*Many think abandoning Qur'an = abandoning reciting it, and this is wrong!\*\***

Shaykh Sulaymān al-'Alwān (فك الله أسرہ)

“It's necessary to contemplate and ponder over it, since Allāh may He be Glorified and Exalted said:

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

“And the Messenger has said, “O my Lord, indeed my people have taken this Qur'an as [a thing] abandoned.” [25:30].

Many people think that abandoning the Qur'an is to abandon reciting it, and this is wrong! Abandoning the Qur'an consists of various levels;

Abandoning reciting it, abandoning implementing the Qur'an, abandoning pondering over the Qur'an, abandoning making tahākum to the Qur'an, and abandoning seeking shifā' (cure) through the Qur'an.”

### Radwan Dakkak posted in Ummah Of Tawheed.

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7 July 2018 19:28

### Radwan Dakkak updated his status.

**\*\*Many think abandoning Qurʻān = abandoning reciting it, and this is wrong!\*\***

Shaykh Sulaymān al-ʻAlwān (فك الله أسره)

“It’s necessary to contemplate and ponder over it, since Allāh may He be Glorified and Exalted said:

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7 July 2018 19:28

### Radwan Dakkak posted in THE CORRECT AQEEDAH.

#Repost | Excellent way to tell if someone is committing Major Shirk in his oath to other than Allāh!!!

The Imām, al-Hāfidh Shaykh Sulaymān Ibn Nāsir al-ʻAlwān (فك الله أسره) said:

“It’s possible, the brother says if taking an oath (by other than Allah) is widespread in a land where they worship other than Allah, and the one being taken an oath by is among those who is worshipped besides Allah in this land.

So yes, this is an indication that they take an oath (by other than Allah) out of exaltation (i.e. Major Shirk), however do these people worship other than Allah to begin with or are they Muwahhidun overall?

This is to be observed, he may be originally a mushrik by this person that’s worshipped, so the oath he performs may be from the least of his actions (since he does worse shirk), however this results in the intention which you have mentioned.

Whereas if a man was among the Muwahiddeen overall, but did some oaths to other than Allah, in this case he would have fell into minor Shirk. But if there’s an indication that he intends exaltation as we explained yesterday.

Wherein he takes an oath on the emphasizing matters, ya’ni if he wants to emphasize the matter, he would take an oath by the dead. And if wants to undervalue a matter, he takes an oath by Allah.

And if he wants to take an oath truthfully, he takes an oath by the dead. But if he wants to take an oath whilst lying, he takes an oath by Allah, this is an indication that it’s major Shirk, and it’s from the shirk of exaltation.

Just like Ibn al-Qayyim mentioned in “Madārij as-Sālikīn” when he spoke about taking an oath by other than Allah, he mentioned it could be major Shirk, he says the hadīth refers to it as being Minor Shirk, but it could be major shirk if there is exaltation tagged along with it, and the exaltation here is clear if this indication is present.”

7 July 2018 19:05

### Radwan Dakkak posted in Ummah Of Tawheed.

#Repost | Excellent way to tell if someone is committing Major Shirk in his oath to other than Allāh!!!

The Imām, al-Hāfidh Shaykh Sulaymān Ibn Nāsir al-‘Alwān (فك الله أسرته) said:

“It’s possible, the brother says if taking an oath (by other than Allah) is widespread in a land where they worship other than Allah, and the one being taken an oath by is among those who is worshipped besides Allah in this land.

So yes, this is an indication that they take an oath (by other than Allah) out of exaltation (i.e. Major Shirk), however do these people worship other than Allah to begin with or are they Muwahhidun overall?

This is to be observed, he may be originally a mushrik by this person that’s worshipped, so the oath he performs may be from the least of his actions (since he does worse shirk), however this results in the intention which you have mentioned.

Whereas if a man was among the Muwahiddeen overall, but did some oaths to other than Allah, in this case he would have fell into minor Shirk. But if there’s an indication that he intends exaltation as we explained yesterday.

Wherein he takes an oath on the emphasizing matters, ya’ni if he wants to emphasize the matter, he would take an oath by the dead. And if wants to undervalue a matter, he takes an oath by Allah.

And if he wants to take an oath truthfully, he takes an oath by the dead. But if he wants to take an oath whilst lying, he takes an oath by Allah, this is an indication that it’s major Shirk, and it’s from the shirk of exaltation.

Just like Ibn al-Qayyim mentioned in “Madārij as-Sālikīn” when he spoke about taking an oath by other than Allah, he mentioned it could be major Shirk, he says the hadīth refers to it as being Minor Shirk, but it could be major shirk if there is exaltation tagged along with it, and the exaltation here is clear if this indication is present.”

7 July 2018 19:03

### Radwan Dakkak updated his status.

#Repost | Excellent way to tell if someone is committing Major Shirk in his oath to other than Allāh!!!

The Imām, al-Hāfidh Shaykh Sulaymān Ibn Nāsir al-‘Alwān (فك الله أسرته) said:

“It’s possible, the brother says if taking an oath (by other than Allah) is widespread in a land where they worship other than Allah, and the one being taken an oath by is among those who is worshipped besides Allah in this land.

So yes, this is an indication that they take an oath (by other than Allah) out of exaltation (i.e. Major Shirk), however do these people worship other than Allah to begin with or are they Muwahhidun overall?

This is to be observed, he may be originally a mushrik by this person that’s worshipped, so the oath he performs may be from the least of his actions (since he does worse shirk), however this results in the intention which you have mentioned.

Whereas if a man was among the Muwahiddeen overall, but did some oaths to other than Allah, in this case he would have fell into minor Shirk. But if there’s an indication that he intends exaltation as we explained yesterday.

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7 July 2018 19:03

#### Radwan Dakkak posted in THE CORRECT AQEEDAH.

When you make tawāf around the ka'bah for Allāh, you are directing an act of worship to Allāh alone (Tawhīd).

But when you make tawāf around the grave, especially if this grave belongs to a well-known saint that people exalt and worship besides Allāh, you are directing an act of worship to other than Allāh, even if you claimed it's for Allāh, since the reality shows otherwise and that you're making tawāf to seek nearness through this saint (Shirk).

So be careful from directing acts of worship to other than Allāh, such as in sacrifices, vows and seeking judgement. Purify your 'Ibādah for Allāh alone and stay away from all forms of shirk.

7 July 2018 18:49

#### Radwan Dakkak posted in Ummah Of Tawheed.

When you make tawāf around the ka'bah for Allāh, you are directing an act of worship to Allāh alone (Tawhīd).

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7 July 2018 18:47

#### Radwan Dakkak updated his status.

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7 July 2018 18:46

#### Radwan Dakkak updated his status.

رزقنا الله تعالى حلاوة الإيمان والتحقيق

7 July 2018 17:59

#### Radwan Dakkak posted in THE CORRECT AQEEDAH.

Subhan'Allah, a khutbah you rarely come across.

7 July 2018 16:35

#### Radwan Dakkak shared Markaz AL Tawheed's post.

Subhan'Allah, a khutbah you rarely come across.

7 July 2018 16:35

#### Radwan Dakkak posted in Ummah Of Tawheed.

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7 July 2018 16:35

#### Radwan Dakkak posted in THE CORRECT AQEEDAH.

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#Strangers | Before talking about reviving sunan, we must talk about the necessity of reviving Tawhīd and Kufr bit-Tāghūt.

Defeatists solely assume our time is strange due to some abandoned sunan, whereas the muwahidīn understand that Tawhīd is the greatest priority.

7 July 2018 16:08

#### Radwan Dakkak posted in Ummah Of Tawheed.

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7 July 2018 15:51

#### Radwan Dakkak updated his status.

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Defeatists solely assume our time is strange due to some abandoned sunan, whereas the muwahidīn understand that Tawhīd is the greatest priority.

7 July 2018 15:51

#### Radwan Dakkak posted in THE CORRECT AQEEDAH.

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Someone may appear to us to be showing off, but their intentions could in fact be very innocent. We can never \*truly\* know (even though there may be some signs) unless they themselves expose what is in their hearts. The purpose of learning about riyā' is to purify our own intentions, not to question other people's.

— Shared.

7 July 2018 11:23

#### Radwan Dakkak posted in Ummah Of Tawheed.

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— Shared.

7 July 2018 11:19

#### Radwan Dakkak updated his status.

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— Shared.

7 July 2018 11:19

#### Radwan Dakkak updated his status.

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I would like to ask for a favour إن شاء الله and forgive me for asking, but I would like to know if anyone is able to burn a CD disc for me so that I can play Shaykh Mahmūd al-Hosary's Tilāwah in my car. Anyone have experience in this? بارك الله فيكم

6 July 2018 19:13

#### Radwan Dakkak posted in THE CORRECT AQEEDAH.

#Khutbah | The pious ‘Ālim and Mujāhid, Shaykh ‘Uthmān Āl-Nāzih (تقبله الله) delivers an outstanding sermon on “Walā’ and Barā’”. O Allāh, how much good have you done. Allāh has tested U to raise you!

6 July 2018 19:07

#### Radwan Dakkak posted in Ummah Of Tawheed.

#Khutbah | The pious ‘Ālim and Mujāhid, Shaykh ‘Uthmān Āl-Nāzih (تقبله الله) delivers an outstanding sermon on “Walā’ and Barā’”. O Allāh, how much good have you done. Allāh has tested U to raise you!

6 July 2018 19:06

#### Radwan Dakkak added a new video.

[Click for video:](#)



#Khutbah | The pious ‘Ālim and Mujāhid, Shaykh ‘Uthmān Āl-Nāzih (تقبله الله) delivers an outstanding sermon on “Walā’ and Barā’”. O Allāh, how much good have you done. Allāh has tested U to raise you!

6 July 2018 19:05

#### Radwan Dakkak updated his status.

I have a serious question about sydney road rules. Is it lawful according to the law to eat/drink while driving and read a book at stop lights? From what I know is that there's nothing wrong with it. I tried searching, but didn't find anything.

Bārak Allāhu feekum.

6 July 2018 15:06

#### Radwan Dakkak posted in THE CORRECT AQEEDAH.



**Group:** THE CORRECT AQEEDAH

**Golden Spoon** الله يفك أسرهم Wallah, I think sometimes they are living a life better than us.

Pure obedience to Allah ﷻ niyalhom

6 July 2018 18:17

Don't forget on this blessed day of Jum'ah to make du'ā for our beloved Shaykh — I can never forget Allāh's favour upon me of being able to speak with Sh. Nāsir al-Fahd & Sh. ‘Alī al-Khudayr in my dream. They gave me the best advice on Sabr & keeping firm!

6 July 2018 11:55

#### Radwan Dakkak posted in Ummah Of Tawheed.



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6 July 2018 11:53

#### Radwan Dakkak added a new photo.



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### Radwan Dakkak posted in THE CORRECT AQEEDAH.

Building muscle is important, but what's more important is developing a courageous heart like the mujāhid, Shaykh al-Islām Ibn Taymiyyah (رحمه الله). He was able to debate 100's of innovators at the same time, may Allāh have mercy upon.

Those with a slim build generally get advised to be quick like Bruce Lee, but instead of looking up to the kuffār, ponder over the skinny Imām Ahmad (رحمه الله) who was able to endure 100's of whips and lashes, while remaining persistent and firm upon his 'Aqīdah.

The scholars mention, two people saved Islām after Rasūlullāh (صلى الله عليه وسلم), Imām Abū Bakr as-Siddīq (رضي الله عنه) in the apostate wars when the murtaddīn were getting closer to occupy the Arabian peninsula, and Imām Ahmad (رحمه الله) when the Mu'tazilah were about to occupy the muslim world with a Kufr creed, most commonly spreading the belief of "Qur'ān being created".

6 July 2018 11:25

### Radwan Dakkak posted in Ummah Of Tawheed.

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6 July 2018 11:23

### Radwan Dakkak posted in Ummah Of Tawheed.

<https://www.youtube.com/watch?v=vrVj6-WrNmK>

Shaykh Abu 'Ali al-Anbari (تقبله الله) warns against taking your Din from the scholars of Irjaa', yet how many do so today.

<https://www.youtube.com/watch?v=vrVj6-WrNmK>

6 July 2018 10:10

### Radwan Dakkak shared a link.

<https://www.youtube.com/watch?v=vrVj6-WrNmK>

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Shaykh Abu 'Ali al-Anbari (تقبله الله) warns against taking your Din from the scholars of Irjaa', yet how many do so today.

6 July 2018 10:08

## Radwan Dakkak posted in THE CORRECT AQEEDAH.

[https://www.gofundme.com/family-in-need-of-help-abumisk?pc=fb\\_dn\\_cpgnstaticsmall\\_r](https://www.gofundme.com/family-in-need-of-help-abumisk?pc=fb_dn_cpgnstaticsmall_r)

A joint initiative by Brothers Behind BARS and Light Of Guidance

"I was eaten the day the white bull was eaten"

Assalamuaykum, dear Brothers and Sisters we are all aware of the story of the white bull, briefly he was singled out by all the other bulls as the trouble maker the one who is the reason for their situation, so they decided to give him up and turn their back on him, the story is as follows

The story is about three bulls, a white one, a red one and a black one, who lived peacefully in the jungle and who stood up to the threats of a lion through the strength of their unity. One day, the lion went to the red and black bulls and said: "The white bull is attracting the attention of jungle beasts, let me eat him so that you can live in peace." And they agreed to his crime. A while later, the lion whispered to the black bull: "I intend to eat the red bull, and leave you to enjoy the plains by yourself." Once again, the black bull agreed to the crime. When only the black bull was left, the lion talked to him honestly: "It is now your turn to be devoured." The black bull surrendered and said: "I was devoured the day the white bull was eaten."

Moral of the story, don't be fooled to be the last eaten Bull!

The Prophet of Allah (saw) said it beautifully in a hadith that cements what our understanding of brotherhood should be as Abdullah ibn Umar reported: The Messenger of Allah, peace and blessings be upon him, said,

"The Muslim is a brother to another Muslim. He does not wrong him, nor surrender him. Whoever fulfills the needs of his brother, Allah will fulfill his needs. Whoever relieves a Muslim from distress, Allah will relieve him from distress on the Day of Resurrection. Whoever covers the faults of a Muslim, Allah will cover his faults on the Day of Resurrection."

Seeing that one of our brothers Abu Misk has been arrested and knowing that his family is struggling to cope both mentally and financially, Brothers Behind BARS and Light Of Guidance have come together to help ease this distress and we call on YOU to do the same.

Help us by donating towards this show of unity and strength, both registered organizations are ready to receive your contributions.

HELP lift the financial burden that Abu Misk's family now have to deal with, let us come together as a Ummah and help the neglected families of the Aseer let us implement the above Hadith and prove to ourselves and to ALLAH(swt) they truly follow our Messenger may Allah's Peace and Blessings be Upon Him, donate now! Do not delay and then find comfort in the words of Allah to the meaning

"The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give charity and obey Allah and His Messenger. Allah will have mercy upon them, for Allah is Almighty and Wise"  
(Surat al-Tawba 9:71)

Jazakullah-Khier  
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5 July 2018 20:36

## Radwan Dakkak posted in Ummah Of Tawheed.

[https://www.gofundme.com/family-in-need-of-help-abumisk?pc=fb\\_dn\\_cpgnstaticsmall\\_r](https://www.gofundme.com/family-in-need-of-help-abumisk?pc=fb_dn_cpgnstaticsmall_r)

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5 July 2018 20:27

#### **Radwan Dakkak shared a link.**

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[https://www.gofundme.com/family-in-need-of-help-abumisk?pc=fb\\_dn\\_cpgnstaticsmall\\_r](https://www.gofundme.com/family-in-need-of-help-abumisk?pc=fb_dn_cpgnstaticsmall_r)

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5 July 2018 20:27

#### **Radwan Dakkak posted in THE CORRECT AQEEDAH.**

When I tell brothers that I love my sisters in Islām, this includes the natural love Allāh has placed in my heart for them, but it's not just desires.

True love for my sisters in Islām means to also have Ghīrah over them, protecting and honouring them, along with their families. Lowering my gaze from women is a way to honour these sisters and their mahrams.

This is exactly what Mūsā (عليه السلام) did in helping his sisters in Islām, and Allāh rewarded him with a righteous spouse like him.

As they say, be like Yūsuf if you want one like Maryam.

5 July 2018 18:28

#### **Radwan Dakkak posted in Ummah Of Tawheed.**

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5 July 2018 18:25

#### **Radwan Dakkak updated his status.**

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5 July 2018 18:25

#### **Radwan Dakkak posted in THE CORRECT AQEEDAH.**

What's the point of befriending people who don't emphasise on reciting Qur'ān, seeking knowledge, carefully analysing the ummah's situation overseas and striving to strengthen their 'Aqīdah?!

During some occasions, idle talk may be fine, but the way some friends hang out today without any emphasise on the aforementioned is pathetic.

5 July 2018 17:05

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**Radwan Dakkak posted in Ummah Of Tawheed.**

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5 July 2018 17:02

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**Radwan Dakkak updated his status.**

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5 July 2018 17:02

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**Radwan Dakkak posted in THE CORRECT AQEEDAH.**

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Whoever says they hate sins but can't hate sinners, then I make absolute barā'ah from your manhaj of Ijrā'!

5 July 2018 16:18

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**Radwan Dakkak posted in Ummah Of Tawheed.**

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Whoever says they hate sins but can't hate sinners, then I make absolute barā'ah from your manhaj of Ijrā'!

5 July 2018 16:14

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**Radwan Dakkak updated his status.**

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5 July 2018 16:14

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**Radwan Dakkak posted in THE CORRECT AQEEDAH.**

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I have a hatred in my heart towards the one who doesn't strive to learn Arabic or seek knowledge, because this makes him a sinner, and part of our walā' and barā' is to hate sinners for their corruption, while loving them for their Īmān and goodness.

5 July 2018 15:50

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**Radwan Dakkak posted in Ummah Of Tawheed.**

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5 July 2018 15:48

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**Radwan Dakkak updated his status.**

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5 July 2018 15:47

Radwan Dakkak posted in THE CORRECT AQEEDAH.

Some of the scholars were asked, what’s better; To make tasbeeh (glorify Allāh who’s free from all imperfection) or make istighfār (seek forgiveness through Allāh’s love and mercy).

So they replied; “The dirty robe is more in need of soap than perfume.”

Seeking forgiveness from our sins is necessary upon everyone, and whoever refuses to make tawbah has a sick heart with self-conceit and pride.

Allāh even ordered Rasūlullāh (صلى الله عليه وسلم) to seek forgiveness, and Rasūlullāh (صلى الله عليه وسلم) told Abū Bakr as-Siddīq (رضي الله عنه) to seek forgiveness by saying “O Allāh, I have oppressed myself so much”, despite his Īmān outweighing the Īmān of the entire Ummah of Prophet Muhammad (صلى الله عليه وسلم)!

إن الله يحب التوابين

5 July 2018 15:45

Radwan Dakkak posted in Ummah Of Tawheed.

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إن الله يحب التوابين

5 July 2018 15:41

Radwan Dakkak updated his status.

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إن الله يحب التوابين

5 July 2018 15:40

Radwan Dakkak posted in THE CORRECT AQEEDAH.

□

#True\_Scholars | The noble ‘Ālim and Mujāhid, Shaykh Abū Bakr al-Qahtānī (تقبله الله).

5 July 2018 14:50

Radwan Dakkak added a new photo.

Abu Sakeenah Is there any biography of him?  
6 July 2018 06:42

#True\_Scholars | The noble ‘Ālim and Mujāhid, Shaykh Abū Bakr al-Qahtānī (تقبله الله).

### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**John Howard** looks like sh anwar a bit  
10 July 2018 15:41

#True\_Scholars | The noble 'Ālim and Mujāhid, Shaykh Abū Bakr al-Qahtānī (تقبله الله).

5 July 2018 14:48

### Radwan Dakkak posted in THE CORRECT AQEEDAH.

[Click for video:](#)



**\*\*They made walā' and barā' from the affairs of the Khawārij!\*\***

“And the ignorant people aren't aware, they could make walā' and barā' from the affairs of the khawārij, there are deceptions till this day about this matter, as Ibn al-Qayyim (رحمه الله) said about the people of his time:

“How astonishing is it that they say about — whoever adheres to the Āthār (reports) and Qur'ān.

You are like the khawārij for indeed — they took the apparent (of the Qur'ān and sunnah) and were not guided by its true meanings.”

We don't deny the presence of the khawārij, however not everyone who speaks about walā' and barā' is from the khawārij.

Because people believe whoever speaks about the Dīn, the aspects of walā' and barā', the obligation of confronting the crusaders, and supporting the mujāhidīn, they say, “this person is from the khawārij”.

And this is pure misguidance and turning others away from the Haqq while promoting whims and desires, and deceiving the worshippers.”

— The noble Hāfidh, Shaykh al-'Allāmah Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرهم).

5 July 2018 08:47

### Radwan Dakkak posted in Ummah Of Tawheed.

[Click for video:](#)



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— The noble Hāfidh, Shaykh al-'Allāmah Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرهم).

5 July 2018 08:19

### Radwan Dakkak added a new video.

[Click for video:](#)



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5 July 2018 08:18

### Radwan Dakkak posted in Ummah Of Tawheed.

The best deeds which purify the heart from hypocrisy are hidden acts of worship, wherein no one among the creation can see it, except the Creator.

Abū Mūsā al-Ash’arī رضي الله عنه mentioned in the authentic hadīth, “A munāfiq doesn’t pray when no one is watching him except for Allāh”.

4 July 2018 21:24

### Radwan Dakkak updated his status.

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4 July 2018 21:24

### Radwan Dakkak posted in THE CORRECT AQEEDAH.

#Rule | There are two rulings concerning the application of takfīr:

1 — The one who is ignorant about the kufr and rules of takfīr. He isn’t permitted to make takfīr upon an issue he’s ignorant about.

2 — The one who has knowledge about the Kufr and rules of takfīr. He is obliged to make takfīr in such an issue, since this in reality is the hukm of Allāh, therefore it’s necessary to make takfīr upon whoever Allāh made takfīr upon.

So we have two opposites here. It’s harām for an ignorant person to apply takfīr, and it’s obligatory upon the one with knowledge to apply takfīr.

Therefore, if you were to warn against the ignorant person making takfīr, this would be correct. But unfortunately, takfīr is being warned against without elaboration, and such people must make tawbah to Allāh due to how severe this misguidance is.

Moreover, concerning the one who is ignorant about the Kufr and rules of takfīr concerning an issue. We said it’s harām upon him to apply takfīr, but does this mean he’s doing a good thing for being ignorant?

Absolutely not! He must learn what is Kufr and the rules of takfīr in the clear matters, otherwise his abstaining of takfīr will make him a murji’ fāsiq who refrains from takfīr upon clear apostates, and this could even lead him to kufr itself depending upon how clear the kāfir he’s excusing may be!

For example, if someone insults Allāh, and this ignorant person is unsure whether insulting Allāh is Kufr or is afraid to make a judgement upon such an insulter, which makes him refrain from takfīr, he will be considered misguided in his refraining.

And if the proof and consensus is shown to him concerning such clear Kufr, if he still insists on

excusing such a kāfir, he will disbelieve due to the establishment of the Hujjah. However, if he still has misconceptions appear to him from the murji'ah due to strong doubts, he wouldn't be a kāfir, but rather a misguided fāsiq.

So pay attention to this important Rule, may Allāh preserve you.

4 July 2018 12:47

### Radwan Dakkak posted in Ummah Of Tawheed.

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4 July 2018 12:17

#### Radwan Dakkak posted in THE CORRECT AQEEDAH.

“The amount of murji'ah unjustly warning against takfir would make one assume that everyone is making takfir upon each other for abandoning sunan, let alone the wājibāt or nullifiers of Islām.”

— Notes from “Sharh nawāqidh al-Islām”.

4 July 2018 11:49

#### Radwan Dakkak posted in Ummah Of Tawheed.

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4 July 2018 11:49

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— Notes from “Sharh nawāqidh al-Islām”.

4 July 2018 11:48

#### Radwan Dakkak shared At Tawheed's post.

Good advice.

4 July 2018 11:14

#### Radwan Dakkak posted in Ummah Of Tawheed.

Good advice.

4 July 2018 11:14

#### Radwan Dakkak posted in THE CORRECT AQEEDAH.

She said my name

4 July 2018 10:09

#### Radwan Dakkak shared 9 News Sydney's video.

She said my name

4 July 2018 10:07

#### Radwan Dakkak posted in Ummah Of Tawheed.

She said my name

4 July 2018 10:07

#### Radwan Dakkak posted in Ummah Of Tawheed.

اللهم بارك له



4 July 2018 09:41

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**Radwan Dakkak shared Al Bayaan's post.**

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♥ ♥ ♥

4 July 2018 09:41

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**Radwan Dakkak posted in THE CORRECT AQEEDAH.**

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The city my family came from in Syria is completely destroyed to the extent that there's no point of even rebuilding it.

Might as well construct a new city next to it and this can be a proof for the future generations to know what the enemies of Islām did in the name of fighting terrorism.

4 July 2018 09:13

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**Radwan Dakkak posted in Ummah Of Tawheed.**

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4 July 2018 09:13

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4 July 2018 09:13

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**Radwan Dakkak posted in Ummah Of Tawheed.**

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Hishām said, al-Hassan and Muhammad would both say:

“Do not sit with the people of desires (i.e. innovators), and do not listen to them.”

— Refer to “Tham al-Kalām” (#767) by Al-Harawī and “As-Sunnah” (#600) by Harb al-Kirmānī.

4 July 2018 08:34

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**Radwan Dakkak updated his status.**

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4 July 2018 08:34

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**Radwan Dakkak posted in Ummah Of Tawheed.**

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Harb said, I asked Ishāq (i.e. Ibn Rāhawayh) on cursing the people of innovation:

Ishāq replied; They are surely deserving of being cursed.

— Refer to “Al-Masā'il” by Harb al-Kirmānī (#1420).

4 July 2018 07:59

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**Radwan Dakkak updated his status.**

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4 July 2018 07:59

#### Radwan Dakkak posted in THE CORRECT AQEEDAH.

Claim — “All disputes in Fiqh are evil, you must unite upon 1 opinion!!”

Imām Abū Hāmid al-Ghazālī (رحمه الله) eloquently states in response to such claimer:

!(وقد حدث في العالم من بركات رفعكم الخلاف: من الخلاف ما لم يكن بمثله عهد)

“Due to your blessed efforts of eliminating disputes, a worldwide of disputes were ignited that had never been witnessed before.”

— Refer to “Ihyā’ ‘ulūm ad-Dīn” (1/45).

3 July 2018 21:31

#### Radwan Dakkak posted in Ummah Of Tawheed.

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— Refer to “Ihyā’ ‘ulūm ad-Dīn” (1/45).

3 July 2018 21:30

#### Radwan Dakkak updated his status.

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3 July 2018 21:30

#### Radwan Dakkak posted in Ummah Of Tawheed.

بعض تلخيصات الكتب، أو الشروح على بعض المتون لا يوجد فيها أي فائدة علمية تنفرد بها بل ما فيها موجود في غيرها، إنما كُتبت ليثبت كآنها لغيره اطلاعه على كتابٍ لخصه، أو قدرته على شرح متن معين فحسب!

منقول

3 July 2018 20:36

#### Radwan Dakkak updated his status.

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منقول

3 July 2018 20:36

#### Radwan Dakkak posted in Ummah Of Tawheed.

Abu Nu'aym Ahmad ibn Abdallah al-Asbahani رحمه الله stated:

“A man came to Imam Ahmad and praised him so he replied;

‘I make Allah my witness that I detest you in this speech and if you had known my sins you would have thrown sand over my head’.”

Hilyat al-Awliyya' (9/181)

3 July 2018 18:26

### Radwan Dakkak updated his status.

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Hilyat al-Awliyya' (9/181)

3 July 2018 18:26

### Radwan Dakkak posted in THE CORRECT AQEEDAH.

I have heard that some preachers in the middle east are calling the opening of the borders for the syrian refugees as “Ihsān” (excellence), especially in the past few days where around 100,000+ refugees are displaced and headed to Jordan.

However, this is incorrect. It’s as if the preachers are making it out to seem that the Jordanian govt or Turkish govt is doing a “favour” for the muslim refugees!

Whereas Allāh سبحانه وتعالى says:

وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ

“And if they seek help of you for the religion, then you must help.” [8:72].

Subhān’Allāh, it’s an obligation according to this explicitly clear-cut Āyah from Allāh to support our muslim brothers, not change around the shar’ī terminologies and claim “Ihsān” out of context, wallāhul-musta’ān.

By Allāh, I ask all the sincere open-minded muslims, even those who are free to oppose me. Do you really believe the Jordanian or Turkish govt is doing “Ihsān” to the muslims of Syria when they are part of a global crusader coalition that’s recklessly bombing muslim homes?

Stop thinking with a defeatist inferior mentality wherein you believe muslims must be in-between these two options, “Evil Tāghūt vs Extremely evil Tāghūt”.

Develop a spirit of ‘Izza and courage, and start promoting Tawhīd and Kufr bit-Tāghūt while informing the ummah how much this da’wah is spreading!

May Allāh alleviate their pain and replace EVERY TĀGHŪT with a MUWAHHID, NOT ANOTHER TĀGHŪT, Āmīn.

3 July 2018 14:33

### Radwan Dakkak posted in Ummah Of Tawheed.

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Stop thinking with a defeatist inferior mentality wherein you believe muslims must be in-between these two options, “Evil Tāghūt vs Extremely evil Tāghūt”.

Develop a spirit of ‘Izza and courage, and start promoting Tawhīd and Kufr bit-Tāghūt while informing the ummah how much this da’wah is spreading!

May Allāh alleviate their pain and replace EVERY TĀGHŪT with a MUWAHHID, NOT ANOTHER TĀGHŪT, Āmin.

3 July 2018 14:29

### Radwan Dakkak posted in Ummah Of Tawheed.

“The overwhelming majority of the scholars divided the lands into two types:

1 — Lands of Kufr, which is what’s governed by other than the Sharī’ah of Allāh, and the symbols of the people of Kufr are displayed.

2 — Lands of Islām, which is what’s governed by the Sharī’ah of Allāh, and the symbols of the people of Islām are displayed, even if there are sins and corrupt indecency found in it, and it turns into dār al-kufr if a kāfir ruler governs it, as mentioned by Ibn Hazm.

As for the land which isn’t absolutely dār Islām nor dār Kufr, then Ibn Taymiyyah mentioned that this is dār murakkabah (a coupled land), wherein the rulings of Islām aren’t applied upon the whole land, and likewise the rulings of Kufr aren’t (applied upon the whole land).”

: جماهير العلماء يقسمون الديار إلى قسمين  
أ- ديار كفر : وهي التي تحكم فيها غير شريعة الله ويظهر فيها شعارات أهل الكفر  
ب- ديار إسلام : وهي التي تحكم بشريعة الله , ويظهر فيها شعارات أهل الإسلام .ولو وجد فيها معاصي وفجور  
, ( وتنتقل إلى دار كفر إذا ساسها حاكمٌ كافر ) كما ذكر ذلك ابن حزم  
وأما بالنسبة للدار التي ليست بدار إسلام محض وليست بدار كفر محض فقد ذكر ابن تيمية أنها دار مركبة  
. لايجرى فيها أحكام الإسلام من كل وجه وكذا أحكام الكفر

— The noble Hāfidh, Shaykh al-‘Allāmah Sulaymān Ibn Nāsir al-‘Alwān (فك الله أسرہ).

3 July 2018 12:08

### Radwan Dakkak updated his status.

“The overwhelming majority of the scholars divided the lands into two types:

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3 July 2018 12:08

Radwan Dakkak added a new photo.

3 July 2018 11:03

Radwan Dakkak posted in Ummah Of Tawheed.

3 July 2018 11:02

Radwan Dakkak shared Xavierr P Bratcher's post.

3 July 2018 10:55

Radwan Dakkak posted in Ummah Of Tawheed.

3 July 2018 10:46

Radwan Dakkak added a new photo.

3 July 2018 10:46

Radwan Dakkak updated his status.

😊 (رحمه الله) Shaykh al-Islām, Hujjat al-Islām, Imām Abū Hāmid al-Ghazālī

3 July 2018 10:21

Radwan Dakkak posted in THE CORRECT AQEEDAH.

#Fiqh\_Distorters | Ribā in dār al-harb [1] and permitting a revert muslimah to remain married to a kāfir?!

We live in a time where many distort the rulings of Fiqh by taking and cutting words of the scholars out of context, and Shaykh al-‘Allāmah Nāsir al-Fahd (فك الله أسرہ) clarifies this by saying:

“Take two examples to certify that the foundation of the Fiqh “advanced modifiers” is the same foundation of Ibn ar-Rūmī:

First example: Declaring lawful the consuming of Ribā:

They said: It’s permissible for a muslim in the lands of the west who isn’t able to live well and so forth to take a Ribā (interest based) loan from their banks, based upon an opinion among the Hanafiyyah concerning that.

I say: They only attributed this statement to the Hanafiyyah based upon the aforementioned foundation of Ibn ar-Rūmī (i.e. distorting Fiqh), otherwise the Hanafiyyah establish their madhab in this issue upon two matters:

1 — That the Ribā based dealing is between a muslim and kāfir “harbī”.

2 — That if a muslim enters “dār al-harb”, it’s permissible for him to take the wealth of the kuffār in any way possible, among them is “Ribā” if the “profit” was made by the muslim, not by the kāfir.

And these people who cited as evidence the statement of the Hanafiyyah, don’t even view those lands as “dār harb”, nor do they view it permissible for a muslim to usurp the wealth of a kāfir in any way at all.

Nor do they make the “Profit made from the Ribā” go towards the muslim, infact he is the one who gives it to the kāfir, so what kind of opinion is this compared to the opinion of the Hanafiyyah?!

But rather, they simply took a “part” of the Hanafī madhab, and they abandoned the rest, just like “Ibn ar-Rūmī” took a “part” of the Hijāzī madhab, and abandoned the rest (to justify permitting alcohol from the “nabīth” example).

Second example: They permitted for a woman who reverts to Islām to remain with her husband, even if he’s a kāfir, and they attributed this opinion to some of the tābi’in and to Shaykh al-Islām Ibn Taymiyyah.

I say: NO ONE among the muslims has said this statement, infact ALL of them are unanimously agreed upon what has been narrated in the Qur’ān and Sunnah in declaring it impermissible for a muslimah to remain with a kāfir.

But rather Shaykh al-Islām’s opinion, along with others is that the marriage contract isn’t nullified via her Islām. Infact, if her husband becomes a muslim, even after some years, then she can return back to him with the first nikāh (contract), and he doesn’t require a new marriage contract.

But as for her remaining with him, then the Shaykh (Ibn Taymiyyah) doesn’t state this whatsoever, nor other than him, except those upon the foundation of “Ibn ar-Rūmī”, wherein he takes “parts” of his statement, which is the marriage contract not being nullified, while abandoning the rest (of his words, and coming up with falsehood).”

Written by Sh. Nāsir al-Fahd (فك الله أسره) on Thursday, 14/6/1423H.

[1] The Hāfidh and Faqeeh, Shaykh Sulaymān al-‘Alwān (فك الله أسره) states that this opinion of “permitting Ribā” in dār al-harb is weak, due to the clear evidences on the topic prohibiting “Ribā” at all times, even though it’s the dominant opinion of the Hanafī madhab and an opinion found within the Hanbalī madhab (but the dominant view prohibits it within the Hanbalī madhab, along with the vast majority of scholars). However, Shaykh Nāsir al-Fahd was simply refuting those who abuse quotes of the scholars while leaving out the rest.

3 July 2018 09:07

## Radwan Dakkak posted in Ummah Of Tawheed.

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3 July 2018 09:04

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3 July 2018 09:04

### Radwan Dakkak shared Markaz AL Tawheed's post.

Excellent initiative, “Hence why I am initiating a campaign and calling upon the government or the higher courts or the prisons to release the muslim prisoners”.

2 July 2018 15:53

### Radwan Dakkak posted in Ummah Of Tawheed.

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2 July 2018 15:52

### Radwan Dakkak posted in THE CORRECT AQEEDAH.

A defeatist mentality makes you wanna vomit — Defeatists don't understand that we believers cause more fear in the hearts of the kuffār than anything else in the world. Infact, the kuffār fear us more than Allāh!

2 July 2018 15:39

### Radwan Dakkak posted in Ummah Of Tawheed.

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2 July 2018 15:18

### Radwan Dakkak updated his status.

A defeatist mentality makes you wanna vomit — Defeatists don't understand that we believers cause more fear in the hearts of the kuffār than anything else in the world. Infact, the kuffār fear us more than Allāh!

2 July 2018 15:16

### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Radwan Dakkak** #Benefit | The author of the relied upon Hanbalī Fiqh text “Muntahā al-Irādāt”, Imām Ibn al-Najjār (رحمه الله) memorised Ibn Qudāmah's complete book “al-Muqni”, and spent years studying it as mentioned in his biography. This is why they were able to



author masterpieces in Fiqh, because they exerted intense efforts to learn and memorise. So the relied upon book for verdicts among the later scholars of the Hanābilah, “Muntahā al-Irādāt” was authored by an Imām with vast knowledge and precision, not out of mere emptiness, may Allāh have mercy upon him.  
30 June 2018 20:19

“Al-Mutli’ ‘ala Alfāth al-Muqni’” is a beneficial book to break down the meaning of the words used in Ibn Qudāmah’s Fiqh book “al-Muqni’”. It was written by Imām al-Ba’lī (رحمه الله) who’s an Imām of the arabic language that is affiliated with the Hanbalī madhab.

30 June 2018 20:11

#### Radwan Dakkak added a new photo.

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30 June 2018 20:16

**Adolf Rafael** فیک الله باریک Akhi may you please help me any link on Arabic pdf copy of "The Uthmani state and the stand point of the Da'awah of Sheikh Muhammad Ibn 'Abdul Wahhab" by our beloved Shaykh Naasir ibn Fahad فک الله أسره  
1 July 2018 16:27

**Adolf Rafael** جزاک الله خیرا یا اخی الحبیبي  
1 July 2018 21:49

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30 June 2018 20:08

#### Radwan Dakkak updated his status.

I gotta say, today was one of the best sunny days of the winter so far.

30 June 2018 19:04

#### Radwan Dakkak posted in THE CORRECT AQEEDAH.

<https://www.youtube.com/watch?v=NkBHPiupU2k&feature=youtu.be>

#Shām | Forewarning to the Plots of the Sahawāt by Shaykh Sulaymān al-‘Alwān (فک الله أسره) Full HD! The Shaykh calls upon the apostate factions in Shām to make tawbah to Allāh and apologise to the muslims for their betrayals!

<https://www.youtube.com/watch?v=NkBHPiupU2k&feature=youtu.be>

30 June 2018 14:15

#### Radwan Dakkak posted in Ummah Of Tawheed.

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30 June 2018 11:16

#### Radwan Dakkak shared a link.

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30 June 2018 11:14

#### Radwan Dakkak posted in THE CORRECT AQEEDAH.

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30 June 2018 11:11

#### Radwan Dakkak posted in Ummah Of Tawheed.

#Shām | Forewarning to the Plots of the Sahawāt by Shaykh Sulaymān al-ʿAlwān (فك الله أسرته) Full HD! The Shaykh calls upon the apostate factions in Shām to make tawbah to Allāh and apologise to the muslims for their betrayals!

30 June 2018 11:05

#### Radwan Dakkak added a new video.

[Click for video:](#)



#Shām | Forewarning to the Plots of the Sahawāt by Shaykh Sulaymān al-ʿAlwān (فك الله أسرته) Full HD! The Shaykh calls upon the apostate factions in Shām to make tawbah to Allāh and apologise to the muslims for their betrayals!

30 June 2018 11:02

#### Radwan Dakkak updated his status.

Duʿā doesn't go to waste, however Allāh has the hikmah for the right time to respond, thus it's obligatory to assume well about Him. Verily, the Prophet (صلى الله عليه وسلم) was besieged in makkah, and his agony and suffering wasn't uplifted except after 3 years, and he is the best of creation.

الدعاء لا يذهب سدى، لكن لله حكمة في وقت الإجابة، فيجب إحسان الظن به، فقد حُوصِر النبي ﷺ بمكة فلم يرتفع كربه إلا بعد ثلاث سنين وهو خير الخلق.

30 June 2018 00:44

#### Radwan Dakkak posted in Ummah Of Tawheed.

“Secret of steadfastness”

Ibrāhīm al-Harbi said, ‘I heard Ahmad Ibn Hanbal say,

“If you love that Allāh should keep you upon that which you love, then remain upon that which He loves, and the good is in the one who sees no good in himself.”

[Al-Adab Ash-sharʿīyyah (2/30) by Ibn Muflih]

30 June 2018 00:23

#### Radwan Dakkak updated his status.

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[Al-Adab Ash-sharʿīyyah (2/30) by Ibn Muflih]

30 June 2018 00:22

#### Radwan Dakkak updated his status.

Refuting the concept of Inter-faith:

The principle of alliance can only be sealed with Allāh, His Messenger, and with the Muslim society at large. Those who claim inter-faith forget the clear statement of the Qurʾān that the People of the Book are allies to one another in their struggle against the Muslim community and that this is part of their nature. They forget that these people are full of hatred for the Muslims, because of their Islām, that they will never be happy with any Muslim until he abandons his religion and follows theirs.

“Those who remain confused about this truth are also lacking in awareness and knowledge of the People of the Book and of the conflict with them. They do not understand the clear and simple Qurʾānic position with regard to the People of the Book, since they confuse the call of Islām to tolerance, participation with, and respect for these communities — within the context of the Muslim society at large.

It is the height of naivety and foolishness to suspect that we share a common road with the People of the Book, a road which we should follow for the sake of the Dīn, to stand side by side, in the face of disbelief and atheism, for they are themselves with the disbelievers and atheists, whenever either of these rise up against the Muslims.

The simple minded say, “Surely we will be able to join hands with the People of the Book against secularism and atheism, since we are all people of religion!” They forget completely the lessons of the Qurʾān, just as much as they forget the lessons of history. It was, after all, the People of the Book who used to say to the disbelievers from along the pagans,

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا تَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجَنَبِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هُؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا

“Have you not seen those who were given a portion of the Scripture, who believe in superstition and false objects of worship and say about the disbelievers, “These are better guided than the believers as to the way?” [4:51]

It was they who incited the pagans to attack the Muslims at Madīnah and who were their cloak and their shield. It was the People of the Book who pursued with the Crusades for two hundred years, it was they who mounted the Inquisition in Spain, and it was they who drove away the Palestinians and moved the Jews in after them, with the help and co-operation of humanists and secularists. It is the People of the Book who make war on the Muslims in every land, from Ethiopia, to Somalia and across the world, they work hand in hand.

Those who imagine — in their wildest fantasies — that there could ever be between us and the People of the Book any kind of alliance or mutual defence of religion against the secular and atheistic humanist assault, could not have read the Qurʾān. Or, if they have, must then confise the tolerance shown to the disbelievers which is the hallmark of Islām, with alliance with them, which the Qurʾān takes pains to warn us about.

The religion which was revealed to the Messenger of Allāh (صلى الله عليه وسلم) is the Religion of Allāh. As for tolerance, it is a matter of human relations, and it does not enter into the domain of correct belief or social organisation. As for those who misunderstand these things, they attempt to play down the absolute certainty which must be in the soul of every Muslim; that Allāh does not accept any other religion than Islām. Indeed, it is the obligation of every Muslim to apply the lessons which Allāh taught us, in Islām, to his own life and to reject any attempt to replace this with anything less than it, or anything which would claim to be equal to it — however insignificant it may be.

Allāh says:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

“Indeed, the religion in the sight of Allah is Islam.” [3:19]

And

وَمَن يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا قُلْنَ يُقْبَلُ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

“And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.” [3:85]

In fact, Islām was revealed to correct the beliefs of the People of the Book, as it was also sent to correct the beliefs of the pagans. They were all called to Islām, which is ‘The True Religion’; no other faith than this will be accept, from anyone. The Muslim is obliged to call the People of the Book to Islām, just as he is obliged to call humanists and pagans alike to it.

No Muslim may be permitted to force anyone, whether People of the Book or not, to accept Islām; since faith cannot be forced into the heart. Coercion in religion is prohibited by Islām, and what is prohibited by Islām could never bear fruit.”

[Excerpt from the book “Al-Walā’ wa’l-Barā”, (3/127-131)].

30 June 2018 00:09

Refuting the concept of Inter-faith:

The principle of alliance can only be sealed with Allāh, His Messenger, and with the Muslim society at large. Those who claim inter-faith forget the clear statement of the Qurʾān that the People of the Book are allies to one another in their struggle against the Muslim community and that this is part of their nature. They forget that these people are full of hatred for the Muslims, because of their Islām, that they will never be happy with any Muslim until he abandons his religion and follows theirs.

“Those who remain confused about this truth are also lacking in awareness and knowledge of the People of the Book and of the conflict with them. They do not understand the clear and simple Qurʾānic position with regard to the People of the Book, since they confuse the call of Islām to tolerance, participation with, and respect for these communities — within the context of the Muslim society at large.

It is the height of naivety and foolishness to suspect that we share a common road with the People of the Book, a road which we should follow for the sake of the Dīn, to stand side by side, in the face of disbelief and atheism, for they are themselves with the disbelievers and atheists, whenever either of these rise up against the Muslims.

The simple minded say, “Surely we will be able to join hands with the People of the Book against secularism and atheism, since we are all people of religion!” They forget completely the lessons of the Qurʾān, just as much as they forget the lessons of history. It was, after all, the People of the Book who used to say to the disbelievers from along the pagans,

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا تَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجَنَّةِ وَالطَّاعُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا

“Have you not seen those who were given a portion of the Scripture, who believe in superstition and false objects of worship and say about the disbelievers, “These are better guided than the believers as to the way?” [4:51]

It was they who incited the pagans to attack the Muslims at Madīnah and who were their cloak and their shield. It was the People of the Book who pursued with the Crusades for two hundred years, it was they who mounted the Inquisition in Spain, and it was they who drove away the Palestinians and moved the Jews in after them, with the help and co-operation of humanists and secularists. It is the People of the Book who make war on the Muslims in every land, from Ethiopia, to Somalia and across the world, they work hand in hand.

Those who imagine — in their wildest fantasies — that there could ever be between us and the People of the Book any kind of alliance or mutual defence of religion against the secular and atheistic humanist assault, could not have read the Qurʾān. Or, if they have, must then confise the tolerance shown to the disbelievers which is the hallmark of Islām, with alliance with them, which the Qurʾān takes pains to warn us about.

The religion which was revealed to the Messenger of Allāh (صلى الله عليه وسلم) is the Religion of Allāh. As for tolerance, it is a matter of human relations, and it does not enter into the domain of correct belief or social organisation. As for those who misunderstand these things, they attempt to play down the absolute certainty which must be in the soul of every Muslim; that Allāh does not accept any other religion than Islām. Indeed, it is the obligation of every Muslim to apply the lessons which Allāh taught us, in Islām, to his own life and to reject any attempt to replace this with anything less than it, or anything which would claim to be equal to it — however insignificant it may be.

Allāh says:

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[Excerpt from the book “Al-Walā’ wa’l-Barā”, (3/127-131)].

## Radwan Dakkak posted in THE CORRECT AQEEDAH.

□

Look towards the scholars in the trenches, not towards the agents of the Tāghūt in the palaces and hotels!

The noble Mujāhid, Shaykh Abū Sufyān as-Sulamī (تقبله الله) gives a short summary about the noble ‘Ālim and Mujāhid, Shaykh Abū ‘Alī al-Anbārī (تقبله الله):

“But if you ever stumble across mentioning Shaykh Abū ‘Alī al-Anbārī, may Allāh accept him, then he is the forefront precedent in the various sciences and fields, the one who is precisely skilled in elucidations and mutūn (concise sharī texts).

The one who gathered between Islamic knowledge and practical implementation for years and years! To the extent that even one of the soldiers of ad-Dawlah al-Islāmiyyah said to his brother:

“I was a disbeliever in the Tāghūt since the times of the Tāgūtī rule, Saddām Hussayn!”

It was then said to him, how is that so?

So he replied, “Because my teacher at the time was Shaykh Abū ‘Alī al-Anbārī!”

Yes, the Shaykh was a carrier of the pen and sword even back during those days, infact he was the general religious authority for the “Ansār al-Islām” group — when they were actually Ansār (helpers and supporters) for Islām — then he didn’t delay a single moment until he gave bay’ah to the Amīr of the Istish’hādiyyīn Abā Mus’ab az-Zarqāwī, may Allāh have mercy upon him, during the first stages of the Jihād in ‘Irāq.

And he has remained since that time with the mujāhidīn as a teacher, instructor of guidance, leader and fighter. Neither did imprisonment or being crushed stop him from going forth, nor did withdrawals and losses, and nor did besiegement stop him, until he met his destiny”

— Excerpt from the book, “A summary of the stances taken by the people of knowledge in Qitāl” (pages 6-7).

29 June 2018 23:20

## Radwan Dakkak posted in Ummah Of Tawheed.

□

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29 June 2018 22:33

## Radwan Dakkak added a new photo.

□

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— Excerpt from the book, “A summary of the stances taken by the people of knowledge in Qitāl” (pages 6-7).

29 June 2018 22:31

## Radwan Dakkak posted in Ummah Of Tawheed.

It’s necessary to proclaim the truth, even if the people didn’t follow it, so that atleast it’s stuck in the minds. Because the most dangerous of arguments to be made is for a generation to come and say:

وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ

“And we have not heard about this from our early forefathers.” [28:36].

The Haqq is in need of repetition and revision without boredom, and this is exactly what we learn when we ponder over the Qur’ān.

In numerous places within the Qur’ān, you find repetitions in the meaning, so that it can become firmly rooted in your mind. Your heart is like a tree, it gets weak and dies if you don’t maintain it and water it, keeping it strong and firm.

Allāh says, “Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe.” [2:6].

Despite this, those mushrikīn were still warned and weren’t abandoned for a single day, as the Haqq must be proclaimed and remain heard in the people’s ears, so that it’s not forgotten.

Infact, one of the main reasons the misguided creeds became more popular than the ‘Aqīdah of the salaf, is because people are generally inclined towards those who speak the most, just look around you and see who are the ones with the largest following, isn’t it the famous and most popular? This is due to the amount of sheep around who don’t strive to search for the truth, and how many verses did Allāh condemn the majority, subhā’Allāh just reflect over how true the words of Allāh really are!

The salaf would speak in a very few amount of words, whereas the theologians and philosophers would speak and debate so much, hence the people were deceived by the popularity of their words and inclined towards deviant creeds (such as ashā’irah and mu’tazilah after the early generations), instead of observing the truth and understanding the wisdom of the salaf in speaking less.

29 June 2018 21:05

## Radwan Dakkak updated his status.

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29 June 2018 20:57

### Radwan Dakkak posted in Ummah Of Tawheed.

I’ll be writing up a short set of series refuting fabrications about the noble Sahābī, Mu’āwiyah Ibn Abī Sufyān (رضي الله عنه).

The motive behind this is due to the topic of Mu’āwiyah being brought up every year, and many brothers and sisters from ahlus-sunnah haven’t been taught much about any of the sahābah, let alone the uncle of the believers and scribe of wahī, Mu’āwiyah Ibn Abī Sufyān.

Some of the topics that I’ll be addressing in this short series are:

— What they don’t tell you about the fitnah that occurred between ‘Alī and Mu’āwiyah during the battle of Siffin!

— Refuting the fabricated lie that Mu’āwiyah insulted ‘Alī or ordered others to insult ‘Alī.

— Addressing matters related to Khilāfah and how it was surrendered.

— Discussing merits and virtues of Mu’āwiyah (رضي الله عنه).

May Allāh make this short series a coolness to the eyes of the muwahhidīn and means to increase your Yaqīn in the most noble men and women to walk the face of this Earth, wherein numerous popular doubts are removed from Khāl al-Mu’minīn, Mu’āwiyah (رضي الله عنه).

29 June 2018 18:28

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29 June 2018 18:28

### Radwan Dakkak posted in Ummah Of Tawheed.

□

“Infact, there are entire movements based upon this false hypothesis”

— Imām Anwar al-‘Awlaqī (تقبله الله).

29 June 2018 17:21

### Radwan Dakkak added a new photo.

\_\_\_\_\_

**Yehya Umar** Please explain this a bit more..

29 June 2018 18:18

**Amjad Ali Khan** A false hypothesis that every Muslim should be perfect before we do the ultimate strive directly against the enemies of Allah...

29 June 2018 18:57

“Infact, there are entire movements based upon this false hypothesis”

— Imām Anwar al-‘Awlaqī (تقبله الله).

29 June 2018 17:21

### Radwan Dakkak posted in THE CORRECT AQEEDAH.

\_\_\_\_\_

**Group:** THE CORRECT AQEEDAH

**Sufyan Ath-Thauri** Salallahu alayhi wasalam

29 June 2018 17:07

**Group:** THE CORRECT AQEEDAH

**Jeff Robertson** ☺brother you cropped out the cute brother who posted this earlier in 2016.

Be good to people innit

29 June 2018 17:11

The other day, this wonderful narration was brought up. And subhān’Allāh just thinking about it now, Rasūlullāh (صلى الله عليه وسلم) is also considered the \*last & final\* prophet in \*time\*, while he is the \*first & greatest\* in \*virtue\*.

May the peace and blessings be upon Rasūlullāh

29 June 2018 16:57

### Radwan Dakkak posted in Ummah Of Tawheed.

□

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29 June 2018 16:50

### Radwan Dakkak added a new photo.

\_\_\_\_\_

\_\_\_\_\_



**Afzal Guman** Assalaamualaykum akhi. I just wanted to ask something about ‘allying with the kuffaar. Is it only kufr akbar when you ally with the kuffaar against muslims or is it kufr akbar as well if you take the kuffaar as allies but not against muslims?  
29 June 2018 21:23

The other day, this wonderful narration was brought up. And subhān'Allāh just thinking about it now, Rasūlullāh (ﷺ) is also considered the \*last & final\* prophet in \*time\*, while he is the \*first & greatest\* in \*virtue\*.

May the peace and blessings be upon Rasūlullāh

29 June 2018 16:50

### Radwan Dakkak added a new photo.

**Salik Wani** Which shaykh is that ?

29 June 2018 16:14

**Radwan Dakkak** He specialises in Tawhīd.

29 June 2018 16:15

**Ahmad Ibn Abdur-Raheem** May Allah safeguard and protect us from from such Ignorance

29 June 2018 16:20

**Amjad Ali Khan** You better be nice to him if not he might issue a fatwa against you...be safe than be sorry...

29 June 2018 16:21

**Abu Tankeh** Sam Jackson

29 June 2018 16:22

**Muhammad Husayn** Jeff Robertson

29 June 2018 16:23

**Jeff Robertson** i prefer to criticise his views than him as a person. ☹ his got passion gotta give him credit for that innit

29 June 2018 16:26

**Abu Qital Maldifi** Lol ☹

29 June 2018 16:36

**Jeff Robertson** Ali Akyuz

29 June 2018 16:38

**Salik Wani** He sure can smell tawheed in a person ☹

29 June 2018 16:39

**Ibn Shaami** The amount of tabs open is triggering my ocd ☹☹

29 June 2018 16:47

**Ad-dahhak Al-Qannas** Over-zealous without knowledge Young in Age Fight and ready to kill muslims and even their kids but spare the idol worshippers , never heard him speak bad about tawaghit in his land

29 June 2018 18:32

**Jeff Robertson** i try to find good in ppl

29 June 2018 18:35

**Khalid Van der Lee** Brother i have one serious question. Have that guy any knowledge. When I listened to him I think he must begin by "Makhaarijj al7uroof" he speaks like rap-. Wallaahoe moesta3aan. Or he looks like a gangster formation in streets

29 June 2018 19:19

**Abdullah Koyi** Wallahi I'm shocked I just realized I have the zebibah (Prayer Bump) Alhamdulliah i started praying 5x A Day in 2014.

29 June 2018 19:23

**Ilyas Mansur** Same It's hard enough when I'm doing work on one moniter, but seeing it done with no good reason is a cause for an anxiety attack hahaha

29 June 2018 21:58

**Ansar Broeders** ☹

30 June 2018 01:30

Sheikh muwahhid randomnly pops up on my facebook ☹

**Radwan Dakkak posted in Ummah Of Tawheed.**

\*Saying Allāh has a body is a vilified innovation within Islām which none of the salaf mentioned\*

Shaykh al-‘Allāmah Sulaymān Ibn Sahmān (رحمه الله) mentions in “Ad-Diyā’ ash-Shāriq” (pages 202-205):

“As for his claim (i.e. Dāwūd Ibn Jirjīs), that we make Him as a body, if we affirm what Allāh has affirmed for Himself, then this is not a new invention from the labels of the misguided people.

Moreover, you should know that none of us say that Allāh is a body, for indeed this phrase according to us is an innovation and a newly invented matter within Islām which wasn’t stated by anyone from the righteous predecessors and the first generation.

And the first one who unrestrictedly attributed the phrase of body (to Allāh) were the theologians among the shī’a, such as Hishām Ibn al-Hakam. This is exactly what Ibn Hazm cited, along with others.

Abū al-Hassan al-Ash’arī mentioned in his book “Maqālāt al-Islāmiyyīn wa Ikhtilāf al-Musallīn” (pages 31-35):

“The rawāfīdh among the Imāmiyyah differed concerning Allāh having a body into 6 different sects” (i.e. their own shī’a scholars admitted the early rawāfīdh believed Allāh had a body, whereas the later rawāfīdh negated it by agreeing with the mu’tazilah and jahmiyyah).

Therefore, it has been made clear to you that this madhab — what I intend is the view of Allāh having a body — is the madhab of those misguided innovators, and whoever agreed with them from the followers of the a’immah.

Hence, the madhab of the Wāhhabīyyah is the pure madhab of Ahlus-Sunnah, such as Imām Ahmad and his peers. They do not utter the phrase of “tajsīm” (body), they do not negate it, nor do they affirm it, due to two reasons:

First reason: Because there’s no textual evidence found, neither in the Qur’ān, nor Sunnah, nor is there a narration found from any of the saḥābah and those who followed them with excellence, nor other than them from the Imāms of the muslims. Therefore, it became from the blameworthy innovations.

Second reason: Because its meaning may consist of both Haqq and Bātil.”

29 June 2018 14:15

**Radwan Dakkak updated his status.**

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Abū al-Hassan al-Ash’arī mentioned in his book “Maqālāt al-Islāmiyyīn wa Ikhtilāf al-Musallīn” (pages 31-35):

“The rawāfīdh among the Imāmiyyah differed concerning Allāh having a body into 6 different sects” (i.e. their own shī’a scholars admitted the early rawāfīdh believed Allāh had a body, whereas the later rawāfīdh negated it by agreeing with the mu’tazilah and jahmiyyah).

Therefore, it has been made clear to you that this madhab — what I intend is the view of Allāh having a body — is the madhab of those misguided innovators, and whoever agreed with them from the followers of the a’immah.

Hence, the madhab of the Wāhhabīyyah is the pure madhab of Ahlus-Sunnah, such as Imām Ahmad and his peers. They do not utter the phrase of “tajsīm” (body), they do not negate it, nor do they affirm it, due to two reasons:

First reason: Because there’s no textual evidence found, neither in the Qur’ān, nor Sunnah, nor is there a narration found from any of the saḥābah and those who followed them with excellence, nor

other than them from the Imāms of the muslims. Therefore, it became from the blameworthy innovations.

Second reason: Because its meaning may consist of both Haqq and Bātil.”

29 June 2018 14:13

### Radwan Dakkak posted in Ummah Of Tawheed.

A hadith benefit on when the companion says “We were commanded and forbidden”, does this always imply the Rasul?

The noble ‘Alim and Mujahid, Shaykh Abu Bakr al-Qahtani (تقيله الله) says:

“The point being, is that these narrators, ‘Abdur-rahman Ibn Zayd, Usamah and ‘Abdillah were not from the deeply rooted persistent men of hadith and its people, however they were people of righteousness, worship and abstinence (from worldly pleasures).

This also implies that not everyone who’s a person of piety in his Din, that he’s suitable for other matters, such as narrating hadiths, knowledge, handling the affairs of the people, rather these are abilities and talents, which Allah the exalted and majestic grants to whomever He wishes, and everyone is facilitated to what he’s created for (i.e. there’s no extra burden upon him).

Based upon this, what would the Prophet say to Abi Thar, despite his righteousness and Taqwa:

“There is no one on earth, or under the sky, who speaks more truthfully than Abu Thar.”

But despite that, he said, “O Aba Thar, you are indeed weak.”

And he prevented him from attaining leadership, despite his righteousness and Taqwa.

So if a man is seen as upright and pious, this doesn’t necessitate his precision and suitability for all matters.

Therefore, what’s correct is that this hadith [refer to the last line] is mawquf upon ‘Abdillah Ibn ‘Umar (as stated by Imam Ahmad, Abu Zur’ah, Ad-Daraqutni and others), being from his statement.

The scholars stated, if it’s mawquf, then it takes the hukm of being marfu’, because he said “it was made lawful for us”, this was mentioned by al-Bayhaqi, Ibn Hajr, and others.

So if a Sahabi says, “we were commanded”, or “we were forbidden from the sunnah”, or “it was made lawful for us”, all these expressions are indicative that he acquired it from the Prophet.

The scholars of hadith summarized the discussion concerning these expressions, and there’s a dispute among the scholars, may Allah have mercy upon them.

And we also say, this is not upon that unrestricted citation, which some mention. Not everything that a companion says of, “we were commanded”, or “we were forbidden”, or “it was made lawful for us”, that who’s intended is the Prophet.

Rather, the default basic principle is that the Prophet is intended, if it’s not acceptably valid except to be attributed to the Shari’ah.

However, in some situations as it’s recorded in several narrations, some of the Sahabah would say “we were commanded”, so if it’s said to him, as it’s mentioned in Musannaf Ibn Abi Shaybah from Anas, he said in some rulings, “we were commanded”, so it was said to him:

“Who commanded you”

So Anas replied, “Umar Ibn al-Khattab”.

Because the rightly guided caliphs have a sunnah which was commanded (by the rasul) to follow, their commands and prohibitions would have a reputable and noble position in the Shari’ah, which is renowned.

So the sahabah could say “we were commanded”, i.e. By the (rightly guided) caliphs, the A’immah, such as Abi Bakr, ‘Umar, and so forth.

But the statement, “It was made lawful from us in the sunnah”, is generally referring to the sunnah of the Prophet, his declarations of what’s lawful and what’s prohibited. And this is the meaning of ‘Abdullah Ibn ‘Umar’s statement, “Two kinds of dead meat and two kinds of blood have been lawful to us”.”

- Refer to “The explanation of Bulugh al-Maram” (Lesson 11/13), minute 19:59-23:32.

29 June 2018 12:28

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- Refer to “The explanation of Bulugh al-Maram” (Lesson 11/13), minute 19:59-23:32.

29 June 2018 12:28

### Radwan Dakkak shared Mohammed Shaar's post.

Excellent demonstration.

29 June 2018 11:10

### Radwan Dakkak posted in Ummah Of Tawheed.



29 June 2018 09:42

### Radwan Dakkak shared a memory.

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29 June 2018 09:42

### Radwan Dakkak posted in Ummah Of Tawheed.

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Keep your heart open for the muslims, and strive towards attaining the causes which help open your heart for others.

Ponder over the favour of Allāh to His beloved Prophet:

“Did We not expand for you, [O Muhammad], your chest?” [94:1].

What a favour, Rasūlullāh’s heart was the most pure of hearts, full of tranquility, comfort, pleasure and Īmān, صلى الله عليه وسلم.

28 June 2018 20:43

### Radwan Dakkak updated his status.

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28 June 2018 20:42

### Radwan Dakkak posted in Ummah Of Tawheed.

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While the shameless people celebrate Erdogān’s victory, Shaykh Ebū Hanzalā (فك الله أسرہ) got sentenced for 14 years in prison by this Tāghūt.

إنا لله وإنا إليه راجعون

28 June 2018 17:11

### Radwan Dakkak updated his status.

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28 June 2018 17:10

### Radwan Dakkak posted in Ummah Of Tawheed.

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:has memorised 9 books of hadīth (فك الله أسرہ) Shaykh Sulaymān al-‘Alwān

.Sahīh al-Bukhārī — 1

.Sahīh Muslim — 2

.Sunan Abī Dāwūd — 3

.Sunan an-Nasā’ī — 4

.Sunan at-Tirmidhī — 5

.Sunan Ibn Mājah — 6

.Sunan ad-Dārimī — 7

.Muwatta’ Mālik — 8

.(!Musnad al-Imām Ahmad (which on its own consists of ~ 30,000 hadīths — 9

in the 42 min lecture, “The (تقبله الله) Related by his student, Shaykh Abū Sufyān as-Sulamī — .”Seerah of Shaykh al-‘Alwān

28 June 2018 16:41

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28 June 2018 16:41

## Radwan Dakkak posted in Ummah Of Tawheed.

□ □

This is an interesting research compiled together by Dr. Hishām from the Usūl al-Fiqh branch of the Shari’ah Faculty in the university of Muhammad Ibn Sa’ūd.

He touches on the Rule of when a حاجة (need) becomes a ضرورة (necessity) and how to practically apply such rulings on the Fiqh of muslim minorities.

This helps us understand specific situations such as when a need becomes intense or communal, which is why fatāwā are found on issues such as taking ribā-based student loans to study, or else we’ll be left without education, and so forth.

This topic is ignored by some and abused by others, i.e. absolutely giving concessions to harām and absolutely giving no concessions to harām, so it’s important to learn it to avoid blank rulings, as it also helps us understand the aspect of ta’wīl in specific matters of takfīr during necessity. May Allāh increase us in beneficial knowledge.

28 June 2018 15:54

## Radwan Dakkak added 2 new photos.

□ □

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28 June 2018 15:53

## Radwan Dakkak posted in Ummah Of Tawheed.

□

The same people who shared hashtags on #Save\_Aleppo in 2016, #Help\_Idlib in 2017 are the same ones saying #Russia\_Worldcup\_2018 wasting their time watching football while Russia bombs Busrā al-Harīr!

28 June 2018 13:01

## Radwan Dakkak added a new photo.

Ahmad Ibn Abdur-Raheem لا حول ولا قوة الا بالله

28 June 2018 14:33

Jeff Robertson disgracing the greatest words one can utter on clothing. innit

28 June 2018 14:55

The same people who shared hashtags on #Save\_Aleppo in 2016, #Help\_Idlib in 2017 are the same ones saying #Russia\_Worldcup\_2018 wasting their time watching football while Russia bombs Busrā al-Harīr!

28 June 2018 13:01

### Radwan Dakkak shared Muwahid Ibrahim's post.

"I challenge you to a debate on why takfīr is the foundation of the Dīn...

First of all — I'm just gonna end the debate right here. There's no need to even debate..."

What kind of challenge is to ask for a debate, then buckle out immediately in the next sentence? I gotta say, this was his most sensible video I've seen.

28 June 2018 12:03

### Radwan Dakkak posted in Ummah Of Tawheed.

\*Those who warn against takfīr upon the mushrikīn are similar to the homosexuals among the people of Lūt\*

The noble Mujāhid and Hāfidh of the 6 books of hadīth, Shaykh al-'Allāmah Abū 'Abdillāh Hamad al-Humaydī (تقبله الله) mentions in a lecture:

"Perhaps a muslim is shown hostility due to the tahārah (purification), noble loftiness and honour he holds, the same way the people of Lūt mentioned to Lūt (عليه السلام):

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ ۖ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ

"But the answer of his people was only that they said, "Kick them out them from your city! Indeed, they are men who keep themselves pure." [7:82].

So the people of Lūt belittled the family of Lūt due to their tahārah (purification), while they take pride over the family of Lūt via their najāsah (impurity).

They take pride over the family of Lūt via their najāsah (impurity) and committing this atrociously foul act.

And here they are today describing the people of Īmān among the mujāhidīn with descriptions of dignity, loftiness and honour (thinking it's an insult), so they say about them that they are terrorists.

Yes, we are terrorisers (of falsehood), so who are you?! We strike fear in the hearts of our enemies as Allāh commanded us too:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ

"And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them." [8:60].

Our lord also informed us that terror found within the hearts of the people of kufr towards the people of Īmān is more severe than their fear in respect to Allāh, as Allāh the most High said:

لَأَتِمُّنَّ أَسَدُ رَهْبَةٍ فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

"You [believers] are more fearful within their breasts than Allah. That is because they are a people who do not understand." [59:13].

And Allāh promised his servants among the mujāhidīn that they will strike terror in the hearts of the kuffār during combat, as Allāh the most High said:

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ

"We will cast terror into the hearts of those who disbelieve for what they have associated with Allah." [3:151].

And Allāh the most High said:

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"I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip." [8:12].

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"But [the decree of] Allah came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of insight." [59:2]."

So all those murji'ah and defeatists who accuse the people of Īmān as being "terrorisers and takfiris", this is similar to the homosexuals belittling Prophet Nūh (عليه السلام) for upholding purity.

So we will remain firm by the permission of Allāh on holding tightly onto the purity of Tawhīd and making takfir upon the mushrikīn, even if the misguided fussāq among the murji'ah hate it.

And as Shaykh Sulaymān al-'Alwān (فك الله أسرہ) mentioned in a clip entitled, "heart-softeners within minutes", that forbidding munkar is considered a communal obligation, and the more courageous you are in standing in the face of evil, the more trials you will go through, so expect the resistance to come your way, but don't let that waver you at all. Be wise, have patience and condemn all forms of munkar with knowledge!

28 June 2018 11:29

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28 June 2018 11:28

## Radwan Dakkak posted in Ummah Of Tawheed.

#Tajwīd | Maryam vs Fir'awn!

See the letter ر, if it is sākin (has a sukūn on it), to determine whether it's pronounced heavy or light, we look at the previous vowel. If it's damma and fatha, it would be heavy, but if it's kasrah, it would be light (Unless there's a heavy letter after it then it would be pronounced heavy, such as مرصاد, قرطاس, etc).

For e.g. The big arrogant “Fir'awn” is pronounced with a light ر.

Whereas the gentle noble woman, “Maryam” is pronounced with a heavy ر.

Miracle of the Qur'ān.

28 June 2018 01:31

## Radwan Dakkak updated his status.

#Tajwīd | Maryam vs Fir'awn!

See the letter ر, if it is sākin (has a sukūn on it), to determine whether it's pronounced heavy or light, we look at the previous vowel. If it's damma and fatha, it would be heavy, but if it's kasrah, it would be light (Unless there's a heavy letter after it then it would be pronounced heavy, such as مرصاد, قرطاس, etc).

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#Allāhu\_Akbar | \*Who is worse, the apostate kāfir or the original kāfir?\* Are you upon the Millah of Ādam?!

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Today, I was thinking about the origins of shirk and kufr.

Now, what's astonishing is that I came to learn that Iblīs was the first among the jinn to disbelieve, and I came to learn that the people of Nūh were the first among the humans to disbelieve.

And as we know, both mankind and jinn comprise of believers and disbelievers, but I never thought about this deeply enough which I'll mention soon, as I never thought about apostates jinns before.

Moving on, who were the first people to disbelieve from us humans? It was the people of Nūh (عليه السلام).

And what do we know about the people of Nūh...?? They were the first people to commit shirk on the face of this earth!

Allāh سبحانه وتعالى says, "Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed." [2:213].

Imām Ibn Kathīr (رحمه الله) writes in his Tafsīr of this Āyah:

"Ibn Jarīr (i.e. at-Tabarī) stated, on the authority of Ibn 'Abbās that he said; Between Ādam and Nūh are 10 centuries, all of them were upon the Sharī'ah from Haqq, then they differed, so Allāh sent the prophets as bringers of good tidings and warners."

Then Ibn Kathīr (رحمه الله) stated, "It's also the Qirā'ah of 'Abdullāh — The people were upon the millah of Ādam, until they worshipped statues, so Allāh sent to the Nūh (عليه السلام), so he was the first messenger that Allāh sent to the inhabitants of the Earth."

Shaykh al-Islām Ibn Taymiyyah (رحمه الله) mentioned in "Majmū' al-Fatāwā" (28/603-604):

"That is because the people after Ādam (عليه السلام) and before Nūh (عليه السلام) were upon Tawhīd and Ikhḷās, the same way their father Ādam (عليه السلام), the father of mankind was, until they innovated shirk and worshipping idols, an innovation they came up with on their own...

And most of them (people of Nūh) were blind-followers to their leaders, and turned away from the path of guidance, so Allāh send His prophet Nūh (عليه السلام) to invite them towards worshipping Allāh alone, without ascribing any partners onto Him, and forbidding them from worshipping anything else besides Him, even if they claimed that they only worship them so that they bring them nearer to Allāh in position, while taking them as intermediaries." [End Quote].

Al-Hāfidh Ibn Hajr al-'Asqalānī (رحمه الله) also mentions in "Fath al-Bārī" (8/535):

"It's narrated in Saḥīh al-Bukhārī on the authority of Ibn 'Abbās that he said:

All the idols which were worshiped by the people of Noah were worshiped by the Arabs later on — The names (of the idols) formerly belonged to some pious men of the people of Nūh, and when they died shayṭān inspired their people to prepare and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshiped till those people (who initiated them) had died and knowledge was lost and forgotten, then people began worshipping them." [End Quote].

Allāhu Akbar, ponder over all this and look at how Ibn 'Abbās mentions, "But the idols were not worshiped till those people (who initiated them) had died and knowledge was lost and forgotten, then people began worshipping them."

This shows that they fell into shirk out of pure ignorance, even without a messenger, yet despite that they were not excused due to ignorance. And as Ibn Taymiyyah mentioned, "And most of them (people of Nūh) were blind-followers to their leaders". Yet that was not a valid excuse for them, as many like to claim, "being deceived by leaders is an excuse!".

Infact, they were ALL upon Tawhīd for 10 generations as it's mentioned, so they are considered apostates! So let no one come along and say "The one who ascribes himself to Islām is excused due to ignorance for committing shirk, unlike the original kāfir", these people were ascribed to Tawhīd for 10 centuries! What more "ascribing" to Tawhīd do you want than this? Between Ādam and Nūh, 10 centuries of Tawhīd!

Then when these people committed shirk when knowledge was "LOST and FORGOTTEN", Allāh sent Nūh to them, and despite Nūh preaching for hundreds of years, only 85 of his people accepted his message.

Imām Ibn Kathīr (رحمه الله) mentions in his Tafsīr of Allāh's words, "And said, 'Never leave your gods and never leave Wadd or Suwa' or Yaghuth and Ya'uq and Nasr.'" [71:23].

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them.”

So they made images of them. Then, when those people died and other people came after them, Iblis approached them and said, “They (your predecessors) used to worship these statues and they were granted rain by their worship of them.” Thus, they (the latter people) worshipped them.”” [End Quote].

Subhān’Allāh, we also come to learn that the first mushrikin who apostated from Islām came up with ta’wīlāt (misinterpretations), as they said: “If we make images of them, it will increase our desire to perform worship when we remember them.”

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27 June 2018 23:55

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27 June 2018 23:53

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Shirkī path network being pleased with making tahākum to the Tāghūt take the same hukm as the one who makes tahākum, i.e. the ex-Muftī democratic interfaith promoting mushrik and his wicked ally of the Shaytān, shirk Shādy.

And over a defamation case?! Allāh mentions in numerous Āyāt about the harm the kuffār would cause the believers, along with the names our beloved Rasūl (صلى الله عليه وسلم) was called, yet the scholars have unanimously agreed that being defamed is not a concession to commit kufr, infact you can't even commit harām due to that!

May Allāh punish the mushrikīn and bring the muslims back to their Tawhīd.

27 June 2018 16:02

### Radwan Dakkak shared OnePath Network's video.

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27 June 2018 15:57

### Radwan Dakkak posted in Ummah Of Tawheed.

Beautiful.

27 June 2018 15:06

### Radwan Dakkak shared SifatuSafwa.com (librairie musulmane)'s post.

Beautiful.

27 June 2018 15:05

### Radwan Dakkak posted in Ummah Of Tawheed.

□

27 June 2018 14:54

### Radwan Dakkak added a new photo.

\_\_\_\_\_

**Jeff Robertson** Brother did you inbox the person before posting this? I can not see it  
27 June 2018 16:30

**Abu Marwan** Get off the coke  
27 June 2018 20:04

**Jeff Robertson** Petrol is expensive brother coke isnt  
27 June 2018 20:13

**Abu Marwan** I like fanta  
27 June 2018 20:14

**Jeff Robertson** Now that's just lit innit  
27 June 2018 20:17

**Abu Marwan** Go on what's app  
27 June 2018 20:17

**Abu Marwan** NOW  
27 June 2018 20:17

**Jeff Robertson** Phone dead using work phone innit  
27 June 2018 20:24

Abu Marwan Jeff Robertson ok invest in a charger lil ted

27 June 2018 20:27

Jeff Robertson I got a cable for \$30 got ripped innit

27 June 2018 20:33

27 June 2018 14:54

**Radwan Dakkak shared AbuAmaan Haqq's post.**

27 June 2018 11:28

**Radwan Dakkak posted in Ummah Of Tawheed.**

27 June 2018 11:28

**Radwan Dakkak posted in Ummah Of Tawheed.**

:says about takfīr (رحمه الله) Imām Ibn Taymiyyah

At times it's perceived to be certain, sometimes it's perceived to be highly assumed, and at other" times hesitation occurs in it, and whenever there's hesitation, refraining from takfīr is given precedence, while rushing into takfīr only occurs within the habitual nature of those whom are ".overcome by ignorance

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27 June 2018 10:02

**Radwan Dakkak updated his status.**

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27 June 2018 10:01

**Radwan Dakkak posted in Ummah Of Tawheed.**

<https://youtu.be/CQyMq34s93E>

The best legend of Tajwīd, Shaykh al-Hosary. May Allāh have wide and immense mercy upon him!

He truly makes you appreciate the beauty of علم التجويد (the science of Tajwīd).

<https://youtu.be/CQyMq34s93E>

26 June 2018 21:36

**Radwan Dakkak shared a link.**

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26 June 2018 21:36

**Radwan Dakkak posted in Ummah Of Tawheed.**

Been so long since I've listened to it, subhān'Allāh...

26 June 2018 18:08

### Radwan Dakkak shared Al-risālah's video.

Been so long since I've listened to it, subhān'Allāh ☺

26 June 2018 18:07

### Radwan Dakkak shared Khoder Soueid's post.

Ahsant.

26 June 2018 18:01

### Radwan Dakkak posted in Ummah Of Tawheed.

Ahsant.

26 June 2018 18:00

### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

محمد ابو سفيان Al erDOGanchyah be like.

26 June 2018 10:08

**Group:** Ummah Of Tawheed

**Rokaya Fay** Why do Muslims speak against one another publicly? Subhanallah even though you may be right but humiliating this brother isn't the best way to go about sharing your knowledge or opinion.

26 June 2018 11:48

**Group:** Ummah Of Tawheed

**Umm Abdur-Raḥmān Ḥassan Khalīf** Allaah warns every Muslim against speaking without knowledge, as He says (interpretation of the meaning): “And follow not (O man, i.e., say not, or do not, or witness not) that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allāh)” [al-Israa’ 17:36]

26 June 2018 18:38

**Group:** Ummah Of Tawheed

**Egemen Aksoylu** You should read about the life of abdulqadir al-jaziri brother and then criticise someone waging war against muslims

27 June 2018 07:05

Belal Assaad has negated his Tawhīd — Shaykh al-‘Allāmah Hamad al-Humaydī (تقيله الله) called the Tawāghīt kuffār for praising the democratic shirkī elections in 'Irāq.

How can he praise and congratulate others for committing shirk and using a method of shaytān by electing a Tāghūt who calls for secularism and rules by man-made laws.

This is different to someone who is simply pleased with Erdogan remaining power over other hardcore secularists, while making barā'ah from the system of democracy.

Yes, it's true that Erdogān helped bring back the athān and hijāb, but this doesn't mean anything with his explicit nullifiers of Islām.

When the crusaders occupied Andalus, being a muslim was a crime, let alone having the hijāb banned. However, nowadays there are muslims living in occupied Andalus with more rights. Does this mean we're pleased with the Tawāghīt? Ofcourse not.

Likewise with Erdogān, so don't be fooled by this talk about “he's making the country more Islamic”, while he wages war with his allies against Islām and its people.

As for further details regarding the ruling on voting, I will be publishing a beneficial clarification tomorrow and a detailed summary on how to deal with each situation accordingly when it comes to applying rulings.

And Allāh knows best.

**Radwan Dakkak added a new photo.**

**Arshad Khan** Can you please clarify if congratulating him on his win is always kufr? Like don't we need to see if the person was ignorant about his ruling system or had some misunderstanding?

26 June 2018 02:54

**ابراهيم نايل** Pls make a call to iblees and check if he is jaahil about the kufuru he made.pls varify it before making takfir on iblees.thanks in advance

26 June 2018 03:34

**Abū Ubayd Al Qāsim** Is this person in the same boat as feiz muhammad?

26 June 2018 03:57

**Deniz Topal** Chill akhi

26 June 2018 04:50

**Abu Taymullah** Kaaaafir

26 June 2018 05:40

**Jeff Robertson** ask them not here.

26 June 2018 07:19

**Jeff Robertson** humble mistake? spelling ErDOGan incorrectly as well innit

26 June 2018 07:20

**Muhammad Deen** Scholars don't get the excuse of ignorance like a layperson would

26 June 2018 07:26

**Radwan Dakkak** Feiz Muhammad is against voting.

26 June 2018 08:26

**Jeff Robertson** amazing how people support this man. they forget his relations with israel, his hosting of kufr soldiers, his dealings with russia, his backing of murtad forces in syria.

26 June 2018 08:50

**Jeff Robertson** no words needed for this innit

26 June 2018 09:04

**Abū Ubayd Al Qāsim** Jeff Robertson i can not ask them i do not live there.

26 June 2018 09:56

**Jeff Robertson** ok khair brother.

26 June 2018 09:58

**محمد ابو سفيان** Did you miss another key word he wrote..? “Our Beloved”.

26 June 2018 10:06

**Arshad Khan** **ابراهيم نايل** Perhaps you could have made your comment useful like brother Muhammad Deen. You made stupid comment just to get likes and to make fun of mine. Those who gave you likes and laughs are idiots lie you. My comment was a genuine question that was not defending anyone but was merely trying to clarify the doubt.

26 June 2018 16:44

**Arshad Khan** Muhammad Deen Jazak Allah khair brother.

26 June 2018 16:45

**Abu Marwan** I use to like him 😊😊

26 June 2018 18:04

**Jeff Robertson** i like some of his speeches 😊

26 June 2018 18:06

**Abu Marwan** Did u offer him coke

26 June 2018 18:07

**Jeff Robertson** no

26 June 2018 18:09

**Abu Marwan** That's your problem

26 June 2018 18:23

**Jeff Robertson** why can't u like him now?

26 June 2018 19:26

**Afzal Guman** Its keeps amazing me that these so called 'ulema' who have more knowledge than most of us are yet traitors and pomote shirk while many laymen people who just have



- basic knowledge understand that Erdogan is taghut...no wonder why we are still being humiliated while we have so many ulema...its like going to the doctor for a cure but you keep getting sick you wont get better...you shoul start realize that the doctor is a sellout and wants to keep you sick so you keep buy medicines...same with ulema we have so many of them yet the ummah is still being humiliated everyday this meana that most ulema are traitors and hidd the solution and they follow shaytan while a small group of ulema are on haqq.
- 26 June 2018 23:40
- Amjad Ali Khan** another one bites the dust in terms of aqeedah...what a great man he was...i used to listen to his lectures...almost like Anwar Awlaki...but he has made a great mistake...may Allah help this ummah very soon..
- 27 June 2018 02:55
- ابراهيم نايل** Arshad Khan Good one brother..I never meant to hurt you . Forgive me akhi if you think so.
- 27 June 2018 03:26
- Jeff Robertson** grt analogy brother!
- 28 June 2018 08:54
- Jeff Robertson** ignorance > demand > popularity > \$ :)
- 28 June 2018 08:55

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When the crusaders occupied Andalus, being a muslim was a crime, let alone having the hijāb banned. However, nowadays there are muslims living in occupied Andalus with more rights. Does this mean we're pleased with the Tawāghīt? Ofcourse not.

Likewise with Erdogān, so don't be fooled by this talk about "he's making the country more Islamic", while he wages war with his allies against Islām and its people.

As for further details regarding the ruling on voting, I will be publishing a beneficial clarification tomorrow and a detailed summary on how to deal with each situation accordingly when it comes to applying rulings.

And Allāh knows best.

26 June 2018 02:10

**Radwan Dakkak posted in Ummah Of Tawheed.**

READ THIS!!!

The famous Imam Al-Qarafi Al-Maliki (684 AH) stated in his famous encyclopaedia of fiqh, Al-Dhakhīrah:

"How many truths (!) are obscure to jurists and judges in numerous matters of fiqh simply because of being ignorant of arithmetic, medicine and engineering. Therefore, it is necessary for those who have high aspirations [for knowledge] not to abandon learning about various sciences as much as possible"

Hmmm.....What do you think he would have said about scholars today regarding technology if he were alive in this Digital Age?

This is why years ago while studying the Islamic Sciences in Cairo, I started to take computer coding and technology seriously as a side study. Cause this is the age.

#DigitalAgeProductivity

Arabic text:

وكم يخفى على الفقهاء والحكام الحق في كثير من المسائل بسبب الجهل بالحساب والطب والهندسة ; فينبغي لذوي الهمم العلية أن لا يتركوا الاطلاع على العلوم ما أمكنهم ذلك

— Shared.

25 June 2018 15:35

## Radwan Dakkak updated his status.

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— Shared.

25 June 2018 15:35

## Radwan Dakkak posted in Ummah Of Tawheed.

Success is growth, everyday. If you go a couple days without feeling like you've changed something, if you've gone a couple days feeling like you're kinda the same as you were yesterday, then you get disgusted and you get frustrated, like a man who hasn't had a meal, you get frustrated, and you desire that growth.

So why haven't I grown today? Why didn't I grow yesterday? What kept me back? Did I go back to some sort of comfortable pattern?

When you're in the gym, don't count your reps, just push until it hurts, and once it hurts, then start counting your reps. That's why when they asked Muhammad 'Alī how many push-ups he does, he said; I don't know...I only start counting when it hurts.

So that's how we grow, that's how we succeed. As we push and push and push and go, and once it starts hurting, once the resistance starts coming, that's when we start counting, that's when we start to matter.

So don't dodge the fear, don't dodge the pain, don't dodge the resistance, don't dodge the attack that is coming against you, look at it with opportunity, look at it as an opportunity to find victory!

Victory is found in the struggle, the struggle is not to be avoided, the struggle is to be confronted, the struggle is to be welcomed with joy, that you finally have an opportunity to show Allāh, and then to show the world that you're ready for this fight.

That you know you got your eyes on the prize, you know what your goal is, you know what your dream is, and you're going to demonstrate to Allāh, and then to the world, that aint no amount of struggle, aint no high of an obstacle, aint no strong army of hate and doubt gonna get in your way from this victory that is destined for your life, for this victory that is destined by you accomplishing your dream, you will accomplish your dream! Because your dream is never going to give up on you, it will stay with you.

So army of doubters, army of haters, army of all those who said I never could, army of that voice inside of me that's tried to kept me down, army of that voice inside of me that's strived to kept me down, all of you will be slain one by one, because victory is mine.

— "Victory is mine".

24 June 2018 08:56

## Radwan Dakkak updated his status.

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24 June 2018 08:56

#### Radwan Dakkak updated his status.

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"It was the best Ramadan I have ever had."

- Umm Baraa'

May Allah keep her firm and hasten her release, as well as all the prisoners

23 June 2018 17:10

#### Radwan Dakkak posted in Ummah Of Tawheed.

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"It was the best Ramadan I have ever had."

- Umm Baraa'

May Allah keep her firm and hasten her release, as well as all the prisoners

23 June 2018 17:09

#### Radwan Dakkak posted in Ummah Of Tawheed.

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#Exposed | Stay away from this filthy nationalist pakistani army loving kāfir! This fake 'muwahhid' (Abu Muhammad ash-Shami, aka Shahzaib Sattar Arain) who pretends to claim Tawhīd is in reality a fāsiq, thālim, kāfir who abuses and plays around with women and even males like himself.

He has no shame to free-mix in public and boast about his sins, while he dresses up in a thobe.

Don't be fooled by those who claim to love Tawhīd and hate fakes, when they are the biggest fakes themselves. What Tawhīd do you have in going to GAY clubs?!

This low-life dog married 3 muslimah's, made them pregnant, didn't even provide for them and completely abandoned them!!

Let others know, may Allāh punish this dog!

22 June 2018 16:54

#### Radwan Dakkak posted in Ummah Of Tawheed.

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It's not permissible to call a singer or an immodestly dressed woman who publicly displays her adornments as a "prostitute". Even though this is a light phrase upon the tongues of many, such accusations are to be taken seriously and to be condemned, unless there's clear evidence of that claim, whether by testimony or acknowledgement.

22 June 2018 11:39

#### Radwan Dakkak updated his status.

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22 June 2018 11:39

#### Radwan Dakkak posted in Ummah Of Tawheed.

If there's anything I regret is not spending more time with those wonderful brothers who have been taken away from their families and undergo the harshest of trials. May Allah ease their affairs and purify them.

21 June 2018 13:44

#### Radwan Dakkak updated his status.

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21 June 2018 13:44

#### Radwan Dakkak posted in Ummah Of Tawheed.

The solution to all our difficulties are found within the words we preach. #Experience

21 June 2018 13:41

#### Radwan Dakkak updated his status.

The solution to all our difficulties are found within the words we preach. #Experience

21 June 2018 13:38

#### Radwan Dakkak posted in Ummah Of Tawheed.

LOL

21 June 2018 10:08

#### Radwan Dakkak shared Nabeel Nisar Sheikh's post.

LOL

21 June 2018 10:08

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

\*A beautiful verse which negates ignorance being an excuse in major shirk\*

Allah says in Surat al-Hujurat, "O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become nullified while you don't even realise." [49:2].

This wonderful Ayah clearly shows that an individual's deeds may become nullified without even realizing. Meaning, he would become a kafir mushrik, whether he has knowledge or not, whether he displays arrogance to the text or not, whether he blind follows or not.

Imam at-Tabari mentioned in his Tafsir of this Ayah, "Allah's words; "While you don't even realise", He is saying: While you don't have knowledge or even perceive it." [End Quote]

Imam Ibn al-Qayyim stated in "I'laam al-Muwaqqi'een" (1/51):

"So if having them raise their voices above his (i.e. the Prophet's) is a cause for the nullification of their deeds, then imagine giving precedence to their opinions, minds, tastes of their desires, politics and traditions over what he (Rasulullah) has come with and raised them above it, isn't this more deserving of rendering their deeds nullified?!" [End Quote]

Imam Abu Muhammad Ibn Hazm also mentions in "Al-Fisal" (3/220):

"This is an explicitly clear text and announcement for the believers that their Imaan (faith) becomes invalidated in totality and their deeds are nullified by raising their voices above the voice of the Prophet (صلى الله عليه وسلم) without any denial (in opposing Allah's commands) from them doing that whatsoever to begin with, because if they performed it out of denial, "they would have felt and perceive it", and Allah the most High informed us that this occurs "while they don't perceive it", so it's correct to say that the actions which stem from the body has acts which constitute Kufr which invalidate the Imaan of its doer in totality, and it has acts which don't constitute Kufr." [End Quote]

Imam al-Baghawi mentioned in his Tafsir, "Allah's statement, "That your deeds become nullified", i.e. lest your deeds become nullified. And it has been said; In fear of your deeds becoming nullified, "while you don't even realise." [End Quote]

So whether the Ayah means "lest your deeds become nullified" or "in fear of your deeds becoming nullified", the point is that the individual's deeds are being nullified while he does not realise.

Hence, Imam Ibn Kathir stated in his Tafsir upon this verse:

"Allah's statement, "lest your deeds become nullified while you don't even realise", meaning; We only forbid you from raising your voice in his presence out of fear that he would become angry due to that, so that Allah would become angry on His behalf, which would result in Allah nullifying his deeds without even realising, as it's narrated in the Sahih:

"A slave (of Allah) may utter a word which pleases Allah without paying attention to it, and because of that Allah will raise him to degrees (of reward): a slave (of Allah) may utter a word (carelessly) which displeases Allah without paying attention to it, and because of that he will be thrown into the Hell-Fire." [End Quote]

And Imam Ibn Kathir's quote is beautiful because he brought a wonderful authentic hadith as additional proof to support this Ayah, as Rasulullah (صلى الله عليه وسلم) said:

"A slave (of Allah) may utter a word (carelessly) which displeases Allah without paying attention to it, and because of that he will be thrown into the Hell-Fire." [Sahih al-Bukhari].

The relevant part of the hadith is "may utter a word (carelessly) which displeases Allah without paying attention to it", so he was thrown in the hell-fire without even perceiving, subhan'Allah.

So this Ayah is a wonderful and clear evidence to show that ignorance and blind-following isn't an excuse in major shirk. Infact, the reason Rasulullah (صلى الله عليه وسلم) would tell the mushrikeen to unify Allah in worship and "not follow their fore-fathers", is because the general excuse they would use is to blind-follow their forefathers in their shirk, and that was not accepted from them whatsoever, as Al-Hafidh Ibn Hajr al-'Asqalani mentioned in the 1st volume of "Fath al-Baari".

And Allah knows best.

20 June 2018 22:05

## Radwan Dakkak added a new photo.

**Salik Wani** So, Does one have to directly make takfeer or tell the person if you're not going to stop believing/doing this than you're a kafir ?

20 June 2018 22:33

**Radwan Dakkak** That would return back to wisdom in da'wah. It's not necessary that you directly call him a kafir when giving Da'wah, since if he hears the word "kafir" from you, he may never want to hear another word that leaves your mouth. This is simply referring to what you consolidate in your heart, that you view him as a mushrik and you want the best for him, i.e. Tawhid and to disbelieve in shirk.

20 June 2018 22:43

**Salik Wani** So one has to believe that this particular person is a kafir even before giving dawah ? Right.

20 June 2018 22:47

**Radwan Dakkak** Correct 🍌

20 June 2018 22:48

**Salik Wani** Jazak Allahu khair bro, may Allah bless you and reward you. Allahuma aameen. And also keep expoosing deviant ideologies and people who are stubborn about these deviations, especially those with a large following.

20 June 2018 22:50

Salik Wani Don't let what people say affect you.

20 June 2018 22:51

**Radwan Dakkak** If the intentions are purely for the truth, free from a personal agenda, then the words of people will have no affect. Ameen wa iyyak for the wise reminder.

20 June 2018 22:53

\*A beautiful verse which negates ignorance being an excuse in major shirk\*

Allah says in Surat al-Hujurat, "O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become nullified while you don't even realise." [49:2].

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And Allah knows best.

20 June 2018 22:03

## Radwan Dakkak posted in Ummah Of Tawheed.

After learning who the truthful scholars are from the misguided ones, don't fall into the trap of talking about the bad ones over and over again.

If there's anything that's really lacking among the vast majority of us, is that we need to preserve our time and place barakah in it by constantly revising the Qur'an and memorising its letters, along with studying Islamic texts, not to socialise.

Instead of constantly mocking deviants, look at how active they are in studying texts and try to excel them while thanking Allah that He has saved you from following their footsteps.

20 June 2018 21:26

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20 June 2018 21:26

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#### **Radwan Dakkak updated his status.**

May Allah protect the sweet, kind-hearted people and give us more of them.

20 June 2018 19:35

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#### **Radwan Dakkak posted in Ummah Of Tawheed.**

May Allah protect the sweet, kind-hearted people and give us more of them.

20 June 2018 19:35

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#### **Radwan Dakkak shared MATW Project's video.**

May Allah have mercy upon Ali Banat and reward him for the ongoing Sadaqah. Such a wonderful sight to see them enjoy Eid.

20 June 2018 17:23

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#### **Radwan Dakkak posted in Ummah Of Tawheed.**

May Allah have mercy upon Ali Banat and reward him for the ongoing Sadaqah. Such a wonderful sight to see them enjoy Eid.

20 June 2018 17:23

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#### **Radwan Dakkak shared a link.**

<https://www.gofundme.com/donation4razfamily>  
<https://www.gofundme.com/donation4razfamily>

Assalamu Alaykum Warahmatullāhi Wabarakatuhu..

We have opened up a fund page for our brother Abu Misk to help him and his family with the fees that will come to be (court etc) we haven't mentioned anything about it on gofundme in hopes to keep it up so it wont get shut down, Bi'ithnillah. Please, when giving in a donation, keep the comments about court away and make it for the family InshaAllah. The story in the description is nothing but the truth and the family are not able to afford what is coming up. For the sake of Allah my brothers, give what you can.

May Allah make jahannam haram for you and plant you a seed in Jannah for every cent donated. BarakAllahu Fikum ya ikhwah, share this around InshāAllah!

20 June 2018 17:06

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#### **Radwan Dakkak posted in Ummah Of Tawheed.**

When was Kitab at-Tawhid authored?

Shaykh ‘Abdul-Latif Ibn ‘Abdir-Rahman Ibn Hassan Ibn Muhammad Ibn ‘Abdil-Wahhab in “Majmu’at ar-Rasa’i” mentioned in the seerah of Imam Muhammad Ibn ‘Abdil-Wahhab, that he authored Kitab at-Tawhid after his father passed away in “Huraymala” 1153H.

However, Shaykh ‘Abdur-Rahman Ibn Hassan stated "He authored Kitab at-Tawhid in al-Basrah, wherein its virtue by authoring it was testified by the close ones and those from afar, he compiled it using the books which were in the schools of Basrah from the books of hadith..."

To reconcile between both opinions, many scholars stated that this shows that he started compiling the book in Basrah, and then it states in his Seerah, he came back to Huraymala’ where he eventually finalized it, revised it, edited it and published it in Najd.

So he began authoring Kitab at-Tawhid in Basrah, but finalized it in Huraymala’ and published it there as Imam ‘Abdul-Latif stated.

In any case, what’s most important is to understand that this book brought a lot of people during his time back to Tawhid and abandoning Shirk and innovations. May Allah enable us to continue studying and revising the books of Tawhid and clarifying its details to the masses.

20 June 2018 14:52

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20 June 2018 14:50

#### **Radwan Dakkak posted in Ummah Of Tawheed.**

"The first thing you will be asked about on judgement day is your Salah".

Despite the importance of this, I think most preachers have forgotten that you need to be a muwahhid in order to be asked about your Salah.

Imagine studying the branches of your religion (i.e. Fiqh), but you don't know Tawhid. Do you think your branches will suffice you without a firm root?

So whoever doesn't stress on studying Tawhid is in reality only deceiving himself, and all the minor Fiqh matters will not help him. Yes, ensure your Salah is upright, but don't forget your Tawhid.

19 June 2018 23:09

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19 June 2018 23:08



**Ahmad Ibn Abdur-Raheem** Unfollowed, subhānAllah I never caught on to that post  
19 June 2018 22:38

**Jay Jerico** .  
20 June 2018 03:09

**Ibrahim Yahya** Aqhi I think there is some misunderstanding.... The sheikh in not a murji'ah for sure....  
20 June 2018 05:46

**Ibrahim Yahya** Aqhi... The sheikh say you never reached to correct him if he made a mistake...  
20 June 2018 05:48

**ابو عمر الانصاري** By Allah I advice us all never to take quick actions on any issue get to understand well and clarify before you take action. Sheikh Suleiman anwar try as much as he can. Allah knows best Salam  
20 June 2018 07:40

**Samantha Yasmin** I, personally encountered his irja' when I asked him regarding voting wallahi wallahi he gave me fatawa saying: if you fear that you will be imprisoned, or be taking your wealth, or fearing to lose one of your family members then know that you are allowed to vote. Like subhanAllaah thus, doesnt even go under coercion... when I asked him to clarify it as I cannot believe, he then told me you asked me and I gave you answers so do not question me. When I told him that it wasnt ikrah etc he told me he doesnt take knowledge from laymen and called me ignorant. SubhanAllaah the next thing was he blocked me. Is this part of shuroot of being 'alim? How arrogant of him  
20 June 2018 08:09

**Ibrahim Musone** I do not possess much knowledge but I have been fortunate enough to have lived for many years in very close proximity to some of the most knowledgeable people of this Ummah and the most devoted to Allah, and I am not talking about Sheikh Abu Qatada, Sheikh Khalid al Fawaz, Sheikh Adel Abdul Bari, Sheikh Abu Hamza, and so forth, so I know a thing or two about people of knowledge. Radwan Dakkak is a charlatan! He says, and I quote, "However, to give my opinion on Suleiman Anwar, and I'm not specifying him in specific," 🙄 if that is not specification please tell what is specification! 🙄 Furthermore, the English is really very poor, and I would be ashamed if I wrote that badly in any of the languages I speak. However, let us move on Again, I quote," I'm not the type of person who likes to search for faults..." 🙄🙄🙄 so it obviously happened to just fall on his lap, poor thing But that's not all, and I quote: "NOTE: Allah will definitely ask you about making takfeer upon the kufar." to which we have only one thing to say, please produce your evidence from the Qur'an or Sunnah or ijma, short of which we will accept a public retraction. Another quote, "I remember causing a lot of controversy when I warned brothers and sisters from taking from Suleiman Anwar, hence I even deleted my post to avoid Fitnah as the matter wasn't clear to many." but now he changes his mind and wholeheartedly seeks to create as much fitnah as possible by abusing his elder in Islam and his superior in knowledge! Forgive me brother for thinking that there is nothing you love more than fitnah At last, since, as you state yourself that you are most devoted to Tawhid and Manhaj, could you please name your scholars "Whether you like my words or not, that doesn't concern me." Forgive me for using your own words Radwan  
20 June 2018 09:05

**Jeff Robertson** Brother this is getting personal as the person you stated has responded.  
20 June 2018 09:22

**Jeff Robertson** who did u ask Samantha?  
20 June 2018 09:27

**Ad-dahhak Al-Qannas** .  
20 June 2018 09:51

**Ilyas Mansur** The guy practically made indirect takfir upon you  
20 June 2018 09:52

**Jeff Robertson** seen my response to him?  
20 June 2018 09:52

**Ilyas Mansur** Nope  
20 June 2018 09:54

**Jeff Robertson** 😊  
20 June 2018 09:57

**Radwan Dakkak** Brothers, there's a much bigger problem than this post of his. It's an overall framework which has been observed from him, and that he's in reality a blind-follower without firm knowledge. The last thing I want to hear is "Why are you confusing the muslims". I've made myself clear that he is not a person to be taking knowledge from, and whoever does so

will have inconsistencies and end up making emotional takfeer and misapplying verses to suit his whims, etc. It has reached an extent where there's no need to private message, and if anything I should have left my post from last year up.  
20 June 2018 10:16

**Ad-dahhak Al-Qannas** its not worthy replying keep doing good works in sha Allah.May ALLAH keep up steadfast upon the straight path ameen  
20 June 2018 10:20

**Ibrahim Musone** You are so arrogant and ill mannered that I feel sorry for you and thank Allah you are in no way related to me. I have never seen even a kafir of your age use such terms regard another kafir who could be his grandfather. Shame on you!  
20 June 2018 10:21

**Ad-dahhak Al-Qannas** Know The real people of knowledge are not arrogant in their speech and response to their critics .  
20 June 2018 10:24

**Jeff Robertson** real scholars dnt speak without knowledge. some think they know where intelligence officers work. some are hypocrites by their speech.  
20 June 2018 10:30

**Ibrahim Musone** Judy Blume, where did say that he is a kafir?  
20 June 2018 10:33

**Ibrahim Musone** Mind you, I do hate him for the sake of Allah though  
20 June 2018 10:34

**Radwan Dakkak** He's simply saying I have the worst manners in addressing my elders. Khayr, I've had my say and clarified that suleiman anwar has no authority in speaking about matters of manhaj, despite his age and experience in other matters.  
20 June 2018 10:36

**Ibrahim Musone** It is English Judy Blume, I have never even seen a kafir means even a kafir who has manners does not behave like that And don't get this twisted jazakillahu khair, it's not about the Sheikh, even though it would be amply justified that it was about him.  
20 June 2018 10:38

**Abū Ubayd Al Qāsim** Ibrahim Musone are you khalid yasin younger brother? Hahaha  
20 June 2018 10:41

**Jeff Robertson** Ibrahim do you have connections with intelligence officers to know the conditions of brother Radwan? and where does Suleiman Anwar live?  
20 June 2018 11:02

**Jay Jerico** u deleted it @jeff  
20 June 2018 12:52

**Ilyas Mansur** Jay Jerico No, the guy deletes or blocks anyone who disagrees with him in the slightest he done it to me because i quoted Rabi'ah bin Amr radiyAllahu anhu.  
20 June 2018 12:54

**Jeff Robertson** he deleted his own hypocrisy.  
20 June 2018 13:12

**Jay Jerico** Despite my observations of this, i construed that as "oh hes elderly, busy n probably doesn't want to be drawn into a protracted argument." Kindda HusnDhan thing u know. I do this all the while being mindful of post 9/11 pOtential R@NDy \$ch01ars/Mu11a Brad1eys around every other corner. We all know Kufaar "initialy" want S00fy Izlam. N after that 85:8 lurking not so deep in their hearts n meanwhile underhandly making us ppl of the ditch. Ps: In no way Im suggesting SSA is from randy dudes. He seems to have his peculiar ways. But ppl of knowledge should b more accomodating n forth coming. May Allah guide n unite us all upon Haqq.  
20 June 2018 13:27

**Ad-dahhak Al-Qannas** Ibrahim Musone ,,,,,,Do you condemn all Muslims youths who speak bad against the likes of Salih Al-Fawzan, al sheikh etc. I reckon these so called scholars can be our grandfathers.  
20 June 2018 16:29

**Ad-dahhak Al-Qannas** He can be a kid but he speaks the haqq, don't you all see that ? may ALLAH keep him steadfast and increase his knowledge ,ameen. Don't you see the irja' wrote down in the latest posts by ' sheikh Suleyman Anwar ' ? Why do you call other people ' coconuts, madkhalis, moderate Muslims etc' when they speak good about the 'scholars ' like Salih Al Fawzan, rabe' al Madkhali , Ibn baaz etc?  
20 June 2018 16:39

**Ad-dahhak Al-Qannas** Telling Muslims youths can't question the things you say because you have more knowledge,certificates, age and spent years studying the deen is not a character of Righteous scholars. How do you tell Muslims can't ask you ,if they haven't memorized juz 'amma, 40 hadiths by An-nawawi?  
20 June 2018 16:43



appear to be knowledgeable due to the possible years of study they have undertaken in arabic and fiqh, but in reality they are among the most ignorant people in terms of 'Aqidah and Manhaj.

There are many matters related to Manhaj (especially takfeer) which may become difficult to understand, so instead of exhausting efforts to learn it, ALL OF THEM rather choose to abandon it and then lie upon Allah by claiming you won't be asked about it, except whomever Allah has mercy upon.

NOTE: Allah will definitely ask you about making takfeer upon the kuffar, murtaddin and Tawagheet, however the extremists who believe it's a condition for one's Islam and Kufr bit-Taghut to make takfeer upon every single mushrik are just as bad as the murji'ah who claim Allah won't ask you about making takfeer upon the mushrikeen.

Remember, the path of Ahlus-sunnah is in-between 2 extremes:

1 - The murji'ah took away takfeer from the hands of every muslim, irregardless of the issue (even in the clear cut matters).

2 - The extremists placed takfeer in the hands of everyone, irregardless of the issue (delving into complicated matters without 'ilm).

Whether you like my words or not, that doesn't concern me. What concerns me is the truth and simplifying knowledge for my brothers and sisters, especially in an area that I'm most devoted too, i.e. Tawhid and Manhaj.

19 June 2018 21:51

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#### Radwan Dakkak shared Sheikh Suleiman Anwar's post.

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Matters of MISGUIDANCE - I declare myself free from such misguided words of the murji'ah creed.

I remember causing alot of controversy when I warned brothers and sisters from taking from Suleiman Anwar, hence I even deleted my post to avoid Fitnah as the matter wasn't clear to many.

I'm not the type of person who likes to search for faults, because if I was bothered with that, I would have devoted all my time and efforts to exposing every single deviant I see around.

However, to give my opinion on Suleiman Anwar, and I'm not specifying him in specific, this includes the vast majority of so called shuyukh and students of knowledge around the world. They appear to be knowledgeable due to the possible years of study they have undertaken in arabic and fiqh, but in reality they are among the most ignorant people in terms of 'Aqidah and Manhaj.

There are many matters related to Manhaj (especially takfeer) which may become difficult to understand, so instead of exhausting efforts to learn it, ALL OF THEM rather choose to abandon it and then lie upon Allah by claiming you won't be asked about it, except whomever Allah has mercy upon.

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Whether you like my words or not, that doesn't concern me. What concerns me is the truth and simplifying knowledge for my brothers and sisters, especially in an area that I'm most devoted too, i.e. Tawhid and Manhaj.

19 June 2018 21:44

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#### Radwan Dakkak posted in Ummah Of Tawheed.

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May Allah accept from him, Ameen.

19 June 2018 16:27

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#### Radwan Dakkak shared Light Of Guidance Inc's post.

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May Allah accept from him, Ameen.

19 June 2018 16:27

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#### Radwan Dakkak posted in Ummah Of Tawheed.

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I love using the example of trials going away the same way clouds in the sky eventually disappear, but subhan'Allah after learning that a cloud weighs around 1.1 million pounds, I just realised how heavy a cloud is! And why is this relevant to trials? Because if the clouds which weigh 1.1 million pounds eventually goes away, then no matter how heavy trials become, they will eventually go away.

19 June 2018 15:22

### Radwan Dakkak updated his status.

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19 June 2018 15:22

### Radwan Dakkak posted in Ummah Of Tawheed.

Shaykh Bishr ibn Fahd al-Bishr said:

إذن هذه العلمانية التي تحكم غير الشريعة؛ فتحل ما حرم الله؛ وتحرم ما أحل الله؛ أقول: يجب الكفر بها؛ فإنها طاغوت ! ويجب بغضها؛ ويجب بغض العلمانيين؛ ويجب بغض أولئك الذين يقومون بهذا الأمر من الطواغيت الظلمة الذين يحكمون المسلمين بغير شريعة الرحمن

"Hence, this is secularism which governs by other than the Shari'ah; So it declares lawful what Allah has forbidden, and it forbids what Allah has declared lawful, I say: It's necessary to disbelieve in it, for indeed it's a Taghut! It's also necessary to hate it, and to hate the secularists, and to hate those who take charge of this command from the oppressive Tawagheet who govern the muslims by other than the Shari'ah of ar-Rahmaan".

19 June 2018 14:38

### Radwan Dakkak updated his status.

Shaykh Bishr ibn Fahd al-Bishr said:

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19 June 2018 14:37

### Radwan Dakkak added a new photo.

**Loloy Molde** Allahu akbar!! Permission to share Akhi  
19 June 2018 12:32

**Radwan Dakkak** I shared it myself.  
19 June 2018 12:42

**Ahmad Ibn Abdur-Raheem** SubhānAllah  
19 June 2018 14:32

**Abu Marwan** Subhan Allaah  
19 June 2018 17:40

WHAT IS THE WEIGHT OF CLOUDS

ALHAMDULILLAH RABBIL ALAAMEEN.

In Surah Baqarah verse no: 164

Allaah ﷻ is saying people who think about heavens & Earth , how big is star, Sun, Galaxy, alternation of night & day, dropping rain from sky giving Life to Earth after it's death, changing the direction of winds, clouds held between sky & Earth are sure Sign for people of understanding.

SubhanAllah Allaah Azza-Wa-Jal himself giving this people certificate of knowledge, wisdom.

But some people call them insane, crazy, mad. It seems their heart is locked. They cannot see the truth. Heavy clouds ☙ flying over there head they don't even think who is the One controlling this, did you ever ask yourself how heavy is this clouds?

well it's quite shocking that weight of the average cumulus cloud is 1.1 million pounds ,That's the equivalent of 100 elephants.

See you not that Allaah drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them. And He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strike therewith whom He will, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.  
[Tafsir At-Tabari]

(An-Nur 24:43)

Allaah is He Who sends the winds, so they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He will, lo! they rejoice!

(Ar-Rum 30:48)

Allaahu Akbaar  
Allaahu Akbaar  
Allaahu Akbaar

It's not us that we are insane, it's them after having all this Sign from Ar-rahman how come they disbelief in Allaah Azza-Wa-Jal.

~ Shared.

19 June 2018 12:09

## Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Ahmed Syed** Allahu akbar!

19 June 2018 18:08

**Group:** Ummah Of Tawheed

**Shaikh Khaled** Glory is to ALLAH subhanautalah Allahu Akbar

19 June 2018 18:13

**Group:** Ummah Of Tawheed

**Judy Blume** Subhanallah

19 June 2018 21:47

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19 June 2018 12:09

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

صدق الامام ابن القيم

18 June 2018 19:54

#### Radwan Dakkak added a new photo.

□

صدق الامام ابن القيم

18 June 2018 19:52

#### Radwan Dakkak posted in Ummah Of Tawheed.

"And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant." [4:86].

Shaykh al-'Alwan mentioned in the explanation of "Sahih al-Bukhari" that this is a command from Allah to return a greeting with the same manner at the very least in return.

So if someone says, asalamu 'alaykum wa rahmatullahi wa barakaatuhu, and you reply "wa 'alaykum asalam", you will be sinful for this and opposing the command of Allah.

You might ask, how can I return a better greeting after "wa barakaatuhu", well you can reply to the full salams, and then say "wa marhaban" for example.

P.S. You should avoid greeting someone with the words "salams", and from my observations in reading the letters by the Imams of Najd, they will begin by giving the full salams in many cases and make du'a to the person they're speaking too, and at the end of the letter, they may write "wa-salaam", so if you write "salaams" at the end of a letter or message, that's fine Insha'Allah.

18 June 2018 19:43

#### Radwan Dakkak updated his status.

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18 June 2018 19:43

#### Radwan Dakkak updated his status.

:said (رضي الله عنه) Umar Ibn Al-Khattab'

If you see that someone has slipped, correct him, pray for him, and don't help Shaytān against him"  
".by insulting him

.[(Tafṣīr Al-Qurtubī (Vol.15, Pg.256]

17 June 2018 22:56

#### Radwan Dakkak posted in Ummah Of Tawheed.

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17 June 2018 22:56

#### Radwan Dakkak posted in Ummah Of Tawheed.

"The teacher who teaches you how the scholars understood the texts is being sincere with you and will benefit you. The one who teaches you his personal understanding of the texts when he hasn't reached high levels of scholarship, is being unfair to you, is thinking too highly of himself, and is lacking in wara' (consciousness of Allah)."

— Shared.

17 June 2018 07:38

#### Radwan Dakkak updated his status.

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— Shared.

17 June 2018 07:37

#### Radwan Dakkak shared Brothers Behind BARS's post.

Don't forget your brother and the rest of the muwahideen and muwahidaat in your du'a. اللهم فك قيد  
عبدك أبو مسك

16 June 2018 16:10

#### Radwan Dakkak posted in Ummah Of Tawheed.

Don't forget your brother and the rest of the muwahideen and muwahidaat in your du'a. اللهم فك قيد  
عبدك أبو مسك

16 June 2018 16:10

#### Radwan Dakkak posted in Ummah Of Tawheed.

Before anyone speaks in a bad fashion about women in general, let him start with his mother, aunty, sister and daughter. Enough with the generalising and look at yourself before belittling your sisters in the Din. My honourable mother, may Allah preserve her would always tell me to admit my mistakes and stand with the Haqq, even if it's against myself. So when I see generalisations made against the believing women of this Ummah, I cannot accept this whatsoever, so fear Allah.

15 June 2018 21:16

#### Radwan Dakkak updated his status.



Before anyone speaks in a bad fashion about women in general, let him start with his mother, aunty, sister and daughter. Enough with the generalising and look at yourself before belittling your sisters in the Din. My honourable mother, may Allah preserve her would always tell me to admit my mistakes and stand with the Haqq, even if it's against myself. So when I see generalisations made against the believing women of this Ummah, I cannot accept this whatsoever, so fear Allah.

15 June 2018 21:15

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### Radwan Dakkak posted in Ummah Of Tawheed.

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Ghirah is a sign of Imaan, the same way Hayaa' is a branch of Imaan. These two qualities go hand-in-hand together subhan'Allah. Having Ghirah is a great quality, but we must also be careful in taking it to extremes by constantly over thinking about it (the same way the Sahabi was angry with the one who said he would refuse the women to pray in the mosque after hearing Rasulullah said not to prevent them from that), and if you make 'constant' du'a to Allah, He will open your heart subhan'Allah. The reason being is because exaggerated protective jealousy causes unrest and negative assumptions about others who you truly know are purely sincere and truthful, and the Sahabiyyat such as the wife of az-Zubayr Ibn al-'Awwam would be very understanding of the Ghirah of their spouses, hence she even refused to ride with the Rasul and decided to carry a huge load back home, and az-Zubayr preferred she would accept the lift by the Rasul (since the scholars mention Rasulullah is given an exception concerning this, as he would give salams to the Sahabiyyat and so forth, unlike the case with young men and women doing so which must be avoided).

Alhamdulillah for the one who opens the hearts, and Allah knows best.

15 June 2018 19:28

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### Radwan Dakkak updated his status.

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Ghirah is a sign of Imaan, the same way Hayaa' is a branch of Imaan. These two qualities go hand-in-hand together subhan'Allah. Having Ghirah is a great quality, but we must also be careful in taking it to extremes by constantly over thinking about it (the same way the Sahabi was angry with the one who said he would refuse the women to pray in the mosque after hearing Rasulullah said not to prevent them from that), and if you make 'constant' du'a to Allah, He will open your heart subhan'Allah. The reason being is because exaggerated protective jealousy causes unrest and negative assumptions about others who you truly know are purely sincere and truthful, and the Sahabiyyat such as the wife of az-Zubayr Ibn al-'Awwam would be very understanding of the Ghirah of their spouses, hence she even refused to ride with the Rasul and decided to carry a huge load back home, and az-Zubayr preferred she would accept the lift by the Rasul (since the scholars mention Rasulullah is given an exception concerning this, as he would give salams to the Sahabiyyat and so forth, unlike the case with young men and women doing so which must be avoided).

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15 June 2018 19:28

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### Radwan Dakkak posted in Ummah Of Tawheed.

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May Allah accept all your good intentions, Salah, Siyam, Ruku', - ان شاء الله Tomorrow is Eid Sujud, Du'a and every righteous obligatory and voluntary deed. May Allah allow us to witness !another Ramadan, Ameen

14 June 2018 21:41

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### Radwan Dakkak updated his status.

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14 June 2018 21:41

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It reached a stage where Imam at-Tabari CURSED those who misquoted him and oppressed him in this DUNYA & AKHIRAH!

The noble Mujahid and 'Alim, Shaykh Abu 'Ali al-Anbari (may Allah accept him) mentions in "Al-Intisaar min Jahalat al-Ansar" (page 12/13):

"So ponder over this O you who misquotes the people with what's contrary to their speech, for indeed by Allah I fear for you a painful day.

And Imam Abu Ja'far at-Tabari wrote a COMPLETE chapter in refuting those who attributed to him what's contrary to what he believes and views in the sight of Allah, so he said:

"Whoever narrates from us anything else contrary to this, or added to us anything else, then he is a slanderous transgressing liar, he is entitled and deserving of the wrath of Allah, and upon him is the ANGER of Allah and His CURSE in both worlds!"

There's no doubt that the general basic principle is to make du'a for them with guidance, except that oppression could cause an individual to come out with some enormous matters.

And it's sufficient for you that you find an Imam who's a Mujaddid (reviver) like Imam at-Tabari (may Allah have mercy upon him) who resorts out of necessity to curse whoever misquote him contrary to what he's said.

And he did not do that except due to the confining oppression and being accused of holding Rafidhi beliefs. His situation is just like Imam al-Bukhari who was accused by some of the fanatic Hanabilah as being a Mu'tazili.

And from the most astonishing of incidents, is that a student of An-Nawawi (May Allah have mercy upon him) would hold a paper with him confirming the validity of his Islam via the Qadhi of the state during his time, in fear of being attacked and being made takfeer upon, wallahul-musta'an"

So those who love to habitually misquote and oppress the scholars of Haqq, especially without giving the scholar the chance to respond, I fear for you a painful punishment on a terrifying day!

3 June 2018 10:18

### Radwan Dakkak updated his status.

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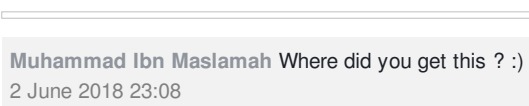
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3 June 2018 10:17

### Radwan Dakkak added a new photo.



#Reverse\_Psychology | That moment when the kafir agent gets busted watching our video 😊

Sorry, I just had to share this :) But it's okay, we're nice people, no restrictions on what you watch, as long as it's beneficial so you can learn something =)

2 June 2018 22:41

#### Radwan Dakkak posted in Ummah Of Tawheed.

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□

#Reverse\_Psychology | That moment when the kafir agent gets busted watching our video 😊

Sorry, I just had to share this :) But it's okay, we're nice people, no restrictions on what you watch, as long as it's beneficial so you can learn something =)

2 June 2018 22:40

#### Radwan Dakkak posted in Ummah Of Tawheed.

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#Seerah | Don't forget that 'Ali was martyred by the Khaariji evil-doer 'Abdir-Rahman Ibn Muljim while praying Fajr on Jum'ah, 17th of Ramadan, 40 A.H.

I just want to take this opportunity to say, what a great example 2 rightly guided caliphs left behind for the ummah to follow, the two beloved friends and companions, 'Umar and 'Ali were both martyred while praying Fajr in the masjid.

Yes, sharing knowledge is important and a necessity, but don't forget that there's no firm knowledge without memorization (and excelling in this will distinguish you from others). Memorize your daily portion of the Qur'an, Hadith and concise texts (whether in Fiqh or 'Aqidah), and don't forget to spend time in worship, with the condition that you try to enjoy it with concentration.

This is a reminder to myself before anyone else, and I'll consider this my last post till the end of Ramadan Insha'Allah.

Seek #Laylatul\_Qadr

1 June 2018 09:29

#### Radwan Dakkak updated his status.

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Seek #Laylatul\_Qadr

1 June 2018 09:29

#### Radwan Dakkak posted in Ummah Of Tawheed.

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A comprehensive lesson on the fiqh of I'tikaaf (1hr 40mins) by Sh. Haytham Sayfaddin - Very beneficial for those intending to spend the last 10 nights of Ramadan in the masjid striving to attain the rewards of Laylatul-Qadr.

<https://www.youtube.com/watch?v=VfePFL08C4w&t=74s>

1 June 2018 01:11

#### Radwan Dakkak shared Haytham Sayfaddīn's post.

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## Radwan Dakkak posted in Ummah Of Tawheed.

Misconception: Shaykh Sulayman al-'Alwan has fell into Fisq because he didn't perform Jihad.

Short response: Allahu akbar!!! How can a random person on social media who can't even recite Al-Fatihah properly start slandering the 'Ulama' who have given their lives for this Din!

But as Ibn Taymiyyah said, going into extremes in opposing the opponent can resort to deviation, and I can never be unfair to anyone, so I must acknowledge that Shaykh al-'Alwan didn't fight Jihad physically on a battlefield against the kuffar, but is this only what Jihad is?

What about the hadith of Rasulullah where he said the greatest Jihad is to speak a word of truth infont of a tyrant ruler, and the Jihad of the tongue which caused shaykh al-'Alwan to be imprisoned for almost 2 decades, yet someone who has no knowledge about Islam has the audacity to slander him for not making Jihad?!

He has infact performed one of the greatest forms of Jihad by teaching the correct teachings of Islam, and explaining the books of Tawhid, Tafsir, Hadith, Fiqh, Usul and benefiting the ummah with his amazing knowledge.

The mujahideen themselves honoured him such as Shaykh Usamah and Shaykh Abu Mus'ab, who would share his Fatawah on the ground, and Shaykh al-'Alwan strived to support them with his opinions and wealth.

Unlike those who betrayed the mujahideen, Shaykh al-'Alwan remained firm as a mountain in defending the honour of the Mujahideen and exposing the murtaddin and sahawat.

So what remains is the final type of Jihad which is "physical battles", and before slandering him, why don't we ask ourselves that do you think the Tawagheet would easily allow him to move freely?! They had him under their watch many decades ago due to his outright support for the mujahideen, and his harsh stances against the Tawagheet and clarifying matters related to Hakimiyah.

Let alone the fact that he's a sincere 'Alim, and that's a preventative from Fisq being applied upon him, if we even agree for argument sake he fell into Fisq. Read the following words:

Imam Abu Muhammad Ibn Hazm mentions in "al-Fisal" (3/58-59):

"We found them citing as evidence, that 'Ali is the companion with the most Jihad, and striking the kuffar, and hitting (them), and Jihad is the greatest of deeds.

And this is incorrect, because Jihad is divided into 3 types:

1. Calling towards Allah with one's tongue.
2. Jihad at times of war with one's opinion and planning.
3. Jihad with one's hand in striking and hitting (the enemy).

So we found that Jihad via the tongue isn't preceded by anyone after Rasulullah than Abu Bakr and 'Umar.

As for Abu Bakr, then indeed the major Sahabah entered into Islam through his hands, and this is the greatest deed, and 'Ali doesn't have a great share in this.

As for 'Umar, then ever since he became muslim, Islam was honoured and Allah was worshipped in Makkah openly, and he fought the mushrikeen in makkah with his hands, so he hit and was hit until he overcame them, so they abandoned him, hence Allah was worshipped out in the open, and this is from the greatest forms of Jihad.

And these two men (Abu Bakr and 'Umar) were unified in these two Jihad's which no one can come close too, and 'Ali doesn't have a share of this to begin with.

What remains is the second type (of Jihad), which is via one's opinion and consulting, so we saw that it's purely found among Abu Bakr, then 'Umar.

Lastly, what remains is the third type (of Jihad), which is to strike, hit and combat, so we found it to be the lower level of Jihad (from these 3 types) with necessary proof, which is that Rasulullah is no doubt according to every muslim is exclusive to every virtue, and we found his Jihad for the most part in his actions and circumstances to be in the first 2 types, from calling towards Allah and planning and intending (to plot against the enemies).

And the least of his actions was striking and hitting and combat, not due to cowardliness, rather the Prophet was from the most courageous of all people on the face of this Earth, both physically, with strength and the most complete in bravery.

However, he would go for the best, then the next best among the deeds, so he would give it precedence, and pre-occupy himself with it, and he found him on the day of Badr, Abu Bakr wouldn't separate himself from his presence out of selflessness for the worth of Rasulullah in his eyes, preserving his opinion (and advice) during the war, and the pleasure of being in his place.

Also, perhaps 'Umar was associated in doing that as well, and he was singled out in this place besides 'Ali, and besides the rest of the Sahabah except in rare occasions.

Then we observed into this type of Jihad which is striking (the enemy), hitting and combat, so we found that 'Ali wasn't alone in preceding others in it, rather others accompanied him in that, with the participation of pure firmness, such as Talha, Zubayr, Sa'd, and those who were killed in the beginning of Islam, such as Hamzah, 'Ubaydah Ibn al-Harith Ibn al-Muttalib, Mus'ab Ibn 'Umayr, and from the Ansar, Sa'd Ibn Mu'ath, Simak Ibn Kharashah and others.

And we found Abu Bakr and 'Umar participate in that with a good share, even though they didn't have a share (in fighting) like these companions, and that's only due to them being pre-occupied with what's more virtuous from accompanying Rasulullah and a supporting adviser during the time of war, and Rasulullah dispatched Abu Bakr and 'Umar to delegations more than what he sent 'Ali for, as he sent Abu Bakr to Bani Fazara and others, and he sent 'Umar to Bani Fulan, and we don't know of any delegations 'Ali was sent too except to a few fortresses of khaybar and he opened it, even though he sent Abu Bakr and 'Umar before him, but they didn't open it, so the greatest types of Jihad was purely attained by Abu Bakr and 'Umar, and 'Ali has accompanied them with the lower form of Jihad (from these 3 types) with other congregations".

~ End Quote of Imam Abu Muhammad Ibn Hazm.

Note: The purpose of Jihad is to raise the word of Allah the highest, so ofcourse this is given precedence, and planning and consulting with the companions is giving precedence due to the obvious reason as well, but all these actions are connected with the physical fighting, and without the physical fighting, the enemies will take over the lands of Islam as it's well-known.

So Jihad is more than simply physically fighting, and this must be taken into consideration, as our 'Ulama' in prison are among the best of Mujahideen who stood by those in the trenches from day 1, giving all their wealth and support with their opinions and advice to the mujahideen, so those who slander must fear Allah and ask themselves what they have done for the Din of Allah!

And Allah knows best.

1 June 2018 00:43

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And Allah knows best.

1 June 2018 00:38

## Radwan Dakkak posted in Ummah Of Tawheed.

#Personal | Today is a new day. Allah has given me the biggest sign, and I can't believe I never thought about this! I never realised how much Allah has helped me, and it's my fault for being so heedless, because everything just falls right in place!!!

I would always dream about this and always speak to myself about it while growing up, and what's astonishing is that I'm actually living the dream I would think about without even realising, how is that even possible...

The biggest sign from Allah is that every single thing I told myself and dreamt about from the beginning of my life is something that I've always been determined to chase for, I've never stopped or given up, and this is the commitment which I was oblivious about (most likely due to all the



obstacles in the way), and commitment means to stand absolutely true to your word and sticking to it, not just saying something when you feel good, then changing your mind when your mood changes, no this is constant and throughout my life. Even if I tried to quit, I wouldn't be able too, because Allah is so merciful, He has never forsaken me, and the best proof for that is even during the lowest moments of my life, even when one may call it having the lowest of energy to do anything, Allah has never disabled me from doing what I love, infact I have done some of the most greatest things while lying down without being separated from a task of mine, how can I deny the favours of my lord?!

People may see me as a problem, but why does that matter when Allah has seen me as an opportunity to be used. For this reason, when you are insulted unjustly, think well of yourself because Allah is with you, and if you are praised, then humble your heart and look at your shortcomings you need to work on. Always be kind and grateful.

Many people look down upon disabled people and those whose wounds and pain are shown on the outside, but subhan'Allah, before looking down upon those with apparent wounds, you may have a huge wound and disability right in the middle of your HEART within yourself which is stopping you from achieving the best you can. Are you really telling me you're aiming for the highest? Rasulullah said if you do something, then excel in it. Hence, aiming low and succeeding is something to be ashamed about! Aim for the best, even if you stumble along the way, Allahu akbar!

Do you think you can simply dream about something, then sit down and receive it? No way, you gotta work hard for that and stay devoted to what you love, every single day your intentions, speech and actions are proving your commitment to the dream you search for.

If you think you can receive everything you want without any hard work or challenges or calamities or difficulties, then you will be stuck in your dream without actualising, because every single Prophet and pious person praised in the Qur'an was only praised after suffering calamities as Imam Ibn al-Qayyim eloquently stated.

Furthermore, even if you were able to attain what you wish for without hard work, you will be da'eef (weak), and when some difficulty comes by your way, you won't be able to handle it. So there is a wisdom behind trials, the pain is what strengthens you and builds you as an individual. You need to resist and overcome obstacles to develop that strength, you need to challenge yourself. Unlike some who try to act like Ibn Taymiyyah when they didn't go through the struggles of Ibn Taymiyyah, they didn't even build the foundations Ibn Taymiyyah built before being able to remain steadfast throughout his trials, so before throwing yourself into destruction, know your limits as the scholars say.

You might not see the wisdom of any pain or struggle now, but if you never had this, by Allah you will never attain 5% of the courage and strength Imam Ibn Taymiyyah had, in order to inspire the ummah and unite them under the flag of La ilaha ila Allah.

Never complain about your struggles or let it hold you back, enough of trying to be felt sorry for, enough of pointing fingers at anyone. Allah never ordered you to do this, rather the contrary is true, He ordered the Rasul to proclaim the truth and remain steadfast upon that, so follow his footsteps and don't back away. What's most important is not to simply overcome struggles, but to die steadfast upon the truth.

Start making a change today, especially in seeking knowledge. Don't let your age stop you from attaining knowledge, Shaykh Nasir al-Fahd memorised the Qur'an in 3 months when he was 24 years old, he memorised 9 books of hadiths in his 20's/30's, so what is your excuse?

Many friends think I show too much emotions to the muslimen and go into exaggeration in hugging them & making du'a for them, but only Allah knows how shy I am in expressing alot more love and emotions to my muslim brothers in order to help them make a difference to their self, family and ummah. Ponder over this Ayah, and just keep reading it over and over again, how blessed is the one who fears Allah:

"Fear Allāh and Allāh shall teach you." [2:282]

This is a sign of Allah which has affected me deeply, and I hope it opens the eyes of many muslims and helps in any way, shape or form!

31 May 2018 23:02

## Radwan Dakkak updated his status.

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31 May 2018 22:57

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#### **Radwan Dakkak posted in Ummah Of Tawheed.**

A praiseworthy way to attain Jannah is to surround yourself with those on the same mission as you and compete with each other in doing more good deeds.

30 May 2018 22:30

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#### **Radwan Dakkak updated his status.**

A praiseworthy way to attain Jannah is to surround yourself with those on the same mission as you and compete with each other in doing more good deeds.

30 May 2018 22:30



#### Radwan Dakkak updated his status.

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Kids love me lol. While walking my lil brother in a fun way, another young boy leaves his mum and wanted to give me a hug, how cute.

30 May 2018 19:16

#### Radwan Dakkak posted in Ummah Of Tawheed.

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Stay far away from this page with 30,000+ likes! I have seen ghuluw being shared on it previously, but now they just took it too far, making takfeer upon Imam Ibn Taymiyyah, Imam Ibn al-Qayyim and Imam Muhammad Ibn 'Abdil-Wahhab.

30 May 2018 12:35

#### Radwan Dakkak updated his status.

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May the curse of Allah be upon the chinese kuffar who are oppressing our uyghur brothers and sisters in Turkestan.

29 May 2018 23:17

#### Radwan Dakkak posted in Ummah Of Tawheed.

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<https://t.me/NasirAlFahd>

I kinda lost track of the channels I lost, but I'm so proud of a beautiful knowledgeable brother who made 2 channels for me. He's in his very early teens and the son of a noble shaykh, may Allah keep his father steadfast and free him ♥

Shaykh Nasir al-Fahd's channel:

<https://t.me/NasirAlFahd>

Shaykh Sulayman al-'Alwan's channel:

<https://t.me/SulaymanAlAlwan>

The niyyah is to share the scholarly works after this blessed month Insha'Allah.

29 May 2018 22:35

#### Radwan Dakkak shared a link.

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29 May 2018 22:35

#### Radwan Dakkak posted in Ummah Of Tawheed.

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Shaykh Sulayman al-'Alwan was asked about those who speak ill about Mu'awiyah, so the Shaykh responds:

"This is playing around with the Shari'ah, and playing around with what the muslims have unanimously agreed upon.

I have calculated around 50 scholars among the firmly grounded 'Ulama' who cited an Ijma' that ALL of the Sahabah are trustworthy and just, and numerous scholars have cited an agreement that each individual among the Sahabah are upright.

And the statement that Allah declared some of them Fasiq is incorrect, "If a Fasiq comes to you with news..." [1], there's nothing at all which is authentically confirmed concerning the cause of revelation of this Ayah.

Whoever makes such a claim must come forth with proof. Some reports and hadiths have been narrated concerning the topic, but nothing whatsoever is authentic at all.

The salaf from what Allah has gifted them of knowledge and intelligence, they say: "Mu'awiyah is the door nob, whoever speaks ill about him would have the audacity to speak about those who come afterwards."

This statement is authentically confirmed from Wakee' with the most authentic of chains, and it's confirmed from a group amongst the Imams of the Salaf.

It's well-known that Wakee' is from the most precise and intelligent scholars, from the major Imams, among the shuyukh of Imam Ahmad, and he's from the scholars of the 2nd century from the best generations.

This statement has also been narrated from al-Hassan al-Basri and numerous scholars, and this in reality is the disease which alot of ahlul-bida' have fell into.

They speak about Mu'awiyah with transgression and hatred just so they can reach the one who comes after, and this is clear. Just like the one the brother asks about (a deviant like Hassan Farhaan al-Maliki), he would only speak ill about Mu'awiyah, then he would have the audacity to speak ill about Abu Hurayrah, then Khalid Ibn al-Walid, and thereafterwards he even spoke ill about Abu Bakr!"

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[1] Translator's Note: It's possible that a companion can fall into Fisq, but they would repent to Allah (to remove Fisq from their name) and had impediments of being cursed in specific situations. Those that call "al-Walid Ibn 'Uqba" a Fasiq for spreading false news need to fear Allah, since all the narrations state that he spread it out of suspicioun mistakenly, and all the biographers considered him a noble companion. Even Fakhr ad-Din ar-Razi stated, "Certainly, unrestrictedly applying the term Fasiq upon al-Walid is something that's far-fetched, because he erred, was suspicious, hence made a mistake, and the mistaken one is not called a Fasiq."

29 May 2018 11:43

## Radwan Dakkak updated his status.

Shaykh Sulayman al-'Alwan was asked about those who speak ill about Mu'awiyah, so the Shaykh responds:

"This is playing around with the Shari'ah, and playing around with what the muslims have unanimously agreed upon.

I have calculated around 50 scholars among the firmly grounded 'Ulama' who cited an Ijma' that ALL of the Sahabah are trustworthy and just, and numerous scholars have cited an agreement that each individual among the Sahabah are upright.

And the statement that Allah declared some of them Fasiq is incorrect, "If a Fasiq comes to you with news..." [1], there's nothing at all which is authentically confirmed concerning the cause of revelation of this Ayah.

Whoever makes such a claim must come forth with proof. Some reports and hadiths have been narrated concerning the topic, but nothing whatsoever is authentic at all.

The salaf from what Allah has gifted them of knowledge and intelligence, they say: "Mu'awiyah is the door nob, whoever speaks ill about him would have the audacity to speak about those who come afterwards."

This statement is authentically confirmed from Wakee' with the most authentic of chains, and it's confirmed from a group amongst the Imams of the Salaf.

It's well-known that Wakee' is from the most precise and intelligent scholars, from the major Imams, among the shuyukh of Imam Ahmad, and he's from the scholars of the 2nd century from the best generations.

This statement has also been narrated from al-Hassan al-Basri and numerous scholars, and this in reality is the disease which alot of ahlul-bida' have fell into.

They speak about Mu'awiyah with transgression and hatred just so they can reach the one who comes after, and this is clear. Just like the one the brother asks about (a deviant like Hassan Farhaan al-Maliki), he would only speak ill about Mu'awiyah, then he would have the audacity to speak ill about Abu Hurayrah, then Khalid Ibn al-Walid, and thereafterwards he even spoke ill about Abu Bakr!"

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### Radwan Dakkak posted in Ummah Of Tawheed.

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<https://www.hhugs.org.uk/2018/05/walids-story/>

This is our brother Walid's story who suffered alot wallahul-musta'an. Click the link:

<https://www.hhugs.org.uk/2018/05/walids-story/>

28 May 2018 23:25

### Radwan Dakkak shared a link.

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This is our brother Walid's story who suffered alot wallahul-musta'an. Click the link:

28 May 2018 23:25

### Radwan Dakkak posted in Ummah Of Tawheed.

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I'm not able to publicly speak my heart out in every matter, but I feel like something needs to change online.

Whenever a brother asks me, "there are 2 opinions, which is stronger?" or tries to seek my personal opinion, my heart really dislikes this, especially today.

In my past, I made the mistake of hastening to speak about a matter and say things like "Malik was mistaken, this is what appears to be stronger", but nowadays I feel too shy to even go near such.

The more I learnt how valuable and honourable knowledge is, and the more I learnt how little I am, how dare a person like myself rush to speak about a matter.

For this reason, I consider any question which involves asking my personal opinion (without returning back to the scholars) as a question of Fitnah and I see this as a huge calamity and test from Allah, and I say this deeply from the bottom of my heart.

Yes, all praise belongs to Allah, I love to share knowledge with the condition that I've got a Salaf in every single opinion I share (even though many opinions I hold may be weak, but I must have an Imam preceding me), but I try my best to share knowledge with pure fairness and justice, without fanaticism to any Imam or enforcing a particular view (unless it was explicit or causes deviation for opposing it).

This is solely what I'm doing, as I fear rushing to "teach" any time soon, because I know this prohibits a person from attaining much more knowledge and success.

It must be said that social media is a place where many unjustly target the truthful scholars of the ummah, subhan'Allah! No respect is shown to the 'Ulama', and promoting oneself and personal opinions is the norm, while they haven't memorised the Qur'an and 10,000's of Hadiths, wallahul-musta'an.

Ibn Taymiyyah says it's from the greatest of obligations to defend the scholars of this ummah from takfeer, even if it was solely done out of defence for his honour without proof, because if someone tries to defame all the scholars, this is a call towards understanding the shari'ah on our own, since simply studying from a truthful scholar would be considered "zealousness" or "shameful".

May Allah protect us from being unfair and unjust to anyone, and allow us to realise our own limits.

28 May 2018 22:28

### Radwan Dakkak updated his status.

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May Allah protect us from being unfair and unjust to anyone, and allow us to realise our own limits.

28 May 2018 22:27

#### Radwan Dakkak shared Imam Tawhidi's video.

Yes, we won't forget that the filthy Mufti of the Nusayriyyah threatened sending an army of suicide bombers! Iran also threatened wiping Israel off the map for years and years. The truth is that "wiping Israel" according to these kuffar means to massacre as many muslims from ahlus-sunnah as possible, while receiving assistance from the same kuffar (they threaten)!

28 May 2018 19:14

#### Radwan Dakkak added a new photo.

□

#Exposed\_Truth

To the government scholars and so called "muslim" arab rulers!

If the measurement of Jihad and Iman was dependant upon fighting jews..!

Hitler would be Amir al-Mu'mineen!

27 May 2018 13:27

#### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Zayn Ali** not a single bullet fired by these munafiqs

27 May 2018 18:03

#Exposed\_Truth

To the government scholars and so called "muslim" arab rulers!

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Hitler would be Amir al-Mu'mineen!

27 May 2018 13:26

#### Radwan Dakkak updated his status.

Will be very inactive for the rest of the month. \*Just reminding so people know why I can't respond\*.

### Radwan Dakkak posted in Ummah Of Tawheed.

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The shaykh also mentioned this in his explanation of "Al-'Aqidah al-Wasitiyyah" - This applies to everyone who goes through a trial, it can either break you or make you, and this all returns back to how we deal with the situation, if we remember Allah, Allah will remember us.

"Some people when they get imprisoned, they say "Oh my Lord, release me!". And this is wrong. But rather you should say, "Oh my Lord, make me firm..." Because how many people got imprisoned and came out of the prison after losing his Aqeedah and as deviated, misguided, apostate, corrupt, or as a disgrace to the people of truth. So ask Allah for firmness firstly and after that there is no problem if you ask for being released".

Shaykh Sulayman al-'Alwan فك الله أسره

From the lecture "Steadfastness upon the truth"

26 May 2018 13:59

### Radwan Dakkak updated his status.

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Shaykh Sulayman al-'Alwan فك الله أسره

From the lecture "Steadfastness upon the truth"

26 May 2018 13:58

### Radwan Dakkak posted in Ummah Of Tawheed.

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26 May 2018 13:23

### Radwan Dakkak posted in Ummah Of Tawheed.

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<https://www.youtube.com/watch?v=iHsVUeTbuBo&feature=youtu.be>

#Youtube | Recitation of Surat al-Baqarah, Ayah 183-186 by Shaykh Husayn Bilal, may Allah hasten his release.

<https://www.youtube.com/watch?v=iHsVUeTbuBo&feature=youtu.be>

26 May 2018 13:22

### Radwan Dakkak shared a link.

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<https://www.youtube.com/watch?v=iHsVUeTbuBo&feature=youtu.be>

<https://www.youtube.com/watch?v=iHsVUeTbuBo&feature=youtu.be>

#Youtube | Recitation of Surat al-Baqarah, Ayah 183-186 by Shaykh Husayn Bilal, may Allah hasten his release.

26 May 2018 13:21

### Radwan Dakkak added a new video.

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[Click for video:](#)  
□

Recitation of Surat al-Baqarah, Ayah 183-186 by Shaykh Husayn Bilal, may Allah hasten his release.

26 May 2018 13:19

### Radwan Dakkak posted in Ummah Of Tawheed.

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It's perfectly fine to ask questions related to the Din, but I personally dislike it when comparisons are made in different situations such as "who's worse, the one who doesn't pray any Salah or the criminal who kills 1,000,000 people?" (the benefit from this is almost like arguing whether Salah is better than the Ka'bah or whether Ramadan is better than Makkah).

The reason I say this, is because there are people who exist that openly say that the 1st level of Jannah is enough, so saying Shahadah, performing salah, giving zakat, fasting ramadan, making hajj once in a lifetime is all they think about, even if they constantly hurt others and transgress against them:

Such as boycotting your whole family, oppressing and confining the innocent, purposely cutting out electricity or water upon them (even while showering), restricting what they can touch and where they can move without Haqq, and so forth.

What's the point of praying 5 times a day and holding onto the pillars of Islam if you're going to transgress against the rights of others. And if such a person was praying, where is his khushu' to deter him from oppressing others.

But to answer the question, according to the strong view that "completely" abandoning Salah is major kufr (even according to those who see it as not kufr, it's the worst sin ever), so yes he would be worse than a murderer, as the worst muslim is better than the best kafir, even though the murderer has transgressed against the Haqq of others (unlike the abandoner of Salah), so in terms of spreading evil among society, the murderer's corruption is worse (unlike taarik as-salah who's dealt with as a munafiq according to Ibn Taymiyyah and others), wallahul-musta'an.

26 May 2018 12:37

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#### Radwan Dakkak updated his status.

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26 May 2018 12:35

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#### Radwan Dakkak updated his status.

Subhan'Allah so much happened in the morning, but Allah is watching everything alhamdulillah, and the great news is that even though I had to stay home, I got to read amazing words by Imam Abu Muhammad Ibn Hazm (even though I was called crazy to read, but too bad).

I continued reading and came across the issue of how to determine the virtue of the Sahabah in his book "al-Fisal", volume 3 from pages 53-77, he clarifies the "Male vs Female" gender issue exceptionally well, and also shows how Abu Bakr is the best companion (in 25 pages!). It's so long, but I must share it soon insha'Allah.

This great Imam has words which can really make you laugh in a good way, May Allah have mercy upon him :)

26 May 2018 11:54

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26 May 2018 11:54

#### Radwan Dakkak posted in Ummah Of Tawheed.

Many people oppress the scholars of Haqq by attributing poorly translated statements to them without knowing their principles on a matter nor knowing the situation described to them in a specific circumstance.

I have promised to clarify very important Manhaj matters, because this is a trust from Allah to reveal the knowledge and not conceal it. Alhamdulillah, there are many matters I've clarified to brothers in detail privately which I haven't openly come out with, and there's a greater wisdom for that, as many major matters related to Manhaj and 'Aqidah need to be clarified in a complete book for the general public, not a simple post to be abused. As Ibn al-Qayyim stated something along the lines of, how many times was elaboration unnecessary, and how many times did lack of elaboration cause issues in misunderstanding a matter.

If you want a better result and greater rewards, you need to be patient without rushing anything, despite the urgent necessity of it, and this is what I've learnt over time. Everyone comes up with opinions on controversial topics and the opinions are many, but that doesn't concern a believer who's aim is to adhere to precise scholarly opinions backed by the Qur'an and Sunnah.

25 May 2018 21:12

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25 May 2018 21:12

#### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Zayn Ali** Tweet prob deleted now

25 May 2018 20:38

The murji'ah love to call our Shaykh Sulayman al-'Alwan an "extremist" , but look at what 'Abdul-Karim al-Khudayr said 6 years ago before joining "The Permanent Committee for Scholarly Research and Iftaa" (which the murji'ah love):

Walid al-'Asimi said, "The name of al-'Allamah al-'Alwan was mentioned in the gathering of Sh. 'Abdul-Karim al-Khudayr while I was present, so the Shaykh said; The path of al-'Alwan is the path of attaining leadership in the Ummah, as leadership doesn't come under Air-conditioners!"

~ Date 29/6/2012.

25 May 2018 20:35

#### Radwan Dakkak added a new photo.

**Khalid Van der Lee** Also have Shaykh AbdulKarim alKhudayr a good structure for seeking knowledge. Also audio in most subject.

25 May 2018 20:41

**Abu Khattab Al Kashmiri** ☺

25 May 2018 21:40

**Abu Musleem Khawlany** Allahu akbar....

26 May 2018 06:25

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~ Date 29/6/2012.

25 May 2018 20:34

#### **Radwan Dakkak shared Khoder Soueid's post.**

One of the few Shaykhs who's words have always comforted my heart for the past 4 years due to his pure Manhaj, may Allah preserve him and bless his family.

25 May 2018 18:25

#### **Radwan Dakkak posted in Ummah Of Tawheed.**

One of the few Shaykhs who's words have always comforted my heart for the past 4 years due to his pure Manhaj, may Allah preserve him and bless his family.

25 May 2018 18:25

#### **Radwan Dakkak posted in Ummah Of Tawheed.**

25 May 2018 15:43

#### **Radwan Dakkak posted in Ummah Of Tawheed.**

Self-reminder, make the most out of Ramadan without looking at social media and get to jum'ah early to taste the sweetness of 'Ibadah and its rewards:

It was narrated that Abu Hurayrah (may Allaah be pleased with him) said: The Prophet (peace and blessings of Allaah be upon him) said: "Whoever comes (to the mosque) in the first hour, it is as if he sacrificed a camel. Whoever comes at the second hour, it is as if he sacrificed a cow. Whoever comes at the third hour, it is as if he sacrificed a horned ram. Whoever comes at the fourth hour, it is as if he sacrificed a chicken. Whoever comes at the fifth hour, it is as if he sacrificed an egg. Then when the imam comes out, the angels come in to listen to the reminder (khutbah)."

Narrated by al-Bukhaari, 841; Muslim, 850

The scholars differed as to the definition of these hours. There are three opinions.

1 – That they start when dawn breaks

2 – That they start when the sun rises. This is the view of al-Shaafa'i, Ahmad, and others.

3 – That these 'hours' all fall within one period of time, which is after the sun has passed its zenith. This is the view of Maalik, and was favoured by some of the Shaafa'is.

The third view is weak, and was refuted by many.

25 May 2018 07:54

#### **Radwan Dakkak updated his status.**

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25 May 2018 07:54

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

Salah is the coolness to the eyes of every believer, especially an oppressed believer. May Allah deal with the oppressors throughout the world, especially since our brothers and sisters are being oppressed everywhere, how can one have the audacity to oppress, especially those who strive for this Din, despite their shortcomings and faults. This is a rhetorical question, since Allah has already given us the answer to that, alhamdulillah 🕌

25 May 2018 07:41

#### Radwan Dakkak added a new photo.

□

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25 May 2018 07:40

#### Radwan Dakkak posted in Ummah Of Tawheed.

May Allah protect my heart from poisonous environments that wish to take away my Islam in totality, and only allow these trials to make me firmer upon my 'Ibadah and adhering onto the commandments of Allah till I die, Allahumma Amin!

24 May 2018 18:21

#### Radwan Dakkak updated his status.

May Allah protect my heart from poisonous environments that wish to take away my Islam in totality, and only allow these trials to make me firmer upon my 'Ibadah and adhering onto the commandments of Allah till I die, Allahumma Amin!

24 May 2018 18:20

#### Radwan Dakkak updated his status.

Wallahi I don't tolerate being disrespected by anyone. As anyone who tries to disrespect me, I can shame them from every angle, and give them their worst nightmare. Let everyone take this as a threat, because I'm a serious person who doesn't play any games! Fear Allah and avoid insulting your own brothers in the Din, lest you get punished in hellfire.

24 May 2018 17:54

#### Radwan Dakkak posted in Ummah Of Tawheed.

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24 May 2018 17:54

#### Radwan Dakkak updated his status.

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Ramadan Reminder

If you've oppressed your wife, neglected your children or been disobedient to your parents standing up every night in prayer for taraweeh is nowhere near as important than to seek forgiveness from those you've wronged.

Allah's Pleasure cannot be sought whilst people are unhappy with you particularly your family

~ Shared.

24 May 2018 13:02

#### Radwan Dakkak posted in Ummah Of Tawheed.

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Ramadan Reminder

If you've oppressed your wife, neglected your children or been disobedient to your parents standing up every night in prayer for taraweeh is nowhere near as important than to seek forgiveness from those you've wronged.

Allah's Pleasure cannot be sought whilst people are unhappy with you particularly your family

~ Shared.

24 May 2018 13:01

#### Radwan Dakkak updated his status.

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High amounts of stress is really hurtful, especially if it has lasted for so many years, but the Ayah on Allah's victory always needs to be kept in mind.

Alhamdulillah, I can finally take a rest today, as a support worker is going to help lessen that burden from now on. May Allah ease my pain, Ameen!

24 May 2018 09:45

#### Radwan Dakkak posted in Ummah Of Tawheed.

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24 May 2018 09:45

#### Radwan Dakkak posted in Ummah Of Tawheed.

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When the slave of Allah acts upon the commandments of Allah and avoids the prohibitions of Allah, the Shaytan becomes furious and intends to burden him, wallahul-musta'an.

Allah said, "Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, 'When (will come) the Help of Allah?' Yes! Certainly, the Help of Allah is near!" [2:214].

Imam Ibn Jareer at-Tabari (may Allah have mercy on him) said:

What this means is: Or do you think that you, O believers in Allah and His Messenger, will enter Paradise without anything befalling you like that which befell those who came before you among the followers of the Prophets and Messengers, of hardship, trials and tests? You will be tested as they were tested, with "severe poverty", which is severe hardship and want, and "ailments", which is pain

and sickness. But you have not yet been shaken as they were shaken, i.e., you have not yet suffered extreme fear and terror at the hands of your enemy, so that you think that the help of Allah is slow in coming and you say “When will Allah help us?” Then Allah told them that His help was near to them, and that He would cause them to prevail over the enemy and defeat them. Then He fulfilled what He had promised them, and made their word supreme, and extinguished the flames of war lit by those who disbelieved.

End quote from Tafseer at-Tabari (4/288)

24 May 2018 09:03

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### Radwan Dakkak updated his status.

When the slave of Allah acts upon the commandments of Allah and avoids the prohibitions of Allah, the Shaytan becomes furious and intends to burden him, wallahul-musta'an.

Allah said, “Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, ‘When (will come) the Help of Allah?’ Yes! Certainly, the Help of Allah is near!” [2:214].

Imam Ibn Jareer at-Tabari (may Allah have mercy on him) said:

What this means is: Or do you think that you, O believers in Allah and His Messenger, will enter Paradise without anything befalling you like that which befell those who came before you among the followers of the Prophets and Messengers, of hardship, trials and tests? You will be tested as they were tested, with “severe poverty”, which is severe hardship and want, and “ailments”, which is pain and sickness. But you have not yet been shaken as they were shaken, i.e., you have not yet suffered extreme fear and terror at the hands of your enemy, so that you think that the help of Allah is slow in coming and you say “When will Allah help us?” Then Allah told them that His help was near to them, and that He would cause them to prevail over the enemy and defeat them. Then He fulfilled what He had promised them, and made their word supreme, and extinguished the flames of war lit by those who disbelieved.

End quote from Tafseer at-Tabari (4/288)

24 May 2018 09:03

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### Radwan Dakkak posted in Ummah Of Tawheed.

Imam Abu Muhammad Ibn Hazm said:

ولو أن امرأ قال: لا نأخذ إلا ما وجدنا في القرآن لكان كافراً بإجماع الأمة

"If someone says, we only take what's found in the Qur'an, he would be a kafir according to the consensus of the ummah."

- Refer to "Al-Ihkaam Fi Usul al-Ahkaam" (2/80).

24 May 2018 08:37

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24 May 2018 08:37

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### Radwan Dakkak updated his status.

Bad dreams are from Shaytan!

It was narrated that Abu Qutaadah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Good dreams come from Allaah and bad dreams come from the Shaytaan. If anyone sees a bad dream that scares him, let him spit drily to his left and seek refuge with Allaah from its evil, then it will not harm him.”

(Narrated by al-Bukhaari, 3292)

It was narrated that Abu Salamah said: I used to see such terrible dreams that that I began to

shake and have a fever, but did not cover myself with a cloak until I met Abu Qutaadah, and I mentioned that to him. He said, "I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say, 'Good dreams come from Allaah and bad dreams come from the Shaytaan. If anyone sees a bad dream that he dislikes, let him spit drily to his left three times and seek refuge with Allaah from its evil, then it will not harm him.'"

(Narrated by Muslim, 2261)

It was narrated from Jaabir that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "If any one of you sees a dream that he dislikes, let him spit drily to his left three times and seek refuge with Allaah from the Shaytaan three times, and turn over onto his other side."

(Narrated by Muslim, 2262).

The Prophet (peace and blessings of Allaah be upon him) told us the difference between good dreams and bad dreams. It was narrated from Abu Sa'eed al-Khudri that he heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: "If any one of you sees a dream that he likes, it is from Allaah, so let him praise Allaah for it and tell people about it. But if he sees something other than that, that he dislikes, it is from the Shaytaan, so let him seek refuge with Allaah from its evil and not mention it to anyone, for it will not harm him."

(Narrated by al-Bukhaari, 7045).

So it is clear that good dreams come from Allaah and bad dreams which a person dislikes come from the Shaytaan, so he has to seek refuge with Allaah from their evil.

It was narrated that Abu Hurayrah said: the Prophet (peace and blessings of Allaah be upon him) said: "If any one of you sees something that he dislikes, let him get up and pray, and not tell people about it."

(Narrated by Muslim, 2263).

It was narrated from Jaabir that a Bedouin came to the Messenger of Allaah (peace and blessings of Allaah be upon him) and said, "I dreamt that my head was cut off and I was chasing it." The Messenger of Allaah (peace and blessings of Allaah be upon him) rebuked him and said: "Do not tell anyone how the Shaytaan is messing about with you in your dreams."

(Narrated by Muslim, 2268)

So we may sum up from these ahaadeeth the most important points about what a person should do if he sees a dream that he dislikes, as follows:

- 1- He should know that this dream is from the Shaytaan who wants to cause him grief, so he should annoy the Shaytaan by not paying any attention to him.
- 2- He should seek refuge with Allaah from the accursed Shaytaan.
- 3- He should seek refuge with Allaah from the evil of this dream.
- 4- He should spit drily to his left three times, i.e., blowing with a little bit of saliva.
- 5- He should not tell anyone about it.
- 6- He should turn over from the side on which he was sleeping, so if he was lying on his left side he should turn over to his right side, and vice versa.
- 7- He should get up and pray.

If a person adheres to this etiquette, then we hope that this bad dream will not harm him, as it says in the texts. And Allaah knows best. |

~ Islamqa.

24 May 2018 08:30

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24 May 2018 08:30

## Radwan Dakkak posted in Ummah Of Tawheed.

Hating sins and sinners is part of our wala' & bara' by the consensus of ahlus-sunnah (as stated by Ibn Taymiyyah), and it's prescribed to get closer to Allah by hating sins and being harsh against sinners!

Imam Ahmad was asked, "Was Ibn Abi Thi'b a Qadari? So Imam Ahmad replied, whoever would strictly emphasise on sins, the people would (loosely and unjustly) say; This person is a Qadari."

قيل للإمام أحمد بن حنبل: «ابن أبي ذئب كان قدريا؟ فقال: الناس كل من شدد عليهم المعاصي، قالوا: هذا قدري».

And Shaykh al-Islam Ibn Taymiyyah mentions in "Minhaj as-Sunnah", that due to Al-Hassan al-Basri being very harsh against sinners, he was accused of being a "Qadari" (a sect which believes their own actions are created - hence the extra cautiousness).

In "Ad-Durar as-Saniyyah" (8/416), Hamad Ibn 'Atiq says:

"It's mentioned from 'Isa (عليه السلام) that he said; Attain the love of Allah between you by hating the sinners, and get closer to Allah by avoiding them, and seek the pleasure of Allah by drawing

your wrath upon them."

This is a general ruling, and the way of the salaf to boycott sinners and innovators, but it's also required from us to determine whether there's a greater benefit in avoiding them or not. However, if we are to advise them, we don't take them as friends as it's also mentioned in Ad-durar as-Saniyyah.

And at the same time, we need to remember that our intention in boycotting any type of innovator or sinner, is to enable them to make Tawbah and return back to Allah, whether it may be quitting listening to filthy music, engaging in cursed Riba and so forth. And if they make Tawbah, who are we to refuse it when Allah has accepted it?!

24 May 2018 07:17

#### Radwan Dakkak updated his status.

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24 May 2018 07:17

#### Radwan Dakkak shared Palestinian Vines's post.

This is too true (I've also taken notes myself :D). My grandfather would spend hours telling me 1 story (when I swear I could probably summarise it in 15 mins). It's absolutely amazing how long one can revolve around the bush until reaching the actual point of the story lol!

23 May 2018 21:21

#### Radwan Dakkak posted in Ummah Of Tawheed.

The one who is attached to his creator is honored while the one who is attached to the creation is humiliated. And the humiliated one is: the one who softens his heart for other than Allah and the one who sought refuge for his heart with someone other than Allah.

من تعلق بالخالق كان عزيزاً ومن تعلق بالمخلوق كان ذليلاً فالذليل : من رق قلبه لغير الله ، ومن لجأ فؤاده إلى غير الله .

Shaykh Sulayman al-'Alwan

23 May 2018 21:12

#### Radwan Dakkak updated his status.

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### Radwan Dakkak posted in Ummah Of Tawheed.

How sound is the hadeeth, “Every time the Qur’aan is completed there is a du’aa’ that is answered”?

Praise be to Allaah.

This hadeeth is mawdoo’ (fabricated). It was narrated by Abu Na’eem in al-Hilyah and by others. Its isnaad includes Yahyaa ibn Haashim al-Simsaar.

Imaam al-Nasaa’i said concerning him: “His hadeeth is to be rejected.”

Yahyaa ibn Ma’een said: “He is a liar.”

Ibn ‘Adiyy said: “He used to fabricate and plagiarize hadeeth.”

Du’aa’ upon completing the Qur’aan may be said in either of two situations:

1. During prayer, which is bid’ah (a reprehensible innovation). Acts of worship are based on what is prescribed in Islam (shar’) and on following (the Prophet (peace and blessings of Allaah be upon him)). No one has the right to worship Allaah except in the manner that He has prescribed or according to the Sunnah of our Prophet Muhammad (peace and blessings of Allaah be upon him).

Anything other than that is an innovation in the religion. The Prophet (peace and blessings of Allaah be upon him) said: “Whoever innovates anything in this matter of ours (Islam) that is not a part of it will have it rejected.” (Agreed upon, from the hadeeth of ‘Aa’ishah).

Al-Shaatibi mentioned in al-I’tisaam and Shaykh al-Islam [Ibn Taymiyah] mentioned in al-Iqtidaa’ an important guideline for telling bid’ah from other things. This is: if the reason and motive for doing a thing existed at the time of the Prophet (peace and blessings of Allaah be upon him) and the time of the Sahaabah, and they did not do it, although there was nothing to stop them from doing it, then it is bid’ah – such as giving the adhaan for Eid prayers and for prayers for rain (salaat al-istisqaa’), and so on.

Making du’aa’ for completing the Qur’aan during prayer comes under this heading. In Ramadaan, the Sahaabah would stand in prayer for a long time, leaning on sticks because it was so long. In this manner they would complete the Qur’aan more than once, but it was not narrated that any of them made du’aa’ after completing it.

Imaam Maalik (may Allaah have mercy on him) said: I did not hear that he made du’aa’ upon completing the Qur’aan, or any of the other things that people do. This was quoted from him by Ibn al-Haaj in al-Madkhal.

2. The second case is when du’aa’ is made straight after completing the Qur’aan, not during prayer. This was narrated from Anas ibn Maalik with a saheeh isnaad, and it is narrated from a group of scholars, but I do not know of any proven marfoo’ report [i.e., one which goes back to the Prophet (peace and blessings of Allaah be upon him)] concerning that. And Allaah knows best.

Shaykh Sulaymaan ibn Naasir al-‘Alwaan  
Published Date: 2001-04-02

### Radwan Dakkak updated his status.

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Shaykh Sulaymaan ibn Naasir al-'Alwaan  
Published Date: 2001-04-02

23 May 2018 18:42

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

Who wants to translate this simple response on the difference between Tawalli and Muwaalaat? Tafaddalu, the source is "Ad-durar as-Saniyyah", volume 8, page 422.

23 May 2018 11:20

#### Radwan Dakkak added a new photo.

Khalid Van der Lee من اقول الشيخ عبد اللطيف ال الشيخ رحمهم لله

23 May 2018 12:29

Abdullah Abd Ar Rahman Please correct me: „He was asked: about the difference between al-Muwālāh and at-Tawallī? So he answered: At-Tawallī is Kufr, that takes one out of the Millah (i.e. Islām), and it is like defending them and helping them with one’s wealth, body, and views. And al-Muwālāh is a major sin from the major sins. As wetting the ink (pen), or to nib the pen, or the smiling for them, if the whip is raised for them.“

23 May 2018 13:32

Abū Ḥafṣ Al-Ḥanbalī

24 May 2018 05:50

Who wants to translate this simple response on the difference between Tawalli and Muwaalaat? Tafaddalu, the source is "Ad-durar as-Saniyyah", volume 8, page 422.

23 May 2018 11:20

#### Radwan Dakkak shared his post.

A beautiful response against the claim that you need to drink water when breaking your fast in order to say the Thikr, "The thirst is gone..."

23 May 2018 10:28

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A beautiful response against the claim that you need to drink water when breaking your fast in order



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23 May 2018 10:28

#### Radwan Dakkak shared a link.

[https://www.youtube.com/watch?v=IPG8\\_yW2YE8&feature=youtu.be](https://www.youtube.com/watch?v=IPG8_yW2YE8&feature=youtu.be)  
[https://www.youtube.com/watch?v=IPG8\\_yW2YE8&feature=youtu.be](https://www.youtube.com/watch?v=IPG8_yW2YE8&feature=youtu.be)

Wonderful Tajweed of Surat Aal-Imran

23 May 2018 08:09

#### Radwan Dakkak posted in Ummah Of Tawheed.

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23 May 2018 08:09

#### Radwan Dakkak posted in Ummah Of Tawheed.

Encourage your children to fast, as much as possible, and keep them distracted with toys and games if it helps, and reward them for keeping their fasts.

It was narrated that al-Rubayyi' bint Mu'awwidh رضي الله عنها said: "We used to fast and make our children fast, [and take them to the mosques] and make toys for them out of wool, then if one of them cried for food we would give him that toy until iftar."

Narrated by al-Bukhari. The words in square brackets were narrated by Muslim.

~ Shared.

22 May 2018 20:16

#### Radwan Dakkak posted in Ummah Of Tawheed.

'Abdur-Rahman Ibn 'Awf was literally a millionaire and an expert businessman, and when he gave up everything fee saheelillah and made hijrah to Madinah, he was broke with nothing.

Another companion even offered him so much, but he refused, and went to do business as a merchant, and became a millionaire again.

The point behind mentioning this isn't to solely say "Wow, he is good at getting rich". Even though that's true, there's more to it.

Just imagine he accepted the offer by that companion, and then sat down and relaxed, depending upon others. He wouldn't be a millionaire right?

But rather he chose to become dedicated and aim high in this dunya, not just high, but aim for the best, and most importantly, he did it ALL for the sake of Allah. This is the Yaqeen he had, and with his wealth, he helped the ummah of Muhammad so much.

Remember, it's not about the wealth or becoming rich, but rather it's about the principle he adopted. His dedication, his devotion, his certainty, his passion, everything about his personality was amazing.

What we can also derive from this, is that if you go with the flow and just blind-follow your local Imam without opening up your vision and aiming world-wide, do you think you're going to achieve much? Certainly not!

Yes, you may work throughout your life, and Allah will provide you with Rizq, however Allah provides Rizq to everyone, both the muslim and kafir. As Imam Anwar al-Awlaqi (may Allah accept him) stated, you as a muslim gotta work double the effort.

You gotta work in dunya, but at the same time work for Akhirah, and this is what makes you special and distinguishes you from the mushrikeen.

Do you think going with the flow and making money in this dunya is all this life is about? Alright, you might say "Look, I make du'a", subhan'Allah you make du'a to Allah while you are disobeying Allah?!! You tell your children to break their fast over a simple exam, you indulge in Riba, you don't bother seeking knowledge about the Din!

Then in the end of the day, you say "I make du'a, and may Allah give success to my children", subhan'Allah what success are you talking about after you are clearly disobeying Allah and belittling

His commands?!

This is a reminder to the overwhelming majority of muslims who chase this dunya, and as we know in many hadiths, Rasulullah said whoever chases the dunya, he will be ruined.

But at the same time, don't misquote me and say I'm completely dissing the dunya, because I do acknowledge the words which I repeat in every Salah, "O Allah, grant me goodness in this dunya, and goodness in the akhirah, and protect us from the punishment of hellfire".

So aim high my dear brothers and sisters, and don't even bother complaining about "haters", forget about your complaining and use your haters to be nothing but motivators for you and your goals, and Allah knows best.

22 May 2018 19:55

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### Radwan Dakkak updated his status.

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Then in the end of the day, you say "I make du'a, and may Allah give success to my children", subhan'Allah what success are you talking about after you are clearly disobeying Allah and belittling His commands?!

This is a reminder to the overwhelming majority of muslims who chase this dunya, and as we know in many hadiths, Rasulullah said whoever chases the dunya, he will be ruined.

But at the same time, don't misquote me and say I'm completely dissing the dunya, because I do acknowledge the words which I repeat in every Salah, "O Allah, grant me goodness in this dunya, and goodness in the akhirah, and protect us from the punishment of hellfire".

So aim high my dear brothers and sisters, and don't even bother complaining about "haters", forget about your complaining and use your haters to be nothing but motivators for you and your goals, and Allah knows best.

22 May 2018 19:54

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### Radwan Dakkak posted in Ummah Of Tawheed.

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"Giving people the silent treatment is emotional abuse. Some people are programed during childhood to deal with conflict with silent treatment and they believe it's a good way to express anger and avoid confrontation at the same time. But in reality, it is a maladaptive pattern that destroys relationships and trust. When you don't talk to someone about problems between you, you can rest assured that shaytan will be talking to them about you and convincing them of all sorts of things that are far from the truth."

Subhan'Allah, this is very true. Whenever a problem arises, the best thing to do is to clarify it with "that" person, instead of trying to ignore it which only makes it worse. And when everything is clarified, your heart will feel at rest. But refusing to talk (for sometimes weeks and months) and keeping it in isn't healthy whatsoever, trust me it's not worth it. If you immediately solve an issue on the spot, imagine the weeks/months you can enjoy together delightfully at ease, instead of allowing shaytan and his minions to break up a friendship/marriage, or be at odds.

May Allah grant us goodness in this world and the next.

22 May 2018 18:12

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### Radwan Dakkak updated his status.

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May Allah grant us goodness in this world and the next.

22 May 2018 18:11

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### Radwan Dakkak posted in Ummah Of Tawheed.

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My arabic language...

My Arabic language, sufficient for me as it's my language and my eloquence..

My Arabic language is my heart, my soul, my words and my tongue.

My Arabic language, sufficient for me as it's my language and my eloquence..

My Arabic language is my heart, my soul, my words and my tongue.

Arabic language, the words cannot describe how beautiful it is.

With it, the poetry began to sing the most beautiful of rhythms.

It's the elegance that touches the hearts with its sounds and tones.

It's like the balm that mends and cures the broken hearts.

In its phrases the souls fall in love...

Impressive with its letters, words, eloquence and meanings.

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How would I say when it comes to praise it...?

It is like the oceans that bring the pearls and corals.

Arabic language, Oh I would that my words were fulfilled...!!

And with it, we have learnt the religion of Allah.

My Arabic language, sufficient for me as it's my language and my eloquence..

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With it, the poetry began to sing the most beautiful of rhythms.

And when we just recite a verse from Qur'an, we feel the happiness and the guidance.

And its eloquence in speech distinguishes from other languages...

Isn't it enough honour to be written and the chosen language of the last revelation (Qur'an).

My Arabic language, sufficient for me as it's my language and my eloquence..

My Arabic language is my heart, my soul, my words and my tongue.

• Source: The Nasheed, "My Arabic Language" by Muhammad al-Muqit.

22 May 2018 10:10

### Radwan Dakkak updated his status.

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22 May 2018 10:10

### Radwan Dakkak posted in Ummah Of Tawheed.

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Highly recommended to install this app. You read a verse from the Qur'an everytime you unlock

your phone. May Allah reward the one who came up with this idea.

22 May 2018 08:42

#### Radwan Dakkak added a new photo.



Highly recommended to install this app. You read a verse from the Qur'an everytime you unlock your phone. May Allah reward the one who came up with this idea.

22 May 2018 08:42

#### Radwan Dakkak posted in Ummah Of Tawheed.

<https://ia601907.us.archive.org/31/items/TheSeventhNullifierMagic/The%20Seventh%20Nullifier%20-%20Magic.pdf>

The Seventh Nullifier - Magic - Shaykh Abdur-Rahman bin Naasir Al-Barrak

Beneficial read (6 pages).

<https://ia601907.us.archive.org/31/items/TheSeventhNullifierMagic/The%20Seventh%20Nullifier%20-%20Magic.pdf>

22 May 2018 08:11

#### Radwan Dakkak shared a link.

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22 May 2018 08:10

#### Radwan Dakkak posted in Ummah Of Tawheed.

<https://t.me/FollowersoftheMessengers>

New channel. Don't forget to utilise this month in reciting as much Qur'an while pondering over its meanings (just saying the obvious). May Allah accept from us.

<https://t.me/FollowersoftheMessengers>

22 May 2018 08:05

#### Radwan Dakkak shared a link.

<https://t.me/FollowersoftheMessengers>

<https://t.me/FollowersoftheMessengers>

New channel. Don't forget to utilise this month in reciting as much Qur'an while pondering over its meanings (just saying the obvious). May Allah accept from us.

22 May 2018 08:04

#### Radwan Dakkak posted in Ummah Of Tawheed.

Everyone has their own way of memorising Qur'an which is perfectly fine. But there's 1 way I can recommend to improve your vocabulary and understanding (while doing revision), which is to recite the Qur'an whilst reading the english translation.

That way, you will hit 2 birds with 1 stone. What I mean is that when you revise a Surah that you've memorised, invest in an English-Arabic translation of the Qur'an, and while reciting the Qur'an, read the English translation until the meaning gets stuck in your head Insha'Allah.

And keep in mind that you know which words match the sentence, and this will help build your vocabulary (which we call Fiqh al-Lugha).

Wallahu a'lam.

### Radwan Dakkak updated his status.

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And keep in mind that you know which words match the sentence, and this will help build your vocabulary (which we call Fiqh al-Lugha).

Wallahu a'lam.

21 May 2018 17:48

### Radwan Dakkak updated his status.

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Shaykh al-Islam Ibn Taymiyyah said:

كُلُّ مَنْ عَلِمَ أَنْ غَدَاً مِنْ رَمَضَانَ ، وَهُوَ يُرِيدُ صَوْمَهُ ، فَقَدْ نَوَى صَوْمَهُ

"Everybody who knows that the following day is Ramadan, and he intends to fast it, then he has made his intention for Siyam".

~ Refer to "Al-Fatawa al-Kubra" (2/469)

21 May 2018 15:27

### Radwan Dakkak posted in Ummah Of Tawheed.

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21 May 2018 15:27

### Radwan Dakkak posted in Ummah Of Tawheed.

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Alhamdulillah I've made the most out of my difficult circumstances, and I can't complain. But I always felt there were many things I was missing out on, which if I was given the opportunity, I would excel in. And Subhan'Allah, I don't wanna sound boring by repeating the virtues of Sabr, but it's so true that if your niyyah is true, even if it takes years of waiting, Allah will allow you to break through all the obstacles in your way.

Just recently, I met a wonderful teacher who has a nice manhaj alhamdulillah, and I've never heard anyone tell me this before in my life, and I felt like I was waiting a decade to simply hear these words. It was midnight in his home, and he tells me that he wants to spend years going through Tajweed and teach me the Qiraa'at (various recitations of the Qur'an) and give me an Ijaazah in it.

Only Allah knows how excited I was inside me to hear such words, may Allah bless him for being so kind.

21 May 2018 14:37

### Radwan Dakkak updated his status.

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21 May 2018 14:37

### Radwan Dakkak posted in Ummah Of Tawheed.

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Waking up for Suhur is part of our Wala' & Bara' 📖

"The difference distinguishing our fast from the fast of the people of the Book (jews and christians) is the suhur meal." [Sahih Muslim].

Alhamdulillah for being different and opposing the mushrikeen! Let your children know this Insha'Allah.

21 May 2018 09:28

### Radwan Dakkak updated his status.

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21 May 2018 09:28

### Radwan Dakkak posted in Ummah Of Tawheed.

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<https://t.me/IlmAndThabaat>

Back again, Barak Allahu feekum.

<https://t.me/IlmAndThabaat>

21 May 2018 09:17

### Radwan Dakkak shared a link.

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<https://t.me/IlmAndThabaat>

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Back again, Barak Allahu feekum.

21 May 2018 09:17

### Radwan Dakkak shared a link.

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<https://www.youtube.com/watch?v=hfnYvCIZZ1c>

<https://www.youtube.com/watch?v=hfnYvCIZZ1c>

That was a bit painful. Woke up to a stiff neck in the middle of the night (around suhoor time I think), and just realised that pillows can be a big cause to it, including how you slept ofcourse.

21 May 2018 08:23

### Radwan Dakkak posted in Ummah Of Tawheed.

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It's important to differentiate between 'Uqubah (punishment) and Museebah (calamity), and as a believer, every hardship & calamity is considered good with the condition that he's patient. And every delightful time is considered good for a believer with the condition that he's thankful. And from experience, calamities only brought about sweet results and dreams coming true.

Even during the hardest times of your life when you're almost helpless, if Allah uses you to support the Din, I believe that's the greatest blessing and dream come true. Scars will remain here and there, but the strength of Imaan outweighs and overcomes all hurtful experiences (trying your best to forget them and look forward). If it wasn't for calamities, we wouldn't be the same person that we are today, and a sign that Allah loves you, is that He keeps you steadfast and answers your sincere du'a, whereas the one who isn't sincere in private would stumble and fall over, we ask Allah for well-being and good-health.

It was narrated that ‘Ā’ishah said: “When the Messenger of Allāh (صلى الله عليه وسلم) prayed, he would stand for so long that his feet would become swollen.

‘Ā’ishah said: “O Messenger of Allāh, why are you doing this when Allāh has forgiven your past and future sins?”

He said: “O ‘Ā’ishah, should I not be a thankful slave?”

[Narrated by al-Bukhārī (4557) and Muslim (2820)].

20 May 2018 17:03

#### Radwan Dakkak updated his status.

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20 May 2018 17:03

#### Radwan Dakkak posted in Ummah Of Tawheed.

<https://www.youcaring.com/supportstrugglingfamilies-1161370>

Full amount raised walhamdulillah!!!

<https://www.youcaring.com/supportstrugglingfamilies-1161370>

20 May 2018 15:08

#### Radwan Dakkak shared a link.

<https://www.youcaring.com/supportstrugglingfamilies-1161370>

<https://www.youcaring.com/supportstrugglingfamilies-1161370>

Full amount raised walhamdulillah!!!

20 May 2018 15:08

#### Radwan Dakkak updated his status.

Don't let a post from social media which states "don't complete the qur'an every 3 days" prevent you from reading alot of Qur'an, because the one who is issuing verdicts without authentic knowledge has fell into the trap of Shaytan!!

The scholars of Hadith who have tasted the sweetness of Tahqiq (scholarship) and Iman (faith) have verified that Imam ash-Shafi'ee and others among the Salaf would read the Qur'an 60 times in the month of Ramadan!

The irony behind social media, where random self-proclaimed salafi's indirectly speak against the Salaf of this ummah. Utilize the month of Ramadan away from social media (and read as much Qur'an as you like), so that you don't have to stumble across posts like these which only cause hardness to one's heart due to the words being spoken so loosely without knowledge!

Ibn Rajab al-Hanbali (may Allah have mercy on him) said:

Qataadah regularly used to complete the Qur'an every seven days, and in Ramadan he would complete it every three days, and in the last ten nights of Ramadan he would complete it every



single night. In Ramadan ash-Shaafa'i used to complete the Qur'an sixty times [i.e., twice a day], reciting it outside of prayer. Something similar was also narrated from Abu Haneefah.

The prohibition on reading the entire Qur'an in less than three days is to be understood as referring to doing that persistently. But at auspicious times, such as the month of Ramadan, and especially on the nights on which Laylat al-Qadr is sought, or in auspicious places, such as Makkah for those who go there and are not residents, then it is mustahabb to read a great deal of Qur'an so as to make the most of that time or that place. This is the view of Ahmad, Ishaaq and other leading scholars, and is indicated by the actions of other scholars, as mentioned above.

Lataa'if al-Ma'aarif, p. 171

20 May 2018 14:14

### Radwan Dakkak posted in Ummah Of Tawheed.

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Lataa'if al-Ma'aarif, p. 171

20 May 2018 14:13

### Radwan Dakkak posted in Ummah Of Tawheed.

It's incorrect by consensus to merely state "avoiding shirk makes you a muslim", rather you must avoid shirk with "intention and knowledge", as Allah said:

نُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ

"Then We revealed to you, [O Muhammad], to follow the millah of Ibrahim Hanifan (inclining towards truth); and he was not among the mushrikeen" [16:123].

Imam Ibn Kathir mentions in the Tafsir of "to follow the millah of Ibrahim Haneefan":

"The Haneef is the one who turns away from Shirk with INTENTION, i.e. abandoning it with BASEERAH (insight)."

And he also said, "The one who turns away with INTENT from shirk towards Tawheed."

Because as we know, La ilaha ila Allah is only accepted if someone says it while having knowledge about its meaning, and acting upon what it necessitates.

But as for many who claim to be muslim and avoid the shirk of calling upon the dead, the shirk of making tahakum to the Taghut, without INTENT and KNOWLEDGE (i.e. knowing that it's false and making bara'ah from it), then he is considered a mushrik kafir by Ijma', and he doesn't know the meaning of La ilaha ila Allah.

Intention and Knowledge are core fundamental principles of Islam, which is why Rasulullah said, "Indeed, actions are according to their intentions", and Allah said, "Know that there's no deity worthy of worship except Allah."

This is a command from Allah to learn Tawheed and Shirk, and even those who avoid shirk with "intention and knowledge" and alhamdulillah are muslims, but fall into Irjaa' by making excuses for murtaddin and mushrikeen, and rather focus on the dunya instead of learning their deen, these

people will be punished by Allah due to their shortcomings in searching for the Haqq and actualising their Tawheed by making complete bara'ah from the Tawagheet and their allies.

Returning back to the issue of avoiding shirk without an intention. This is like someone who avoids murder, stealing and fornication, not due to intention, but simply because he's impotent to carry out these crimes, so what benefit is there in such an avoidance, if you don't do so out of "intent and knowledge".

Or since it's Ramadan, a good example would be someone who doesn't eat or drink during the day of Ramadan "without the intention of fasting", but simply because he wants to fit in, or doesn't even care about the blessed month, he will receive no Ajr for his avoidance of food and water, wallahul-musta'an.

And Allah knows best.

20 May 2018 12:54

### Radwan Dakkak updated his status.

It's incorrect by consensus to merely state "avoiding shirk makes you a muslim", rather you must avoid shirk with "intention and knowledge", as Allah said:

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ

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And Allah knows best.

20 May 2018 12:54

### Radwan Dakkak posted in Ummah Of Tawheed.

#### UPDATE ON BROTHER JIBREEL'S DEPORTATION

The Kuffar did not deport our brother as they said they would but have instead imprisoned him in a different prison for a whole year. May Allah deal with them as He sees fit.

SubhanAllah, the brother is going through a lot of hardship. They are depriving him of his medicine, are not providing him with answers and are preventing him from access to legal help.

For everyone who has donated to his cause, may Allah reward you and grant you the highest levels of Jannah. Your donations are not in vain and Insha'Allah we will deliver the money to the brother. He needs it now more than ever.

We still have 4 days left to raise the funds. Please donate whatever you can in this blessed month to this beautiful brother so that Allah may ease your affairs on a day you will be in need.

[Justgiving.com/crowdfunding/aseerjibreel](https://www.justgiving.com/crowdfunding/aseerjibreel)

20 May 2018 09:28

### Radwan Dakkak shared Brothers Behind BARS UK's post.

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The Kuffar did not deport our brother as they said they would but have instead imprisoned him in a different prison for a whole year. May Allah deal with them as He sees fit.

SubhanAllah, the brother is going through a lot of hardship. They are depriving him of his medicine, are not providing him with answers and are preventing him from access to legal help.

For everyone who has donated to his cause, may Allah reward you and grant you the highest levels of Jannah. Your donations are not in vain and Insha'Allah we will deliver the money to the brother. He needs it now more than ever.

We still have 4 days left to raise the funds. Please donate whatever you can in this blessed month to this beautiful brother so that Allah may ease your affairs on a day you will be in need.

[Justgiving.com/crowdfunding/aseerjibreel](https://www.justgiving.com/crowdfunding/aseerjibreel)

20 May 2018 09:28

### Radwan Dakkak posted in Ummah Of Tawheed.

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Imam Abu Muhammad Ibn Hazm mentions in "Al-Fisal" (3/36) that giving a little bit of sadaqah, striving in the path of Allah, and doing a LITTLE bit of worship during times of hardship and trials is more rewarding than someone doing ALOT of these acts of worship when one is comfortable and rich, etc.

I just thought that this was an amazing piece of advice to share subhan'Allah. Give what you have, even if it's a little bit. Do your best during the hardest of times, because Allah will give you so much ajr!

19 May 2018 20:36

### Radwan Dakkak updated his status.

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19 May 2018 20:32

### Radwan Dakkak shared a link.

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<http://www.mediafire.com/file/ah7k0qcpax439k6/%D8%B4%D8%B1%D8%AD+%D8%A7%D9%84%D8%B9%D9%82%D9%8A%D8%AF%D8%A9+%D8%A7%D9%84%D8%B7%D8%AD%D8%A7%D9%88%D9%8A%D8%A9.pdf>

<http://www.mediafire.com/file/ah7k0qcpax439k6/%D8%B4%D8%B1%D8%AD+%D8%A7%D9%84%D8%B9%D9%82%D9%8A%D8%AF%D8%A9+%D8%A7%D9%84%D8%B7%D8%AD%D8%A7%D9%88%D9%8A%D8%A9.pdf>

#LINK The explanation of "al-'Aqidah at-Tahawiyyah" (409 pages) by Shaykh al-'Allamah, the Ustadh Humud Ibn 'Uqla' ash-Shu'aybi (may Allah have mercy upon him).

19 May 2018 09:45

### Radwan Dakkak shared a link.

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<https://drive.google.com/file/d/12kdRfDmVUM6Njn0xOgM3t8FlliQoh1Ms/view?usp=sharing>  
<https://drive.google.com/file/d/12kdRfDmVUM6Njn0xOgM3t8FlliQoh1Ms/view?usp=sharing>

A collection of works left behind by Shaykh al-'Allamah Humud Ibn 'Uqla' ash-Shu'aybi (1053

pages), along with letters of the scholars and newspapers making apologies to the Shaykh, may Allah have mercy upon this great Imam of Tawheed.

19 May 2018 09:43

#### Radwan Dakkak shared The Ideal Muslimah's post.

Ameen ☺

19 May 2018 09:30

#### Radwan Dakkak posted in Ummah Of Tawheed.

Ameen ☺

19 May 2018 09:29

#### Radwan Dakkak posted in Ummah Of Tawheed.

19 May 2018 08:33

#### Radwan Dakkak shared a memory.



19 May 2018 08:28

#### Radwan Dakkak posted in Ummah Of Tawheed.

<https://www.youtube.com/playlist?list=PLemj-ewSOdOROpKWOH4hoS35W21c9HP-B>

This is an excellent series on the explanation of the text "al-Ajrumiyyah", 39 videos by Abu Taubah (Allah knows best about his situation today, but the lessons are beneficial).

Note: Before getting deep into grammar, one must build up his vocabulary beforehand (read english/arabic dictionaries), read the Arabic-English translation of the Qur'an, especially during the month of Ramadan. But there's still benefit in going through this series and taking notes Insha'Allah.

<https://www.youtube.com/playlist?list=PLemj-ewSOdOROpKWOH4hoS35W21c9HP-B>

19 May 2018 07:59

#### Radwan Dakkak shared a link.

<https://www.youtube.com/playlist?list=PLemj-ewSOdOROpKWOH4hoS35W21c9HP-B>  
<https://www.youtube.com/playlist?list=PLemj-ewSOdOROpKWOH4hoS35W21c9HP-B>

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19 May 2018 07:59

#### Radwan Dakkak posted in Ummah Of Tawheed.

In relation to Sūrah Al-Falaq and An-Nās, Ibn Qayyim (رحمه الله) stated that:

“The effectiveness of these Sūrahs is great to repel magic, evil eye, and the rest of the evils and the need for a slave to seek Allāh's protection from these two Sūrahs is greater than his need for eating and drinking.” [Al-Fawa'id, 2/426].

Shaykh Ahmad Jibrīl (حفظه الله) said: “The last two Sūrahs of the Qur'ān are guardians against these three things: evil eye, jealousy and magic, and there are several hadīths pertaining to that.”

18 May 2018 21:38

#### Radwan Dakkak updated his status.

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18 May 2018 21:38

#### Radwan Dakkak posted in Ummah Of Tawheed.

The munafiqeen and defenders of the Tawagheet have continued to criticise the mujahideen in 'Iraq and elsewhere for years and years. They have no Haya' to stop subhan'Allah!!!!

One of the greatest contemporary scholars in knowledge and action, the noble Hafidh and Mujahid, Shaykh al-'Allamah Hamad al-Humaydi (May Allah accept him) once mentioned in a lecture:

That the saudi Tawagheet removed the hukm of Riddah for 100 years!!! They replaced the order of Rasulullah "Whoever replaces his Din, then execute him", because they know very well, YOU FILTHY TAWAGHEET ARE THE FIRST PEOPLE WHO ARE MOST DESERVING OF THE APOSTASY PUNISHMENT O KUFFAR MURTADDIN!!!!

18 May 2018 20:29

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18 May 2018 20:29

#### Radwan Dakkak posted in Ummah Of Tawheed.

"How did the Sahāba have that jealousy? Because they knew when the Prophet صلى الله عليه وسلم had heard that in the outskirts of Madinah a woman was mocked. What did the Prophet صلى الله عليه وسلم do? And how was she mocked? You know the detail of how she was mocked? A Jewish man in the outskirts of Madinah told her: “uncover your face”. And she refused. Niqāb, she’s a niqābi. He told her “uncover your face”, she refused. And then the Jew tied part of her bottom dress with her upper dress so when she stood up, her private parts showed. So she said - you know she called for the Prophet صلى الله عليه وسلم - she shouted and that’s when one of the Prophet’s companions seen her. On the spot he [the Sahābī] chopped his neck off. They [the Jews] overwhelmed the Sahābī, they killed the Sahābī and then the Prophet صلى الله عليه وسلم heard about it. What did he say? Did he say, “you know, she’s a big mistake, she made a big mistake. She should have shown him the face. The face is not ‘awrah, it’s okay. Don’t worry about it.” No! He sends an army and he surrounded that tribe and if they were to fight him, he would have annihilated them."

- Shaykh Ahmad Mūsā Jibrīl حفظه الله

18 May 2018 18:46

#### Radwan Dakkak updated his status.

"How did the Sahāba have that jealousy? Because they knew when the Prophet صلى الله عليه وسلم had heard that in the outskirts of Madinah a woman was mocked. What did the Prophet صلى الله عليه وسلم do? And how was she mocked? You know the detail of how she was mocked? A Jewish man in the outskirts of Madinah told her: “uncover your face”. And she refused. Niqāb, she’s a niqābi. He told her “uncover your face”, she refused. And then the Jew tied part of her bottom dress with her upper dress so when she stood up, her private parts showed. So she said - you know she called for the Prophet صلى الله عليه وسلم - she shouted and that’s when one of the Prophet’s companions seen her. On the spot he [the Sahābī] chopped his neck off. They [the Jews] overwhelmed the Sahābī, they killed the Sahābī and then the Prophet صلى الله عليه وسلم heard about it. What did he say? Did he say, “you know, she’s a big mistake, she made a big mistake. She should have shown him the face. The face is not ‘awrah, it’s okay. Don’t worry about it.” No! He sends an army and he surrounded that tribe and if they were to fight him, he would have annihilated them."

18 May 2018 18:45

### Radwan Dakkak posted in Ummah Of Tawheed.

May Allah accept the noble mujahid, Shaykh Abu Mus'ab. He truly looked after the widows and orphans in 'Iraq, unlike how they're abandoned these days. In the seerah of Shaykh Abu Mus'ab, he is among those with the most gheerah for the believing men and women, not only his mahaarim, but every single Muslimah!!

The shaykh captured many purpetrators, which caused complete cities to side with him, may Allah accept him for all the hearts he soothed,

18 May 2018 18:42

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18 May 2018 18:42

### Radwan Dakkak posted in Ummah Of Tawheed.

A hadith benefit on when the companion says "We were commanded and forbidden", does this always imply the Rasul?

The noble 'Alim and Mujahid, Shaykh Abu Bakr al-Qahtani (تقبله الله) says:

"The point being, is that these narrators, 'Abdur-rahman Ibn Zayd, Usamah and 'Abdillah were not from the deeply rooted persistent men of hadith and its people, however they were people of righteousness, worship and abstinence (from worldly pleasures).

This also implies that not everyone who's a person of piety in his Din, that he's suitable for other matters, such as narrating hadiths, knowledge, handling the affairs of the people, rather these are abilities and talents, which Allah the exalted and majestic grants to whomever He wishes, and everyone is facilitated to what he's created for (i.e. there's no extra burden upon him).

Based upon this, what would the Prophet say to Abi Thar, despite his righteousness and Taqwa:

"There is no one on earth, or under the sky, who speaks more truthfully than Abu Thar."

But despite that, he said, "O Aba Thar, you are indeed weak."

And he prevented him from attaining leadership, despite his righteousness and Taqwa.

So if a man is seen as upright and pious, this doesn't necessitate his precision and suitability for all matters.

Therefore, what's correct is that this hadith [refer to the last line] is mawquf upon 'Abdillah Ibn 'Umar (as stated by Imam Ahmad, Abu Zur'ah, Ad-Daraqutni and others), being from his statement.

The scholars stated, if it's mawquf, then it takes the hukm of being marfu', because he said "it was made lawful for us", this was mentioned by al-Bayhaqi, Ibn Hajr, and others.

So if a Sahabi says, "we were commanded", or "we were forbidden from the sunnah", or "it was made lawful for us", all these expressions are indicative that he acquired it from the Prophet.

The scholars of hadith summarized the discussion concerning these expressions, and there's a dispute among the scholars, may Allah have mercy upon them.

And we also say, this is not upon that unrestricted citation, which some mention. Not everything that a companion says of, "we were commanded", or "we were forbidden", or "it was made lawful for us", that who's intended is the Prophet.

Rather, the default basic principle is that the Prophet is intended, if it's not acceptably valid except to be attributed to the Shari'ah.

However, in some situations as it's recorded in several narrations, some of the Sahabah would say "we were commanded", so if it's said to him, as it's mentioned in Musannaf Ibn Abi Shaybah from

Anas, he said in some rulings, “we were commanded”, so it was said to him:

“Who commanded you”

So Anas replied, “Umar Ibn al-Khattab”.

Because the rightly guided caliphs have a sunnah which was commanded (by the rasul) to follow, their commands and prohibitions would have a reputable and noble position in the Shari’ah, which is renowned.

So the sahabah could say “we were commanded”, i.e. By the (rightly guided) caliphs, the A’immah, such as Abi Bakr, ‘Umar, and so forth.

But the statement, “It was made lawful from us in the sunnah”, is generally referring to the sunnah of the Prophet, his declarations of what’s lawful and what’s prohibited. And this is the meaning of ‘Abdullah Ibn ‘Umar’s statement, “Two kinds of dead meat and two kinds of blood have been lawful to us”.

- Refer to “The explanation of Bulugh al-Maram” (Lesson 11/13), minute 19:59-23:32.

18 May 2018 17:12

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- Refer to “The explanation of Bulugh al-Maram” (Lesson 11/13), minute 19:59-23:32.

18 May 2018 17:11

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#### Radwan Dakkak posted in Ummah Of Tawheed.

[https://archive.org/details/andulsia\\_bk\\_20171217](https://archive.org/details/andulsia_bk_20171217)

An important lecture entitled, "Matters related to Riba which are widespread between the people" by the noble Imam, Shaykh Abu Malik at-Tamimi (تقبله الله):

It's only in Arabic, but Insha'Allah it can be a project for the near-future.

[https://archive.org/details/andulsia\\_bk\\_20171217](https://archive.org/details/andulsia_bk_20171217)

18 May 2018 16:05

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#### Radwan Dakkak shared a link.

[https://archive.org/details/andulsia\\_bk\\_20171217](https://archive.org/details/andulsia_bk_20171217)

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18 May 2018 16:05

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#### Radwan Dakkak shared 3am Thoughts's post.

Amazing!

18 May 2018 15:22

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#### Radwan Dakkak posted in Ummah Of Tawheed.

Amazing!

18 May 2018 15:22

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#### Radwan Dakkak posted in Ummah Of Tawheed.

I miss the feeling of travelling 45 mins to pray taraweesh everyday when I was younger. Insha'Allah after a good 5 years, I can get into that rhythm today 🙏🙏🙏

18 May 2018 13:00

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#### Radwan Dakkak updated his status.

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18 May 2018 12:59

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#### Radwan Dakkak posted in Ummah Of Tawheed.

May Allah free him soon!

18 May 2018 11:14

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#### Radwan Dakkak shared DOAM - Documenting Oppression Against Muslims's post.

May Allah free him soon!



### Radwan Dakkak posted in Ummah Of Tawheed.

Ibn Qudaamah, may Allaah have mercy upon him said in his "Al-Mughni",

"If the fasting person during Wudoo' (ablution) rinses his mouth or snuffs water into his nostrils, and some of it goes into his/her throat unintentionally and without exaggeration, the fast will still be valid. The same opinion was adopted by Al-Awza'i, Is'haaq and Ash-Shaafi'i in one of his two opinions; and it is also narrated from Ibn 'Abbaas.

17 May 2018 15:08

### Radwan Dakkak updated his status.

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17 May 2018 15:08

### Radwan Dakkak posted in Ummah Of Tawheed.

The famous grammarian "Seebawayh" is originally known as Abī Bishr ‘Amr Ibn ‘Uthmān Ibn Qanbar:

His nickname, "Seebawayh" means "The fragrance of an apple" in Persian.

17 May 2018 11:42

### Radwan Dakkak updated his status.

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His nickname, "Seebawayh" means "The fragrance of an apple" in Persian.

17 May 2018 11:42

### Radwan Dakkak updated his status.

For the benefit:

Q. As salamualaikum warahmatullah, a brother asked me a great question regarding disease of nationalism, How come assabyah wasnt included as a nullifier of Islam? If anyone has an answer to this, please do share In sha Allah. JAzakAllah Khair.

A. If you're referring to the 10 nullifiers of Islam by Imam Muhammad Ibn 'Abdil-Wahhab, then the simple response is that the shaykh didn't include every nullifier of Islam within his small Risalah which we learn and study till this day.

Moreover, nationalism as a concept is without a doubt a Taghut that's worshipped besides Allah, such as Hamas, who make the civilians vulnerable to sniper shots while "peacefully" protesting against the enemies and occupiers of al-Quds (not a single protest except you feel the nationalism and the watani flags), while at the same time, hamas unleashed their weapons against masjid ibn taymiyyah and imprisoned the salafi brothers, wallahul-musta'an.

However it's important to note that there are some forms of nationalism or racism which are found within individuals that don't negate his Tawheed, such as when Abi Thar mentioned in the authentic hadith to bilal, "You are the son of a black woman", so bilal went to the rasul about that, and rasulullah scolded Abi Thar al-Ghafaari and said, "You're a man who still has jaahiliyyah in you".

Subhan'Allah writing this up almost made me cry due to knowing how amazing this great sahabi, Abi Thar is, but even the sahabah are not infallible and fall into sins, which Allah mentions in the Qur'an, so that we can learn from.

Imagine ya akhi!!! 1 sin caused the sahabah to suffer defeat at uhud, imagine us!!!! Those who make bara'ah from mujahideen, those who listen to music, those who drink alcohol, those who take drugs, those who shave their beards, those who make isbaal, those who get amazed by their deeds, those who make tahakum to the Taghut!!!

We are deserving of punishment!!! But wallahi it's the mercy of Allah who gives us so many chances to repent and change ourselves for the better.

What a perfect time to repent to Allah on the 1st night of Ramadan, may Allah bless you my dear brother, and I hope this answer helps, despite it going off topic.

16 May 2018 22:45

#### Radwan Dakkak updated his status.

As-salamu 'alaykum, there's a wonderful muwahhid brother from the UK who's looking for any halal job as he's struggling and under alot of pressure, so if any of you guys are able to help out, let me know Insha'Allah.

16 May 2018 21:14

#### Radwan Dakkak posted in Ummah Of Tawheed.

<https://docs.google.com/spreadsheets/d/194BtxsI5T7KdHkAKVMkXPY72cHx8pU-qxRo1nawCUaE/edit#gid=0>

Ramadan Mubarak - This is a beneficial incomplete spreadsheet on the times different mosques/musallah's pray for those in Sydney, NSW:

<https://docs.google.com/spreadsheets/d/194BtxsI5T7KdHkAKVMkXPY72cHx8pU-qxRo1nawCUaE/edit#gid=0>

16 May 2018 18:58

#### Radwan Dakkak shared a link.

<https://docs.google.com/spreadsheets/d/194BtxsI5T7KdHkAKVMkXPY72cHx8pU-qxRo1nawCUaE/edit#gid=0>

<https://docs.google.com/spreadsheets/d/194BtxsI5T7KdHkAKVMkXPY72cHx8pU-qxRo1nawCUaE/edit#gid=0>

Ramadan Mubarak - This is a beneficial incomplete spreadsheet on the times different mosques/musallah's pray for those in Sydney, NSW:

16 May 2018 18:57

#### Radwan Dakkak shared a link.

<https://youtu.be/loBgykIQemU>

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Tawhīd and Islām (part 2/2) by the noble Hāfidh, Shaykh 'Abdul Jabbār Shākir (فك الله أسرہ).

Lecture is in Urdu with english subtitles.

16 May 2018 11:39

#### Radwan Dakkak posted in Ummah Of Tawheed.

<https://youtu.be/loBgykIQemU>

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<https://youtu.be/loBgykIQemU>

16 May 2018 11:39

#### Radwan Dakkak posted in Ummah Of Tawheed.

<https://youtu.be/ZXamVig0Gal>

Tawhīd and Islām (part 1/2) by the noble Hāfidh, Shaykh 'Abdul Jabbār Shākir (فك الله أسرہ).

Lecture is in Urdu with english subtitles.

<https://youtu.be/ZXamVig0Gal>

16 May 2018 11:39

#### Radwan Dakkak shared a link.

<https://youtu.be/ZXamVig0Gal>  
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Lecture is in Urdu with english subtitles.

16 May 2018 11:39

#### Radwan Dakkak posted in Ummah Of Tawheed.

"Whoever from the 'Ulamā' fights the Mujāhidīn does not deserve to be looked at in the face, never mind taking knowledge from him."

~ Shaykh al-'Allāmah Nāṣir al-Fahd (فك الله أسره).

16 May 2018 11:15

#### Radwan Dakkak updated his status.

"Whoever from the 'Ulamā' fights the Mujāhidīn does not deserve to be looked at in the face, never mind taking knowledge from him."

~ Shaykh al-'Allāmah Nāṣir al-Fahd (فك الله أسره).

16 May 2018 11:15

#### Radwan Dakkak posted in Ummah Of Tawheed.

I've never seen a biography among the contemporary scholars like that of the noble Imām and Hāfidh, Shaykh al-'Allāmah Abū 'Abdillāh Hamad al-Humaydī (تقبله الله):

He is like Shaykh Nasir al-Fahd and Shaykh Khalid ar-Rashid put together, subhan'Allah!!!

16 May 2018 10:40

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#### Radwan Dakkak posted in Ummah Of Tawheed.

“You won’t improve your level of humility until you accept the truth from the one you love and the one you hate!”

— Imām Ibn Al-Qayyim (رحمه الله) in  
“Madārij al-Sālikīn”, (2/337).

16 May 2018 00:01

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16 May 2018 00:01

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Global moonsighting is the official position of the Hanbali Madhab, i.e. the first country that views the moon, then everyone in the world fasts since the moon is 1 and the same. So for example, if

someone from Sham saw the moon and announced it, fasting is wajib upon the whole world. As for those who go by the reputable local moonsighting opinion, that's completely valid and strong as well, and Allah permitted the ummah to differ on this issue since the time of the Sahabah, so let no one flex their muscles and try to "unite the ummah under 1 opinion", because that's only going to cause more problems.

So if you follow the global moonsighting position, that's cool, but you just gotta be careful from starting fitnah. So when you hear about any announcement, start your fast and have your iftaar beautifully. It's not required that you run to a local moonsighting mosque and shout "Hey everyone, I'm fasting today and going to have an amazing iftaar, I can't wait for 'Id...." and so forth.

Just keep it to yourself habibi and try your best to avoid any moon wars, barak Allahu feek.

15 May 2018 18:15

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15 May 2018 18:14

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#### **Radwan Dakkak shared Brothers Behind BARS Canada's post.**

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Alhamdulillah, this is great news.

15 May 2018 15:15

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#### **Radwan Dakkak posted in Ummah Of Tawheed.**

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Alhamdulillah, this is great news.

15 May 2018 15:14

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#### **Radwan Dakkak posted in Ummah Of Tawheed.**

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#Observation | The important but dangerous and controversial topic of takfeer is constantly brought up. But what I can say out of everything I've read from different sects ascribed to Islam that the Salafi 'Aqidah is among the most balanced and purely accurate methodologies when it comes to Takfeer. Because as Ibn Taymiyyah and Ibn al-Qayyim said, Takfeer is the right of Allah and His Messenger, thus we are making takfeer purely based upon what the Qur'an and Sunnah says, along with the guidelines derived by the scholars.

But if you look at the people of innovation, they make takfeer based upon the "lazim" (implications) of one's statement (for e.g. saying Iman is belief in the heart necessitates calling Iblees a muslim - Ahlus-sunnah would not make takfeer upon this mere implication as the one who says Iman is belief in the heart doesn't adhere to it). Whereas the people of innovation differ and even make the basis of takfeer return back to their intellect instead of the textual evidences.

By Allah, if I was to give you a glimpse of the extremism and innaccuracy of takfeer found within every deviant sect, which even made takfeer upon each other based upon MINOR disputes (among each other), NO ONE would ever accuse Imam Ibn Taymiyyah or Imam Muhammad Ibn 'Abdil-Wahhab as being "extreme".

This doesn't mean Ibn Taymiyyah didn't make any mistake in applying takfeer upon specific people (or infact even make a mistake in excusing some people), and you're free to disagree on this, but the foundation of takfeer according to Ahlus-Sunnah is the most pure form of takfeer, because it's the 'Aqidah of Rasulullah and his companions, may Allah be pleased with them all.

And Allah knows best.

15 May 2018 13:28

### Radwan Dakkak updated his status.

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And Allah knows best.

15 May 2018 13:27

### Radwan Dakkak posted in Ummah Of Tawheed.

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"It's not astonishing to know about the one who deviated how he deviated, rather what's astonishing is to know how the steadfast one remained steadfast."

- One of the golden quotes I remember reading from "Ad-Durar as-Saniyyah".

14 May 2018 18:36

### Radwan Dakkak updated his status.

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14 May 2018 18:36

### Radwan Dakkak posted in Ummah Of Tawheed.

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<http://www.mediafire.com/file/besskr9b1z1dvsl/Fatawa%20al-Hayriyyah.pdf>

Allāhu akbar, Allāhu akbar, Allāhu akbar!!

The amazing book, "Fatāwā al-Ḥāʾiriyyah" (176 pages) by the noble Imām and Hāfidh, Shaykh al-ʿAllāmah Nāṣir al-Fahd (فك الله أسره) is FINALISED & COMPLETE!!

Spread it everywhere to attain the ajr, may Allāh allow this book to be a source of benefit for ALL the muslims to understand the correct ʿAqīdah & Manhaj!

Download link below:

<http://www.mediafire.com/file/besskr9b1z1dvsl/Fatawa%20al-Hayriyyah.pdf>

14 May 2018 15:24

### Radwan Dakkak shared a link.

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<http://www.mediafire.com/file/besskr9b1z1dvsl/Fatawa%20al-Hayriyyah.pdf>

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Download link below:

14 May 2018 15:24

### Radwan Dakkak added a new photo.

□

14 May 2018 11:43

### Radwan Dakkak posted in Ummah Of Tawheed.

□

14 May 2018 11:43

### Radwan Dakkak posted in Ummah Of Tawheed.

If Allah permits me to get married one day, there's nothing I would look more forward too than enjoying the feeling of reciting Qur'an in Salah with a like-minded person next to me. It's not just simply praying for the sake of it, but enjoying that connection with Allah (سبحانه وتعالى) and basing everything upon the pleasure of Allah. This is what distinguishes a blessed marriage from any other marriage out there.

“I dare a husband and wife who do this (night prayer) consistently and faithfully for the sake of Allāh and not have the happiest marriage ever. Prove me wrong and I'm going to say wallāhi to it.”

— Shaykh Ahmad Musa Jibrīl (حفظه الله).

14 May 2018 10:21

### Radwan Dakkak updated his status.

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14 May 2018 10:20

### Radwan Dakkak posted in Ummah Of Tawheed.

When you see that girl with a messed up reputation at uni putting on the hijab and praying in Ramadan - that isn't 'trying to acting holy.' That's the essence of Iman. When you see the guy give up the club, put down the bottle, and replace listening to rap tunes with the Book of Allāh in Ramadan - that isn't fake. That's the pinnacle of faith. When you see people taking the Qur'an off that dusty shelf and reciting it for the first time in the year - that isn't being 'typical'. That's true belief. When you see a person sharing Islamic posts in the month despite their shortcomings - that's not double standards. That's a sign that a light exists in the heart. When you see that person without tajwid reciting without a beautiful voice - that's not embarrassing. That's a testification of the beauty that lives within in their souls. When you see Mosques which are empty all year round fill up during the blessed month - that's not hypocrisy. That's a sign that truth still exists within the community.

Perhaps this year a single action of that person you label as a 'Ramadan Muslim' will surpass all of the worship and good deeds that you spent a life time doing. We all had a moment in life when things clicked and we were blessed with guidance. If Allāh can forgive prostitutes, mass murderers, and thieves and give them Jannah due to sincerity then you think that girl without the jilbab, the brother without tajwid, those men without beards, those guys who didn't pray, and the 'Ramadan Muslims' can't be forgiven and given guidance due to sincerity?

- Shared.

**Radwan Dakkak updated his status.**

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- Shared.

13 May 2018 15:29

**Radwan Dakkak posted in Ummah Of Tawheed.**

<https://t.me/NaasiralFahd>

New channel for Shaykh Nasir al-Fahd. The biggest surprise and accomplishment will be shared tonight Insha'Allah! May Allah accept this in our good scales on judgement day. We can never stop praising and thanking Allah for everything, and Rasulullah said in the authentic hadith, "Whoever is not grateful to the people, is not grateful to Allah", so Insha'Allah this accomplishment can be a sincere gratitude for our beloved Shaykh who has the 9 books of hadiths memorised in his heart, along with dozens of books of 'Aqeedah and Fiqh, and we are only compelled to show so much gratitude for his mother, for giving birth to an Imam like him.

Don't forget the mother of our Shaykh Faris az-Zahrani who was sent to hospital due to the beatings she received by the Tawagheet, and everything that our beloved scholars endured will only be a purification for them. May Allah allow us to be grateful towards our own mothers and fathers for the good they've provided us with, even Ibrahim ('alayhi as-salam) would speak to his mushrik father (Aazar) with respect (Ya abati), so the more you are patient, Allah will reward you. May Allah allow us to be just in speech, and give credit where it's due.

Channel below:  
<https://t.me/NaasiralFahd>

13 May 2018 09:50

**Radwan Dakkak shared a link.**

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Channel below:

13 May 2018 09:49

**Radwan Dakkak posted in Ummah Of Tawheed.**

## 12 Rights of a Wife upon Her Husband:

1. To spend upon her, to feed her. Not to be excessive in this and not to be stingy.
2. To be kind to her.

The Prophet (ṣallallāhu ‘alayhi wa-sallam) said: "The best among you is the one who is the best towards his wife."

3. Not to harm her.

4. To be loving to her, examples:

(A) Loving to her with your tongue. Nice words, tell her you love her. Tell her how good she looks.

(B) If your wife asks you to get her something and you can't get it, say I'll get it in shaa' Allāh.

(C) That the man beautifies himself with that which is reasonable, (not intimating women).

(D) From being loving to your wife is that you help her with housework. This is from the example of the prophet (ṣallallāhu ‘alayhi wa-sallam)

(E) That he is to be playful with his wife.

(F) Sharing food with her.

(G) To cuddle with her.

(H) Sleep under the same cover.

(I) they would bathe together:

On the authority of 'Ā'ishah (raḍī Allāhu ‘anhu) who said: "I used to bathe with the Prophet from a single container of water which was placed between us such that our hands collided inside it. He used to race me such that I would say: "Leave some for me, leave some for me!" She added: "We were in a state of Janaabah (i.e. the state of having slept together)."[Al-Bukhārī and Muslim].

5. That the men must not curse or swear at his wife, or insult her appearance.

6. A man must not boycott her and if he does (for a valid reason) he should do it inside of the home.

7. A man should not expose the secrets of his wife

"Verily among the worst people before Allāh on the Day of Judgement is a man who approaches his wife sexually and she responds and then he spreads her secrets." [Muslim, Ibn Abī Shaybah, Aḥmad and others].

8. A man should not hate his wife. Exalt the good and minimise her shortcomings.

A man should not be angry at her faults and should look at her good. To look only good in her.

9. That he should make things easy upon her e.g. The chores and what he requires from her.

10. He should have the best manners with his wife. His wife should see the best of his manners. It is said that some men have the best manners out in the market, but when he goes home he is a ferocious lion! Kind to strange women in the markets but not to his wife in the home. The best of you are the best of you to your wives. There is no good in you if you want to help your friends but not your wife, there is no good in you if you are kind to your friends and not your wife. Combine the two, and that is good.

11. That the husband should be a reason for his wife to be saved from the hellfire. He should teach her and order her to forbid the evil and enjoy the good. Forbidding her from that which will lead to hell fire.

O you who have believed, protect yourselves and your families from a fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allāh in what He commands them but do what they are commanded.

12. That the man should have some type of jealousy for his wife.

Jealousy of protecting her from evil, not for her to be exposed to strange men, not for her to speak to strange men etc. but not the abusive jealousy.

— Shared 📌

12 May 2018 18:48

**Radwan Dakkak updated his status.**



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— Shared 📌

12 May 2018 18:47

**Radwan Dakkak posted in Ummah Of Tawheed.**

Q. Assalamu Alaykum brother, can you please help me. Why does Ibn Taymiyyah call Nusayriyyah murtaddeen, then in the books of fiqh fuqaha define murtad as someone doing kufr after he had Islam. This looks like a contradiction, does this mean nusayriyyah were considered muslims? JazakAllah khayr.

A. Wa ‘alaykum as-salām, wa iyyāk akhil-karīm. The simple response is that the Fuqahā’ who would mention a list of actions, statements and beliefs which are kufr under **باب حكم المرتد** (Chapter, the ruling on the apostate), they are referring to individual cases of apostasy, i.e. What causes a muslim to become an apostate.

They wouldn't refer to the Tawā'if al-Mumtani'ah (such as the Rāfidah mushrikīn, Nusayriyyah, Ahmadiyyah) who are considered as kuffār murtaddīn, as they utter the shahādah and ascribe to Islām, even though at the same time, they were never considered “muslims” due to their shirk.

The Hāfidh, Shaykh Sulaymān al-'Alwān (فك الله أسرهم) clarifies this in his lecture of those who condemned the mujāhideen in dealing with those Nusayrī truck drivers in Anbār by saying:

“Even in a sharī point of view he hasn't understood it to begin with. He hasn't understood the difference between the individual who is grabbed for apostasy and the tawāif mumtani'ah (those in the resisting groups).

And that's why all the nullifiers of Islām that were authored, such as the ten nullifiers of Islām by Shaykh Muhammad Ibn ‘Abdil-Wahhāb and what Ibn Taymiyyah mentions from the nullifiers of Islām, and what is mentioned by those who came before and after him, they mostly speak about the individual who is grabbed for apostasy.

And what has been narrated from ‘Umar, “Why didn't you seek their repentance?” Because this was one grabbed for apostasy, they wouldn't speak about the rulings on the tāifah mumtani'ah.

The tāifah mumtani'ah is taken from the sīrah of Abī Bakr as-Siddīq, and ibn Taymiyyah clarified it explicitly in the chapter of jihād from "al-Fatāwā", he said about these groups: "There's nothing wrong in finishing off their wounded and following those who run away amongst them (in battle)"

This is what concerns the tāifah mumtani'ah, the rulings on the tāifah mumtani'ah differs to the rulings upon the individual cases of apostasy so this person didn't differentiate between the rulings on the tāifah mumtani'ah, and other than them."

— End Quote from Shaykh Sulaymān al-'Alwān (فك الله أسرهم).

Therefore, it's important to keep in mind that there's a difference between speaking about what causes a muslim to become a kāfir (such as in the books of Fiqh), and the rulings upon the resisting groups who are considered kuffār murtaddīn, despite never being muslims to begin with.

Inshā'Allāh this is clear, and Allāh knows best.

12 May 2018 16:29

### Radwan Dakkak updated his status.

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This is what concerns the tāifah mumtani'ah, the rulings on the tāifah mumtani'ah differs to the rulings upon the individual cases of apostasy so this person didn't differentiate between the rulings on the tāifah mumtani'ah, and other than them.”

— End Quote from Shaykh Sulaymān al-'Alwān (فك الله أسرہ).

Therefore, it's important to keep in mind that there's a difference between speaking about what causes a muslim to become a kāfir (such as in the books of Fiqh), and the rulings upon the resisting groups who are considered kuffār murtaddīn, despite never being muslims to begin with.

Inshā'Allāh this is clear, and Allāh knows best.

12 May 2018 16:28

### Radwan Dakkak posted in Ummah Of Tawheed.

□

#Book | May Allāh hasten the release of this wonderful book by Sh. Abū Mālik at-Tamīmī (تقبله الله) entitled, “Commentary on the third nullifier” — Which is a transcript of two amazing lessons

12 May 2018 14:44

### Radwan Dakkak added a new photo.

**Sultan Albani** Also the one about 'the commentary of the 10 Nullifiers' : p  
12 May 2018 14:47

**Radwan Dakkak** Haha, may Allāh allow us to finish the Shaykh's sharh on all 10 nawāqidh in English & Albanian ☺  
12 May 2018 14:50

**Sultan Albani** آمين  
12 May 2018 15:43

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12 May 2018 14:44

### Radwan Dakkak posted in Ummah Of Tawheed.

<https://t.me/AbaaMaalik>

New channel for Sh. Abū Mālik at-Tamīmī (تقبله الله). May Allāh allow us to show gratitude for the martyred and imprisoned scholars who acted upon their knowledge.

Yesterday, I was listening to an Āyah in Sūrat al-Anfāl which really hit me hard due to how true it is, Allāh سبحانه وتعالى says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

“O you who have believed, if you fear Allāh, He will grant you a فرقانا (criterion — to differentiate between Haqq and Bātil), and will remove from you your misdeeds and forgive you. And Allah is the possessor of great bounty.” [8:29].

And this is exactly what I see from our scholars, may Allāh have mercy upon those among them who have attained shahādah, and may Allāh preserve those who are living with a long life full of good deeds, and may their mothers be raised to Firdaws for all the hardships they endured.

Link to the channel below ↓  
<https://t.me/AbaaMaalik>

12 May 2018 14:37

### Radwan Dakkak shared a link.

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Link to the channel below ↓

12 May 2018 14:37

### Radwan Dakkak posted in Ummah Of Tawheed.

I want to gently touch on the meaning of this #Rule:

الضَّرُورَةُ تُقَدَّرُ بِقَدْرِهَا

“Necessity should be properly estimated (without exaggeration).”

To explain it with 1 example; If you’re dying from thirst, you are permitted to drink a little bit of harām fluids required to survive if that’s the only option, but you cannot exceed that limit (i.e. go into exaggeration).

And in such a situation, Allāh سبحانه وتعالى will pardon you and not hold you to account:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ ۖ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah . But whoever is compelled [by necessity — اضطر], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.” [2:173].

And Allāh knows best.

12 May 2018 14:10

### Radwan Dakkak updated his status.

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And Allāh knows best.

12 May 2018 14:09

### Radwan Dakkak posted in Ummah Of Tawheed.

The noble ‘Ālim and Mujāhid, Shaykh ‘Umar Mahdī Zaydān (تقبله الله) was asked about the Habashī sect, so he replied by saying:

The ahbāsh (pl. of habashī) are from the ghlāt al-Jahmiyyah, they are known for making tawāf around the graves, well-known for allying with the Tawāghīt who rule by other than what Allāh has

revealed, especially the Nusayriyyah, and they haven't left a single door of kufr, except that they rammed through it.

Therefore, the ruling upon the ahbāsh is that they're all kuffār, both their heads and their masses.

— Refer to “The explanation of al-‘Aqīdah as-Saffārīniyyah”, the Q&A session after lesson (81/135), minute 25:30.

12 May 2018 13:33

#### Radwan Dakkak updated his status.

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12 May 2018 13:32

#### Radwan Dakkak posted in Ummah Of Tawheed.

This is the perfect time to be memorising and understanding the book of Allāh. Recite the Qur’ān in a spot that’s most comfortable and enjoy it.

We shouldn't even bother looking at social media, we should irresistibly love looking at the Qur’ān.

Everyone sets goals for themselves, and one of my goals is to only come on social media to post some benefits and quickly leave.

The shoes outside the masājīd for fajr are better than the crowns on the heads of sleeping kings!

12 May 2018 07:25

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12 May 2018 07:25

#### Radwan Dakkak posted in Ummah Of Tawheed.

#Hanbalī\_Fiqh

Fiqh Lesson — (Part 9) 📖

We will be continuing what’s considered makrūh and harām in the topic of answering the call to nature during this lesson Inshā’Allāh.

- First makrūh — As we mentioned in the previous lesson, among the disliked matters is entering the bathroom with something that contains the Thikr of Allāh, or something that’s to be respected.

For example, if you enter the bathroom with a book that mentions the name of Allāh, or a small booklet of Athkār, then it’s considered disliked to enter the bathroom with it, unless there’s a need to do so.

- Second makrūh — Speaking, i.e. talking while answering the call to nature, this is considered disliked due to what has been narrated in the ḥadīth concerning this.

- Third makrūh — Touching one’s private part with the right hand. So it’s considered disliked for anyone to touch their private part with the right hand while answering the call to nature.

It's very important to note that this ruling is only regarding touching one's private part while answering the call to nature. As for touching the private part with the right hand in other cases, there's absolutely nothing wrong with this.

- Fourth makrūh — Using the right hand to clean yourself. So if you're in the toilet, it's disliked to use your right hand to clean yourself, and that's pretty straight forward.

Therefore, it's considered disliked to touch your private part with the right hand, and it's also considered disliked to clean yourself with the right hand.

But you might ask a valid question, when you clean yourself, doesn't this necessitate using your right hand to touch your private part?

The simple response is "No", that's not the case. Since you can hold a tissue, so that your hand doesn't touch your private part directly, but rather there's a barrier, hence the tissue is touching it instead (back in the old days, they would use small stones instead of tissues).

So if you're able to make istinjā' without using your right, that's what's required. But if you're not able too and there's a حاجة (need) to use your right hand, then always keep this rule in your mind, whenever there's a need, the ruling changes from being makrūh to permissible.

- Fifth makrūh — Urinating in a wide open hole. So if someone was in a desert for instance, and there was a wide open hole, then it's considered makrūh (disliked) to intentionally urinate towards it to fulfil one's need. Rather, he should find an area that's levelled, not turning towards these open holes and pits.

- Sixth makrūh — Urinating in a cup or any other utensil without a need. But if there's a need to do so, then again, the ruling of it being disliked is removed, and it's absolutely fine to do so, especially for medical reasons.

So these are the makrūh matters, and we'll continue with the harām matters Inshā'Allāh.

- First harām — We mentioned in the previous lesson that entering the toilet with a mus'haf is considered harām, because exalting it is considered wājib, hence it's never allowed to enter the bathroom with it, and even to avoid the possibility of impurities to befall upon it.

Shaykh 'Alā' ad-Dīn al-Mirdāwī (رحمه الله) mentioned in "Al-Insāf", "No rational person would doubt its prohibition".

- Second harām — Facing the qiblah or turning one's back to the qiblah while answering the call to nature, unless there's a wall.

What does this mean? Basically, it means that according to the sharī'ah, it's impermissible to face the direction of the qiblah while answering the call to nature, and it's also impermissible to face the opposite direction of the qiblah (i.e. turning one's back to the qiblah).

So he's got two directions to face, either right or left of the qiblah (or "east and west" to be precise). And there's a hadīth which prohibits facing and turning one's back to the qiblah.

But as for being inside buildings, then there's nothing wrong with facing the qiblah or turning one's back towards it, because there's a wall (barrier).

And what's the proof for this? The evidence used to show that it's permissible is via the actions of Rasūlullāh (صلى الله عليه وسلم) when he answered the call to nature in the building while turning his back towards the qiblah.

Likewise, if someone was in the desert, and the qiblah was in front of you for example, however there's a huge rock between you and the qiblah, and he faced the direction of a rock that's close to him, or even faced the direction of a car close to him, then this is not considered harām.

It's also important to note that this issue is among the major differed upon matters, but getting into details and differences of opinion is outside the scope of our lessons.

I hope this is very clear, and one of the advices the scholars would give in helping one to retain what he has memorised is to implement his knowledge.

Therefore, revise these topics and try your best to act upon it, and in fact raising your voice when making a Thikr is prescribed. For example, when you leave the bathroom, say "Ghufrānak", so that way your spouse and children will follow suit.

We'll cut the lesson short at that and continue what's considered harām in the next lesson Inshā'Allāh, and Allāh knows best.

— Refer to "Sharh an-Nathm al-Jalī fil-Fiqh al-Hanbalī".

11 May 2018 22:44

**Radwan Dakkak updated his status.**

#Hanbalī\_Fiqh

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— Refer to “Sharh an-Nathm al-Jalī fil-Fiqh al-Hanbalī”.

11 May 2018 22:44

### Radwan Dakkak shared Muslim Ibn Abdullah's post.

First time I hear that. What's up with the du'aat of the UK lol, they're fried :D

10 May 2018 20:19

### Radwan Dakkak posted in Ummah Of Tawheed.

The true Fuqahā' would be harsh upon major shirk, minor shirk, major sins and even minor sins, because they knew that by remaining silent and lenient on these matters, it only only brings about mischief and evil.

But at the same time, they would remind the muslims of having hope in Allāh and that Allāh loves the repentance of His slave. Then they will remind the muslims of the 1st hadīth in sunan ad-Dārimī that whoever returns back to a sin, he would receive the punishment for that sin twice, which will help actualise the condition of their Tawbah by not returning back to it.

As Imām Ibn al-Qayyim (رحمه الله) explained, the khawārij went into extremes in fear (Allāh being severe in punishment), and the murji'ah went into extremes in hope (Allāh being the most merciful and forgiving), and both sects were destroyed by this, hence balancing between the wing of fear and hope is the way of ahlus-sunnah wal-jamā'ah.

والله أعلم

10 May 2018 18:16

### Radwan Dakkak updated his status.

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والله أعلم

10 May 2018 18:15

### Radwan Dakkak posted in Ummah Of Tawheed.

This Āyah is frequently used to prove the disbelief of those who ally with the kuffār, however I simply want to focus on the words “they are allies of one another”, so that we can get a better understanding when reciting this Āyah over and over again.

Allāh سبحانه وتعالى says, “O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people.” [5:51].

Imām ash-Shawkānī (رحمه الله) mentions in his outstanding Tafsīr book entitled, “Fath al-Qadīr” (page 378):

“Allāh's statement, “They are allies of one another”, is a reasoning of the prohibition (for the muslims to take them as allies).



And what it means is that some of the jews are allies of others among their own, and that some of the christians are allies of others among their own.

The word “الْبعض” (i.e. some “are allies”) doesn’t mean one of the two groups among the jews and christians, and the other “بعض” (i.e. “some”) doesn’t refer to the other one of the two groups (i.e. doesn’t mean the jews and christians are allies of one another), due to the definite proof that these two groups have hostility and discord between each other.

“The Jews say “The Christians have nothing [true] to stand on,” and the Christians say, “The Jews have nothing to stand on.” [2:113].

However, it has been said that each of these two groups (the jews and christians) ally with each other and collaborate together, and support one another in having hostility to the Prophet (صلى الله عليه وسلم), and having enmity towards what he came with, even though they (i.e. the jews and christians) within themselves oppose and hate each other.

And the point of view behind the reasoning for the prohibition (of taking them as allies) by this phrase is that it necessitates that this alliance is from the habitual nature of these kuffār, it has nothing to do with you.

So do not perform what they are doing, or else you will become like them. And for this reason, he ended this explanative phrase with a result by doing such an act, so Allāh said:

“And whoever is an ally to them among you - then indeed, he is [one] of them.”

Meaning, certainly he is considered one of them and among their ranks, and this is a severe impending threat, for indeed the sin which necessitates Kufr, it is something which has reached a limit wherein there’s nothing past that limit.

And Allāh’s statement (at the end of the verse), “Indeed, Allah guides not the wrongdoing people.”

This is a reasoning hanged upon the phrase which came before it; Meaning, the reason they fell into Kufr was due to Allāh سبحانه وتعالى not giving guidance to the one who has wronged (oppressed) himself, on doing something which necessitates Kufr, such as whoever allies with the disbelievers.”

10 May 2018 17:49

### Radwan Dakkak updated his status.

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limit wherein there's nothing past that limit.

And Allāh's statement (at the end of the verse), "Indeed, Allah guides not the wrongdoing people."

This is a reasoning hanged upon the phrase which came before it; Meaning, the reason they fell into Kufr was due to Allāh **وَتَعَالَىٰ سُبْحَانَهُ** not giving guidance to the one who has wronged (oppressed) himself, on doing something which necessitates Kufr, such as whoever allies with the disbelievers."

10 May 2018 17:46

#### Radwan Dakkak posted in Ummah Of Tawheed.

Being sad at times is normal, but remaining sad is not. If you truly had good intentions and enjoyed Salāh and the remembrance of Allāh, you cannot "remain sad", knowing how short this life will be.

Purify your intentions my brothers and sisters, because everything starts off with an intention. The best thing I've come across till this day which purifies my intentions is not simply thinking about how much knowledge I am lacking in 'Aqīdah, Fiqh, Arabic and Hadīth, but rather imagining my soul being taken at any moment by the angel of death and being buried in the grave is what frightens me and literally forces me to purify my intentions.

How amazing is it that Allāh has made the grave a perfect reminder and purifier which gives life to the heart!

And Allāh knows best.

10 May 2018 13:55

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#### Radwan Dakkak updated his status.

I get very upset whenever anyone discourages me from reciting Qur'ān and claims I might die early or become crazy if I recite too much. I have feelings subhān'Allāh, please don't disrespect the words of Allāh. Allow me to do what I like to do, even if it might be considered extreme in your eyes.

Also, I really love it when someone sees the Mus'haf and touches it gently and carefully, and always speaks in a respectful tone whenever the Mus'haf is mentioned in any context. Please be soft and honour the words of Allāh, this is the uncreated speech of Allāh, we all receive guidance from it.

May Allāh keep my body healthy both spiritually and physically, Āmīn.

10 May 2018 12:09

#### Radwan Dakkak posted in Ummah Of Tawheed.

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### Radwan Dakkak updated his status.

Q. Nice and all bro as an entertaining story , but u sure that this really happened ?  
Or u just sharing it as a funny thing ?

A. It's a well-known authentically recorded incident, the king of 'Irāq chose Imām al-Bāqillānī (رحمه الله) to debate the christians in Constantinople, in the year 371H, since he was one of the best scholars during his time, and such a skilled debater, I'll also mention another part of his debate:

When Abū Bakr met to debate a christian priest, the christian asked him: "You muslims have fanaticism to your own kind."

فقال النصراني: أأنتم المسلمون عندكم عنصرية

Al-Bāqillānī (رحمه الله) replied, "How is that so?"

قال الباقلائي: وما ذاك؟

The christian said, "You permit for yourselves to marry a kitābiyyah — jew or christian — but you do not permit for others to marry your daughters.

قال النصراني: تبيحون لأنفسكم زواج الكتابية - اليهودية أو النصرانية- ولا تبيحون لغيركم الزواج ببناتكم

So the Imām said to him, "We can marry a jewish woman because we believed in Mūsā, and we can marry a christian woman because we believed in 'Īsa, so whenever you believe in Muhammad, we will marry our daughters to you."

قال له الإمام: نحن نتزوج اليهودية لأننا آمنّا بموسى، ونتزوج النصرانية لأننا آمنّا بيسى، وأنتم متى ما آمنتم بمحمد زوجناكم بناتنا

So the one who disbelieved became absolutely speechless.

فبهت الذي كفر

10 May 2018 06:50

### Radwan Dakkak updated his status.

Some brothers just need to settle down and stop acting like a wanna be official spokesman for the mujahideen in their bedrooms.

9 May 2018 21:43

### Radwan Dakkak posted in Ummah Of Tawheed.

The king of rome purposely designed a door very short so that everyone who enters would bow down to him, but Imām Abū Bakr al-Bāqillānī (رحمه الله) humiliates the roman king:

"When al-Bāqillānī attended, he noticed the trap (of the slanted door), so he turned his body backwards and bended over, then entered through the door while walking backwards, allowing his bottom to face the roman king, instead of showing his face!

At this point, the king knew that he was in front of a cunning person. Al-Bāqillānī entered and greeted them, but he did not give salāms to them (due to the prohibition of the Rasūl on initiating ahlul-kitāb with salāms), then he turned to the major priest and said to him:

"How are you doing, and how is your family and children?"

The roman king bursted in anger and said, "Don't you know that our priests do not marry, nor do they beget children?"

So Abū Bakr (al-Bāqillānī) said, "Allāhu akbar! You disassociate your priests from marriage and having children, then you accuse your lord of being married to Maryam and begetting 'Īsa as a child?"

So the king bursted in more anger! Then the king said, without any shame, "What is your opinion about what 'Ā'isha did?"

Abū Bakr replied, "If 'Ā'isha (رضي الله عنها) has been accused (the hypocrites and Rāfidah accused her of zinā), then Maryam has also been accused (the jews accused her of zinā), and they are both pure chaste women.

However, 'Ā'isha got married and she didn't beget a child, but as for Maryam, she begot a child without a marriage! So who is more deserving of the FALSE accusation, and God Forbid them from that, may Allāh be pleased with them both?"

So the king became so crazy!

The king asked, “Did your Prophet fight battles?!”

Abū Bakr replied, “Yes”.

The king asked, “Did he used to fight on the frontline?!”

Abū Bakr replied, “Yes”.

The king asked, “Did he used to gain victory?!”

Abū Bakr replied, “Yes”.

The king asked, “Did he used to suffer defeats?!”

Abū Bakr replied, “Yes”

The king said, “Astonishing! A prophet who suffers defeat?”

Abū Bakr replied, “A god who gets crucified?!”

So the one who disbelieved become shockingly dumbfounded!!”

— Refer to “Tārīkh Baghdād” (5/379) by Al-Khatīb al-Baghdādī (رحمه الله).

9 May 2018 20:46

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9 May 2018 20:45

#### Radwan Dakkak added a new photo.

**Ahkam Akram** wow u play cricket... masha Allah

9 May 2018 19:49

**Radwan Dakkak** Put an end to cricket 4 years ago, I play a few other sports and competitions right now, but just for fun.

9 May 2018 19:58

**Muhammad Sauvlat** Kashmir wilow is famous ..huh

9 May 2018 20:41

**Zayn Ali** my first bat was a slazenger "master blaster" that i found under a house. it was english willow n heavy like 3kg+ its retro that i can't find any images on google. 😊carrying the bat to school was a workout itself

9 May 2018 20:58

**Zayn Ali** btw inbox me details if u are planning to sell or give away half broken bats i can fix em.

9 May 2018 21:01

Would be a nice set of kashmir willow to get 😊 I got around 20 half-broken bats 😊

9 May 2018 19:13

#### Radwan Dakkak updated his status.

Being overly-jealous can be a struggle, which is why it helps so much if a mahram is understanding and has a strong sense of hayā’.

9 May 2018 07:29

#### Radwan Dakkak posted in Ummah Of Tawheed.

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9 May 2018 07:29

#### Radwan Dakkak posted in Ummah Of Tawheed.

Shaytān wasn't only the first racist (thinking he is superior to Ādam's image) and a rationalist (giving preference to the ‘Aql over the command of Allāh), but he was also the first one to refuse the Khilāfah of Ādam (عليه السلام).

Allāh وتعالى سبحانه says to the angels before creating Ādam, “And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a Khalīfah (successive authority).” [2:30].

Therefore, everyone who is falling into the major sins of being a racist, a rationalist, and disobedient to the Khalīfah of the muslims, then he is following the footsteps of Shaytān.

8 May 2018 15:58

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8 May 2018 15:56

### Radwan Dakkak posted in Ummah Of Tawheed.

□ □

#Taste | Have you ever imagined tasting the fruits in Jannah? Well, allow this beautiful Āyah sink in deeply and relax:

The noble pious Imām of the Salaf, Abū Muhammad Sa'd Ibn 'Abdillāh Ibn Yūnus Ibn 'Īsā Ibn 'Abdillāh Ibn Rafī' at-Tusturī (رحمه الله) was asked about Allāh's statement:

“And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally.” [2:25].

Imām Sa'd Ibn 'Abdillāh at-Tusturī (رحمه الله) responded by saying:

“Nothing that's found in Jannah from a bed, utensil, clothing, perfume, bird, crops, and all the fruits you can imagine in the world which is similar to that (in Jannah), except for the name alone.

For that reason, the pomegranate of Jannah doesn't resemble the pomegranate of the Dunyā, except by its name alone. Likewise with dates, grapes and so forth.

And what Allāh intended by His statement, “متشابهاً” (in likeness), i.e. similar in colour, different in taste.

For that reason, the angels will come to the pious people in Jannah with an apple for lunch, then they will come forth with an apple for dinner, and the pious people will say, “this is the same as that” (i.e. both appear similar), but the angels will say to them, “taste it”, so when they taste it, they will feel a different taste than the first apple they ate.”

— Refer to “Tafsīr at-Tusturī” (page 90).

8 May 2018 15:30

### Radwan Dakkak added 2 new photos.

□ □

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8 May 2018 15:30

#### Radwan Dakkak posted in Ummah Of Tawheed.

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8 May 2018 11:29

#### Radwan Dakkak added a new photo.

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□

8 May 2018 11:29

#### Radwan Dakkak posted in Ummah Of Tawheed.

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“Before asking a question, learn the etiquettes on how to ask a question — If you ask questions in a sarcastic, argumentative way, or expect an immediate response or else result to accusing them, you deserve a BLOCK”

Some of the salaf travelled for 4 months to ask an Imām a question, and sometimes that answer would be “I don’t know”, and he returns back home.

Today, someone would want to socialise with you everyday, and you try to give them time (along with others), but if one day they send a message, and you don’t reply back, the response is:

“Why don’t you love me anymore”.

Wallāhi, this is one of the worst things you can say to someone, because it makes them feel regretful despite having a legitimate excuse in not responding.

If you want to ask a question, first learn the manners of asking a question. Atleast be grateful that you don’t have to travel 4 months to even ask your question, let alone receive a response which isn’t “I don’t know”.

And if you find someone is not responding back to you, don’t keep spamming them even more, wallāhul-musta’ān.

Don’t be an oppressor O questioner, you may be sitting comfortably after having breakfast, lunch, dinner, hanged out with friends, went to the gym, and the person you asked might’ve been helping someone all day, without even having a meal at all, and despite that he may still give you the courtesy to answer your question in a hungry state, while you are comfortable and relaxed.

8 May 2018 11:15

#### Radwan Dakkak updated his status.

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8 May 2018 11:14

### Radwan Dakkak posted in Ummah Of Tawheed.

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#Internet | After observing our beloved scholars and how they dealt with the internet and social platforms (forums, etc), 3 things will stand out:

1 — They took full advantage of the internet to teach and clarify the Haqq, authoring books, sharing articles, audios, videos, and answering Q&A's on their websites etc.

2 — They would not use social media to speak about their personal life and say things like “the weather is beautiful”, this didn't exist in their vocabulary whatsoever.

3 — This final point is what differentiates our beloved scholars from everyone else. Their outstanding knowledge and memory is one factor, but the major factor which really separates them from the rest is their devotion and care for the ummah, constantly being on top of current affairs, hence their incredible insight and fatāwā on contemporary matters that arise in the ummah (wallāhi your heart will trust their words over 100 sell out scholars).

These are 3 things I've derived from the activity of the scholars on the Internet, so ask yourself if you are following their footsteps.

7 May 2018 17:51

### Radwan Dakkak updated his status.

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7 May 2018 17:50

### Radwan Dakkak posted in Ummah Of Tawheed.

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<https://justpaste.it/uwxid>

Mashallah, a brother directed me to an abridged translation of Shaykh Walid as-Sinani's biography - The tawagheet forced him to make an interview with the intention to humiliate him (as an extremist), but that only backfired and made him become famous, and love in the hearts of the muslims increased for him.

<https://justpaste.it/uwxid>

7 May 2018 15:38

### Radwan Dakkak shared a link.

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7 May 2018 15:38

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<https://docs.google.com/document/d/1zvZ5bug0nIPJnpk9iRAwpMLquoguDaWL59LvY2Yd0G4/mobilbasic>

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#Biography | Two biographies written about Shaykh Walīd as-Sinānī (فك الله أسره):

1 — <https://justpaste.it/36co>

2 —

<https://docs.google.com/document/d/1zvZ5bug0nIPJnpk9iRAwpMLquoguDaWL59Lvy2Yd0G4/mobilbasic>

7 May 2018 15:19

#### Radwan Dakkak posted in Ummah Of Tawheed.

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7 May 2018 15:19

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

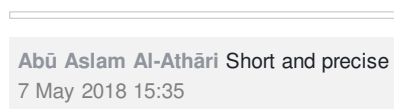
#Rare | This is the only booklet (6 pages) I've found from the Imām of Sabr, Shaykh Walīd as-Sinānī (فك الله أسره), which is an essay on “The ‘uluw of Allāh above His creation”.

Download link ↓

<https://ia800508.us.archive.org/8/items/alooallah/alooallah.pdf>

7 May 2018 15:18

#### Radwan Dakkak added a new photo.



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<https://ia800508.us.archive.org/8/items/alooallah/alooallah.pdf>

7 May 2018 15:17

#### Radwan Dakkak posted in Ummah Of Tawheed.

When Imam Malik was teaching one day, an elephant entered into the town, and elephants are an extremely rare sight in Arabia, so everyone suddenly got up and ran outside, except for a young Yahya ibn Yahya al-Laythi, who was the remaining student sitting down.

Imam Malik said: you do not have elephants in Spain. Why didn't you go with the rest and see?

Yahya said: I came all the way from Spain to see Malik, not elephants.

Imam Malik then called him Al-'Āqil - the wise man of Spain

Yahya ibn Yahya al-Laythi was thereafter given the barakah of passing on the most sound collection of Malik's magnum opus, al-Muwatta.

- Shared.

7 May 2018 13:20

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7 May 2018 13:20

## Radwan Dakkak posted in Ummah Of Tawheed.

was asked about the incident of Bukhārī being tested (فك الله أسرهِ) Shaykh Sulaymān al-'Alwān with a whole bunch of purposely mixed up chains of narrations in different hadīths, and Bukhārī memorised all the wrong chains presented to him on the spot, then even re-arranged them in the .correct places where they belong

:responds by saying (فك الله أسرهِ) So Shaykh Sulaymān al-'Alwān

This incident was mentioned by several scholars, it doesn't have an authentic chain, as there are" some unknown narrators in the chains of narration. It was recorded by Al-Khatīb in "Tārikh Baghdād", and the likes of these incidents are mentioned, and there's nothing to prevent one from .doing so

The brother asks about the issue of Bukhārī being tested when he was given a list of muddled up Asānīd (different chains of narrations mixed up), so he re-arranged them all-together, by returning .the chain of narration back to the correct text and vice versa, and his well-known story

It was mentioned by Al-Khatīb al-Baghdādī in "Tārikh Baghdād", and others among the scholars, and there are some unknown narrators in the Asānīd, but it's a recorded incident, and the chains of ".narrations aren't to be dealt with strictly in the likes of these matters

.Refer to "The explanation of Sahīh al-Bukhārī", Lesson (7/47), minute 45:30 —

7 May 2018 09:31

## Radwan Dakkak updated his status.

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:responds by saying (فك الله أسرهِ) So Shaykh Sulaymān al-'Alwān

This incident was mentioned by several scholars, it doesn't have an authentic chain, as there are" some unknown narrators in the chains of narration. It was recorded by Al-Khatīb in "Tārikh Baghdād", and the likes of these incidents are mentioned, and there's nothing to prevent one from .doing so

The brother asks about the issue of Bukhārī being tested when he was given a list of muddled up Asānīd (different chains of narrations mixed up), so he re-arranged them all-together, by returning .the chain of narration back to the correct text and vice versa, and his well-known story

It was mentioned by Al-Khatīb al-Baghdādī in "Tārikh Baghdād", and others among the scholars, and there are some unknown narrators in the Asānīd, but it's a recorded incident, and the chains of ".narrations aren't to be dealt with strictly in the likes of these matters

.Refer to "The explanation of Sahīh al-Bukhārī", Lesson (7/47), minute 45:30 —

7 May 2018 09:31

## Radwan Dakkak posted in Ummah Of Tawheed.

حَيُّ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ#

اللهم إني أسألك بأني أشهد أنك أنت الذي لا إله إلا أنت الأحد الصّمد الذي لم يلد ولم يولد ولم يكن له كفواً

احد.  
اقض حاجتي .. آنس وحدتي .. فَرَّجْ كربتي .. اجعل لي رفيقاً صالحاً كي نَسَبَّحَكَ كثيراً ونذكرك كثيراً، فأنت بي بصيراً يا مجيب المضطر إذا دعاك .. احلل عقدي .. آمِن روعتي .. يا إلهي من لي ألجأ إليه إذا لم ألجأ إلى الرُّكن الشَّدِيد الَّذِي إذا دُعِيَ أجاب. هب لي من لدنك زوجاً صالحاً .. اجعل بيننا المودَّة والرَّحمة والسَّكَنَ..فأنت على كُلِّ شَيْءٍ قدير .. يا من قلت للشَّيْءِ كن فيكون .. ربَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً .. وَقِنَا عَذَابَ النَّارِ

وصلِّي اللهمَّ على سيِّدنا محمَّد وعلى آلِهِ وصحبه وسلم

6 May 2018 22:05

Radwan Dakkak updated his status.

حَيْثُ مَتَاعِ الدُّنْيَا\_الْمَرْأَةُ\_الصَّالِحَةُ#

اللهمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ الْوَاحِدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.  
اقض حاجتي .. آنس وحدتي .. فَرَّجْ كربتي .. اجعل لي رفيقاً صالحاً كي نَسَبَّحَكَ كثيراً ونذكرك كثيراً، فأنت بي بصيراً يا مجيب المضطر إذا دعاك .. احلل عقدي .. آمِن روعتي .. يا إلهي من لي ألجأ إليه إذا لم ألجأ إلى الرُّكن الشَّدِيد الَّذِي إذا دُعِيَ أجاب. هب لي من لدنك زوجاً صالحاً .. اجعل بيننا المودَّة والرَّحمة والسَّكَنَ..فأنت على كُلِّ شَيْءٍ قدير .. يا من قلت للشَّيْءِ كن فيكون .. ربَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً .. وَقِنَا عَذَابَ النَّارِ

وصلِّي اللهمَّ على سيِّدنا محمَّد وعلى آلِهِ وصحبه وسلم

6 May 2018 22:03

Radwan Dakkak posted in Ummah Of Tawheed.

#Hanbali\_Fiqh

Fiqh Lesson — (Part 8.) ﴿٨﴾

The topic we will be covering is آداب قضاء الحاجة (the etiquettes in answering the call to nature).

In this chapter, there are sunan, disliked and forbidden matters, so we'll start off with the sunan إن شاء الله.

- First Sunnah — When you enter the bathroom, you start off with the du'ā:

بسم الله، اللهم إني أعوذ بك من الخبث والخبائث

"Bismillāh [1], I seek in refuge in You O Allāh from الخبث and الخبائث."

The word الخُبْث (al-khubuth — with a dammah on the خ and ب) means the male Jinns, and the خبائث are the female Jinns.

As for the word الخُبْث (al-khubth — with a sukūn on the ب), it means the Shaytān, and as for الخبائث, it refers to the impurities that come from urine and excrements.

This explains the narration we have from Ibn Abī Shaybah, "That whenever the Prophet (صلى الله عليه وسلم) would enter the bathroom, he would say, I seek refuge in Allāh from الخبيث and الخبائث."

This narrations mentions الخبيث (al-Khabeeth — i.e. the wicked one, Shaytān), and it has also been said that الخبث means evil, and it has also been said that it means kufr.

And there's nothing wrong from collecting all of these meanings together, and to seek refuge from all of them at the same time, as there's narrations from Huthayfah and Ibn Mas'ūd where they would seek refuge with these things by mentioning them in a single du'ā.

- Second Sunnah — Whenever you want to answer the call to nature, enter the bathroom with your left foot.
- Third Sunnah — When answering the call of nature, you should try to be further away from people, whether you're in the desert or bathroom (this can even apply in public toilets, try to be away from others).

Now there are two reasons this is done:

1. This is more concealing for his 'awrah, and as we all know, covering the 'Awrah is wājib, however trying to be further away from people is recommended.
2. So that you can distance yourself from harming others, whether it's via your smell or noise and so forth. There's a hadīth which mentions that whenever Rasūlullāh (صلى الله عليه وسلم) would answer the call to nature, he would distance himself far away from people.

- Fourth Sunnah — To wear shoes when entering the bathroom. Ya'nī, to put on some footgear, slippers, thongs, even boots if you want. So if you're from egypt, put your "shib shib" on, or if you're from shām, "put your shahayta on", or if you're from 'Irāq, put your "qundarah" on (which in lebanese

dialect refers to female high heels). In any case, Inshā'Allāh the point is clear.

The reason this is performed is to preserve cleanliness and Tahārah, avoiding anything which maligns such, and there's a hadīth narrated in respect to this, but it has been criticised by the muhadithīn.

- Fifth Sunnah — To step out of the bathroom using your right foot, because the right (hand/foot) is used for noble things, whereas the left (hand/foot) is used for what's opposite to that.

And when you leave the bathroom with your right foot, you say the “Ghufrānak”, as it's narrated in the hadīth:

“When the Prophet (صلى الله عليه وسلم) came out of the privy, he used to say, “Ghufranaka (O Allah! Grant me Your forgiveness).”

Al-Hāfidh Ibn Hajr (رحمه الله) stated in bulūgh al-marām that Imām Abū Hātim (رحمه الله) authenticated this hadīth:

However, Shaykh Sulaymān al-ʿAlwān (فك الله أسرهم) states that what's present from the words of Abū Hātim (رحمه الله) is that he said, “This is the most authentic hadīth in the chapter”.

And as all the students of hadīth would know, this doesn't mean he authenticates it (as weak narrations may be the strongest in the chapter), and there's no way Ibn Hajr (رحمه الله), a man of his calibre would've understood that statement as being authenticating the hadīth.

That's why there's a possibility that Ibn Hajr had a transcript which stated Abū Hātim graded it saḥīḥ, or that he made an error as no one is infallible.

The scholars disputed over the authenticity of this hadīth, Imām al-Dāraqtūnī (رحمه الله) defected it in his book “al-Afrād” because of the Tafarrud (singular narration) of Yūsuf Ibn Abī Burdah (who's sadūq, truthful).

Likewise Imām Abū al-Faraj al-Jawzī (رحمه الله) defected the hadīth of “ghufrānak” for the same reason as Imām ad-Dāraqtūnī (رحمه الله).

However the majority of the Muhadithīn have accepted this narration of his, and therefore Inshā'Allāh there's no blame on acting upon it. I have received a response concerning the opinions of contemporary scholars of hadīth, and some of them were hesitant as this is a close call, but in any case we will stick with the majority Inshā'Allāh.

There's also narration in “sunan Ibn Mājah” and elsewhere where the Prophet (صلى الله عليه وسلم) would say:

الحمد لله الذي أذهب عني الأذى وعافاني.

“Praise is to Allāh Who has relieved me of impurity and given me good health).”

However this addition has much more criticism to it, Al-Hāfidh Ibn Hajr (رحمه الله) graded it “Hassan”, although Nūr ad-Dīn al-Haythamī (رحمه الله) stated in “Mujma' az-Zawā'id”:

“It contains Ismā'īl Ibn Muslim who is unanimously agreed upon concerning his weakness”. Hence, Imām an-Nawawī (رحمه الله) stated in “Al-Majmū'” that this hadīth is weak.

In any case, despite its weakness, can we still act upon it? Again, there is a strong dispute concerning acting upon weak hadīths in فضائل الأعمال (acts of encouragement and athkār).

The majority say it's permissible under the condition that it's not very weak or agreed upon by the scholars as being weak, whereas a large group of scholars have stated there's no difference between acting upon weak hadīths in Fadā'il al-A'māl and weak hadīths concerning ḥalāl/harām and 'Aqidah (thus they say one should stick to the hassan/saḥīḥ narrations).

We will now speak about some makrūh (disliked) matters pertaining answering the call to nature.

Among the disliked matters is entering the bathroom with something that contains the Thikr of Allāh, or something that's to be respected.

For example, if you enter the bathroom with a book that mentions the name of Allāh, or a small booklet of Athkār, then it's considered disliked to enter the bathroom with it, unless there's a need to do so.

Whenever there's a need to do so, it would drop off the ruling of being “makrūh” and become mubāḥ (lawful).

But as for the Mus'ḥaf, that's ḥarām, because exalting it is considered wājib, hence it's never allowed to enter the bathroom with it, and even to avoid the possibility of impurities to befall upon it.

Shaykh 'Alā' ad-Dīn al-Mirdāwī (رحمه الله) mentioned in “Al-Insāf”, “No rational person would doubt its prohibition”.

In the next lesson, we will further discuss what's considered makrūh and ḥarām during the state of answering the call to nature, and Allāh knows best.

[1] There’s also a dispute concerning the addition “bismillāh”, as several muhadithīn stated it’s not authentic.

6 May 2018 20:10

## Radwan Dakkak updated his status.

#Hanbali\_Fiqh

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But as for the Mus'haf, that's harām, because exalting it is considered wājib, hence it's never allowed to enter the bathroom with it, and even to avoid the possibility of impurities to befall upon it.

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In the next lesson, we will further discuss what's considered makrūh and harām during the state of answering the call to nature, and Allāh knows best.

— Refer to "Sharh an-Nathm al-Jalī fil-Fiqh al-Hanbalī".

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[1] There's also a dispute concerning the addition "bismillāh", as several muhadithīn stated it's not authentic.

6 May 2018 20:09

## Radwan Dakkak updated his status.

I just had the funniest translating experience in my life with a brother; I must share the FULL convo 🤔🤔🤔

The story starts off by a brother translating a beautiful quote for me, but took a little longer due to getting stuck on a word, which happens:

Brother sends it over: "Had to spend 10 min on one word. lol".

Me: جزاك الله خيراً You definitely learnt that word.

Brother: Yeah, it was دوائر. I looked in al-Maany and it said circles. I'm like wat

Me: Made u go in circles for 10 mins

Brother: 🤔🤔🤔

Me: Easier words which i need a little refresh, i use english (i.e. referring to arabic-english dictionaries). But if there's a trickier word which u don't use much, search in arabic, it makes the job much easier. (Took a photo of the arabic dictionary, definition of دوائر says نواب).  
(نواب says دوائر).

Brother: Ohhh Subhan Allah, never thought of that.

Me: Well, look what I found for the word “parliament members” 🤔🤔🤔

Translation and Meaning of نواب:

episodes of diarrhea [Medical] نواب الإسهال

Brother: LOOOL

Me: Maaaaan i have never laughed so hard before in my life

Brother: al-Maany is shockingly accurate aye.

Me: I can understand why The english made u go in circles for 10 mins

Brother:

Me: Making a post about this, brb.

Brother: Imaooo

Me: Lmao

Brother: You never know, the developers of al-maany could low-key be on manhaj. 🤔

Me: Lmao

Adding that on my post



Brother:

— End of conversation, may Allāh have mercy upon us.

6 May 2018 12:51

## Radwan Dakkak posted in Ummah Of Tawheed.

There are two benefits I would like to add from the previous video which the Murji'ah of our times have hidden from you.

- Claim #1 — Unrestrictedly applying the hadīth “There's no hijrah (from makkah) after the conquest, but rather Jihād and Niyyah” in all times. So they say, makkah can never become dār al-kufr, even when they can clearly see that it is being ruled by kuffār who wage war against the believers!

- Claim #2 — Watering down the issue of hijrah from dār al-kufr to dār al-Islām (let alone the separate issue of the ummah suffering), because as I will show you, hijrah can be obligatory from dār al-Islām (itself!) to another dār al-Islām, not only from Imām Mālik, but also by major Imāms of the Shāfi'iyyah such as Ibn Hajr and Al-Bayhaqī.

To start off with claim #1, I really don't want to get into details because even Shaykh Ibn Bāz (may Allāh forgive him) himself stated this hadīth was specific to the time of Rasūlullāh (صلى الله عليه وسلم), so why do the murji'ah fussāq who defend the Tawāghīt due to their pure ignorance and misguidance continue to make such claims?

To understand why Rasūlullāh (صلى الله عليه وسلم) said “There's no hijrah after the conquest (of makkah)”, is because hijrah was wājib from makkah to madīnah, and one of the severe major sins to abandon it according to the majority, whereas Al-Wāqidi and al-Baghawī even stated it was a condition for one's Islām to migrate with the Rasūl (صلى الله عليه وسلم).

So when Rasūlullāh (صلى الله عليه وسلم) conquered Makkah, it now became Dār al-Islām, and therefore hijrah is not wājib from it.

So that's what “لا هجرة بعد الفتح” (there's no hijrah after the conquest) means. Makkah was dār al-kufr under the authority of quraysh by ljmā', then it turned into dār al-Islām.

And today it's dār al-kufr again, under the authority of the saudi tawāghīt who believe in inter-faith, replace the sharī'ah of Allah, the courts throughout their country are founded upon man-made legislation (which the scholars clarified in detail), allying with the kuffar, hating din of Allah, correcting the beliefs of the kuffar (all kuffar are equal if they have saudi citizenship), permitting



tahakum to the taghut, and imprisoning muwahiddin who rebuke the mushrikīn for their shirk as it's well-known, along with many other nullifiers.

Shaykh al-'Allāmah 'Abdur-Rahmān Ibn Hassan (رحمه الله) mentioned in "Ad-Durar as-Saniyyah" (8/289):

"We will clarify that even further by citing the words of some of the scholars and elucidators of the hadīth, so that no one deceitfully takes advantage over those with weak insight.

The Imām Ibn Hajr al-'Asqalānī, may Allāh have mercy upon him, mentioned in "Sharh al-Bukhārī":

"His statement (i.e. al-Bukhārī): "Chapter: No hijrah after the conquest", meaning; The conquest of makkah, or the intended meaning is even more general than that, alluding to that fact that the ruling upon other than makkah takes the same ruling (i.e. no hijrah if any city is conquered), so hijrah is not wājib from a land which the muslims have conquered"..."

Moreover, Shaykh al-'Allāmah 'Abdur-Rahmān Ibn Hassan (رحمه الله) in "Ad-Durar as-Saniyyah" (8/293-295) refutes the misconception of makkah never being able to become dār al-kufr (after the conquest) by quoting the great Imām, Abū 'Abdillāh al-Halīmī (رحمه الله) who says:

"The prophet's statement, "There is no hijrah after the conquest" means; That there's no hijrah from makkah after it has become dār-Islām, and this doesn't allude to negating the obligation of hijrah from other than it, if he's unable to uphold and establish his Dīn in it, or else it would be considered like makkah before the conquest (i.e. dār al-kufr by ijmā').

And if makkah becomes dār al-kufr, we seek refuge in Allāh, wherein the resider isn't able to uphold and establish his Dīn, hijrah would also be WĀJIB from it, because it was ONLY made obligatory from it (with the prophet towards madīnah) in the beginning due to this reason, so whenever this reasoning factor is present, the ruling will be applied.

And every land which corruption prevails in, and the dominance was in the hands of the corrupt doers over the righteous people, or ignorance dominates over its people, and whims are branched out within them, along with the 'Ulamā' and people of Haqq being weakened and suppressed from confronting them, and they were compelled to remain silent on the Haqq, in fear of themselves from being outwardly broadcasted (and shamed), then it is just like makkah before the conquest in the obligation of making hijrah from it with the ability to do so.

And whoever doesn't make hijrah, while the situation is like this, he wouldn't be from those who are devoted for his Dīn, but he would rather be from the lenient indulgent ones regarding his Dīn.

End quote from what al-Halīmī, may Allāh the most High have mercy upon him. And if we were to cite the words of the eminent Imāms from every madhab concerning this topic, the response would be prolonged, and it is all praise due to Allāh clarified and clear in its respective place.

And if it is said to us: What you have mentioned is specific to the kuffār, how can you make us like the kuffār? Or how can you apply the verses revealed upon whoever wages war against the Messenger (صلى الله عليه وسلم) and joined the kuffār, the enemies of the Messenger (صلى الله عليه وسلم), (and apply it) upon us?

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And what's well-known is that the Qur'ān was revealed due to causes (and events), so if the Qur'ān was not able to be used as proof except upon those causes (and specific events), the Qur'ān itself will become invalid to be used as proof, and this is apostasy from the Dīn.

Moreover, the scholars from the time of the Sahābah and those who came afterwards have remained using verses which were revealed upon the jews and others as proof, upon the one who does such an action (My comment: For e.g. the jews replacing shari'ah — how many murji'ah claim you can't apply this upon the rulers, it's only for jews).

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However, this is the case of the ignorant oppressors, the people of muddled up stubbornness and Bātil, they repel the clear nature of the texts to what it's indicative of, with the likes of these false claims, which the muslim would recognise its invalidity by his mere Fitrah (natural disposition), Allāhul-Musta'ān."

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"Whoever loved Allāh and His Messenger (صلى الله عليه وسلم) more than anything else, then it's only necessary that he submits to the commands of the Qur'ān and Sunnah, and to make barā'ah from every creed which contradicts what the righteous predecessors (as-Salaf as-Sālih) were upon from the chiefs of this ummah. And has Islām ever been removed, or the rulings being changed, and innovations in the Dīn being made without the permission of the All-Knowing King (Allāh), except from callers to the gates of Jahannam, who deter people from their Dīn, so fear Allāh O



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Concerning claim #2, I would like to show you some words from the scholars obligating hijrah from dār al-Islām itself! And all these words are taken from “Ad-Durar as-Saniyyah”, the section of Jihād, walhamdulilāh.

Shaykh al-‘Allāmah ‘Abdur-Rahmān Ibn Hassan (رحمه الله) mentions in “Ad-Durar as-Saniyyah” (8/292) quoting the words of Imām al-Bayhaqī (رحمه الله):

“It’s mentioned in “Al-Bukhārī”, that fleeing from fitan is from Īmān; And whatever is from Īmān is without a doubt from its branches, and fleeing is Thāhir (a hijrah via one’s body) from living between the mushrikīn is an obligation upon every muslim; Likewise, every place in which Fitnah is feared for one’s Dīn, from the prevalence of bid’ah, or what leads to kufr, in any land from the lands of the muslims, then performing hijrah is obligatory towards the spacious Earth of Allāh. End quote from what Al-Bayhaqī mentioned, may Allāh the most High have mercy upon him.”

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“And Ibn Hajr (al-Haytamī) quoted from the author of the Mu’tamad: That the same way hijrah is wājib from the land of kufr, it’s also wājib from the land of Islām if a muslim displays an obligation, but it wasn’t accepted from him, and he wasn’t able to publicly display it, he said:

This is what the statement of Imām al-Baghawī agrees with, in the Tafsīr of Sūrat al-‘Ankabūt, in the Tafsīr of Allāh’s statement:

“O My servants who have believed, indeed My earth is spacious, so worship only Me.” [29:56].

He said, Sa’d Ibn Jubayr said, if sins are being practised within a land, then leave it, for indeed “My Earth is spacious”, and ‘Attā’ said, if you are commanded to perform sins, then run away, for indeed “My Earth is spacious”,

Likewise, hijrah is obligatory upon everyone who resides in a land, in which sins are being practised within it, and he isn’t able to change that, to a place which facilitates ‘Ibādah for him, in accordance with Allāh’s statement:

“Then do not remain after the reminder with the wrongdoing people.” [6:68].”

This is what I wanted to share in brief, so do not be deceived by the words of those who water down the Dīn, and Allāh knows best.

6 May 2018 10:15

## Radwan Dakkak updated his status.

There are two benefits I would like to add from the previous video which the Murji’ah of our times have hidden from you.

- Claim #1 — Unrestrictedly applying the hadīth “There’s no hijrah (from makkah) after the conquest, but rather Jihād and Niyyah” in all times. So they say, makkah can never become dār al-kufr, even when they can clearly see that it is being ruled by kuffār who wage war against the believers!

- Claim #2 — Watering down the issue of hijrah from dār al-kufr to dār al-Islām (let alone the separate issue of the ummah suffering), because as I will show you, hijrah can be obligatory from dār al-Islām (itself!) to another dār al-Islām, not only from Imām Mālik, but also by major Imāms of the Shāfi’iyyah such as Ibn Hajr and Al-Bayhaqī.

To start off with claim #1, I really don’t want to get into details because even Shaykh Ibn Bāz (may Allāh forgive him) himself stated this hadīth was specific to the time of Rasūlullāh (صلى الله عليه وسلم), so why do the murji’ah fussāq who defend the Tawāghīt due to their pure ignorance and misguidance continue to make such claims?

To understand why Rasūlullāh (صلى الله عليه وسلم) said “There’s no hijrah after the conquest (of makkah)”, is because hijrah was wājib from makkah to madīnah, and one of the severe major sins to abandon it according to the majority, whereas Al-Wāqidi and al-Baghawī even stated it was a condition for one’s Islām to migrate with the Rasūl (صلى الله عليه وسلم).

So when Rasūlullāh (صلى الله عليه وسلم) conquered Makkah, it now became Dār al-Islām, and therefore hijrah is not wājib from it.

So that’s what “لا هجرة بعد الفتح” (there’s no hijrah after the conquest) means. Makkah was dār al-kufr under the authority of quraysh by Ijmā’, then it turned into dār al-Islām.

And today it’s dār al-kufr again, under the authority of the saudi tawāghīt who believe in inter-faith, replace the shari’ah of Allah, the courts throughout their country are founded upon man-made legislation (which the scholars clarified in detail), allying with the kuffar, hating din of Allah, correcting the beliefs of the kuffar (all kuffar are equal if they have saudi citizenship), permitting

tahakum to the taghut, and imprisoning muwahiddin who rebuke the mushrikīn for their shirk as it's well-known, along with many other nullifiers.

Shaykh al-'Allāmah 'Abdur-Rahmān Ibn Hassan (رحمه الله) mentioned in "Ad-Durar as-Saniyyah" (8/289):

"We will clarify that even further by citing the words of some of the scholars and elucidators of the hadīth, so that no one deceitfully takes advantage over those with weak insight.

The Imām Ibn Hajr al-'Asqalānī, may Allāh have mercy upon him, mentioned in "Sharh al-Bukhārī":

"His statement (i.e. al-Bukhārī): "Chapter: No hijrah after the conquest", meaning; The conquest of makkah, or the intended meaning is even more general than that, alluding to that fact that the ruling upon other than makkah takes the same ruling (i.e. no hijrah if any city is conquered), so hijrah is not wājib from a land which the muslims have conquered"..."

Moreover, Shaykh al-'Allāmah 'Abdur-Rahmān Ibn Hassan (رحمه الله) in "Ad-Durar as-Saniyyah" (8/293-295) refutes the misconception of makkah never being able to become dār al-kufr (after the conquest) by quoting the great Imām, Abū 'Abdillāh al-Halīmī (رحمه الله) who says:

"The prophet's statement, "There is no hijrah after the conquest" means; That there's no hijrah from makkah after it has become dār-Islām, and this doesn't allude to negating the obligation of hijrah from other than it, if he's unable to uphold and establish his Dīn in it, or else it would be considered like makkah before the conquest (i.e. dār al-kufr by ijmā').

And if makkah becomes dār al-kufr, we seek refuge in Allāh, wherein the resider isn't able to uphold and establish his Dīn, hijrah would also be WĀJIB from it, because it was ONLY made obligatory from it (with the prophet towards madīnah) in the beginning due to this reason, so whenever this reasoning factor is present, the ruling will be applied.

And every land which corruption prevails in, and the dominance was in the hands of the corrupt doers over the righteous people, or ignorance dominates over its people, and whims are branched out within them, along with the 'Ulamā' and people of Haqq being weakened and suppressed from confronting them, and they were compelled to remain silent on the Haqq, in fear of themselves from being outwardly broadcasted (and shamed), then it is just like makkah before the conquest in the obligation of making hijrah from it with the ability to do so.

And whoever doesn't make hijrah, while the situation is like this, he wouldn't be from those who are devoted for his Dīn, but he would rather be from the lenient indulgent ones regarding his Dīn.

End quote from what al-Halīmī, may Allāh the most High have mercy upon him. And if we were to cite the words of the eminent Imāms from every madhab concerning this topic, the response would be prolonged, and it is all praise due to Allāh clarified and clear in its respective place.

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6 May 2018 10:08

### Radwan Dakkak posted in Ummah Of Tawheed.

#Youtube | What’s the ruling on travelling to dār al-kufr and attaining their citizenships? By the Hāfidh, Shaykh al-‘Allāmah Sulaymān Ibn Nāsir al-‘Alwān (فك الله أسرہ).

<https://www.youtube.com/watch?v=3cN8lbYss5c&feature=youtu.be>

6 May 2018 07:02

### Radwan Dakkak shared a link.

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6 May 2018 06:50

### Radwan Dakkak added a new video.

[Click for video:](#)



#Citizenship | What’s the ruling on travelling to dār al-kufr and attaining their citizenships? By the

6 May 2018 06:44

### Radwan Dakkak updated his status.

"The problem with lying is that it's a hydra." (Jordan Peterson)

"If you tell the truth you don't have to remember anything." (Mark Twain)

5 May 2018 21:49

### Radwan Dakkak posted in Ummah Of Tawheed.

#Hanbali\_Fiqh

Fiqh Lesson — (Part 7) ﷞

The topic we will be covering is التطهير (Cleansing).

We will be going through how to clean impurities, and the various methods used to clean impurities and the different types, so we'll go through them right now Inshā'Allāh:

- First method — Concerning the impurities which only require a single cleanse, then they are the impurities which are on the ground.

- Second method — Concerning the impurity which comes from a dog or pig, then 7 cleanses are required, with the condition that 1 of these cleanses are done via dirt. So you clean whatever was made impure by a dog or pig with dirt and clean it with water 6 times. Moreover, there's nothing which stipulates using the dirt on the 1st or 2nd cleansing.

How did we come to learn about this? From the hadīth of the dog making something impure, but what about the pig? The scholars used qiyās (analogy) to say if that's what's required from the impurities coming from the dog, then the same ruling applies for the pig.

- Third method — It's to simply sprinkle some water without needing to wash, i.e. No need to wash your clothes and squeeze it (i.e. in the olden days for cleansing) etc.

Whatever area that needs to be sprinkled with water, then you simply sprinkle that area. And this is regarding the impurity of the little boy's urine who doesn't eat food.

And what's intended by the boy who doesn't eat food, is the boy who doesn't desire any food, and his daily meals are simply restricted to his mother's milk.

- Fourth method — The impurities that are washed 7 times without the usage of dirt, and it is every najāsah (impurity) besides what has been aforementioned, i.e. Anything else besides the najāsah on the ground, the najāsah of the dog and pig, and the urine of the little boy.

So according to the Madhab, if an impurity befalls upon one's clothes, such as blood or urine, then he must wash it 7 times, and using dirt isn't required (unlike the case with the najāsah of the dog and pig), but he simply washes it 7 times without dirt.

Moreover, the scholars disputed over how many times a najāsah needs to be washed, and the madhab of Imām Ahmad (رحمه الله) stipulates that the najāsah is to be washed 7 times, and they have evidences concerning this, but this isn't the correct time and place to get into that.

This ends the lesson on التطهير (cleansing), and instead of posting a summary, I would recommend to re-read each method above, so that way the posts can be shorter and much more concise, may Allāh reward you.

— Refer to “Sharh an-Nathm al-Jalī fil-Fiqh al-Hanbalī”.

5 May 2018 21:29

### Radwan Dakkak updated his status.

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5 May 2018 21:29

### Radwan Dakkak posted in Ummah Of Tawheed.

□

#Hanbalī\_Fiqh I will be devoted to get through the explanation of “An-Nathm al-Jalī fil-Fiqh al-Hanbalī” (1243 pages) using this transcript إن شاء الله.

Among the valid excuses I had in not posting on a daily basis, is that the priority to study ‘Aqīdah behind the scenes was necessary, and it will remain the top priority. However, I've decided to balance my schedule because studying Fiqh is crucial for our day to day acts of worship, and to be among those who implement our knowledge.

[https://archive.org/details/M\\_898\\_201609](https://archive.org/details/M_898_201609)

5 May 2018 19:27

### Radwan Dakkak added a new photo.

**Khalid Hussain** May Allah bless you do you have plan to do videos instead of FB posts?

5 May 2018 19:32

**Radwan Dakkak** Āmīn. That's a beneficial suggestion, however there are numerous reasons I wouldn't want to make videos. And one of the most strongest advices I put in my heart is to learn without rushing into teaching, because the one who rushes to teach (while I still haven't learnt many fundamentals), then such a person will never be successful, and knowledge will be forbidden from him. Another reason I wouldn't want to make videos is that even though it may be easier to speak and you can see my manners, one of the problems is that it won't be written down (and must be transcribed). And I wouldn't want this to happen for numerous reasons again, because it will cause me to have a “name” (I would prefer to write it down and share, then have people share a video of myself explaining knowledge), and the next reason is that there are others who are more fit to take that role than myself. And a big trait of deceit is to speak on a matter you don't know very well, the same way you would speak on other matters you may have more knowledge on. Also, it's important to note that I'm not even among the students of knowledge or anywhere close to being one. I know my limits alhamdulillah. There are more details attached to this, but that's simply my take on the matter, and Allāh knows best.

5 May 2018 19:41

Suhaib Bin Aijaz As salamu alaykum akhi...i messaged u akhi,but u didn't reply...i had some queries..  
8 May 2018 23:55

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5 May 2018 19:27

#### Radwan Dakkak updated his status.

Lol, I received a message from a brother I’ve never met before about something I completely forgot about

“Yes, I have asked him about you once. He mentioned that when you went to the nearbyb cafe' you asked to switch off the music. Machine, tabarak’Allah. made my smile so much haha”

5 May 2018 16:09

#### Radwan Dakkak updated his status.

I hate it when shaytān makes me stressed out ☹

5 May 2018 15:46

#### Radwan Dakkak posted in Ummah Of Tawheed.

I hate it when shaytān makes me stressed out ☹

5 May 2018 15:45

#### Radwan Dakkak posted in Ummah Of Tawheed.

Something I would really love to see which is rare to find, even among the closest of friends, is wanting to revise Qur’ān and islamic texts with each other.

I really yearn in wishing for such dedicated company, but what’s very common is brothers hanging out with others via ‘eating out’.

Now, I have nothing against food, but there are so many things you can do besides eat out. Like how rare is it to hear from someone, “I’m free today, let’s spend all day revising Qur’ān”.

Infact, even sharing a benefit surrounding knowledge would bring so much happiness to me. For example, a while ago I shared a statement from Shaykh al-’Alwān (فك الله أسرته) that nikāh has two meanings in the arabic language, and what I would love to see is a brother telling me, I came across this hadīth narrated by Anas Ibn Mālik (رضي الله عنه) where he reported:

“The Jews used not to eat with a woman during her menstruation period, so the Prophet (صلى الله عليه وسلم) said: "Do every thing else apart from Nikāh." [Sahīh Muslim].

Then the brother can say, this is a perfect example where Nikāh means جماع (relations with one’s spouse). It doesn’t mean the other meaning of Nikāh, which is the عقد (marriage contract), since it’s permissible to marry a woman who’s on her menses by Ijmā’.

An example of revising mutūn would be like, can I recite the 8 nullifiers of wudū’ for you, I’m trying to memorise this text for instance.

This is what I would love to see more of, and there’s a du’ā I really love to make:

اللهم إني أعوذ بك من علمٍ لا ينفع ومن قلبٍ لا يخشى

“O Allāh, I seek refuge in You from knowledge which doesn't benefit, and from a heart which doesn't fear (You).”

I love this du’ā because it’s so comprehensive in meaning; As any knowledge which doesn't benefit is harmful, and a heart which doesn’t fear Allāh won’t remember Allāh frequently, being combined with harmful knowledge which will only result in compiling more sins to your account, by wasting

time, not praying, loving dunyā, backbiting, gossiping and arguing over insignificant matters.

5 May 2018 12:23

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I really yearn in wishing for such dedicated company, but what's very common is brothers hanging out with others via 'eating out'.

Now, I have nothing against food, but there are so many things you can do besides eat out. Like how rare is it to hear from someone, "I'm free today, let's spend all day revising Qurʾān".

Infact, even sharing a benefit surrounding knowledge would bring so much happiness to me. For example, a while ago I shared a statement from Shaykh al-'Alwān (فك الله أسرہ) that nikāh has two meanings in the arabic language, and what I would love to see is a brother telling me, I came across this hadīth narrated by Anas Ibn Mālik (رضي الله عنه) where he reported:

"The Jews used not to eat with a woman during her menstruation period, so the Prophet (صلى الله عليه وسلم) said: "Do every thing else apart from Nikāh." [Sahīh Muslim].

Then the brother can say, this is a perfect example where Nikāh means جماع (relations with one's spouse). It doesn't mean the other meaning of Nikāh, which is the عقد (marriage contract), since it's permissible to marry a woman who's on her menses by Ijmā'.

An example of revising mutūn would be like, can I recite the 8 nullifiers of wudū' for you, I'm trying to memorise this text for instance.

This is what I would love to see more of, and there's a du'ā I really love to make:

اللهم إني أعوذ بك من علمٍ لا ينفع ومن قلبٍ لا يخشى

"O Allāh, I seek refuge in You from knowledge which doesn't benefit, and from a heart which doesn't fear (You)."

I love this du'ā because it's so comprehensive in meaning; As any knowledge which doesn't benefit is harmful, and a heart which doesn't fear Allāh won't remember Allāh frequently, being combined with harmful knowledge which will only result in compiling more sins to your account, by wasting time, not praying, loving dunyā, backbiting, gossiping and arguing over insignificant matters.

5 May 2018 12:22

### Radwan Dakkak posted in Ummah Of Tawheed.

□

Ibn Sahnān relating beautiful words from Shaykh 'Abdullāh Abū Butayn (رحمه الله) on those ignorant deviants who think they have the right to issue fatāwā on takfīr in all masā'il. May Allāh guide them

5 May 2018 09:50

### Radwan Dakkak added a new photo.

□

Ibn Sahnān relating beautiful words from Shaykh 'Abdullāh Abū Butayn (رحمه الله) on those ignorant deviants who think they have the right to issue fatāwā on takfīr in all masā'il. May Allāh guide them

5 May 2018 09:50

### Radwan Dakkak updated his status.

"The jew will be merciful to you, and the christian will be merciful to you, but as for the rāfidhī, by Allāh he will never be merciful to you."

— The Hāfidh, Shaykh Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرہ).

4 May 2018 22:20



### Radwan Dakkak posted in Ummah Of Tawheed.

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— The Hāfidh, Shaykh Sulaymān Ibn Nāsir al-‘Alwān (فك الله أسرہ).

4 May 2018 22:20

### Radwan Dakkak added a new photo.

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□

The same way we emphasise on the modesty of a muslimah due to the war being waged against her by the kuffār, brothers need to stop following fashion trends & imitating the kuffār, from head to bottom!

4 May 2018 17:50

### Radwan Dakkak posted in Ummah Of Tawheed.

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□

The same way we emphasise on the modesty of a muslimah due to the war being waged against her by the kuffār, brothers need to stop following fashion trends & imitating the kuffār, from head to bottom!

4 May 2018 17:50

### Radwan Dakkak posted in Ummah Of Tawheed.

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The pillars of wisdom are 3:

- 1) Knowledge.
- 2) Forbearance.
- 3) Leniency.

Some of the causes to attain wisdom include:

- Speaking less.
- Frequent ‘Ibādah.
- Ignoring insignificant petty matters.
- Reciting Qur’ān and pondering over it.
- Sitting with righteous and intelligent people.
- Working and learning.
- Good manners.

Allāh سبحانه وتعالى says, “He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.” [2:269].

Allāh سبحانه وتعالى also says, “And We had certainly given Luqman wisdom [and said], "Be grateful to Allah ." And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allah is Free of need and Praiseworthy." [31:12].

May Allāh allow us to be grateful and grant us wisdom.

4 May 2018 17:39

### Radwan Dakkak updated his status.

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4 May 2018 17:39

#### Radwan Dakkak posted in Ummah Of Tawheed.

[https://youtu.be/K3lAs\\_2Lc5A](https://youtu.be/K3lAs_2Lc5A)

#Youtube | The desired Islamic Govt by the Mujāhid, Shaykh Abū Mālik at-Tamīmī (تقبله الله).

[https://youtu.be/K3lAs\\_2Lc5A](https://youtu.be/K3lAs_2Lc5A)

4 May 2018 16:59

#### Radwan Dakkak shared a link.

[https://www.youtube.com/watch?v=K3lAs\\_2Lc5A](https://www.youtube.com/watch?v=K3lAs_2Lc5A)

[https://www.youtube.com/watch?v=K3lAs\\_2Lc5A](https://www.youtube.com/watch?v=K3lAs_2Lc5A)

#Youtube | The desired Islamic Govt by the Mujāhid, Shaykh Abū Mālik at-Tamīmī (تقبله الله).

4 May 2018 16:57

#### Radwan Dakkak posted in Ummah Of Tawheed.

#Video “The desired Islamic State” [EN] by the noble ‘Ālim and Mujāhid, Shaykh Abū Mālik at-Tamīmī (تقبله الله). A very interesting video discussing governance.

4 May 2018 16:42

#### Radwan Dakkak added a new video.

[Click for video:](#)



#Video “The desired Islamic State” [EN] by the noble ‘Ālim and Mujāhid, Shaykh Abū Mālik at-Tamīmī (تقبله الله). A very interesting video discussing governance.

4 May 2018 16:40

#### Radwan Dakkak posted in Ummah Of Tawheed.



#NEW “The desired Islamic State” [EN] by the noble ‘Ālim and Mujāhid, Shaykh Abū Mālik at-Tamīmī (تقبله الله). A very interesting video discussing governance. Video is on the next post:

4 May 2018 16:36

#### Radwan Dakkak added a new photo.

Imraan Hussein

Assalamu'alaykum warahmatullah akhi this video is remove frm youtube pls how do i get it.

5 May 2018 00:38

#NEW “The desired Islamic State” [EN] by the noble ‘Ālim and Mujāhid, Shaykh Abū Mālik at-Tamīmī (تقبله الله). A very interesting video discussing governance. Video is on the next post:

4 May 2018 16:36

### Radwan Dakkak posted in Ummah Of Tawheed.

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Q. What is a fasiq?

A. The definition and guidelines of being considered a Fāsiq is well-known among the scholars.

The noble Imām of the Hanābilah, Shaykh al-‘Allāmah Mansūr Ibn Yūnus Al-Buhūtī (رحمه الله) clarifies this in “Kashāf al-Qinā” by stating:

وَالْفَاسِقُ: مَنْ أَتَى كَبِيرَةً، وَهِيَ: مَا فِيهِ خَذٌ فِي الدُّنْيَا، أَوْ وَعِيدٌ فِي الْآخِرَةِ، أَوْ دَاوَمَ عَلَى صَغِيرَةٍ.

“The Fāsiq: He is the one who commits a major sin, and it is what has a hadd (prescribed penalty) in the Dunyā, or an impending threat (of punishment) in the Ākhirah, or the one who persists upon committing a minor sin.”

And Allāh knows best.

4 May 2018 14:46

### Radwan Dakkak updated his status.

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4 May 2018 14:45

### Radwan Dakkak updated his status.

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Facebook Statistics

Messages = Received from 775 different people.

Posts = 1,030,032 words (2,514 page word document).

Comments = 320,814 words (796 page word document).

4 May 2018 14:15

### Radwan Dakkak shared Rabeh Kalaoun's post.

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looooo

4 May 2018 11:19

### Radwan Dakkak shared Special Books by Special Kids's video.

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4 May 2018 10:27

### Radwan Dakkak posted in Ummah Of Tawheed.

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4 May 2018 10:26

### Radwan Dakkak posted in Ummah Of Tawheed.

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This is one of my uncle's favourite events in the history of Islam and display of honour. Whenever I

come across it online, I remember when he narrated this to me when I was a little 8 year old boy:

لما حضر الباقلائي عرف الحيلة فأدار جسمه إلى الخلف وركع ثم دخل من الباب وهو يمشي للوراء جاعلاً قفاه لملك الروم بدلاً من وجهه ! هنا علم الملك أنه أمام داهية ! دخل الباقلائي فحياهم ولم يسلم عليهم (لنهي الرسول صلى الله عليه وسلم عن ابتداء أهل الكتاب بالتسليم) ثم التفت إلى الراهب الأكبر وقال له : "كيف حالكم وكيف الأهل والأولاد؟" غضب ملك الروم وقال: "ألم تعلم بأن رهباننا لا يتزوَّجون ولا ينجبون الأطفال؟" فقال أبو بكر: الله أكبر! تُتْرَهون رهبانكم عن الزواج والإنجاب ثم تتهمون ربكم بأنه تزوج مريم وأنجب عيسى؟" فزاد غضب الملك! ثم قال الملك -بكل وقاحة-: "فما قولك فيما فعلت عائشة؟" قال أبو بكر: "إن كانت عائشة رضي الله عنها قد اتهمت (اتهمها المنافقون والرافضة) فإن مريم قد اتهمت أيضا (اتهمها اليهود)، وكلاهما طاهرة، ولكن عائشة تزوجت ولم تنجب، أمّا مريم فقد أنجبت بلا زواج ! فأيهما تكون أولى بالتهمة الباطلة وحاشاهما رضي الله عنهما؟" فجن جنون الملك! قال الملك: "هل كان نبيكم يغزو؟!" قال أبو بكر: "نعم" قال الملك: "فهل كان يقاتل في المقدمة؟!" قال أبو بكر: "نعم" قال الملك: "فهل كان ينتصر؟!" قال أبو بكر: "نعم" قال الملك: "فهل كان يُهْرَم؟!" قال أبو بكر: "نعم" قال الملك: "عجيب ! نبيٌّ وُهِرَم؟" فقال أبو بكر: "إله وُصِّلَب؟" قُبِهَتْ الذي كفر!! \_\_\_\_\_ تاريخ بغداد (٣٧٩/٥) للخطيب البغدادي طبعة الكتب العلمية. 18,378 29

4 May 2018 09:27

### Radwan Dakkak updated his status.

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4 May 2018 09:27

### Radwan Dakkak posted in Ummah Of Tawheed.

These are the 'courageous warriors' occupying our beloved Masjid al-Aqsā

4 May 2018 08:14

### Radwan Dakkak added a new video.

[Click for video:](#)

I won't lie, I sometimes laugh at dunyā lovers ☺

There's no bigger cowards than the hostile Yahūd, as Allāh وتعالى سبحانه describes them with a perfect description in Sūrat al-Baqarah:

وَلَتَجِدَنَّهُمْ أَخْرَصَ النَّاسِ عَلَىٰ حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا ۚ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرْشِرٍ حَرْجٍ مِّنَ الْعَذَابِ ۚ إِنَّ يُعَمَّرَ ۚ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

"And you will surely find them (i.e. the jews) the most greedy of people for life - [even] more than those who associate others with Allah . One of them wishes that he could be granted life a thousand years, but it would not remove him in the least from the [coming] punishment that he should be granted life. And Allah is Seeing of what they do." [2:96].

4 May 2018 08:12

### Radwan Dakkak posted in Ummah Of Tawheed.

Later on today, some words will be shared from Shaykh al-'Alwān (فك الله أسرهم) on how to welcome the month of Ramadān الله إن شاء الله.

For the meantime, ask yourself what you're looking forward too. Is it a ramadan TV series, food and drinks, scrolling down your FB news feed or twitter, or is it to seek forgiveness from Allāh and appreciate Allāh's favour upon you by allowing you to reach another Ramadān, which many in the graves would have wished to welcome. There's always room to improve before Allāh takes our soul.

4 May 2018 07:14

### Radwan Dakkak updated his status.

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4 May 2018 07:14

### Radwan Dakkak posted in Ummah Of Tawheed.

□

News that Shaykh Nāsir al-Fahd's mother has passed away — SubhānAllāh, the mother of Shaykh Ahmad Jibrīl passed away while he was imprisoned, also the mother of Shaykh al-'Alwān, and now Nāsir al-Fahd

May Allāh have mercy upon all these honourable mothers for raising legends!

3 May 2018 21:44

### Radwan Dakkak added a new photo.

<b>Fitim Jashari</b> Denis Berisha 3 May 2018 23:10
<b>Putera Anshār</b> رحمها الله. اللهم اغفر لها وارحمها 3 May 2018 23:41
<b>Umm Darda</b> Aameen! 4 May 2018 00:25
<b>Warez Ahmadi</b> Will they let him free for one day so he can see his beloved mother ☹ 4 May 2018 01:41
<b>Ibn Umar</b> أمين 4 May 2018 08:24

News that Shaykh Nāsir al-Fahd's mother has passed away — SubhānAllāh, the mother of Shaykh Ahmad Jibrīl passed away while he was imprisoned, also the mother of Shaykh al-'Alwān, and now Nāsir al-Fahd

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3 May 2018 21:43

### Radwan Dakkak posted in Ummah Of Tawheed.

#Rule: In “Zād al-Mustaqni”, Imām Mūsā al-Hajjāwī (رحمه الله) mentions that Salāh is not valid behind a Fāsiq.

This is the official position of the Hanbalī madhab [1], and Imām Muhammad Ibn ‘Abdil-Wahhāb, his students and descendants are upon the madhab of Imām Ahmad (رحمه الله).

Therefore, if a Najdī Imām says “prayer is not valid behind such and such”, this doesn't necessitate making takfīr upon him, since he may be a deviant Fāsiq.

I write this due to being shown a claim that the invalidity of Salāh behind an Imām means he's a clear kāfir. This reasoning is false as aforementioned, but besides that, I have no issue with the general statements made by the A'immat ad-Da'wah on takfīr, as I've combined both their general and specific statements together.

The ones who have a problem are those who try to understand the statements of the ‘Ulamā' by holding onto a few unrestricted quotes taken out of context, with ignorance in Fiqh. What can one expect from someone who's trying to justify the “foundation of Islām” via an ambiguous quote of a ‘Ālim (not even the Qur’ān). This is why we collect ALL the sayings of any scholar to clarify the correct meaning & remove the doubts.

From the Qawā'id (rules) of extracting Fiqh rulings and understanding the Sunnah is to collect all the chains surrounding a hadīth, which would be used to explain each other and give off the correct

meaning.

Imām Ahmad (رحمه الله) said, “If you do not collect the various routes of the hadīth, you won’t understand it. And each part of the hadīth explains itself.” [2].

Shaykh al-Islām Ibn Daqīq al-‘Īd (رحمه الله) said, “What’s correct is that if the routes of the hadīth are collected, he can extract a ruling by applying parts of it over the other, and to gather what is able to be gathered, so that the intended meaning may become displayed through that.” [3].

Ibn Daqīq al-‘Īd (رحمه الله) also mentioned, “When the various routes of the hadīth is collected together, it would explain each other.” [4]

Imām Ibn al-‘Attār (رحمه الله) said, “The various routes of the hadīth and collecting its different wordings would explain one other.” [5].

Imām Ibn al-Qayyim (رحمه الله) said, “The different wordings of the hadīth will clarify one another, and it will clarify his intended meaning, may the peace and blessings of Allāh be upon him. Therefore, it’s not permissible to hold onto a particular wording while abandoning the rest.” [6].

Imām Ibn Hajr al-‘Asqalānī (رحمه الله) said, “What’s required upon everyone that speaks about the hadīths is to collect its various routes, then to collect the different wordings of the text if the routes are authentic, and to explain it as a single hadīth.” [7].

If we’re required to gather all the chains of narrations to explain a single hadīth of the infallible Rasūlullāh (صلى الله عليه وسلم) who speaks via wahī (revelation), then imagine the case with any scholar who comes after him.

And Allāh knows best.

[1] The overwhelming majority of the scholars differed with the Hanābilah and stated that Salāh is valid behind a Fāsiq, infact Ibn Hazm (رحمه الله) in the 3rd volume of “Al-Fisal” quotes this view from Imām Ahmad (رحمه الله) himself, however the official position within the madhab is that it’s bātil.

[2] Refer to “Al-Jāmi’ Li-Akhlāq ar-Rāwī” (2/315).

[3] Refer to “Sharh al-‘Umah” (1/67).

[4] Refer to “Sharh al-‘Umdah” (1/152).

[5] Refer to “Al-‘Udda Fi Sharh al-‘Umdah” (1/58).

[6] Refer to “Kitāb as-Salāh” (page 278).

[7] Refer to “Fath al-Bārī” (6/475).

3 May 2018 17:02

## Radwan Dakkak updated his status.

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Ibn Daqīq al-ʿId (رحمه الله) also mentioned, “When the various routes of the hadīth is collected together, it would explain each other.” [4]

Imām Ibn al-ʿAttār (رحمه الله) said, “The various routes of the hadīth and collecting its different wordings would explain one other.” [5].

Imām Ibn al-Qayyim (رحمه الله) said, “The different wordings of the hadīth will clarify one another, and it will clarify his intended meaning, may the peace and blessings of Allāh be upon him. Therefore, it’s not permissible to hold onto a particular wording while abandoning the rest.” [6].

Imām Ibn Hajar al-ʿAsqalānī (رحمه الله) said, “What’s required upon everyone that speaks about the hadīths is to collect its various routes, then to collect the different wordings of the text if the routes are authentic, and to explain it as a single hadīth.” [7].

If we’re required to gather all the chains of narrations to explain a single hadīth of the infallible Rasūlullāh (صلى الله عليه وسلم) who speaks via wahī (revelation), then imagine the case with any scholar who comes after him.

And Allāh knows best.

[1] The overwhelming majority of the scholars differed with the Hanābilah and stated that Salāh is valid behind a Fāsiq, infact Ibn Hazm (رحمه الله) in the 3rd volume of “Al-Fisal” quotes this view from Imām Ahmad (رحمه الله) himself, however the official position within the madhab is that it’s bātil.

[2] Refer to “Al-Jāmi’ Li-Akhlāq ar-Rāwī” (2/315).

[3] Refer to “Sharh al-ʿUmah” (1/67).

[4] Refer to “Sharh al-ʿUmdah” (1/152).

[5] Refer to “Al-ʿUdda Fi Sharh al-ʿUmdah” (1/58).

[6] Refer to “Kitāb as-Salāh” (page 278).

[7] Refer to “Fath al-Bārī” (6/475).

3 May 2018 17:00

#### Radwan Dakkak updated his status.

May Allah guide the kuffar to Islam, the same way Rasulullah via his mercy would make du'a for his people, and sometimes his enemies.

Allah said, "And We have not sent you, [O Muhammad], except as a mercy to the worlds." [21:107]

3 May 2018 13:45

#### Radwan Dakkak posted in Ummah Of Tawheed.

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3 May 2018 13:45

#### Radwan Dakkak posted in Ummah Of Tawheed.

[https://www.youtube.com/watch?v=Un5\\_C8\\_DtLo](https://www.youtube.com/watch?v=Un5_C8_DtLo)

A rare recitation of Surat ash-Shurah by Shaykh Sulayman al-'Alwan.

[https://www.youtube.com/watch?v=Un5\\_C8\\_DtLo](https://www.youtube.com/watch?v=Un5_C8_DtLo)

3 May 2018 11:26

#### Radwan Dakkak shared a link.

[https://www.youtube.com/watch?v=Un5\\_C8\\_DtLo](https://www.youtube.com/watch?v=Un5_C8_DtLo)

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A rare recitation of Surat ash-Shurah by Shaykh Sulayman al-'Alwan.

3 May 2018 11:26

## Radwan Dakkak posted in Ummah Of Tawheed.

□

This MURTAD makes takfīr upon EVERY muwahhid who disbelieves in the SAHAWĀT and their APOSTATE allies!

The wicked apostate, ‘Abdur-Razzāq al-Mahdī (may Allāh curse him) quoted Ibn al-‘Arabī’s statement, “we make takfīr upon whoever calls us kāfir”, then says “this madhab is strong”.

What this jāhil doesn’t know is that Ibn al-‘Arabī is an ash’arī to the core with corrupt beliefs (may Allāh pardon him), and from the contradictory principles of the ashā’irah is that they are murji’ah in Īmān (i.e. no takfīr upon actions which nullify one’s Islām), but make takfīr upon whoever calls them kāfir (i.e. takfīr upon sins).

The noble Mujāhid, Shaykh Abū Sufyān as-Sulamī (تقبله الله) mentions in his lesson on the Ashā’irah sect:

“So from those false beliefs with the Ashā’irah, is that they are in contradiction within the topic of takfīr, so at times, they say: “We don’t make takfīr upon anyone from ahlul-qiblah”, irregardless of whatever he commits of nullifiers.

And at other times they say, “We don’t make takfīr, except upon the one who makes takfīr upon us”.

So they make takfīr upon whoever makes takfīr upon them, and this is a false ‘Aqdīah.

Shaykh al-Islām Ibn Taymiyyah (رحمه الله) affirms that we don’t make takfīr upon whoever calls us kuffār, as the people of falsehood believe, as it’s the belief of the muṭtadi’ah (innovators). For indeed, kufr and takfīr is the Haqq (right) of Allāh, may He be glorified and exalted, as it has surpassed us in the (previous) lesson “Ghulāt at-Takfīr”.

Moreover, they (i.e. the ashā’irah) say and share a statement according to them, in this topic, in the topic of takfīr, they say “the apparent of the texts is a foundation from the foundations of kufr”, wal-‘lyāthubillāh!

Meaning, whoever goes by the apparent of the textual evidences, his affairs will lead him towards becoming a kāfir, and who they intend are the salaf of this ummah, who take the Sifāt (attributes of Allāh) according to its apparent meaning, such as the statement of Allāh (سبحانه وتعالى):

“Ar-Rahmān (Allāh — the lord of all mercy) rose above the ‘Arsh (i.e. majestic throne).” [20:5].

They say whoever rakes the apparent of this text, then he’s a kāfir. So they make takfīr upon whoever takes these texts according to their apparent meaning (due to falsely thinking it’s comparing Allāh with the creation).”

So ‘Abdur-Razzāq al-Mahdī agrees with the deviant Ashā’irah without even knowing, and he doesn’t even know that he doesn’t know! Then he says, “this is a strong madhab”, wallāhul-musta’ān.

Forget about declaring this bātil belief as “strong”, he doesn’t even have an authority to declare anything as “strong”.

3 May 2018 09:37

## Radwan Dakkak added a new photo.

**Ali Khokhar** And I'll take yours for calling me a kalb

3 May 2018 19:55

**Ibn Shaami** How is "kalb" on the same level as "takfiri khawarij" you made his blood halaal.

3 May 2018 19:57

**محمد ابو سفيان** Ali Khokhar you filthy butter pork muncher! The sewers of al Anbar is cleaner than your lineage.

3 May 2018 20:25

**Ali Khokhar** Look at you all, sitting in the West while your beloved khilafa burnt to the ground. There's a word for that: hypocrites.

3 May 2018 20:56

**محمد ابو سفيان** Ali Khokhar desi barking mutt.

3 May 2018 21:03

**محمد ابو سفيان** It's better for it to burn and vanish as long as the al wala wal bara remains!! That's something your kind will never comprehend.

3 May 2018 21:13

**Ali Khokhar** Wala to Islam, not to a bunch of murdering Bathist adulterers.

3 May 2018 21:22

**Ibn Shaami** Do you have dalil to back up what you have claimed? If so, post the evidences or remain silent.

3 May 2018 21:25

**Radwan Dakkak** هذا ردٌ لطيف لمن يشترط "التمكين التام" لصحة الخلافة.

3 May 2018 21:32

**Radwan Dakkak** وجدنا الكثير ممن خان الدولة في حال محتنتها وخسارتها لبعض المدن، وهذا من أبرز علامات النفاق، والنصر قادم لا محالة، رغم أنوف الحاقدين القاعدين

3 May 2018 21:37

**محمد ابو سفيان** Ali Khokhar chump you're barely a male and I'm sure your estrogen level's are triple your testosterone... your kind wouldn't dare give a kaffir a dirty look yet you seem to think your qualified to slander the men who sleep to the sound of B-52 bombers and wake up to the smell of White Phosphorus shells. Yahood al Jihad and VSO cheerleader's taking about WALA to Islam SMH.

3 May 2018 21:37

**Mohammed Junaid** Why do all the half men seem to come from the subcontinent area?! The curry must have an effect.

3 May 2018 23:17

**Najam Mohedine** Radwan Dakkak :How can a man be considered as murtad who considers Ibn Arabi and Mansur Hallaj as murtad because both of them uttered Shathiyat ,even Imam Ibn Taymiyah RA too declared them as both of them as kafir in his book 'فرق بين ال اولياء حق' because they both uttered that Iblis and Fira'un were their lords in Fusul Hikm .

4 May 2018 03:28

**محمد ابو سفيان** Idlib is Murtadeen paradise... your brothers on the Jihad al Ummah patty wagon.

4 May 2018 05:31

**Radwan Dakkak** I never admitted that I'm stupid. Yes, he's fighting muwahhiddin under pretext as “kuffār”, while his friends keep surrendering positions to bashār.

4 May 2018 06:08

**Ibn Shaami** When `Ali was in Yemen, he sent some gold in its ore to the Prophet. The Prophet (ﷺ) distributed it among Al-Aqra' bin H'Abis Al-Hanzali who belonged to Bani Mujashi, 'Uyaina bin Badr Al-Fazari, 'Alqama bin 'Ulatha Al-'Amiri, who belonged to the Bani Kilab tribe and Zaid Al-Khail at-Ta'i who belonged to Bani Nabhan. So the Quraish and the Ansar became angry and said, "He gives to the chiefs of Najd and leaves us!" The Prophet (ﷺ) said, "I just wanted to attract and unite their hearts (make them firm in Islam)." Then there came a man with sunken eyes, bulging forehead, thick beard, fat raised cheeks, and clean-shaven head, and said, "O Muhammad! Be afraid of Allah! " The Prophet (ﷺ) said, "Who would obey Allah if I disobeyed Him? (Allah). He trusts me over the people of the earth, but you do not trust me?" A man from the people (present then), who, I think, was Khalid bin Al- Walid, asked for permission to kill him, but the Prophet (ﷺ) prevented him. When the man went away, the Prophet said, "Out of the offspring of this man, there will be people who will recite the Qur'an but it will not go beyond their throats, and they will go out of Islam as an arrow goes out through the game, and they will kill the Muslims and leave the idolators. Should I live till they appear, I would kill them as the Killing of the nation of 'Ad." حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي نُعْمٍ - أَوْ أَبِي نُعْمٍ سَنَكُ قَبِيصَةُ - عَنْ أَبِي سَعِيدٍ، قَالَ يُعَيِّتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْهَبِيهِ فَيَقْسِمُهَا بَيْنَ الْأَرْبَعَةِ. وَحَدَّثَنِي إِسْحَاقُ بْنُ تَصْرِ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا سُفْيَانُ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي نُعْمٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ بَعَثَ عَلِيُّ وَهُوَ يَأْتِيَنَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْهَبِيهِ فِي ثَرِيئِهَا، فَيَقْسِمُهَا بَيْنَ الْأَقْرَعِ بْنِ خَابِيسِ الْخَنْظَلِيِّ ثُمَّ أَحَدَ بَنِي مُجَاشِيعَ، وَبَيْنَ عُيَيْنَةَ بْنِ بَدْرِ الْقَرَارِيِّ، وَبَيْنَ عُلَقَمَةَ بْنِ غُلَاثَةَ الْغَامِرِيِّ ثُمَّ أَحَدَ بَنِي كِلَابٍ، وَبَيْنَ رَبِيعِ بْنِ الْخَيْلِ الطَّائِيَّ ثُمَّ أَحَدَ بَنِي تَبَّهَانَ، فَتَعْصِفُتُ فَرَسًا وَالْأَنْصَارُ فَقَالُوا يُعْطِيهِ صَنَادِيدَ أَهْلِ بَدَجٍ وَبَدَعْنَا قَالَ " إِنْمَا أَنَا لَفَهُمْ ". فَأَقْبَلَ رَجُلٌ غَائِرَ الْعَيْنَيْنِ، تَابِيُّ الْخَبِينِ، كَثَّ اللَّحْيَةِ، مُبْسِرِفُ الْوَجْتَيْنِ، مَخْلُوفُ الرَّأْسِ فَقَالَ يَا مُحَمَّدُ اتَّقِ اللَّهَ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فَمَنْ يُطِيعُ اللَّهَ إِذَا عَصَيْتُهُ فَيَأْمُرُنِي عَلَى أَهْلِ الْأَرْضِ، وَلَا تَأْمَنُونِي ". فَسَالَ رَجُلٌ مِنَ الْقَوْمِ - قَتْلَهُ أَرَاهُ خَالِدُ بْنُ الْوَلِيدِ - فَمَتَعَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا وَلِيَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ مِنْ صُنْصَنِ هَذَا قَوْمًا يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ حَتَا جَرْهُمُ، يَمْرُقُونَ مِنَ الْإِسْلَامِ مُرُوقَ السَّهْمِ مِنْ سَاحِيهِ الرَّمِيَّةِ، يَقْتُلُونَ أَهْلَ الْإِسْلَامِ وَيَدْعُونَ أَهْلَ الْأَوْتَانِ، لَيْنٌ أَذْرَكْتَهُمْ لَأَقْتُلَنَّهُمْ قَتْلًا عَادٍ ".

4 May 2018 12:52

**Ibn Shaami** "Should I live till they (The Khawaarij) appear, I would kill them as the killing of the nation of 'Ad." Clear indication of their blood is halaal.

4 May 2018 12:54

**Gehad Abu Umar** Y do Brothers get cut when they or the people of dawalah get called khawarij but when they make Takfir on others they expect silence n acceptance I don't even knw y u even discuss this online anymore enough r behind bars while their mothers n wives struggle

4 May 2018 13:35

**Mohammed Junaid** I'm pretty sure there are enough brothers who are equipped and ready to debate with knowledge anyone who accuses the Dawlah of being Khawarij, even though this is an old accusation that has been addressed enough with clear evidence for those wh Allah have opened their hearts, but when your opponent is a confused curry muncher, and is not at



the level to debate academically, then sarcasm is what is most effective.

4 May 2018 13:51

**Mohammed Junaid** Isn't that exactly what you're doing with the Dawlah you \*\*\*

4 May 2018 14:23

**محمد ابو سفيان** When Al Muflsi and Abu Qumamah get off social media and living under the shade of the Tawagheet take step on the battlefields then they might be considered praiseworthy.

4 May 2018 14:26

**Ali Khokhar** Abu Misk, you're a newbie. I've brought enough dala'il to substantiate every claim of mine and have never had any one come up with a proper response. Typically the fanboys just used to shout baqiyah when they had no response or start getting emotional, but now that their khilafa is in the garbage of history, they've stopped shouting baqiyah. Muhammad Abu Sufyan, are you in the deserts of al-Anbar with al-Baghdadi? Or are you also living under the tawaghit? Because if you are, you are a shameless hypocrite. Get off your own backside and put your money where you mouth is - then I might take you a bit seriously. Also for the record, I follow the jumhoor in the opinion that the khawarij are Muslims but it is permissible to fight and kill them if they attack Ahlus Sunnah and become a public danger (like da'ish). The Syrian jihad was lost and ruined when these kilab ahlin naar raised their heads and alhamdulillah for their extermination (even if it was at the hands of the kuffar, although I would've preferred Sunnis to have dealt with them).

4 May 2018 15:04

**Radwan Dakkak** "Alhamdulillah for their extermination, even if it was at the hands of the kuffar." — Without even realising, you've just supported the Sharī'ah of ar-Rahmān being replaced with man-made laws. والله المستعان

4 May 2018 15:07

**Ali Khokhar** Typical da'ish mentality where you make judgements based on lawazim. If I thought they were implementing the shari'ah as it was meant to be established, I wouldn't have been against them. Rubbish argument.

4 May 2018 15:10

**Radwan Dakkak** The hukm is being made upon your kufr statement, not any lāzim (implication). You just said they were muslims, and at the same time you support the kuffār to gain victory over them. Will your excuse in front of Allāh be "Because they don't implement sharī'ah properly and kill muslims". Repent back to Allāh, ولا حول ولا قوة إلا بالله. Also, what did I tell you about using the word da'ishi.

4 May 2018 15:17

**Ali Khokhar** Radwan Dakkak, please go and read up actual fiqh on seeking assistance from the kuffar asliyeen against bughat and khawarij. Actual classical fiqh, not the ungrounded salafi one you follow. Da'ishi, da'ishi, da'ishi. I'll say it as many times as I want.

4 May 2018 15:20

**Ali Khokhar** Abu Misk, I'm not going to rehash the same arguments again and again only to be ignored.

4 May 2018 15:21

**Radwan Dakkak** Ali Khokhar I have researched this issue, and did you know that the scholars dispute upon seeking assistance from the kuffār asliyyīn to fight other kuffār? And those who allowed it did so with "shurūt" (conditions), and one of those conditions was that "The muslims have the upper-hand", and that the kuffār are in compliance with the muslim authority. As for the issue of seeking assistance from the kuffār against khawārij and bughāt, then this is a shāth weak opinion with no proof! And even then, it's under the condition the muslims have the authority. If the authority is with the kuffar, then they would disbelieve according to ALL scholars.

4 May 2018 15:25

**Mohammed Junaid** Somebody ask this guy about all the other groups in Shaam... What happened to them? Where are they now? What are their latest gains? Who do they get their orders and funding from? Aren't the friends of yesterday all enemies of today? Aren't they all making Takfeer upon each other and fighting one another? Aren't they surrendering and handing their positions over to the Nusayris? Aren't they going from one renunciation to another? Didn't they back down initially on small issues, and now they've conceded on issues of Tawheed and Walaa'and Baraa'? Didn't the Mubaahalalah expose and rip these people's ranks apart? Alhamdulillah in the beginning and in the end.

4 May 2018 15:28

**Ali Khokhar** If you've reached those conclusion Radwan after your research, then you've done a pretty bad job at researching. Maybe next time, ask an actual scholar rather than google searches.

4 May 2018 15:31

**Ibn Shaami** "Alhamdulillah for their extermination, even if it was at the hands of the kuffar" That alone shows where your al wala wal baraa stands, even more because you consider khawarij to be Muslimin yet you rejoice on the news of their "extermination" May Allah destroy you by the hands of the very same people you defend & hide behind.

4 May 2018 15:31

Mohammed Junaid Some people can't read Al Faatihah properly, but are experts in labeling people Khawarij  
4 May 2018 16:48

محمد ابو سفیان When you're a super duper Salafi you're an expert on everything.  
4 May 2018 16:56

This MURTAD makes takfīr upon EVERY muwahhid who disbelieves in the SAHAWĀT and their APOSTATE allies!

The wicked apostate, ‘Abdur-Razzāq al-Mahdī (may Allāh curse him) quoted Ibn al-‘Arabī’s statement, “we make takfīr upon whoever calls us kāfir”, then says “this madhab is strong”.

What this jāhil doesn’t know is that Ibn al-‘Arabī is an ash’arī to the core with corrupt beliefs (may Allāh pardon him), and from the contradictory principles of the ashā’irah is that they are murji’ah in Īmān (i.e. no takfīr upon actions which nullify one’s Islām), but make takfīr upon whoever calls them kāfir (i.e. takfīr upon sins).

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“So from those false beliefs with the Ashā’irah, is that they are in contradiction within the topic of takfīr, so at times, they say: “We don’t make takfīr upon anyone from ahlul-qiblah”, irregardless of whatever he commits of nullifiers.

And at other times they say, “We don’t make takfīr, except upon the one who makes takfīr upon us”.

So they make takfīr upon whoever makes takfīr upon them, and this is a false ‘Aqdīah.

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Moreover, they (i.e. the ashā’irah) say and share a statement according to them, in this topic, in the topic of takfīr, they say “the apparent of the texts is a foundation from the foundations of kufr”, wal-‘Iyāthullāh!

Meaning, whoever goes by the apparent of the textual evidences, his affairs will lead him towards becoming a kāfir, and who they intend are the salaf of this ummah, who take the Sifāt (attributes of Allāh) according to its apparent meaning, such as the statement of Allāh (سبحانه وتعالى):

“Ar-Rahmān (Allāh — the lord of all mercy) rose above the ‘Arsh (i.e. majestic throne).” [20:5].

They say whoever takes the apparent of this text, then he’s a kāfir. So they make takfīr upon whoever takes these texts according to their apparent meaning (due to falsely thinking it’s comparing Allāh with the creation).”

So ‘Abdur-Razzāq al-Mahdī agrees with the deviant Ashā’irah without even knowing, and he doesn’t even know that he doesn’t know! Then he says, “this is a strong madhab”, wallāhul-musta’ān.

Forget about declaring this bātil belief as “strong”, he doesn’t even have an authority to declare anything as “strong”.

3 May 2018 09:36

## Radwan Dakkak posted in Ummah Of Tawheed.

Those murji’ah who unrestrictedly claim “whoever makes takfīr upon a muslim becomes a kāfir” have actually agreed with the khawārij in making takfīr upon sins, and contradicts many incidents within the Sunnah.

After Shaykh al-‘Allāmah ‘Abdur-Rahmān Ibn Hassan (رحمه الله) quotes the categorisation mentioned by Imām an-Nawawī (رحمه الله) on making takfīr upon a muslim, and that it’s among the major sins, he says:

“So look at what An-Nawawī, may Allāh have mercy upon him, mentioned; That what’s correct is what the majority of the Muhaqqiqūn (firmly grounded revisers and verifiers among the Imāms) have stated, that the khawārij are not called kuffār due to their bid’ah, and sufficient for you is this Imām (i.e. an-Nawawī), as whoever observes the situation of the Sahābah, may Allāh be pleased with them, he would know what’s correct from what’s wrong...

And this person (who unrestrictedly makes such a claim) has mentioned a statement of the khawārij without even realising, and that’s because his statement, “whoever makes takfīr upon a muslim, then he’s a kāfir”, and its clarification from what has been aforementioned from the speech of An-Nawawī, may Allāh have mercy upon him, that the madhab of Ahlus-Sunnah wal-Jamā’ah is not making takfīr upon sins, and this individual has judged the one who commits this sin with kufr.”

— Refer to “Ad-Durar as-Saniyyah” (8/270).

3 May 2018 08:55

#### Radwan Dakkak updated his status.

Those murji'ah who unrestrictedly claim “whoever makes takfīr upon a muslim becomes a kāfir” have actually agreed with the khawārij in making takfīr upon sins, and contradicts many incidents within the Sunnah.

After Shaykh al-‘Allāmah ‘Abdur-Rahmān Ibn Hassan (رحمه الله) quotes the categorisation mentioned by Imām an-Nawawī (رحمه الله) on making takfīr upon a muslim, and that it’s among the major sins, he says:

“So look at what An-Nawawī, may Allāh have mercy upon him, mentioned; That what’s correct is what the majority of the Muhaqqiqūn (firmly grounded revisers and verifiers among the Imāms) have stated, that the khawārij are not called kuffār due to their bid’ah, and sufficient for you is this Imām (i.e. an-Nawawī), as whoever observes the situation of the Sahābah, may Allāh be pleased with them, he would know what’s correct from what’s wrong...

And this person (who unrestrictedly makes such a claim) has mentioned a statement of the khawārij without even realising, and that’s because his statement, “whoever makes takfīr upon a muslim, then he’s a kāfir”, and its clarification from what has been aforementioned from the speech of An-Nawawī, may Allāh have mercy upon him, that the madhab of Ahlus-Sunnah wal-Jamā’ah is not making takfīr upon sins, and this individual has judged the one who commits this sin with kufr.”

— Refer to “Ad-Durar as-Saniyyah” (8/270).

3 May 2018 08:54

#### Radwan Dakkak updated his status.

said رحمه الله Ibn Rajab

“.Waiting for relief (from hardship) is worship, for verily the trials don’t last forever“

[Majmu’ Rasaa’il Ibn Rajab 3/155]

3 May 2018 07:42

#### Radwan Dakkak posted in Ummah Of Tawheed.

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[Majmu’ Rasaa’il Ibn Rajab 3/155]

3 May 2018 07:42

#### Radwan Dakkak posted in Ummah Of Tawheed.

Q. What are your thoughts about those who make takfeer upon ibn hajr and nawawi?

A. May Allah have mercy upon Shaykh al-Islam Ibn Hajr and Shaykh al-Islam an-Nawawi, the eminent reviser of the Shaf’i’i madhab.

2 May 2018 18:35

#### Radwan Dakkak updated his status.

Q. What are your thoughts about those who make takfeer upon ibn hajr and nawawi?

A. May Allah have mercy upon Shaykh al-Islam Ibn Hajr and Shaykh al-Islam an-Nawawi, the eminent reviser of the Shaf’i’i madhab.

2 May 2018 18:34

#### Radwan Dakkak posted in Ummah Of Tawheed.

Foreword of Shaykh al-‘Allāmah Humūd Ibn ‘Uqlā’ ash-Shu’aybī for Shaykh al-‘Allāmah ‘Alī al-Khudayr’s book “Kitāb al-Haqā’iq Fi-Tawhīd”:

“All praise belongs to Allāh, the lord of creation, and may the peace and blessings be sent down upon the most noble of prophets and messengers, our Prophet Muhammad, and upon all of his household and companions, to proceed:

Indeed, authoring, teaching and doing explanations in the books of Tawhīd and ‘Aqīdah is from the most important of matters, and the most magnificent.

Because this knowledge is from the greatest of sciences, Allāh the most High says, “Know, that there’s no deity worthy of worship except Allāh, and seek forgiveness from your sins”.

Especially in this era which the strangeness (of the Dīn) has intensified, and ignorance has become prevalent in Tawhīd and ‘Aqīdah, except upon whoever Allāh has mercy upon.

So publishing it right now, and being concerned about that is from the greatest acts of nearness (to Allāh) and Jihād (for His sake).

Especially in this time which we’ve started to hear calls and shouting over here and over there, in belittling and trying to abandon the books of Tawhīd and ‘Aqīdah, especially the books of the Imām al-‘Allāmah Shaykh Muhammad Ibn ‘Abdil-Wahhāb (رحمه الله), and in some books and letters of the blessed A’immat ad-Da’wah (i.e. Imāms of Najd).

And I have reviewed the authored works of the noble Shaykh ‘Alī Ibn Khudayr al-Khudayr, three in respect to Tawhīd, and they are “Kitāb al-Jam’ wat-Tajrīd Fi sharh Kitāb at-Tawhīd” (volume 1), and “Kitāb al-Haqā’iq Fi-Tawhīd”, and “Kitāb at-Tawdhīh wat-Tatimmāt ‘ala Kashf ash-Shubuhāt”, and I’ve found them to be beneficial and useful books in their respective topics.

So I ask Allāh the most High to write for it acceptance and success, the same way I urge our muslim brothers to be concerned about Tawhīd and ‘Aqīdah, learning it, implementing it, and calling towards it.

For indeed, by doing that there’s an enormous virtue and a clear victory. We ask Allāh to grant victory to His religion, and to raise the banner of Tawhīd and Jihād, and to forsake the enemies of this Dīn when they’re in need.

Indeed He is in authority over that and able to do so. May the peace and blessings of Allāh be sent down upon our Prophet Muhammad, and upon all of his household and companions.”

2 May 2018 13:46

### Radwan Dakkak updated his status.

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**Radwan Dakkak updated his status.**

#200\_misunderstood\_words

Qur'ān Lesson — (7/200) 

This short lesson will be clarifying a serious misconception concerning our 'Aqīdah (creed) by the deviants who distort the Qur'ān.

Allāh سبحانه وتعالى mentions, “Indeed, those who believed and those who were Jews or Christians or Sabeans [before Prophet Muhammad] - those [among them] who believed in Allah and the Last Day and did righteousness - will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.” [2:62].

Some people understood from this Āyah a very detrimental matter which demolishes one's Tawhīd in Allāh.

Perhaps some of the juhhāl were affected by the loud voices of those who call towards religious unity and making them all equal, wal-'lyāthubillāh!

So they understood from this Āyah that all jews, christians and sabeans are going to paradise if they do righteousness.

Therefore, the progressive modernists came up with the conclusion that entering into Islām is not wājib, rather it's only something that's mustahab (recommended).

And this is pure kufr which contradicts what's known in the religion by necessity (which all deviant sects in Islām agreed upon), rather it's wājib for the kuffār to enter into Islām and Rasūlullāh (صلى الله عليه وسلم) said that he was commanded to fight the people until they say “Lā ilāha ilā Allāh wa Muhammadun Rasūlullāh.”

Rather the correct meaning of the Āyah is that:

Those who believe in Muhammad (صلى الله عليه وسلم), and the jews who followed Mūsā (عليه السلام) while they were upon his Shari'ah without falling into the shirk of replacing the Dīn or following the distorted kufr, likewise with the christians who held onto the true teachings of 'Īsā (عليه السلام) in worshipping Allāh alone without committing shirk, then these are the ones who will have their reward with their Lord.

As for those among ahlul-kitāb who fell into shirk (such as believing 'Īsā knows the unseen and the trinity), and the ones who fell into shirk at-tā'ah by obeying their monks and priests in declaring lawful what Allāh has prohibited and vice versa, along with those who persisted in following their falsely distorted religion after Prophet Muhammad (صلى الله عليه وسلم) came with the Qur'ān, then these people are not from among those:

“Who believed in Allah and the Last Day and did righteousness.” [1].

And Allāh knows best.

[1] Refer to “Daqā'iq at-Tafsīr” (2/71).

2 May 2018 12:28

**Radwan Dakkak posted in Ummah Of Tawheed.**

Whenever I stumble across this response by Shaykh Abū Sufyān as-Sulamī (تقبله الله) concerning al-Qathāfī, I can't help but laugh:

..السلام عليكم ورحمة الله وبركاته

أخي السائل:

لا شك ولا ريب في كفر الغدافي – قذفه الله في جهنم- وخروجه من الإسلام

It won't do justice to translate it

2 May 2018 11:52

**Radwan Dakkak updated his status.**

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2 May 2018 11:52

#### Radwan Dakkak added a new photo.

□

2 May 2018 11:23

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

2 May 2018 11:23

#### Radwan Dakkak posted in Ummah Of Tawheed.

The murji'ah of our times were raised upon sunnah and bid'ah, not Islām and kufr. That's why most of their speech revolves around sunnah and bid'ah, and they have clear contradictions. They are harsh upon (minor) bid'ah, but not KUFR (the major bid'ah)!!

— Summarised from the words of the noble 'Ālim and Mujāhid, Shaykh Abū 'Alī al-Anbārī (تقبله الله).

2 May 2018 10:37

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#### Radwan Dakkak posted in Ummah Of Tawheed.

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"Who believed in Allah and the Last Day and did righteousness." [1].

And Allāh knows best.

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[1] Refer to "Daqā'iq at-Tafsīr" (2/71).

2 May 2018 10:14

### Radwan Dakkak posted in Ummah Of Tawheed.

#200\_misunderstood\_words

Qur'ān Lesson — (6/200) ۞

We will be clarifying the meaning of the word وَقُومِهَا (its garlic) Inshā'Allāh.

Allāh تعالى سبحانه says in the glorious Qur'ān when Banī Isrā'īl asked Mūsā (عليه السلام):

"So call upon your Lord to bring forth for us from the earth its green herbs and its cucumbers and قُومِهَا (its garlic) and its lentils and its onions." [2:61].

So قُومِهَا means ثُومِهَا (its garlic), and it has been said that it means القمح (wheat) [1]. However even though it's closely pronounced, it doesn't mean فُول (i.e. fava beans).

Note: The root word without the attachment "ها" is قُوم (garlic). Adding the ها on it "قُومِهَا" gives the translation "its garlic". Moreover, we also added the و in the beginning, which concludes us with "and its garlic", so I hope that's clear Inshā'Allāh.

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[1] Refer to "Zād al-Masīr" (1/71).

2 May 2018 09:53

### Radwan Dakkak updated his status.

#200\_misunderstood\_words

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2 May 2018 09:53

### Radwan Dakkak posted in Ummah Of Tawheed.

Learning another language as a hobby is makrūh (disliked) as a muslim must emphasise on the language of the Qur'ān and Sunnah.

But if there's a حاجة (need), whether it's a wordly or religious need, then the karāha (the hukm of



being disliked) is uplifted and it becomes permissible. Infact, learning another language may fall under a collective obligation in certain scenarios.

والله أعلم

2 May 2018 08:57

#### Radwan Dakkak updated his status.

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والله أعلم

2 May 2018 08:56

#### Radwan Dakkak posted in Ummah Of Tawheed.

What I love to learn besides the rulings on contemporary 'Aqīdah and Fiqh rulings, is coming across numerous solutions to provide for the muslims, so that way theory can be implemented in practise. Īmān is belief, speech and actions.

May Allāh reward the 'ulamā' who provided excellent solutions for those living in dār al-kufr, touching on masā'il related to numerous methods to take on returning back your rights without making tahākum to the courts whose rulings stem from man-made legislation. Also touching on matters of fleeing a dictator without needing to acquire citizenships (but remain among the mushrikīn temporarily), standing up for a Tāghūt, and so forth.

اللهم علمنا ما ينفعنا وانفعنا بما علّمتنا وزدنا هدئ وتقىّ وصلاً وسداداً ورشاداً وعفافاً يا رب العالمين

2 May 2018 07:38

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2 May 2018 07:37

#### Radwan Dakkak shared a link.

<https://youtu.be/jWoBtcFw040>  
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Funniest moments in the war 🤔

1 May 2018 20:12

#### Radwan Dakkak posted in Ummah Of Tawheed.

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1 May 2018 20:12

#### Radwan Dakkak updated his status.

: (رحمه الله) said about Ibn al-Qayyim (لعنه الله) Al-Kawtharī



He's a kāfir or donkey — His kufr reached to an extent wherein it's not permissible to remain silent“  
".upon it

1 May 2018 17:39

#### Radwan Dakkak posted in Ummah Of Tawheed.

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1 May 2018 17:39

#### Radwan Dakkak posted in Ummah Of Tawheed.

Q. Brother. Who is the greatest woman of mankind??

A. Rasūlullāh (صلى الله عليه وسلم) says the greatest women are 4, Maryam, Āsiyah, Khadījah and Fātimah.

As for the greatest woman amongst these 4, I am not 100% sure. But it's important to mention that the scholars are divided into two opinions whether Maryam (عليها السلام) is considered a prophet since she received revelation.

According to the opinion that she's a prophet, then she would be considered the greatest woman in the world, since the prophets are greater than the rest of creation.

But according to the other opinion that she's not a prophet, Allāh knows best who holds the highest position out of these 4 great women.

1 May 2018 16:42

#### Radwan Dakkak updated his status.

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1 May 2018 16:41

#### Radwan Dakkak posted in Ummah Of Tawheed.

Bonus: To add an extra benefit, who is the greatest prophet sent to mankind?

We all know that it's Prophet Muhammad (صلى الله عليه وسلم) right, but what do we say about the hadīth of Rasūlullāh (صلى الله عليه وسلم) which Imām at-Tirmidhī (رحمه الله) said is Hassan Sahīh:

A man said to the Prophet: "O best of creatures!" So he said: "That is Ibrahim." [Sahīh].

Al-Hāfidh Ibn Rajab al-Hanbalī (رحمه الله) mentions in "Fath al-Bārī" (1/39):

"The Imāms have interpreted this (hadīth), Imām Ahmad said, this was said in a way of humility."

Shaykh al-'Allāmah 'Abdur-Rahmān Ibn Hassan (رحمه الله) also mentions in "Ad-Durar as-Saniyyah" (8/227):

"The best of messengers after Muhammad (صلى الله عليه وسلم) is Ibrāhīm, as it has been confirmed in the "Sahīh" from him, that he said about the best of creatures, "That is Ibrāhīm".

And he is the Imām who Allāh has made to be an Imām, and made him an Ummah, and the Ummah is the exemplar which is to be adhered too, for indeed he actualised this Tawhīd, which is the Hanīfiyyah, his Millah, Allāh says:

“There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah. We have disbelieved in you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone" except for the saying of Abraham to his father:

“I will surely ask forgiveness for you, but I have not [power to do] for you anything against Allah . Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.

Our Lord, make us not [objects of] torment for the disbelievers and forgive us, our Lord. Indeed, it is You who is the Exalted in Might, the Wise.” There has certainly been for you in them an excellent pattern for anyone whose hope is in Allah and the Last Day.” [60:4-6].”

Therefore the greatest messenger is Muhammad (صلى الله عليه وسلم), then our father Ibrāhīm (عليه الصلاة والسلام).

1 May 2018 16:31

### Radwan Dakkak updated his status.

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1 May 2018 16:31

### Radwan Dakkak updated his status.

For the Quiz results (from TG), may Allāh reward 17% of those who chose Muhammad and Ibrāhīm for getting the correct answer. May Allāh also reward 82% of those who chose Ibrāhīm because you’ve now learnt something new.

This quiz was a little bit trickier. Yes, Ibrāhīm (عليه السلام) is the khaleel of Allāh, but Muhammad (صلى الله عليه وسلم) also shares this title with Ibrāhīm (عليه السلام).

Shaykh al-Islām Ibn Taymiyyah (رحمه الله) said in “Majmū’ al-Fatāwā” (10/204):

“The view of some people that Muhammad is the Beloved of Allāh and Ibrāhīm is the Close Friend of Allāh, and their notion that love (hubb) is superior to close friendship (khillah), is a weak view, because Muhammad is also the Close Friend of Allāh (Khaleel-Allāh), as was proven in numerous authentic hadīths.”

And Ibn al-Qayyim said in Rawdat al-Muhibbīn (1/49):

“Some of those who have no knowledge think that a “beloved (habeeb)” is superior to a “close friend (khaleel)”, so they say “Muhammad is the Beloved of Allāh and Ibrāhīm is the Close Friend of Allāh.” This is false for many reasons:

For example: close friendship is specific whereas love is general. Allāh loves those who repent, and He loves those who purify themselves, and He says of His believing slaves (interpretation of the meaning):

“Whom He will love and they will love Him” [al-Mā'idah 5:54]

The Prophet (صلى الله عليه وسلم) stated that he had no close friend among the people of this world, but he stated that the most beloved of women to him was ‘Ā'ishah and the most beloved of men to him was her father.

And he said: “Allāh has taken me as a close friend (khaleel) just as he took Ibrāhīm as a close friend.”

And he said: “If I were to have taken any of the people of this world as a close friend, I would have taken Abū Bakr as a close friend, but (between us) is the brotherhood and love of Islām.”

Shaykh al-‘Allāmah ‘Abdur-Rahmān Ibn Hassan (رحمه الله) also mentions in “Ad-Durar as-Saniyyah” (8/226-227):

“Moreover, the Khaleelayn (i.e. two Khaleel's), Muhammad and Ibrāhīm, may the peace and salutations of Allāh be sent down upon them, it has been confirmed from the Prophet (صلى الله عليه وسلم) from several narrations, that he said, “Indeed, Allāh has taken me as a Khaleel, the same way he took Ibrāhīm as a Khaleel”. ”

And Allāh knows best.

1 May 2018 16:30

### Radwan Dakkak posted in Ummah Of Tawheed.

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This quiz was a little bit trickier. Yes, Ibrāhīm (عليه السلام) is the khaleel of Allāh, but Muhammad (صلى الله عليه وسلم) also shares this title with Ibrāhīm (عليه السلام).

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And Allāh knows best.

1 May 2018 16:30

### Radwan Dakkak shared a memory.

Deeds raised up during sha'ban?

1 May 2018 08:24

### Radwan Dakkak posted in Ummah Of Tawheed.

Deeds raised upon during sha'ban?

1 May 2018 08:24

### Radwan Dakkak updated his status.

Do you want Allāh to love you?

Shaykh al-Islām Ibn Taymiyyah (رحمه الله) said:

“There’s nothing more beloved to Allāh than #Tawhīd, and there’s nothing more hated to Him than Shirk.”

— Refer to “Al-Istiqāmah” (page 364).

1 May 2018 08:19

### Radwan Dakkak posted in Ummah Of Tawheed.

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— Refer to “Al-Istiqāmah” (page 364).

1 May 2018 08:19

### Radwan Dakkak posted in Ummah Of Tawheed.

"Imagine...sitting with your spouse in Jannah. And then deciding what the plans would be for that day...

Should we go outside, sit on our thrones, with waterfalls of milk and honey flowing beneath us? And enjoy a cup of Jannah wine, while smelling the sweet scent of Jannah musk?

Should we go to the souq, the market place, and meet all of our old friends that we used to kick it off with in the dunya, and talk about what dunya was like, and how we all made it here, and how Allah (swt) bestowed His favor upon us?

And then your spouse says, you know what, how about we go visit the Prophet (saw) today. And so you and your spouse, go hands in hand, walking towards the house of the Prophet (saw).

You pass by the homes of Talha (ra) and Zubair (ra) and you say salaam to them. And then you go and knock on the door of the Prophet (saw) in Jannah.

And lo and behold, Rasulallah (saw) opens, with a big smile on his face, and says Ahlan wa Marhaban, Welcome, and embraces you.

And invites you to sit inside his home, in his noble living room, and sits right across from you and asks you if would like a cup of Jannah tea.

And you sit in the home of the Prophet (saw) and Rasulallah (saw) gives you a cup of tea. And he sits infront of you and gives you his undivided attention.

Imagine what that discussion would be like...what would you tell him? what would you ask him?

Would you tell him about your favorite moment in the seerah? Or would you ask him what Taif was really like? and how he still managed to remember us, as the blood spilled from his noble face?

But in Jannah, there are no more tears and no more fears....Just the sweetness of success and sacrifices.

Imagine him (saw) telling you an inside joke between him and Aisha (ra)? Or the time he (saw) caught Anas (ra) playing with kids, instead of running errands?

What if Rasulallah (saw) told you how he remembered YOU, or how he knew YOUR name, and longed for the moment he would meet YOU?

What if Rasulullah (saw) told you, that I remember when your salam reached me, and I answered Walaykumusalam so and so.  
What if, at the end of that conversation, the Prophet (saw) extended his hand and offered you a sip of water, after which again you would never feel thirst, not physically nor spiritually....

For the only sight more noble and beautiful than the face of Muhammad (saw), is the face of the Lord of Muhammad (saw), and the Lord of you.

And for that, all you have to do is look up...and you will see Allah (swt)...

Because in Al Firdos, you will never be left to imagine again....”

(Shared) — May Allāh grant us Jannah

1 May 2018 08:16

#### Radwan Dakkak updated his status.

"Imagine...sitting with your spouse in Jannah. And then deciding what the plans would be for that day...

Should we go outside, sit on our thrones, with waterfalls of milk and honey flowing beneath us? And enjoy a cup of Jannah wine, while smelling the sweet scent of Jannah musk?

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(Shared) — May Allāh grant us Jannah

1 May 2018 08:15

#### Radwan Dakkak updated his status.

“There's so much people; Nay, infact how few are they — Allāh knows that I am not telling a lie.

Whenever I would open my eyes — Upon many, but I cannot see anyone.” [1]

.. ما أكنّزُ الناس لا بل ما أقلهم .. الله يعلمُ أنّي لم أقل قَتدا  
. إني لأفتحُ عيني حين أفتحها .. على كثيرٍ ولكن لا أرى أحداً

— Imām Di‘bil Ibn ‘Alī al-Khuzā‘ī (رحمه الله).

[1] I'm sure you guys can understand the deep meaning behind these words filled with pearls and corals.

Meaning: How many people do we have in numbers, but where's the sincere person to his family and brothers, infact to his Dīn. They are very few when you're in need of them.

As for their large numbers, Rasūlullāh (صلى الله عليه وسلم) described it perfectly, “you will be numerous at that time, but you will be scum and rubbish like that carried down by a torren”.

And this is due to them turning away from learning their Dīn and the sunnah of their Prophet (صلى الله عليه وسلم), so they dealt with people on the principle of dunyā benefits, wallāhul-musta‘ān.

1 May 2018 07:18

#### Radwan Dakkak posted in Ummah Of Tawheed.

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1 May 2018 07:18

#### Radwan Dakkak posted in Ummah Of Tawheed.

The great historian and scholar, Imām Ibn al-Athīr (رحمه الله) said:

“Whenever as-Siddīq (i.e. Abū Bakr) saw a sin from his brother, he stepped on it with his foot. But whenever he saw a good deed from him, he raised it upon a flag.”

— Refer to “Al-Mathal as-Sā‘ir” (1/125).

1 May 2018 06:46

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1 May 2018 06:46

#### Radwan Dakkak updated his status.

“Appreciate the blessings you have that money can't buy.”

— Shared.

1 May 2018 06:43

## Radwan Dakkak posted in Ummah Of Tawheed.

“Appreciate the blessings you have that money can't buy.”

— Shared.

1 May 2018 06:42

## Radwan Dakkak posted in Ummah Of Tawheed.

The Hāfidh, Shaykh Sulaymān al-'Alwān (فك الله أسره) was asked, “In the nūniyyah [1] of al-Qahtānī, he responded against those who said the Earth is round, and he says the Earth is flat”.

The Hāfidh, Shaykh Sulaymān al-'Alwān (فك الله أسره) responds by saying, “This is well-known, (al-Qahtānī) says:

**\*\*The Earth is flat according to the possessors of intelligence — With a truthful evidence via clear proof\*\***

He uses as proof Allāh's statement, “Then do they not look at the camels - how they are created? And at the sky - how it is raised? And at the mountains - how they are erected? And at the earth - how it is spread out?” [88:17-20].

So he uses this Āyah as proof that the Earth is flat, and not a round shape, is there a confusion?

Student replies, “No, but us right now with all the technology (advancements), they view that the Earth is round”.

Shaykh al-'Alwān says, “Ofcourse this is the statement of Al-Qahtānī (رحمه الله) in his “Nūniyyah”, and a group of scholars agreed with him on that.

But as for Ibn Taymiyyah (رحمه الله), he cites an Ijmā' (consensus) that it's a round shape, and it has been mentioned by Ibn al-Munādī who is from the companions of Imām Ahmad, and he also mentioned an Ijmā' (consensus) upon that, as you will find in “Al-Fatāwā” and what's found from Ibn al-Munādī.

So this is a view ya'nī for us to choose, as for your statement that it goes against technology (to say it's flat). This was recently found out, while our Imāms have a precedence in knowing this (over 1000 years ago).

Ibn al-Munādī was born before the grandfather of al-Qahtānī was born, and he says that the Earth is round (while mentioning a consensus upon that).

[1] “Nūniyyah” is a poem scholars would write where the final letters of each line end with the letter ن (nī), you also have the “Nūniyyah” by Ibn al-Qayyim. Moreover, you also have “Mimiyyah” which is a poem scholars would write where the final letters of each line end with the letter م (mī).

30 April 2018 20:29

## Radwan Dakkak updated his status.

The Hāfidh, Shaykh Sulaymān al-'Alwān (فك الله أسره) was asked, “In the nūniyyah [1] of al-Qahtānī, he responded against those who said the Earth is round, and he says the Earth is flat”.

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30 April 2018 20:29

### Radwan Dakkak posted in Ummah Of Tawheed.

A flat earther makes indirect TAKFĪR upon the Mujāhid, Shaykh Abū Mālīk at-Tamīmī (تقبله الله) in one of the shaykh's Q&A sessions for believing the earth is round, wallāhul-musta'ān

The questioner says, “And the subjects that contradict the speech of Allāh are KUFR, such as the earth rotating while the sun remains fixed, and (believing) the Earth is round, and other things which are contrary to the Qur'ān”.

The noble Imām and Mujāhid, Shaykh Abū Mālīk at-Tamīmī (تقبله الله) responds to him by saying:

“As for the issue of (believing) the Earth is round and that it rotates, then believing in it is not explicit kufr which is a cause to declare one's blood lawful for believing in it!!

And just for the benefit, the overwhelming majority of the scholars have stated that the Earth is round, and no one denied this except a few (scholars), and it was mentioned by Shaykh al-Islām Ibn Taymiyyah (that it's round), along with others, and this is what's correct.

So there's no condemnation upon whoever believes that, let alone making takfīr upon him and declaring his blood lawful, and Allāh the most High knows best.”

#Nigerian\_Questions

30 April 2018 19:47

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#Nigerian\_Questions

30 April 2018 19:47

### Radwan Dakkak created a poll.

Poll: Which prophet is known as the Khaleel.

- ☐ Muhammad
- ☐ Ibrāhīm

Which prophet is known as the Khaleel.

30 April 2018 15:58

### Radwan Dakkak added a new photo.



30 April 2018 15:11

### Radwan Dakkak posted in Ummah Of Tawheed.

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□

30 April 2018 15:10

### Radwan Dakkak posted in Ummah Of Tawheed.

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Here's a rough translation of Shaykh Abu Salman Hassan Hussein's explanation of

كتاب الإيمان للقاضي أبي يعلى  
He reminds the students of this

Summary  
بما يثبت مذهب السلف الصالح

When can one say that this statement(s) or action(s) is the madhab of the Salaf?

Another way to ask the above question

How does one verify or affirm a statement(s) or an action(s) to be the from the methodology of the Salaf ul-Sālih?

And how many ways can one verify statement(s)/action(s) to be from the Salaf?

#### ANSWER

There are two correct ways and one incorrect way

The two correct ways are;

1) A Scholar who is familiar with the methodology of the Salaf has to attribute a statement(s)/action(s) to the Salaf and there should not be an opposition from another scholar(s) concerning the attributed statement/action.

2) A narration with a sahih isnad( correct chain of narration) which quotes the Salaf's statement/action in a exact same words

The incorrect way is;

The method of deducing/induction

طريقة الاستنباط

When one concludes from a Verse/Hadith a meaning/ruling and then attributes to the Salaf and then says that the Salaf won't oppose the deduced meaning/ruling. This way/method is the incorrect way of attributing statement(s)/action(s) to the madhab of the Salaf ul- Sālih.

— Translated by a respectable brother.

30 April 2018 14:21

### Radwan Dakkak updated his status.

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30 April 2018 14:21

## Radwan Dakkak posted in Ummah Of Tawheed.

The noble ‘Ālim and Imām of Tawhīd, Shaykh Hassān Hussayn Abū Salmān as-Sōmālī (حفظه الله) was asked about those who call the Mujāhideen “khawārij” and “takfeeris”.

The shaykh says this is an ongoing tradition since the time of the salaf and brings a list of scholars who were called that ↓

“1 — The noble Tābi‘ī, ‘Āmir Ibn ‘Abd Qays al-‘Anbarī, the exemplar (to follow and look up too), walī (ally of Allāh) and zāhid (pious abandoner of the dunyā for the ākhirah).

He was accused of viewing the permissibility of revolting against the Imāms (muslim rulers), due to him defending an oppressed Thimmī (kāfir from ahlul-kitāb who are protected in an Islamic State by paying jizya).

And he was also accused of not eating the slaughter of the muslims, and also views it impermissible to marry muslim women, and that he views himself (of being an ummah) like Ibrāhīm (عليه السلام).

These are false accusations according to the people of knowledge and verification, which they negated from his purely fine zāhid soul, and the people of knowledge and justice testified its true negation and invalidated the accusation, may Allāh reward them with goodness.

Refer to “Kitāb az-Zuhd” (2/463) by Ibn al-Mubārak, “Ath-Thiqāt” (5/187) by Ibn Hibbān, “al-Jarh wat-Ta’dīl” (6/325) and “At-Tārīkh” (6/237) by al-Bukhārī, “Tārīkh Dimashq” (26/3) by Ibn ‘Asākir, and “Siyar A’lām an-Nubalā” (4/15) by Ath-Thahabī.

2 — Imām Muhammad Ibn Bashīr al-Qādhī (Died 198H), the student of Imām Mālik Ibn Anas, may Allāh have mercy upon him.

He was the best of judges during his time, and the best decision makers, and the most knowledge and just amongst them in judgements.

And he wouldn't accept the testimony of the caliphs during his time, such as al-Hakam Ibn Hishām, Amīr al-Mu'minīn in al-Andalus, due to their oppression and shedding blood without Haqq, and matters related to corruption which they committed.

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And they discredit whoever makes takfīr (upon whoever says it's created). They also say, we adopt the opinion of the khawārij, consequently Abū 'Abdillāh (i.e. Imām Ahmad) smiled in a very furious enraged way, then said, these are wicked people.”

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He is the Shaykh of Ibn 'Abdil-Barr and Ibn Hazm and (the Shaykh) of At-Tabaqah (near Ar-Raqqa in Syria).

He was a figurehead in the science of the Qur'ān, its letters, its grammatical analysis, its abrogating and abrogated verses, its rulings, its meanings, and he was a person of complete focus and dedication in hadīth and knowing the science of Rijāl (whether one is a reliable or unreliable narrator), a Hāfidh of the sunan, and Imām who was well-acquainted with the Usūl of the religion, with a high Isnād, a person of guidance, on a clear tranquil path and steadfastness. He was a man of virtue, and severely precise in the Sunnah.

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He was very adamant (like a lion) in condemning the munkar, so a group among the opponents stood up against him, and testified that he's a Harūrī (from the khawārij), he views unleashing the sword upon the righteous of people, and they were 15 of them among the Fuqahā' and Intellectuals who declared that (he's from the khawārij).

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Likewise the student of Shaykh al-Islām, al-'Allāmah Ibn al-Qayyim was burnt with the fire of this slanderous claim, infact al-Kawtharī made takfīr upon him, may Allāh give him what he deserves, by saying (about Ibn al-Qayyim):

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30 April 2018 14:16

## Radwan Dakkak updated his status.

The noble ‘Ālim and Imām of Tawhīd, Shaykh Hassān Hussayn Abū Salmān as-Sōmālī (حفظه الله) was asked about those who call the Mujāhideen “khawārij” and “takfeeris”.

The shaykh says this is an ongoing tradition since the time of the salaf and brings a list of scholars who were called that ↓

“1 — The noble Tābi’ī, ‘Āmir Ibn ‘Abd Qays al-‘Anbarī, the exemplar (to follow and look up too), walī (ally of Allāh) and zāhid (pious abandoner of the dunyā for the ākhirah).

He was accused of viewing the permissibility of revolting against the Imāms (muslim rulers), due to him defending an oppressed Thimmī (kāfir from ahlul-kitāb who are protected in an Islamic State by paying jizya).

And he was also accused of not eating the slaughter of the muslims, and also views it impermissible to marry muslim women, and that he views himself (of being an ummah) like Ibrāhīm (عليه السلام).

These are false accusations according to the people of knowledge and verification, which they negated from his purely fine zāhid soul, and the people of knowledge and justice testified its true negation and invalidated the accusation, may Allāh reward them with goodness.

Refer to “Kitāb az-Zuhd” (2/463) by Ibn al-Mubārak, “Ath-Thiqāt” (5/187) by Ibn Hibbān, “al-Jarh wat-Ta’dīl” (6/325) and “At-Tārikh” (6/237) by al-Bukhārī, “Tārikh Dimashq” (26/3) by Ibn ‘Asākir, and “Siyar A’lām an-Nubalā” (4/15) by Ath-Thahabī.

2 — Imām Muhammad Ibn Bashīr al-Qādhī (Died 198H), the student of Imām Mālik Ibn Anas, may Allāh have mercy upon him.

He was the best of judges during his time, and the best decision makers, and the most knowledge and just amongst them in judgements.

And he wouldn't accept the testimony of the caliphs during his time, such as al-Hakam Ibn Hishām, Amīr al-Mu'minin in al-Andalus, due to their oppression and shedding blood without Haqq, and matters related to corruption which they committed.

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30 April 2018 14:15

## Radwan Dakkak posted in Ummah Of Tawheed.

□

### SECRETS OF SURAH AL-KAHF

This Surah has Four stories in it, having some morals, lets see them and understand what they are saying to us:

1) The People Of The Cave

Its the story of young men who lived in a disbelieving town, so they decide to migrate for the sake of Allah and run away.

Allah rewards them with mercy in the cave and protection from the sun. They woke up and found

the entire village believers.  
MORAL: TRIAL OF FAITH

## 2) THE OWNER OF TWO GARDENS

A story of a man Allah blessed with two beautiful gardens, but the man forgot to thank the one who blessed him with everything  
And he even dared to doubt Allah regarding the hereafter. So his gardens were destroyed. He regretted, but was too late, and his regret did not benefit him.  
MORAL: TRIAL OF WEALTH

## 3) Musa AS AND KHIDR AS

When Musa AS was asked,  
"Who's the most knowledgeable of the people of earth?" Musa(AS) said: Me..., but Allah revealed to him that there's someone who Knows more than him. Musa(AS) traveled to the man and learnt how the Divine Wisdom can sometimes be hidden in matters which we perceive as bad.  
MORAL: TRIAL OF KNOWLEDGE.

## 4) Dhul-Qarnayn

It's a story of the great King that was given knowledge and power and was going around the world, helping people and spreading all that's good. He was able to overcome the problem of Yajooj-Majooj and build a massive dam with the help of people whom he could not even understand.  
MORAL: TRIAL OF POWER.

In the middle Allah mentions Iblees as the one who stirs these trials: Behold! We said to the angels "Bow down to Adam": they bowed down except Iblis. He was one of the Jinns, and he broke the Command of his Lord. Will ye then take him and his progeny as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrongdoers!

Now let us see what's the relationship between Surat Al-Kahf and the Dajjal (Anti-Christ)? Dajjal will appear before Day of Judgement with the 4 trials: \*\*\*He'll ask people to worship him and not Allah:

Trial of Faith . \*\*\*He'll be given powers to start/stop rain and tempt people with his wealth:  
Trial of with his wealth. . \*\*\*He'll trial people with the "knowledge" and news he gives them:  
Trial of Knowledge . He'll control huge parts of the Earth.  
Trial of Power. How to survive these trials?

The answers are in Surat Al-Kahf #

Survival Kit 1: Good companionship.

"And keep thy soul content with those who call on their Lord morning and evening, seeking His Face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this Life; nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds." (Surat Al-Kahf, verse 28) #

Survival Kit 2: Knowing the Truth of this World .

"Set forth to them the similitude of the life of this world: It is like the rain which we send down from the skies: the earth's vegetation absorbs it, but soon it becomes dry stubble, which the winds do scatter: it is (only) Allah who prevails over all things" (Surat Al-Kahf, verse 45) #

Survival Kit 3: Humbleness.

"Moses said: "Thou wilt find me, if Allah so will, (truly) patient: nor shall I disobey thee in aught."" (Surat Al-Kahf, verse 69) #

Survival Kit 4: Sincerity.

"Say: "I am but a man like yourselves, (but) the inspiration has come to me, that your Allah is one Allah. whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner." (Surat Al-Kahf, verse 110) #

Survival Kit 5: Calling to Allah .

"And recite (and teach) what has been revealed to thee of the Book of thy Lord: none can change His Words, and none wilt thou find as a refuge other than Him." (Surat Al-Kahf, verse 27) #

Survival Kit 6: Remembering the Hereafter .

"One Day We shall remove the mountains, and thou wilt see the earth as a level stretch, and We shall gather them, all together, nor shall We leave out any one of them. And they will be marshaled before thy Lord in ranks, (with the announcement), "Now have ye come to Us (bare) as We created you first: aye, ye thought We shall not fulfill the appointment made to you to meet (Us)!": And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! woe to us! what a Book is this! It leaves out nothing small or great, but takes account thereof !" They will find all that they did, placed before them: And not one will thy Lord treat with injustice." (Surat Al-Kahf, verses 47-49)

Allahu Akbar!

— Shared.



Muhammad Sauvlat أحسن الله إليكم

30 April 2018 11:18

Ibrahim Abdulkarim Assalamu Alaikum warahmatullah wabarakatuhu, jazakallah bhi khairan yaa Sheikh

30 April 2018 14:43

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“And recite (and teach) what has been revealed to thee of the Book of thy Lord: none can change His Words, and none wilt thou find as a refuge other than Him.” (Surat Al-Kahf, verse 27) #

Survival Kit 6: Remembering the Hereafter .  
“ One Day We shall remove the mountains, and thou wilt see the earth as a level stretch, and We shall gather them, all together, nor shall We leave out any one of them. And they will be marshaled before thy Lord in ranks, (with the announcement), "Now have ye come to Us (bare) as We created you first: aye, ye thought We shall not fulfill the appointment made to you to meet (Us)!": And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! woe to us! what a Book is this! It leaves out nothing small or great, but takes account thereof !" They will find all that they did, placed before them: And not one will thy Lord treat with injustice.” (Surat Al-Kahf, verses 47-49)

Allahu Akbar!

— Shared.

30 April 2018 10:50

#### Radwan Dakkak posted in Ummah Of Tawheed.

This is absolutely beautiful! These are hearing impaired students who have learned to recite the Qur'an using sign language!

30 April 2018 10:06

#### Radwan Dakkak added a new video.

[Click for video:](#)

This is absolutely beautiful! These are hearing impaired students who have learned to recite the Qur'an using sign language!

30 April 2018 10:01

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

30 April 2018 09:54

#### Radwan Dakkak added a new photo.

□

30 April 2018 09:54

#### Radwan Dakkak added a new photo.

□

30 April 2018 09:41

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

30 April 2018 09:41

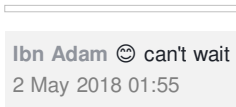
#### Radwan Dakkak posted in Ummah Of Tawheed.

□

This is an excellent open Q&A meeting with our beloved Imām, Shaykh Hassān Hussayn Abū Salmān as-Sōmālī (حفظه الله) — Coming up is a list of Imāms who were called Khawārij.

30 April 2018 08:34

#### Radwan Dakkak added a new photo.



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30 April 2018 08:34

#### Radwan Dakkak posted in Ummah Of Tawheed.

Speaking about biographies, one thing you will find amazing from the Sahābah is that they didn't go to people and say "I am this and that" or promote themselves. They allowed the whole world themselves to judge the immaculate status and praiseworthy nobility they had.

Likewise with the Sahābiyyāt, there are narrations where they obeyed their husbands in what they commanded without question (and instructed their children to follow their father's footsteps), they would remain concealed and honoured. What a legacy they left behind for the modest women of our times.

We can derive a rule out of this, don't tell people who you are, allow them to judge for themselves on who you are via your actions. And if they are unjust in determining that, knowing Allāh is the judge of all judges will keep your heart content.

And Allāh knows best.

30 April 2018 07:42

#### Radwan Dakkak updated his status.

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30 April 2018 07:41

#### Radwan Dakkak posted in Ummah Of Tawheed.

Continuing on from the previous post, has anyone ever wondered about the evil scholars who have passed away in previous generations, why doesn't any know about them?

Subhān'Allāh, Allāh humiliated them in this Dunyā and in the Akhirah, and that their legacy was very temporary in their times by oppressing the people of Tawhīd.

And the funny thing is, when you read the Rasā'il (letters) of Imām Ibn Taymiyyah, Ibn al-Qayyim, Muhammad Ibn 'Abdīl-Wahhāb, you will find that the vast majority of the evil scholars mentioned only became famous through "being refuted" by these Imāms of Tawhīd, and that's the only "biography" they have.

History repeats itself, so don't feel sad for our beloved Imāms of Tawhīd who have been imprisoned for 15-30 years, this is only an honour for them, following the footsteps of their pious predecessors, these are the true Salafī's!

30 April 2018 07:32

### Radwan Dakkak updated his status.

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30 April 2018 07:29

### Radwan Dakkak updated his status.

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#Evil\_Scholars | The great Imām, Shaykh 'Abdullāh Abā Butayn (رحمه الله) said:

"Whoever is described with the qualities of the evil scholars who distort and mix the truth with falsehood, and fabricate lies upon Allāh, he would be accompanied and subject to condemnation, in any time and place."

— Refer to "Ad-Durar as-Saniyyah" (12/169).

30 April 2018 07:15

### Radwan Dakkak posted in Ummah Of Tawheed.

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30 April 2018 07:15

### Radwan Dakkak added a new photo.

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□

was tested with all types of harm from his people for 23 years (صلى الله عليه وسلم) And Rasūlullāh .in delivering the greatest Risālah from Allāh

30 April 2018 07:04

### Radwan Dakkak posted in Ummah Of Tawheed.

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□

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30 April 2018 07:03

### Radwan Dakkak posted in Ummah Of Tawheed.

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We are raising money to help the families who we continuously assist. These families need a lot of financial support; help with groceries, rent and bills.

With your help, we'll be able to provide the support they need. This is a good opportunity to help out your brothers and sisters who are in need. Give your wealth for the sake of Allah and in sha Allah, it will be replaced with so much better in the Hereafter.

**Radwan Dakkak shared Abū Khadijah's post.**

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30 April 2018 04:51

**Radwan Dakkak posted in Ummah Of Tawheed.**

Important note: When criticism is made upon the muta'akhirin, this doesn't mean we reject them or consider them to be deviant **أستغفر الله**.

Would anyone dare say such a thing to Imām Ibn Kathīr, Imām ath-Thahabī, Imām Ibn Hajr, Imām an-Nawawī, etc...??

Rather, it's simply a matter of certain principles being inserted within the science of hadīth by the scholars who specialised in Fiqh and Usūl al-Fiqh which contradict what the Imāms of Hadīth from the Salaf adopted, hence may provide a weaker conclusion in grading hadīths (but everything else they mention, we study and honour them for).

Only a person with arrogance would ignore this fact, because even the scholars themselves such as Ibn Jarīr at-Tabarī, Al-Hākim, Shaykh al-Islām Ibn Daqīq al-ʿĪd and so many others would mention there are two schools when it comes to dealing with hadīths and their defects, and even state opposing the Imāms of Hadīth on certain principles is the Haqq (according to their understanding).

So they admit to adhering to the principles laid out by the Fuqahā' and Usūliyyūn (on several matters), instead of the Muhadithīn who truly lived this field with their lives, blood and bones, and this is their field of expertise, hence that's who we should hold onto in our principles, not go against that.

Perhaps one day in the near future, I can touch on these methodological differences in detail (we will cover some things while learning from the mutūn).

But my main focus is not to get carried away with these differences, but rather concern ourselves with understanding the terminologies of the Muhadithīn, and appreciating the beauty of this science.

Remember, there's a big difference between speaking with the intent of guidance and speaking with the intent of disputing.

May Allāh bless you all.

29 April 2018 23:56

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29 April 2018 23:56

### Radwan Dakkak posted in Ummah Of Tawheed.

□

This is 1 example where many of the later scholars accepted a hadīth when the salaf agreed upon its weakness.

On the authority of Muhammad Ibn Kathīr > Sufyān > Abī Ishāq > Al-Aswad > ‘Ā’ishah, that:

“The Messenger of Allāh (صلى الله عليه وسلم) would sleep while he was in a state of Janābah without touching water.”

The Hāfidh, Imām Zayn ad-Dīn ‘Abdur-Rahmān Ibn Rajab al-Hanbalī (رحمه الله) mentions in “Fath al-Bārī” (1/362):

“This hadīth is among that which the Imāms of Hadīth from the Salaf have unanimously agreed concerning it being objectionable upon Abī Ishāq.

Among them are, Ismā’īl Ibn Abī Khālid, Shu’bah, Yazīd Ibn Hārūn, Ahmad Ibn Hanbal, Abū Bakr Ibn Abī Shaybah, Muslim Ibn al-Hajjāj, Abū Bakr al-Athram, az-Jūzajānī, at-Tirmidhī, and ad-Dāraqutnī.

Ibn ‘Abdil-Barr [1] quoted from Sufyān ath-Thawrī that he said, “This is an error”.

And he attributed it towards “Kitāb Abī Dāwūd” [2], but what’s found in his book [3] is that this statement is from Yazīd Ibn Hārūn, not from Sufyān.

Ahmad Ibn Sālih al-Masrī al-Hāfidh said, “It’s not permissible to narrate this hadīth”.

Meaning that it’s a mistake with absolute certainty, so it’s not permissible to narrate it without clarifying its defect (which is Abū Ishāq making an error in it).

As for the muta’akhireen (later scholars) among the Fuqahā’, many of them looked towards the trustworthiness of the narrators, so he thought it was authentic.

And these (scholars) think that every hadīth which was narrated by a Thiqah, then it’s Sahīh, and they do not carefully pay attention to the specific precise details in the science of ‘ilal al-hadīth (the hidden defects within the narrations).

And a group of muta’akhireen among the muhadithīn also agreed with them, such as At-Tahāwī, al-Hākim and al-Bayhaqī, then they differed in reconciling between it and between the hadīth of an-Nakha’ī from al-Aswad from ‘Ā’isha regarding the wudū’.”

[1] Refer to “At-Tamhīd” (17/39).

[2] Tāriq Ibn ‘Awdhillāh mentions in the footnotes, “I did not find him attribute it towards “Kitāb Abī Dāwūd”, but rather he quoted it from Ath-Thawrī unrestrictedly, likewise in the place which has been pointed towards, and Allāh knows best.

[3] Hadīth #228.

29 April 2018 23:56

### Radwan Dakkak added a new photo.

Ibrahim Abdulkarim Jazakallah bhi khairan yaa Sheikh, please who are thiqah  
30 April 2018 03:51

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29 April 2018 23:55

### Radwan Dakkak posted in Ummah Of Tawheed.

For the akhawāt who have been tested with the imprisonment of their dear husbands

“To proceed; I have faced what I have faced from calamities (in my life), however! I have never tasted a sweetness in any of those calamities like this calamity (of my imprisoned husband).

Because from it I have learnt the Haqq even more, and from it I found myself, that whenever I tried searching for it, it’s as if there was something missing (from before), and from it I have found the path (so clear), and from it I have learnt the status of my beloved husband in the true form that must be imagined!

May Allāh free the carrier of a pure, immaculate and innocent heart. May Allāh free the honourable man, Abū Fihir al-Muslim, and we ask Allāh for steadfastness.”

— Umm Fihir al-Muslimah (حفظها الله).

29 April 2018 18:50

### Radwan Dakkak updated his status.

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### Radwan Dakkak posted in Muslim Tradingpost Australia.

Price: \$10

Seller: Radwan Dakkak

As-salāmu ‘alaykum. Does anyone recommend a decent tailor who cuts long pants (beneath the ankle).

\$10 – Sydney, Australia

29 April 2018 17:38

### Radwan Dakkak posted in Ummah Of Tawheed.

Going even further on the mursal issue, we also have something in mustalah al-hadīth known as “Mursal of a Sahābī”.

And this is when a Sahābī narrates something from other Sahābah but says “Rasūlullāh said” without mentioning the companion he heard from, and this is perfectly fine since all the hadiths from the companions are outright accepted, and most of Ibn ‘Abbās’s hadīths fall under this category.

But what happens if a Sahābī narrates from a Tābi‘ī from the Rasūl, doesn’t this show a possibility of mursal of sahabi being weak? Shaykh al-‘Alwān has an audio clip clarifying this issue (just under 5 mins which I’ll translate later Insha’Allah), and that such a case is so rare to find, that’s why you won’t find any of that sort from Sahih Bukhari and Muslim.

And the default basic principle is that a Tabi’ee narrates from a sahabi, not the other way around. Therefore, all the mursal of sahabah are AUTHENTIC, take this as a rule 🕌

29 April 2018 15:09

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29 April 2018 15:09

### Radwan Dakkak posted in Ummah Of Tawheed.

QUIZ TIME — Inshā’Allāh the definition of مخضرم (Mukhadram) is clear to everyone, and I wanted to emphasise further for the additional benefit.

Question:

Is an-Najāshī considered a Mukhadram?

Yes

No

Answer will be provided after 24 hours Inshā’Allāh (read previous post if you need help).

29 April 2018 14:56

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29 April 2018 14:55

### Radwan Dakkak posted in Ummah Of Tawheed.

Why is it important to know what مخضرم (mukhadram) means in the science of hadīth? The next post will be a QUIZ:

^ Concerning the word مخضرم (Mukhadram), the reason I wrote "Muhaddithin definition", is because the scholars of hadīth have a separate definition to the scholars of arabic grammar.

Al-Athyūbī mentions in his excellent sharh:

وقال الأثيوبي في شرحه: وحاصل المعنى: أن المخضرم هو الذي أدرك الجاهلية وزمن النبي - صلى الله عليه وسلم - ولم يصحبه هذا في مصطلح المحدثين، وأما من حيث اللغة فهو الذي عاش نصف عمره في الجاهلية ونصفه في الإسلام سواء أدرك الصحابة أم لا؟ فيبينهما عموم وخصوص من وجه، فحكيم بن حزام مخضرم في اللغة.

"The summarised meaning, is that "al-Mukhadram" is the one who lived during the time Jāhiliyyah and the era of the Prophet (صلى الله عليه وسلم), however he did not accompany him; This is according to the terminology of the Muhaddithīn. But from a linguistic point of view, he is the one who lives half of his life in Jāhiliyyah and half of it in Islām, whether he met the Sahābah or not. So there's between them a general meaning (which ties them together) and a specific (exclusive meaning) in another sense, so Hakīm Ibn Hizām is a Mukhadram according to the linguistic meaning."

^ Continuing off from the definition of مخضرم (Mukhadram), why does it benefit us to know this?

Because we have a hadīth which has been narrated as marfū':

"I declare barā'ah from every muslim who resides amongst the mushrikīn."

It has been narrated via the chain of Ismā'il Ibn Abī Khālid > from Qays Ibn Hāzim > Jarīr Ibn 'Abdillāh from the Prophet (صلى الله عليه وسلم).

Jarīr Ibn 'Abdillāh is a noble Sahābī, and he said Rasūlullāh said, this makes it a marfū' hadīth, however Imām al-Bukhārī, Abū Hātim, Abū Zur'ah, At-Tirmidhī and ad-Dāraqutnī declared that this report is mursal (therefore the marfū' narration is defective), and what's correct is that the chain is supposed to look like this:

Ismā'il Ibn Abī Khālid > from Qays Ibn Hāzim > from the Prophet (صلى الله عليه وسلم).

Now Qays Ibn Hāzim is not a Sahābī, therefore we would call this a mursal narration, but does this mean it's weak? No, and that's what I want to talk about.

Qays Ibn Hāzim is a mukhadram, and this means he lived during the time of Rasūlullāh, but never met him. But at the same time, he has met so many companions (unlike other tābi'een who were born after Rasūlullāh past away etc...), and as we know, if a companion says "Rasūlullāh said", we accept it, since whenever you have a companion in the chain of narration, he is automatically "Trustworthy", as they would never lie, unlike the case with the level of the Tābi'een and those who came afterwards.

Now this shows that a "Mukhadram" is more in-between a Sahābī and Tābi'ī, and therefore when he says Rasūlullāh says, there's an extremely high chance that he has heard it from another companion, even if he didn't name him and simply chose to directly say "Rasūlullāh said", and there are numerous reasons why narrators report mursal hadiths (1 of them is similar to our conversations, sometimes we narrate from a source directly even though we don't mention the intermediary).

So this is something which makes his mursal narrations very strong to be used as proof. Now what about the other tābi'een you may ask? Well, they are beneath him, why is that?

Because those tābi'een who came after (even though they differ in who's mursal is stronger), one of the ways to determine this is through side factors.

For e.g. The hadīth of Umm Salamah (رضي الله عنها) on the du'ā you make when leaving your home:

"Whenever the Prophet (ﷺ) stepped out of his house, he would say, "Bismillah, tawakkaltu 'alallah. Allahumma inni a'udhu bika an adilla aw udalla, aw azilla aw uzalla, aw azlima aw uzlama, aw ajhala aw yujhala 'alayya".

Translation: "[I go forth. (I begin with the Name of Allah, I trust in Allah; O Allah! I seek refuge in You from leaving or being led astray, or against slipping or being caused to slip; or doing injustice or



being done injustice; or doing wrong or having wrong done to me)].”

All the narrators in this chain are Hufādh (precise memorisers of hadīth), as you can see in this chain:

Muslim Ibn Ibrāhīm > Shu'bah > Mansūr > Ash-Sha'bī > Umm Salamah > Rasūlullāh.

However, there's a disconnection in the chain because Ash-Sha'bī never heard directly from Umm Salamah.

But despite that, Imām Abū 'Īsa at-Tirmidhī (رحمه الله) in his famous “Sunan” said “This hadīth is hassan sahih”.

And that's because several Imāms of hadīth said, Imām ash-Sha'bī never makes a mursal narration (i.e. skips a person in the chain), except that the person he skipped was Thiqaḥ (i.e. trustworthy and reliable).

Whereas others said, that's only the case with his mursal narrations towards Ibn Mas'ūd (رضي الله عنه).

But in any case, the point from mentioning this (and I hope this is clear for you), is that some Tābi'in would have stronger mursal narrations due to being known for narrating from reliable tābi'in and also saḥābah (which is automatically reliable).

But other tābi'in would narrate from all types of tābi'in, whether weak or not, hence this is one of the reasons mursal narrations are not outright accepted, because we don't know who is the person being left out in the chain (if we knew it was a saḥabi or trustworthy tabi'ee, it would be accepted).

I hope this clarifies why the hadīths of Qays Ibn Hāzim are very strong, and Allāh knows best.

29 April 2018 14:52

## Radwan Dakkak updated his status.

Why is it important to know what مخضرم (mukhadram) means in the science of hadīth? The next post will be a QUIZ:

^ Concerning the word مخضرم (Mukhadram), the reason I wrote “Muhaddithin definition”, is because the scholars of hadīth have a separate definition to the scholars of arabic grammar.

Al-Athyūbī mentions in his excellent sharh:

وقال الأثيوبي في شرحه: وحاصل المعنى: أن المخضرم هو الذي أدرك الجاهلية وزمن النبي - صلى الله عليه وسلم - ولم يصحبه هذا في مصطلح المحدثين، وأما من حيث اللغة فهو الذي عاش نصف عمره في الجاهلية ونصفه في الإسلام سواء أدرك الصحابة أم لا؟ فيبينهما عموم وخصوص من وجه، فحكيم بن حزام مخضرم في اللغة.

“The summarised meaning, is that “al-Mukhadram” is the one who lived during the time Jāhiliyyah and the era of the Prophet (صلى الله عليه وسلم), however he did not accompany him; This is according to the terminology of the Muhaddithin. But from a linguistic point of view, he is the one who lives half of his life in Jāhiliyyah and half of it in Islām, whether he met the Saḥābah or not. So there's between them a general meaning (which ties them together) and a specific (exclusive meaning) in another sense, so Hakīm Ibn Hizām is a Mukhadram according to the linguistic meaning.”

^ Continuing off from the definition of مخضرم (Mukhadram), why does it benefit us to know this?

Because we have a hadīth which has been narrated as marfū':

“I declare barā'ah from every muslim who resides amongst the mushrikīn.”

It has been narrated via the chain of Ismā'il Ibn Abī Khālid > from Qays Ibn Hāzim > Jarīr Ibn 'Abdillāh from the Prophet (صلى الله عليه وسلم).

Jarīr Ibn 'Abdillāh is a noble Saḥābī, and he said Rasūlullāh said, this makes it a marfū' hadīth, however Imām al-Bukhārī, Abū Hātim, Abū Zur'ah, At-Tirmidhī and ad-Dāraquṭnī declared that this report is mursal (therefore the marfū' narration is defective), and what's correct is that the chain is supposed to look like this:

Ismā'il Ibn Abī Khālid > from Qays Ibn Hāzim > from the Prophet (صلى الله عليه وسلم).

Now Qays Ibn Hāzim is not a Saḥābī, therefore we would call this a mursal narration, but does this mean it's weak? No, and that's what I want to talk about.

Qays Ibn Hāzim is a mukhadram, and this means he lived during the time of Rasūlullāh, but never met him. But at the same time, he has met so many companions (unlike other tābi'een who were born after Rasūlullāh past away etc...), and as we know, if a companion says “Rasūlullāh said”, we accept it, since whenever you have a companion in the chain of narration, he is automatically “Trustworthy”, as they would never lie, unlike the case with the level of the Tābi'een and those who came afterwards.

Now this shows that a “Mukhadram” is more in-between a Sahābī and Tābi‘ī, and therefore when he says Rasūlullāh says, there’s an extremely high chance that he has heard it from another companion, even if he didn’t name him and simply chose to directly say “Rasūlullāh said”, and there are numerous reasons why narrators report mursal hadiths (1 of them is similar to our conversations, sometimes we narrate from a source directly even though we don’t mention the intermediary).

So this is something which makes his mursal narrations very strong to be used as proof. Now what about the other tābi‘een you may ask? Well, they are beneath him, why is that?

Because those tābi‘een who came after (even though they differ in who’s mursal is stronger), one of the ways to determine this is through side factors.

For e.g. The hadīth of Umm Salamah (رضي الله عنها) on the du‘ā you make when leaving your home:

“Whenever the Prophet (ﷺ) stepped out of his house, he would say, "Bismillah, tawakkaltu 'alallah. Allahumma inni a'udhu bika an adilla aw udalla, aw azilla aw uzalla, aw azlima aw uzlama, aw ajhala aw yujhala 'alayya".

Translation: “[I go forth. (I begin with the Name of Allah, I trust in Allah; O Allah! I seek refuge in You from leaving or being led astray, or against slipping or being caused to slip; or doing injustice or being done injustice; or doing wrong or having wrong done to me)].”

All the narrators in this chain are Hufādh (precise memorisers of hadīth), as you can see in this chain:

Muslim Ibn Ibrāhīm > Shu'bah > Mansūr > Ash-Sha'bī > Umm Salamah > Rasūlullāh.

However, there’s a disconnection in the chain because Ash-Sha'bī never heard directly from Umm Salamah.

But despite that, Imām Abū ‘Īsa at-Tirmidhī (رحمه الله) in his famous “Sunan” said “This hadīth is hassan saḥīḥ”.

And that’s because several Imāms of hadīth said, Imām ash-Sha'bī never makes a mursal narration (i.e. skips a person in the chain), except that the person he skipped was Thiqah (i.e. trustworthy and reliable).

Whereas others said, that’s only the case with his mursal narrations towards Ibn Mas‘ūd (رضي الله عنه).

But in any case, the point from mentioning this (and I hope this is clear for you), is that some Tābi‘īn would have stronger mursal narrations due to being known for narrating from reliable tābi‘īn and also saḥābah (which is automatically reliable).

But other tābi‘īn would narrate from all types of tābi‘īn, whether weak or not, hence this is one of the reasons mursal narrations are not outright accepted, because we don’t know who is the person being left out in the chain (if we knew it was a sahabi or trustworthy tabi‘ee, it would be accepted).

I hope this clarifies why the hadīths of Qays Ibn Hāzim are very strong, and Allāh knows best.

29 April 2018 14:51

## Radwan Dakkak posted in Ummah Of Tawheed.

“The brother asks about residing in the lands of the kuffār to attain their citizenship.

Firstly, acquiring the citizenships of the kuffār is prohibited by default in all cases. Because what it means to acquire a citizenship is to comply with their systems, making tahākum to them, and submitting to their laws, and that you become an individual from amongst them.

It’s not possible that a muslim can become an individual from amongst the men of the kuffār, nor a soldier from amongst the soldiers of the kuffār.

Because the condition that is to be known by 'Urf (traditions), is on the same level of a pronounced condition (for e.g. If you buy a car, by the 'Urf, it should have a steering, even though you don't have that condition in the contract).

It’s not a (pronounced) condition that the kāfir stipulates you becoming a soldier from among their soldiers, but this is something well-known, the condition that is to be known by ‘Urf (traditions) according to the Fuqahā’ (scholars of Fiqh) is on the same level of a pronounced condition.

So whenever you acquire their citizenship, then the laws of every land (you go too) would apply upon you, and the laws are mandated in all lands.

For that reason, when citizenships initially came out, and some muslims acquiring citizenships due to being subjected to severe harm, and the pressure from their rulers or the torture they would face.

This issue was brought up around about 60 years ago, and no one at the time differed concerning its prohibition which is astonishing (compared to our times), rather they differed upon whether he

becomes a kāfir or not, and they had two opinions regarding that:

1 — There are those who said he becomes an apostate due to that, by merely acquiring the citizenship, he would become an apostate.

2 — And others said he doesn't become an apostate, because he is mukrah (under Ikrāh, fleeing torture etc), however he's sinful by that (as he shouldn't have acquired it, but rather remained in their land temporarily, wallāhu a'lam).

The dispute was concerning his kufr, and it wasn't surrounding the prohibition of attaining that. However, right now the dispute has become surrounding whether it's prohibited, is it halāl or harām.

And this in reality, looking at it from the perspective that he's Mudtar (in serious need), the Mudtar isn't required to take citizenship.

However yes, if he was Mudtar to take citizenship in the sense that if he doesn't take it, he will be sent back to his land where he will be tortured, then yes in this situation he will be Mukrah (under the state of Ikrāh), however it's compulsory upon him to solidify in his heart not to make tahākum to them, to make takfīr upon them, to proclaim barā'ah from them, and he will be included within the statement of Allāh, the Exalted and Majestic:

"Except for one who is forced (to renounce his religion) while his heart is secure in faith." [16:106].

As for the issue of travelling to the lands of the kuffār, the default basic principle concerning that is "prohibition" according to the scholars, because Allāh the Exalted and Majestic said:

"Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination." [4:97].

So this is a proof that whoever remains in the lands of the kuffār, and doesn't make hijrah while he's able to migrate, then he has fell into one of the major sins.

What is indicative of this is the hadīth of Bahz Ibn Hakīm, from his father, from his grandfather, that the Prophet (صلى الله عليه وسلم) said:

"Allāh will not accept any good deed from a mushrik who committed shirk after having become Muslim, until he leaves the mushrikīn and joins the Muslims."

And it's mentioned in the hadīth of Ismā'il Ibn Abī Khālid, from Qays Ibn Hāzim, from Jarīr Ibn 'Abdillāh, that the Prophet (صلى الله عليه وسلم) said:

"I declare barā'ah from every muslim who resides amongst the mushrikīn."

However, Imām al-Bukhārī, Abū Hātim, Abū Zur'ah, At-Tirmidhī and ad-Dāraqutnī declared that this report is mursal, and what's correct is that it's from the narration of:

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Moreover Qays Ibn Hāzim is mukhadram (Muhaddithīn definition: Someone who lived in the time of jāhiliyyah and era of the rasūl but didn't meet him to become a Sahābī, but still accepted Islām), and his mursal narrations are from the strongest of Marāsīl (mursal hadīths), therefore this is included with the other proofs to prove the prohibition of travelling to the lands of the kuffār.

But if an individual had a need to travel to the land of the kuffār, such as for trade or treatment and so forth, he must take into account several matters:

1 — To display his Dīn, by making barā'ah from them.

2 — That he's able to protect himself from Fitnah, therefore whoever is not able to protect himself from Fitnah, then he is prohibited from travelling to their lands.

3 — That this is for a need.

4 — That his journey (within the lands of kufr) expires when his need is fulfilled.

As for those who travel to lands which might be called (by some) as "islamic state". Most people today cannot differentiate between an islamic state and a kāfir state.

So they call a land which doesn't rule by what Allāh has revealed as an islamic state, that even the Rāfidhī state, the state of Irān is called an "Islamic Republic".

Because they don't differentiate between Islām, shirk and kufr. They simply go by labels, and what the newspapers portray to them, that's what they mimic.

So if an individual travelled to some of these states, and he went for an enjoyable time, and he will find prohibitions and corrupt deeds, tabarruj (people going out dressed immodestly), public adornments, and he will see what gets exposed (from evil) and the crimes, while he is unable to change anything, then it's not permissible to travel in all cases in such a situation.

Consequently, the scholars have unanimously agreed that whoever sits in a place that has harām,

it's compulsory upon him to condemn it with his hand or tongue, and if he's unable to do so, it's not sufficient that you rebuke it in your heart, you must leave the gathering if you have the ability to do so.

And they have unanimously agreed that it's not permissible for you to travel to a place which has harām, while you know that you won't be able to change it.

And this person goes and knows he will see harām, while being unable to change it, and knows with certainty that he will see harām, not a high assumption, rather he has Yaqīn that he will see harām, while he is unable to change it, you have no need or maslahah, nor da'wah or ordaining good and forbidding munkar, nor did you go there to teach, nor did you go for helping anyone, rather you went there for an enjoyable time.

He takes his family and children and makes them subjected to danger, so the likes of these people are to be scolded and deterred from doing this, and ordered to preserve their Dīn and 'Aqīdah.

And if Imām Mālik (رحمه الله) would say, if a person resides in an islamic land, an islamic state, an islamic Khilāfah, however in this particular land, many corruptions are found and he is unable to change it, and he is able to travel to another (islamic) land which condemns corruption, then this is obligatory upon him!

Mālik views that if someone is under a ruling of an islamic Khilāfah, and there are two (islamic lands), one of them is filled with corruption while you're unable to change that, and another land you go too wherein you are able to rebuke the corruption you see, Mālik says it's an obligation upon you to make hijrah.

So imagine if Mālik heard about the issues of our times, a land of kufr, a land of prostitution, a land of dispicable evil, a land of zandaqah, a land which promotes corruption and munkarāt.

Then they give fatāwā allowing travelling there, these people are juhhāl! He doesn't have firmly grounded knowledge, nor does he have Dīn, infact he cannot even differentiate between Islām and Kufr. He would sit with the kuffār and doesn't see anything wrong with that, and at times they would give precedence to the kuffār over the muslims, these people are to be scolded severely, and not to be allowed to speak in such enormous matters.”

— The Hāfidh, Shaykh Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرہ).

29 April 2018 13:41

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— The Hāfidh, Shaykh Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرہ).

29 April 2018 13:40

### Radwan Dakkak posted in Ummah Of Tawheed.

Do people get upset at you when they CALL or MESSAGE and you are not as prompt as they would like? Does it annoy you to see people have READ your message and not responded? If yes, then please read this through...

"And if it is said to you, 'Go back,' then go back; it is purer for you. And Allah is Knowing of what you do." [an-Nur: 28]

وَإِنْ قِيلَ لَكُمْ ائْجِعُوا قَارِعُوا ۖ هُوَ اَرْكَى لَكُمْ ۖ وَاللّٰهُ بِمَا تَعْمَلُونَ عَلِيمٌ

I have long been fascinated by this verse. Allah speaks here about the etiquette of visitation, and says that it is "purer for you" to simply return home when someone – who may have initially invited you – refuses you at the door. What does this have to with your purity?

The God-centered (the purer) will recall that God gave people this right; maybe they had an embarrassing health meltdown (think: diarrhea); maybe World War 3 just erupted between the spouses as you arrived; maybe they just received a tragic call about something; maybe...

The self-centered will not be able see past the: I went out of my way to visit him or her; I cancelled plans for this; I bought a pricey cake or gift; I... I... I...

In simplest terms, handling rejection requires humility, and humility requires purity of spirit. Spirituality – beholding God – gets you to keep humble; the world does not revolve around me; maybe it is perfectly justified; maybe I would do the same – or have done the same – in a similar scenario.

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Having said that, please remember this: when you CALL or MESSAGE someone, that does not make you entitled to their immediate undivided attention. Maybe they were in the middle of something; maybe they need to consult family or Google before answering you; maybe their kids read that message and they never noticed it; maybe... just maybe... you're just a tad bit on the narcissist trip.

So remember, had I invited you, and you cancelled plans for me, and you bought me my favorite dessert, and you reached my door and knocked, God said I still do not have to let you in if I have legitimate reason (yes, honoring guests is otherwise mandatory in Islam). So what about when all you did is throw a few thumb-jabs at a touch screen at an inconvenient hour and sent it my way?

Humility, my friends, it is "purer for you."

#FiqhOfSocialMedia

— Shared.

29 April 2018 08:07

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— Shared.

29 April 2018 08:05

### Radwan Dakkak posted in Ummah Of Tawheed.

Shyness is a branch of Īmān men must practise as well. Imām al-Manāwī (رحمه الله) in “Faydh al-Qadīr” (1/459) describes the Hayā’ of the rightly guided caliph ‘Uthmān Ibn ‘Affān (رضي الله عنه) in 1 line:

كان يستحي حتى من حلاله ، وفي خلوته ، ولشدة حيائه كانت تستحي منه ملائكة الرحمن

“He would even be shy from his wives, and in seclusion, and due to his strictly intense hayā’, the angels of ar-Rahmān (Allāh — The lord of all mercy) would feel shy from him.”

29 April 2018 07:52

### Radwan Dakkak updated his status.

Shyness is a branch of Īmān men must practise as well. Imām al-Manāwī (رحمه الله) in “Faydh al-Qadīr” (1/459) describes the Hayā’ of the rightly guided caliph ‘Uthmān Ibn ‘Affān (رضي الله عنه) in 1 line:

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29 April 2018 07:51

### Radwan Dakkak posted in Ummah Of Tawheed.

□

Q. Has anyone besides Shaykh ‘Alī al-Khudayr explained Kitāb al-Haqā’iq Fi-Tawhīd?

A. Yes, there is 1 scholar I’m aware of who has an amazingly simplified sharh entitled “Taysīr al-‘Azīz al-Hamid sharh Kitāb al-Haqā’iq Fi-Tawhīd” (133 pages) by the Imām, Shaykh Abū Māriyyah al-Qurashī (فك الله أسرہ), and he is from the shuyūkh and ‘Ulamā’ of Ad-Dawlah who also wrote this sharh ~ 15 years ago, on the date 2/7/1425AH, may Allāh hasten his release from captivity. He mentions:

"This is a gentle elucidation upon "Kitāb al-Haqā'iq Fi-Tawhīd", wherein I relied upon the audio explanation of Shaykh 'Alī al-Khudayr for this magnificent book of his, and I frequently brought quotes from the A'immat ad-Da'wah (i.e. Imāms of Najd), may Allāh have mercy upon them.

And it's not for a person like me to take up the position in the likes of this matter, however by Allāh I have become aggravated from the request of many students of knowledge concerning this book, when they were unable to understand what the shaykh intends in many chapters and sub-sections, so I placed my trust upon my magnificent lord who has bestowed upon me and made it easy for me to complete the sharh in a short period of time, and all praise and favours belong to Allāh in the beginning and the end."

Shaykh Abū Māriyyah al-Qurashī (فك الله أسره) has decades of experience on the ground and has also authored many important books surrounding 'Aqīdah and Manhaj, along with important Fiqh topics from Bulūgh al-Marām and elsewhere; Refer to the link below ↓

[https://archive.org/details/onetow78\\_mail\\_20161209\\_1431](https://archive.org/details/onetow78_mail_20161209_1431)

And this is the download link to his sharh upon Shaykh 'Alī al-Khudayr's book entitled, "Taysīr al-'Azīz al-Hamīd sharh Kitāb al-Haqā'iq Fi-Tawhīd".  
<http://elibrary.medi.u.edu.my/books/2014/MEDIU16355.pdf>

28 April 2018 21:19

### Radwan Dakkak added a new photo.

**Khalid Van der Lee** Allaahoe Akbar walhamdoeliellaah walhamdoeliellaah I'm very happy wallaahi I'm happy because walhamdoeliellaah that de shaykh alkhudayr faka allaahoe asrah in shaa allaah will get reward from Allaah soebhannahoe wata3ala while he his prison by the tawagheet. Walhamdoeliellaah  
28 April 2018 21:17

**Radwan Dakkak** He sure will, may Allāh immensely reward him with Jannatul-Firdaws, Āmīn.  
28 April 2018 21:18

**Khalid Van der Lee** And akhi djazaakallaahoe ahsenal Ghayr for this publishing this great work.  
28 April 2018 21:19

**Radwan Dakkak** Āmīn, wa iyyāk.  
28 April 2018 21:27

Q. Has anyone besides Shaykh 'Alī al-Khudayr explained Kitāb al-Haqā'iq Fi-Tawhīd?

A. Yes, there is 1 scholar I'm aware of who has an amazingly simplified sharh entitled "Taysīr al-'Azīz al-Hamīd sharh Kitāb al-Haqā'iq Fi-Tawhīd" (133 pages) by the Imām, Shaykh Abū Māriyyah al-Qurashī (فك الله أسره), and he is from the shuyūkh and 'Ulamā' of Ad-Dawlah who also wrote this sharh ~ 15 years ago, on the date 2/7/1425AH, may Allāh hasten his release from captivity. He mentions:

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<http://elibrary.medi.u.edu.my/books/2014/MEDIU16355.pdf>

28 April 2018 21:08

### Radwan Dakkak posted in Ummah Of Tawheed.



**Group:** Ummah Of Tawheed

**ام يوسف عبدالله** Allahumma Ameen

28 April 2018 15:22

**Group:** Ummah Of Tawheed

**Abdul-Razzaq Ibn Hussein** Wow,never heard of Him.....may Allah preserve Him....ameen

29 April 2018 02:35

**Group:** Ummah Of Tawheed

**Mohyeldeen Mohammad** I love his books, may Allah preserve him and protect him

29 April 2018 04:25

May Allāh preserve this noble Imām & scholar of Tawhīd, Shaykh Hassān Hussayn Abū Salmān as-Sōmālī (حفظه الله). He's one of the few who remained steadfast upon the Haqq & openly supporting Mujāhideen!

28 April 2018 14:43

**Radwan Dakkak added a new photo.**

**Basit Farooq** Aameen. Even though I never listen to his lectures or go through any of his book but the qualities you mention are enough to make me love him.

28 April 2018 14:47

**Dhal-Qarnāyn Musafir** Amiin, Akhi, if you have any of his lectures please share with me, or links. Barakallah feel.

28 April 2018 15:13

**Warez Ahmadi** Which mujahideen akhi?

28 April 2018 19:20

May Allāh preserve this noble Imām & scholar of Tawhīd, Shaykh Hassān Hussayn Abū Salmān as-Sōmālī (حفظه الله). He's one of the few who remained steadfast upon the Haqq & openly supporting Mujāhideen!

28 April 2018 14:43

**Radwan Dakkak updated his status.**

All the books of Shaykh Hassān Hussayn Abū Salmān as-Sōmālī are very beneficial. Does anyone know what his situation is today?

28 April 2018 09:09

**Radwan Dakkak posted in Ummah Of Tawheed.**

#Reminder | Shaykh Nāsir al-Fahd (فك الله أسرہ) said, “From the sunan (ongoing traditions) of Allāh سُبحانه وتعالى is purifying the ranks (from munāfiqeen, etc) before victory.”

28 April 2018 08:35

**Radwan Dakkak shared his post.**

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28 April 2018 08:34

**Radwan Dakkak posted in Ummah Of Tawheed.**

May Allah free our brother and keep his Īmān strong!

27 April 2018 19:03

**Radwan Dakkak shared Brothers Behind BARS's post.**

May Allah free our brother and keep his Īmān strong!

27 April 2018 19:03

#### Radwan Dakkak posted in Ummah Of Tawheed.

For whoever is interested in the science of hadīth, this will be a beneficial course to go through إن شاء الله.

27 April 2018 18:24

#### Radwan Dakkak shared Haytham Sayfaddīn's post.

For whoever is interested in the science of hadīth, this will be a beneficial course to go through إن شاء الله.

27 April 2018 18:24

#### Radwan Dakkak added a new photo.

**Abu Musleem Khawlany** Hmmmmmmm

27 April 2018 18:22

**Hamzah AL Muwaahid** LOL

27 April 2018 18:45

**Hamzah AL Muwaahid** you know im trying to tell these brothers today who one said he voted for greens party that "ikwaan the left and right wing are apart of the same bird" - its call the illusion of choice, end of the day your voting for a kalb or a khanzeer, the result is the same, your gonna have some animal running the show as usual, and its really sad that you can just quote apart of their own constituion to them via letter to get out of voting, but muslims would rather apostate...sad...

27 April 2018 18:47

**Abu Faaris Munzer Butt** Lol

27 April 2018 21:23

27 April 2018 17:49

#### Radwan Dakkak posted in Ummah Of Tawheed.

Whoever speaks bad about the rulers is from the khawārij, and the khawārij are kuffār.

— The madhab of Sālih al-Fawzān, may the angel of death rip apart his soul in the harshest way, Āmin.

27 April 2018 17:03

#### Radwan Dakkak updated his status.

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— The madhab of Sālih al-Fawzān, may the angel of death rip apart his soul in the harshest way, Āmin.

27 April 2018 17:02

#### Radwan Dakkak posted in Ummah Of Tawheed.

In an audio recording, Sālih al-Fawzān gets asked about a book by Shaykh al-‘Alwān called, “Let us die to attain martyrdom”, so Sālih al-Fawzān replies:

“He says, ‘let us die’, well let him die, it’s better for him to be dead than remain alive”.

27 April 2018 14:23

#### Radwan Dakkak updated his status.

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“He says, ‘let us die’, well let him die, it’s better for him to be dead than remain alive”.

27 April 2018 14:23

### Radwan Dakkak posted in Ummah Of Tawheed.

The scholars mention that sins lead to kufr, that’s why the Sahābah would fear both shirk and sins.

Al-Hāfidh Ibn Rajab al-Hanbalī (رحمه الله) mentions in “Fath al-Bārī” (1/184):

“Ibn ‘Umar said, we would fear that whoever commits major sins and evil immoral actions, that it would destroy him.

That even Huthayfah said, slandering a chaste woman destroys 100 years of good deeds.”

Shaykh ‘Abdullāh Ibn Muhammad Ibn ‘Abdil-Wahhāb (رحمه الله) also mentions in “Majmū’at al-Rasā’il wal-Masā’il an-Najdiyyah” (1/215):

“As for the one who slanders the chaste man or chaste woman, and doesn’t come forth with 4 trustworthy witnesses, then he is to be lashed 80 times, and his testimony will be rejected (forever) except if he repents, as Allāh said, “And those who accuse chaste women and then do not produce four witnesses.” [24:4].”

27 April 2018 08:53

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27 April 2018 08:50

### Radwan Dakkak updated his status.

I have learnt that humility increases tranquility.

And Allāh knows best.

26 April 2018 21:53

### Radwan Dakkak posted in Ummah Of Tawheed.

#StoryTime | Today/tonight, whatever time it is for you, I want to speak about 1 praiseworthy quality found within the arabs, especially from the time of Jāhiliyyah.

The arabs had many terrible practises and qualities as ‘Ā’isha (رضي الله عنها) and others would relate, but perhaps we can learn a thing or two from a noble praiseworthy characteristic they had, and it is:

“Remarkable hospitality and generosity”

This is something the arabs would cherish, and if someone is wondering whether it’s permissible or even “kufr” to praise the mushrikīn for a good quality, Shaykh Abū Mālik at-Tamīmī (تقبله الله) mentions in “Sharh Nawāqidh al-Islām” (page 28):

“As for commending a kāfir due to a quality he holds without overwhelmingly extolling and exaggerating in praising him, then there is nothing wrong with this, the same way we praise Hātim Ibn ‘Abdillāh at-Tā’ī with generosity, and we praise ‘Antara Ibn Shaddād with courage for instance, and they’re from the mushrikīn.”

Therefore, it's permissible to mention a praiseworthy characteristic found among a people, with the condition that we do not go into extremes or raise them above the muslims, as this would make one fall into apostasy, wal-'lyāthubillāh.

Returning back to cherishing generosity, the arabs had a rule that if a guest or visitor or traveller or whoever it may be enters your home, then you allow him to stay for 3 days without asking him any questions, such as "why are you here" or "what are you planning for the mean-time" and other typical statements one would make in a convo or in such a curious situation.

So during these 3 days, the guest will feel relaxed, comfortable almost like he's in his own home with the nice treatment and kind hospitality.

And as Shaykh Abū Mālik at-Tamīmī (تقبله الله) coincidently mentions the name "Hātim Ibn 'Abdillāh at-Tā'ī", this will be highly convenient for my story Inshā'Allāh.

Going back to the guest, the owner of the home would ensure the visitor or guest has a comfortable stay and serve him with food and drinks, etc.

The arabs were very generous, and I would like to mention, this type of generosity is something we should instill within kids from a young age, and praise them for being kind to visitors and guests. And even more importantly so, if we should be this hospitable, emphasising and stressing on interacting in a nice fashion with guests and strangers, then imagine how we should interact with our close family and loved ones. May Allāh forgive us all for our shortcomings in this regard and make us better, Āmīn.

Now what's so special about Hātim at-Tā'ī...?? I'll tell you the reason why Hātim is praised as Shaykh Abū Mālik at-Tamīmī (تقبله الله) stated. SubhānAllāh, I'll give a simple analogy which we can all understand. See how the 'ajam (non-arabs) would get amazed with the hospitality of the arabs (you tend to hear this from some revert stories), the arabs themselves were amazed and dumbfounded by the hospitality and generosity of Hātim at-Tā'ī.

Many words of poetry were written concerning him, but let me summarise it briefly. So one day (lol, just got a flashback in how I wrote essays), there was an Amīr who really loved the horse of Hātim at-Tā'ī, and this was a purely fine, original, strong and powerful arab horse, among the best you will find!

The Amīr was interested and sent an envoy (or diplomat) towards Hātim to acquire this horse from him, so the diplomat of the Amīr entered Hātim's house, and in the mind of Hātim, he only sees this man as a guest who must be honoured, but there was one big problem!

Oh no! Hātim has no provisions (food) to give this visitor who has entered his home, and he is thinking what can I do. How can anyone enter my house and not be served any food, but Hātim came up with an idea.

He decided that he's going to feed his guest by offering his most beloved horse to him, so he sacrifices his horse and is able to feed his guest, so now he can relax without worry.

His guest is filled quite nicely, but this diplomat now informs him of the news from the Amīr, and that he was interested in his remarkable, outstanding horse.

But...

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The Amīr's diplomat just ate Hātim's (and the Amīr's) beloved horse...

Oh well, so the diplomat went back to inform his Amīr of what happened, and the Amīr was shocked and amazed at the same time!

On hearing such an amazing act of generosity, he sends an order to give Hātim a whole bunch of cattle as a reward.

This is the story of Hātim Ibn 'Abdillāh at-Tā'ī, and I hope there comes about some benefit from what has been mentioned, and Allāh knows best.

26 April 2018 14:48

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26 April 2018 14:48

## Radwan Dakkak posted in Ummah Of Tawheed.

□

[AR] The explanation of the nullifiers of Islām by the Mujāhid, Shaykh Abū Mālik at-Tamīmī (تقبله الله).

In addition to that is an Introduction by Shaykh Abū Sufyan as-Sulamī (تقبله الله) + Shaykh Abū ‘Abdīl-Barr as-Sālihī al-Kuwaitī (تقبله الله) revised it and praised it.

Download link below ↓

<http://www.m5zn.com/d/?16859360>

26 April 2018 13:01

#### Radwan Dakkak added a new photo.

**Abū Abū** Where do you find those books? Which link?

26 April 2018 13:13

**Abu Musleem Khawlany** أنا لا يمكن العثور على الرابط في الموقع الذي لصق

26 April 2018 19:54

**Abū Aslam Al-Athāri** ...

27 April 2018 05:18

[AR] The explanation of the nullifiers of Islām by the Mujāhid, Shaykh Abū Mālik at-Tamīmī (تقبله الله).

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Download link below ↓

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26 April 2018 13:01

#### Radwan Dakkak updated his status.

Sometimes the Haqq may become suppressed to an extent that Bātil is flourishing, but Allāh always leaves a group of muslims manifest upon the truth in every era.

The scholars in Al-Maghrib advised writing down the Haqq on the graves, because they were prevented from doing so on the pulpits.

We have alot of avenues today, Allāh has blessed us with social media and the internet, but ensure that it's being utilised correctly, because it's like a double edged sword.

26 April 2018 06:12

#### Radwan Dakkak posted in Ummah Of Tawheed.

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26 April 2018 06:12

#### Radwan Dakkak posted in Ummah Of Tawheed.

At the end of ghusl, do we move to another position to wash the feet?

Some scholars mentioned it's a sunnah to do so, since it's mentioned from Rasūlullāh (صلى الله عليه وسلم) that "he moved away from the spot where he had been standing and washed his feet." [Agreed upon].

However, other scholars mention there's no need for us to do this, especially in our times where we have showers and the area is clean.

During the time of Rasūlullāh (صلى الله عليه وسلم), they would make ghusl on soil, hence when they wash themselves, the water would eventually reach the soil and make their feet muddy and dirty, hence Rasūlullāh (صلى الله عليه وسلم) would move to a different position to wash his feet.

And Allāh knows best.

25 April 2018 19:26

#### Radwan Dakkak updated his status.

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And Allāh knows best.

25 April 2018 19:25

#### Radwan Dakkak posted in Ummah Of Tawheed.

25 April 2018 16:40

#### Radwan Dakkak shared شيرزاد عبدالرحمن's video.

25 April 2018 16:37

#### Radwan Dakkak posted in Ummah Of Tawheed.

#Fasting\_Gems #Ramadān\_Benefits

Lesson 1

Topic — The definition of Siyām:

Sawm linguistically means: To abstain. So everyone who abstains from something, he is called a "Sā'im".

An example of that is Allāh's statement, "Verily! I (i.e. Maryam) have vowed unto Ar-Rahmān (Allāh - The lord of all mercy) that I'm going to abstain (fast)", i.e. Abstain from speech.

Technically (in the Sharī'ah) it means: "(Fasting) to abstain with the intention from specified matters, for a specified time, by a specified person."

— The Hāfidh, Shaykh Sulaymān al-'Alwān (فك الله أسرهم).

25 April 2018 14:58

#### Radwan Dakkak updated his status.

#Fasting\_Gems #Ramadān\_Benefits

Lesson 1

Topic — The definition of Siyām:

Sawm linguistically means: To abstain. So everyone who abstains from something, he is called a "Sā'im".

An example of that is Allāh's statement, "Verily! I (i.e. Maryam) have vowed unto Ar-Rahmān (Allāh - The lord of all mercy) that I'm going to abstain (fast)", i.e. Abstain from speech.

Technically (in the Sharī'ah) it means: "(Fasting) to abstain with the intention from specified matters, for a specified time, by a specified person."

— The Hāfidh, Shaykh Sulaymān al-'Alwān (فك الله أسرهم).

25 April 2018 14:58

#### Radwan Dakkak posted in Ummah Of Tawheed.

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<https://t.me/SabrAndYaqeen>

As-salāmu ‘alaykum, back with some reminders before Ramadān.

<https://t.me/SabrAndYaqeen>

25 April 2018 14:48

#### Radwan Dakkak shared a link.

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<https://t.me/SabrAndYaqeen>

<https://t.me/SabrAndYaqeen>

As-salāmu ‘alaykum, back with some reminders before Ramadān.

25 April 2018 14:46

#### Radwan Dakkak posted in Ummah Of Tawheed.

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How many opponents of Tawhīd are scared to have their authority removed, lest the Haqq gets raised and Bātil gets vanished.

Imām Abū at-Tayyib (رحمه الله) explains our situation in two lines of poetry:

والخصم لا ترتجى النجاة له ..... يوما إذا كان خصمه الحكم  
يا أعدل الناس إلا في معاملتي..... فيك الخصام وأنت الخصم والحكم

“Do not hope for the opponent to be victorious — If one day the opponent becomes the judge!

O you, the most just of people except in dealing with me — You are disputing me while you are my opponent and the judge between us (at the same time)!”

25 April 2018 12:11

#### Radwan Dakkak updated his status.

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25 April 2018 12:08

#### Radwan Dakkak updated his status.

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:says سبحانه وتعالى As-salāmu ‘alaykum, Allāh

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ  
قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

And whoever fears Allāh - He will make for him a way out. And will provide for him from where he“  
does not expect. And whoever relies upon Allāh - then He is sufficient for him. Indeed, Allāh will  
[accomplish His purpose. Allāh has already set for everything a [decreed] extent.” [65:2-3

25 April 2018 08:22

#### Radwan Dakkak updated his status.

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Gotta take a break from all social devices to heal and focus on improving myself, especially the  
advice of praying on time and calling out towards Allāh, the lord of all created things.

السلام عليكم

4 April 2018 21:30



## Radwan Dakkak posted in Ummah Of Tawheed.

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<https://justpaste.it/mq9j>

SubhānAllāh, a brother found an old translation I lost a while ago — Writing style is bit strange when you look back, but Alhamdulillah.

Note: I'm in the process of writing up a proper essay on the issue of blind-following and the ruling on adhering to a madhab (last line sums it up nicely) providing the different opinions of the scholars:

<https://justpaste.it/mq9j>

4 April 2018 18:44

## Radwan Dakkak shared a link.

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4 April 2018 18:43

## Radwan Dakkak updated his status.

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#Aqīdah | Allāhu Akbar!

“For this reason my beloved brothers, from studying ‘Aqīdah and studying Tawhīd, your Īmān will strengthen, and our tawakkul (trust) in Allāh will strengthen, along with our I’timād (reliance & dependance) upon him, may He be Glorified and Exalted.

By Allāh, the one who there’s no deity besides Him, nor any Lord like Him, I never knew the true reality of Tawakkul (trust in Allāh) and Sabr (patience), except by studying ‘Aqīdah.

‘Aqīdah is within the worshipper, that’s it. Your heart will be tied to this direction (of turning towards Allāh). There’s no possible way you can change, despite the greatness of the affliction and the intensity of the pain.

Read the lives of the salaf, and the first generation, you will find the most astonishing of astonishing matters. You will find whoever stands up while his skin is peeled off, then says, “I do not worry (about anything) when I’m being killed as a muslim”.

What kind of ‘Aqīdah is this?! One of them is also struck until blood spills from his body, and he takes hold of his blood while he knows that it was only spilt for the sake of Allāh, then he wipes his face with it and says, “I have attained success, by the lord of the Ka’bah!”

From where did they come with these principles and this ‘Aqīdah?! From the likes of these lessons which we drink from the sunnah of Rasūlullāh (صلى الله عليه وسلم), with the aid of the book of Allāh, and the aid of the Sunnah of Rasūlullāh (صلى الله عليه وسلم), that pure and crystal clear helper.”

— The noble Imām and Mujāhid, Shaykh Abū Mālik at-Tamīmī (تقبله الله).

4 April 2018 18:29

## Radwan Dakkak posted in Ummah Of Tawheed.

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— The noble Imām and Mujāhid, Shaykh Abū Mālik at-Tamīmī (تقيله الله).

4 April 2018 18:29

#### Radwan Dakkak posted in Ummah Of Tawheed.

I’ve got no energy to do anything and my self-esteem is zero. I’ve been afflicted with harm, wallāhul-Musta’ān.

4 April 2018 15:53

#### Radwan Dakkak posted in Ummah Of Tawheed.

Group: Ummah Of Tawheed

Houda Hidaayah محمد ابو سفيان

4 April 2018 15:26

Shirk at-Tā’ah by Shaykh Abū ‘Alī al-Anbārī (تقيله الله) — Download link ↓

<https://drive.google.com/file/d/1FnxEqqmkyobjCJalGjCYKhMdUyvYLG0w/view>

4 April 2018 11:42

#### Radwan Dakkak added a new photo.

□

Shirk at-Tā’ah by Shaykh Abū ‘Alī al-Anbārī (تقيله الله) — Download link ↓

<https://drive.google.com/file/d/1FnxEqqmkyobjCJalGjCYKhMdUyvYLG0w/view>

4 April 2018 11:41

#### Radwan Dakkak updated his status.

“I find it hard to follow these rulings in Fiqh”.

I would like to make a small remark إن شاء الله so that we can understand the purpose of this life.

To re-assure your heart, Rasūlullāh (صلى الله عليه وسلم) said “The religion is easy”.

Let’s keep that in mind, think about Rasūlullāh (صلى الله عليه وسلم) reducing the obligatory prayers for this ummah from 50 —> 5, subhānAllāh look at the love and mercy Rasūlullāh (صلى الله عليه وسلم) had for you, so what love do you show to him?

Secondly, does this mean everything in Islām is “easy to follow?”. Well no, that’s simply the general basic principle, since Allāh سبحانه وتعالى said:

“Fighting has been prescribed upon you, while it is disliked for you.”

Let’s remember the purpose of this life. If there were no hardships or difficulties, then where’s the test? Imagine you found every single matter in Islām as easy (which is impossible), but do you call that a test? The problem with many people, especially those who complain, is that they want Jannah too early without working hard for it.

We do not change established rulings in Fiqh due to “emotions” and “maslaha”. Let’s say there’s a scholar of Fiqh who tells you his position is that 3 divorces in 1 sitting = bid’ah, but all 3 occur. Or he tells you, it’s obligatory to eat hand-slaughtered meat, or any other ruling.

I’m sure he would get a few responses, “Ya shaykh, if they all occur, my home would be ruined, what about my kids, what about....” and “Ya shaykh, most places don’t hand-slaughter, it’s so

expensive and hard for me and my family and my kids..." [1].

Who knows, perhaps she will make the shaykh cry due to her circumstances. But does this mean he can change the hukm he believes is most correct? Absolutely not.

The way we all need to see it, is that we're obeying and complying to the law of Allāh, and we will be rewarded in respect to the difficulty we faced to obey Allāh and His messenger.

And Allāh knows best.

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[1] Note: There are 3 opinions on the issue of 3 divorces in 1 sitting, and the view which I'm convinced of, is that only 1 occurs.

As for whether it's permissible to eat meat that is not hand-slaughtered, I don't have any personal opinion on it due to a lack of knowledge. But the majority said hand-slaughtered meat is compulsory (whereas Imām Mālik permitted other methods). Hence some scholars allowed different methods, saying modern-day instruments like machines can slaughter chickens 50 times faster than normal, and the main thing is that it's slaughtered with the name of Allāh. But the safer opinion is with the majority, والله أعلم.

4 April 2018 11:09

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### Radwan Dakkak posted in Ummah Of Tawheed.

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4 April 2018 11:06

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### Radwan Dakkak shared a link.

<https://t.me/ATPublications>

<https://t.me/ATPublications>

أهل التوحيد New TG channel for

4 April 2018 06:38

**Radwan Dakkak posted in Ummah Of Tawheed.**

<https://youtu.be/1sLhGm3kliY>

<https://youtu.be/1sLhGm3kliY>

3 April 2018 22:18

**Radwan Dakkak shared a link.**

<https://youtu.be/1sLhGm3kliY>

<https://youtu.be/1sLhGm3kliY>

<https://youtu.be/1sLhGm3kliY>

3 April 2018 22:17

**Radwan Dakkak shared a link.**

<https://youtu.be/dvYtSnkGP5I>

<https://youtu.be/dvYtSnkGP5I>

Will always be my favourite

3 April 2018 21:31

**Radwan Dakkak posted in Ummah Of Tawheed.**

<https://youtu.be/dvYtSnkGP5I>

Will always be my favourite.

<https://youtu.be/dvYtSnkGP5I>

3 April 2018 21:31

**Radwan Dakkak added a new photo.**

**Abu Musleem Khawlany** I can't view it ya sheikh

3 April 2018 20:44

**Radwan Dakkak** Edit your comment to "akhi". Can you see it now?

3 April 2018 20:45

**Abu Musleem Khawlany** Nooo ya akhi but I just viewed it through another platform...

Jazaakallahu khairaa

3 April 2018 20:47

**Ibn Adam** You can see it when you Zoom in

4 April 2018 01:00

On a positive note.

3 April 2018 20:41

**Radwan Dakkak posted in Ummah Of Tawheed.**

**Group:** Ummah Of Tawheed

**Dee Lulu** The text is too small to read.

3 April 2018 20:47

**Group:** Ummah Of Tawheed

**Radwan Dakkak** What about now.

3 April 2018 20:48

**Group:** Ummah Of Tawheed

**Dee Lulu** Yeap its clear now

3 April 2018 20:49

On a positive note.

3 April 2018 20:40

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

The angel of death can come at any time. How many of us are even ready to enter the grave!

3 April 2018 12:31

#### Radwan Dakkak added a new photo.

□

**AbdurRahman Umar Ibn Bakr** Astugfirullah...☹  
3 April 2018 13:28

The angel of death can come at any time. How many of us are even ready to enter the grave!

3 April 2018 12:30

#### Radwan Dakkak posted in Ummah Of Tawheed.

3 April 2018 08:23

#### Radwan Dakkak shared The Ideal Muslimah's post.

3 April 2018 08:23

#### Radwan Dakkak posted in Ummah Of Tawheed.

WALLAHI, WALLAHI, WALLAHI I'VE WITNESSED IT WITH MY OWN EYES. IF YOU MAKE LIFE HARDER FOR YOUR BROTHERS, ALLAH WILL MAKE LIFE HARDER FOR YOU. LEARN YOUR LESSON AND NEVER REPEAT YOUR STUPID ACTIONS.

2 April 2018 23:07

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

The notorious 'bushfire extinguisher' calls Netanyahu a 'terrorist'.

2 April 2018 21:11

#### Radwan Dakkak added a new photo.

□

The notorious 'bushfire extinguisher' calls Netanyahu a 'terrorist'.

2 April 2018 21:10

#### Radwan Dakkak added a new photo.

□

**Ilyas Mansur** the superdupers  
2 April 2018 19:57

**Abdullah MacGregor** I remember the days when 50c could get you a decent amount of lollies, now it cant get jack.

2 April 2018 19:58

**Daniel Ibraheem Abdul Hakam** 2 bucks would get all the boyz off their hedz on sugar  
4 April 2018 06:28

I remember shouting out some mates with my 50 cents.

2 April 2018 19:42

#### Radwan Dakkak updated his status.

A sister asks Shaykh Khālid ar-Rāshid (فك الله أسره):

“What is your opinion concerning the subject of women working, is it halāl or harām?”

Shaykh Khālid ar-Rāshid (فك الله أسره) responds by saying:

“We do not say anything is halāl except what Allāh has made halāl, and we do not say anything is harām except what Allāh has made harām.

We are in need of women to work, but where does she work?

In between men?! She speaks to them and they speak to her?! She laughs with them and they laugh with her, asking each other about their affairs?! She has a delightful time with them, and they have a delightful time with her, until her Hayā’ goes away, where she wouldn’t have any significance?

No way, a woman can work, however with guidelines. Our religion has simplicity and ease, and it has softness, and it deals with different circumstances, and it deals with different situations, as it must be done.

“We have not neglected in the Kitāb (i.e. Qur’ān) a single thing.” [6:38].

And you don’t find anything in this Dīn, except that it has a way out. However, free-mixing, adorning herself and forbidden acts?! No way, the Dīn doesn’t accept this!

I say that a woman is concealed and honoured, if we need her to work in a field for woman, then she is welcome to work there, or else she adheres to her house and Allāh will suffice her from His bounty.

Many of the girls argue that they’re in need of a profession, however I say that their need for the Taqwā of Allāh is given precedence to their need for a profession.

Because if she feared Allāh, then Allāh will suffice her profession and give her a way out. But for the way out to be in harām? Not at all! The way out (given by Allāh) will never be in harām.

We are not against women working, but we’re against where a woman works. We don’t want her to be a toy that’s played around with left and right.

And by Allāh, the one who there’s no deity except Him, today, just today alone during ‘Asr, I was informed of a story of a girl working amongst men, until she became a toy between their hands.

So a cousin of hers came to her (for marriage), but she replied to him “I am not suitable for marriage”, she outwardly proclaimed to her cousin, she said:

“I am not suitable for marriage, due to the affect of frequently free-mixing with these (men), I have lost the most honourable thing I hold (my chastity), the wolves played around with me until they took the most honourable thing I hold, so who would accept me as a wife for him?”

He (the cousin) says (to me), he is consulting with me, he says “shall I conceal her and take her (to marry)? Should I conceal her due to her exposure and accept her as a wife to me, or what should I do?”

What caused her to reach that extent? Because she took sitting around with men as a light matter, so fear Allāh.

We do not wage war against women working, but rather we’re against where a woman works.”

2 April 2018 18:27

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2 April 2018 18:26

#### Radwan Dakkak posted in Ummah Of Tawheed.

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He also states women are more in need of taqwā than qualifications. To work in a free mixing environment or anything that involves prohibitions = Harām and a woman cannot work in such a .place

2 April 2018 17:46

#### Radwan Dakkak shared الشيخ خالد الراشد's video.

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2 April 2018 17:46

#### Radwan Dakkak posted in Ummah Of Tawheed.

The saying, “Only follow those who are dead” is something I see being taken out of context.

This statement is to simply show the غربة (strangeness) of the Dīn and time, and how few the people of the Haqq will be.

This doesn’t mean we completely abandon every single contemporary scholar, wal-‘Iyāthubillāh!

Infact such a call contradicts the Qur’ān, as Allāh said:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

“Ask the people of knowledge if you’re unsure” [16:43].

If we solely stuck to learning out Dīn from classical scholars, books of the salaf and khalaf, this will bring about serious mistakes within an individual, as he cannot differentiate between authentic and weak, along with the inability to break down their words which require an explanation.

Hence, it’s required upon everyone to honour the ‘Ulamā’ who adhere to the correct Manhaj, as they are the ones who break down the words of the classical scholars and help us understand modern-day matters which afflict the Ummah.

Rasūlullāh (صلى الله عليه وسلم) said there will be a group of believers who are manifest upon the truth in every era.

Let’s put things in perspective and humble ourselves when seeking knowledge. Keep thanking Allāh and He will give you more.

I believe Akhlāq plays a big role in having the correct ‘Aqīdah, as the humility will render a person open to the truth, pondering over the Qur’ān, Sunnah and sayings of the ‘Ulamā’ in an unbiased way.

And Allāh knows best.

2 April 2018 16:43

#### Radwan Dakkak updated his status.

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فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

“Ask the people of knowledge if you’re unsure” [16:43].

If we solely stuck to learning out Dīn from classical scholars, books of the salaf and khalaf, this will bring about serious mistakes within an individual, as he cannot differentiate between authentic and weak, along with the inability to break down their words which require an explanation.

Hence, it’s required upon everyone to honour the ‘Ulamā’ who adhere to the correct Manhaj, as they are the ones who break down the words of the classical scholars and help us understand modern-day matters which afflict the Ummah.

Rasūlullāh (صلى الله عليه وسلم) said there will be a group of believers who are manifest upon the truth in every era.

Let’s put things in perspective and humble ourselves when seeking knowledge. Keep thanking Allāh and He will give you more.

I believe Akhlāq plays a big role in having the correct ‘Aqīdah, as the humility will render a person open to the truth, pondering over the Qur’ān, Sunnah and sayings of the ‘Ulamā’ in an unbiased way.

And Allāh knows best.

2 April 2018 16:43

#### Radwan Dakkak posted in Ummah Of Tawheed.

spoke about the corruption of the scholars and judges (فك الله أسرته) Shaykh Sulaymān al-‘Alwān :during Ahmad’s time, stating

”judges gave the verdict that Imām Ahmad should be killed 70“



### Radwan Dakkak updated his status.

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”judges gave the verdict that Imām Ahmad should be killed 70“

2 April 2018 07:09

### Radwan Dakkak posted in Ummah Of Tawheed.

“Ibn al-Jawzī cited a consensus of the Tābi‘īn that clapping (for men) is disliked.” [1].

ونقل ابن الجوزي اجماع التابعين على كراهية التصفيق.

~ Shaykh Sulaymān Ibn Nāsir al-‘Alwān (فك الله أسره).

[1] Shaykh Nāsir al-Fahd (فك الله أسره) mentions there’s a dispute whether clapping is harām upon men, and he mentioned based upon the conclusion he’s reached, it’s harām, and Allāh knows best.

2 April 2018 06:42

### Radwan Dakkak updated his status.

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2 April 2018 06:41

### Radwan Dakkak posted in Ummah Of Tawheed.

The more you ponder over the Tafsīr of Āyāt and Ahādīth by the classical scholars in their books, the more evidences you will acquire to solidify your Manhaj.

#Advice

1 April 2018 18:35

### Radwan Dakkak updated his status.

The more you ponder over the Tafsīr of Āyāt and Ahādīth by the classical scholars in their books, the more evidences you will acquire to solidify your Manhaj.

#Advice

1 April 2018 18:34

### Radwan Dakkak posted in Ummah Of Tawheed.

Statements from the classical scholars on the importance of believing and following Rasūlullāh when he comes to you and how to know if he’s the truthful and final prophet!

Imām Muhammad Ibn al-Hussayn al-Ājurī (رحمه الله) mentioned in his book “Ash-Sharī‘ah” (1/216):

“Know, may Allāh have mercy upon us and you, that Allāh the most High sent Muhammad (صلى الله عليه وسلم) to all of mankind, so that they may affirm His Tawhīd: So that they say there’s no deity worthy of worship except Allāh and that Muhammad is the messenger of Allāh, so the one who says this with certainty in his heart, professing it with his tongue, that would suffice him, and whoever dies upon this, then he will go to paradise.”

Shaykh al-Islām Ibn Taymiyyah (رحمه الله) mentioned in “Majmū’ al-Fatāwā” (2/255-266):

“The religion of Islām is built upon two foundations which are: Actualising the testimony of no deity worthy of worship except Allāh, and that Muhammad is the Messenger of Allāh (صلى الله عليه وسلم).

The first foundation concerning that, is not ascribe another deity to Allāh.

And the second foundation, is to worship Him how He legislated upon the tongue of His Messengers."

In the great book and compilation of the questions and answers of Imām Ahmad specifically in 'Aqīdah entitled, "Ar-Rasā'il wal-Masā'il Fil-'Aqīdah" (1/71), it mentions:

"What is meant by affirmation is compliance, nor mere acknowledgement, as Allāh the most High said:

"And [recall, O People of the Scripture], when Allah took the covenant of the prophets, [saying], "Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him." [ Allah ] said, "Have you acknowledged and taken upon that My commitment?" They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses." [3:81].

So the mīthāq taken from them (i.e. the covenant the Prophets testified Allāh with before being born) is that they believe in him and support him, and they were commanded with this.

And this affirmation is not mere acknowledgement (or belief), for indeed Allāh the most High did not inform them with information, but rather obligated that whenever that messenger comes to them, they must believe in him and support him, so they believe in this affirmation and comply with it, so this is their affirmation."

Imām Ibn Taymiyyah mentions in "Al-Istighātha fir-Raddi 'alal Bakri" (page 232-233):

"Rather the Tawhīd which gives salvation: Is the testimony that there's no deity worthy of worship except Allāh, and that Muhammad is the messenger of Allāh, wherein he affirms that Allāh is the one deserving of worship without anyone besides Him, and that Muhammad is His messenger, so whoever obeys the Messenger, then he has obeyed Allāh, and whoever disobeys the Messenger, then he has disobeyed Allāh, so he must declare lawful what Allāh and His Messenger have declared lawful, and declare unlawful what Allāh and His Messenger have declared unlawful, and to command (others) with what Allāh and His Messenger commanded, and to prohibit (others) from what Allāh and His Messenger prohibited."

The noble Imām and Mujaddid, Shaykh al-Islām Muhammad Ibn 'Abdīl-Wahhāb (رحمه الله) mentions in "Ad-Durar as-Saniyyah" (2/91-93):

"The proof that he's the Messenger of Allāh (صلى الله عليه وسلم) from the 'aql (intellect) and text;

As for the text: That's clear!

As for the 'aql (intellect): The Qur'ān pointed this out, for example: Allāh abandoning His creation without a command nor a prohibition is not befitting in the case of Allāh, and He also pointed this out in His statement:

"And they did not appraise Allah with true appraisal when they said, " Allah did not reveal to a human being anything." Say, "Who revealed the Scripture that Moses brought as light and guidance to the people? You [Jews] make it into pages, disclosing [some of] it and concealing much. And you were taught that which you knew not - neither you nor your fathers." [6:91].

Another example: That the statement of a man, "I am the messenger of Allāh" (to know if it's certainly true), he would either be the best of people, or either be the worst of people and the biggest liar, and differentiating between both types of people is easy, it's determined through numerous ways, and He (Allāh) also pointed that out in His statement:

"Shall I inform you upon whom the devils descend? They descend upon every sinful liar. They pass on what is heard, and most of them are liars." [26:221-223].

Another example: The testimony of Allāh in His statement:

"Say, [O Muhammad], "Sufficient is Allah as Witness between me and you, and [the witness of] whoever has knowledge of the Scripture." [13:43].

Another example: The testimony of the people of the book from what's written in their scripture, as it's mentioned in the (aforementioned) Āyah:

Another example: And it is from the most enormous 'aqlī (intellectual) signs, which is this Qur'ān that Allāh challenged them (kuffār) to bring forth a chapter similar to it.

And if we haven't come to realise that from the aspect of the arabic language, we surely know that via our perception of the severe hostility the inhabitants of this Earth have towards it, their scholars, fluent verbalists (and poets), and Him repeating this (challenge), and them being unable to meet the requirements, hence they didn't bother with that (they gave up), turning towards putting so much effort in claiming it's a lie, and circulating misconceptions among the people.

Another example: Is exactly what we mentioned, which is Allāh's news (to us) that no one will be able to provide a chapter similar to it until the day of judgement, and it is exactly how He said it, despite the overwhelming numbers of His enemies in every era, and what they were given from fluency, completeness and knowledge.

Another example: The support given by his followers, even if they were from among the weakest of people.

Another example: The betrayal of his enemies, and the torture he received (by them) in this world, even if they were the majority of the people and the most powerful (in society).

Another example: That he's an illiterate man who cannot write nor read handwriting, nor did he learn from the scholars, nor did any of his enemies claim that, despite the overwhelming lies (they spread about him) and their malice slander, but despite all this, he came with knowledge which the earlier scriptures came with, as Allāh said:

"And you did not recite before it any scripture, nor did you inscribe one with your right hand. Otherwise the falsifiers would have had [cause for] doubt." [29:48].

May the peace and blessings be upon the most noble of prophets and messengers, our beloved and final Prophet Muhammad.

1 April 2018 17:07

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May the peace and blessings be upon the most noble of prophets and messengers, our beloved and final Prophet Muhammad.

1 April 2018 17:06

### Radwan Dakkak posted in Ummah Of Tawheed.

#Salaf\_Stories\_Twenty\_One

Ibn al-Mubarak: "I borrowed a pen in Syria and I forgot to return it to its owner.."

Abu Hasan al-Basri Isa ibn Abdullah said: I heard al-Hasan ibn Arafah saying:

[Abdullah] Ibn al-Mubarak said to me:

I borrowed a pen in Syria and I forgot to return it to its owner. When I came back to Marw [in Iran], I realised that this pen is still with me. So I went back to Syria and returned it to its owner».

(Khatib «Tareekh» 10/167)

1 April 2018 14:21

### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Ad-dahhak Al-Qannas** kafir murtad

1 April 2018 14:29

Bin Salman aids US economy with 700 billion this year + 716 billion for the next (1.416 trillion) creating 40,000 jobs in US, for military equipments - some of not all - yet to be made.

1 April 2018 13:45

#### Radwan Dakkak added a new photo.

**Ibrahim At-Tounsi Dabboussi** Ahmed Al Shami

1 April 2018 13:52

**Abū Aslam Al-Athāri** I can see trump is so excited...

1 April 2018 14:16

**Dauda Muhammed Jamiu** Bn Salam's becoming a celebrity!

1 April 2018 16:03

**Hamzah Ibn Yahya** whos the parasite in the background portrait? bet its that sykes picot mutt lol..

1 April 2018 17:20

Bin Salman aids US economy with 700 billion this year + 716 billion for the next (1.416 trillion) creating 40,000 jobs in US, for military equipments - some of not all - yet to be made.

1 April 2018 13:44

#### Radwan Dakkak posted in Ummah Of Tawheed.

<http://sunniconnect.com/s7/index.php/category/167-imam-anwar-awlaki>

Transcript collection for the lectures of Imām Anwar al-‘Awlakī (تقيله الله)!!!

<http://sunniconnect.com/s7/index.php/category/167-imam-anwar-awlaki>

1 April 2018 13:40

#### Radwan Dakkak shared a link.

<http://sunniconnect.com/s7/index.php/category/167-imam-anwar-awlaki>

<http://sunniconnect.com/s7/index.php/category/167-imam-anwar-awlaki>

Transcript collection for the lectures of Imām Anwar al-‘Awlakī (تقيله الله)!!!

1 April 2018 13:40

#### Radwan Dakkak posted in Ummah Of Tawheed.

What is the meaning of الحجر (al-Hajr) according to the arabic language?

The word الحجر means المنع (prevention) and التصيق (limitation).

For this reason, Masjid al-Harām was called حَجْرًا (Hijran) because there are preventions, you are prevented from doing harām.

Allāh سبحانه وتعالى mentions in Sūrat al-Furqān:

وَيَقُولُونَ حَجْرًا مَّحْجُورًا

“And [the angels] will say, حَجْرًا (i.e. harām — “forbidden”) and محجورا (i.e. muharram — “banned”).” [25:22].

And for this reason, the ‘aql (intellect) was also called حَجْرًا (hijran), as Allāh mentions in the glorious Qur’ān in Sūrat al-Fajr:

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ

“Is there [not] in [all] that an oath [sufficient] for one حَجْر (who understands)?” [89:5]

Because the عقل (intellect) prevents one from doing things that disgrace and belittle him.

والله أعلم

#Linguistic\_benefit

1 April 2018 12:40

#### Radwan Dakkak updated his status.

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والله أعلم

#Linguistic\_benefit

1 April 2018 12:37

#### Radwan Dakkak posted in Ummah Of Tawheed.

☺☺☺

1 April 2018 09:29

#### Radwan Dakkak shared IlmFeed's video.



1 April 2018 09:29

#### Radwan Dakkak posted in Ummah Of Tawheed.

Q. How much Thikr should we make every day, 1000 or more?

A. There's no specific limitation that I'm aware of, Allāh سبحانه وتعالى beautifully addresses me and you by saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

“O you who have believed, remember Allāh with alot of Thikr.” [33:41]

1 April 2018 09:15

#### Radwan Dakkak updated his status.

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“O you who have believed, remember Allāh with alot of Thikr.” [33:41]

## Radwan Dakkak shared Gems of shaykh Ahmad Musa Jibril's post.

1 April 2018 06:30

## Radwan Dakkak posted in Ummah Of Tawheed.

1 April 2018 06:30

## Radwan Dakkak posted in Ummah Of Tawheed.

Q. “and keep good relations with your family”, does this also apply to family who are not Muslim?

A. The mujāhideen have several fatāwā explaining these masā'il related to the ruling on upholding ties with kāfir family members; I'll give a brief summary إن شاء الله:

Imām Muslim (رحمه الله) wrote the following chapter-heading in his “Sahih”:

Chapter 93: Allegiance to the believers, and forsaking others and disavowing them.

‘Amr Ibn al-‘Ās (رضي الله عنه) reported — I heard it from the Messenger of Allah (ﷺ) quite audibly and not secretly:

“Behold! the posterity of my fathers, that is, so and so, are not my friends. Verily Allah and the pious believers are my friends.” [Sahīh Muslim, #215].

Imām an-Nawawī (رحمه الله) comments upon this hadīth by saying:

معنى الحديث أن وليي من كان صالحا وإن بعد مني نسبه ، وليس وليي من كان غير صالح وإن قرب مني نسبه

“The meaning of the hadīth is that my friends are those who are righteous, even if their lineage is far away from me, and my friends are not those who aren't righteous, even if their lineage is close to me.”

Imām al-Qurtubī (رحمه الله) also mentions concerning this hadīth:

فائدة الحديث انقطاع الولاية في الدين بين المسلم والكافر ولو كان قريبا حميما

“The benefit derived from the hadīth is disconnecting guardianship in Dīn between the muslim and kāfir, even if he was a close family member.”

Imām Ibn Battāl (رحمه الله) also mentions:

ويستفاد من هذا أن الرحم المأمور بصلتها والمتوعد على قطعها هي التي شرع لها ذلك ، فأما من أمر بقطعه من أجل الدين فيستثنى من ذلك ، ولا يلحق بالوعيد من قطعه لأنه قطع من أمر الله بقطعه ، لكن لو وصلوا بما يباح من أمر الدنيا لكان فضلا ، كما دعا - صلى الله عليه وسلم - لقريش بعد أن كانوا كذبوه

“What may be benefitted from this is that the relatives who are ordered to keep ties with and the punishable threat on whoever disconnects it is concerning what has been legislated concerning that.

But as for those who have been ordered to disconnect from due to Dīn, then that's an exception, and the punishable threat is not tagged along with whoever cuts it, because he cut off what Allāh commanded him to cut off.

However, if they keep contact with what's permissible from the affairs of the dunyā, that would be praiseworthy, just like the Prophet (صلى الله عليه وسلم) called out to Quraysh after they belied him.”

Keeping ties for da'wah purposes is praiseworthy Inshā'Allāh, so that they may be guided by Allāh.

Moreover, the scholars even mention that it's valid to boycott a fāsiq if there's a shar'i (valid - legislated) reason to do so, such as trying to make him repent and stop his sins, but generally speaking keeping ties with him is wājib as he has the rights of a muslim.

And it's also necessary upon you that you don't attend gatherings with relatives which consist of harām and munkar.

I hope this helps, and Allāh knows best.

1 April 2018 01:37

## Radwan Dakkak updated his status.

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فائدة الحديث انقطاع الولاية في الدين بين المسلم والكافر ولو كان قريبا حميما

"The benefit derived from the hadīth is disconnecting guardianship in Dīn between the muslim and kāfir, even if he was a close family member."

Imām Ibn Battāl (رحمه الله) also mentions:

ويستفاد من هذا أن الرحم المأمور بصلتها والمتوعد على قطعها هي التي شرع لها ذلك ، فأما من أمر بقطعه من أجل الدين فيستثنى من ذلك ، ولا يلحق بالوعيد من قطعه لأنه قطع من أمر الله بقطعه ، لكن لو وصلوا بما يباح من أمر الدنيا لكان فصلا ، كما دعا - صلى الله عليه وسلم - لقريش بعد أن كانوا كذّبوه

"What may be benefitted from this is that the relatives who are ordered to keep ties with and the punishable threat on whoever disconnects it is concerning what has been legislated concerning that.

But as for those who have been ordered to disconnect from due to Dīn, then that's an exception, and the punishable threat is not tagged along with whoever cuts it, because he cut off what Allāh commanded him to cut off.

However, if they keep contact with what's permissible from the affairs of the dunyā, that would be praiseworthy, just like the Prophet (صلى الله عليه وسلم) called out to Quraysh after they belied him."

Keeping ties for da'wah purposes is praiseworthy Inshā'Allāh, so that they may be guided by Allāh.

Moreover, the scholars even mention that it's valid to boycott a fāsiq if there's a shar'i (valid - legislated) reason to do so, such as trying to make him repent and stop his sins, but generally speaking keeping ties with him is wājib as he has the rights of a muslim.

And it's also necessary upon you that you don't attend gatherings with relatives which consist of harām and munkar.

I hope this helps, and Allāh knows best.

1 April 2018 01:37

## Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Zayn Ali** just smile or mumble away what sounds like a salaam ☺

31 March 2018 10:36

**Group:** Ummah Of Tawheed

**Vanessa Fahd** Tasbieh Em will always be my fave

31 March 2018 15:58

**Group:** Ummah Of Tawheed

**Omar Muhammad** Lol abdullah deen

1 April 2018 18:18

When a mushrik wants to greet you.



### Radwan Dakkak added a new photo.

**Abū Ḥafṣ Al-Ḥanbalī** ALL KUFFAH, ALL KUFFAH! Love this brother. ♥ Maher Al-Shakury  
31 March 2018 15:56

**Rabieh El-kay** Savage Imaooo  
31 March 2018 18:09

When a mushrik wants to greet you.

31 March 2018 10:33

### Radwan Dakkak posted in Ummah Of Tawheed.

said, "What you must know is that the scholar is not determined by (رحمه الله) Imām al-Barbahārī many narrations and books, however the scholar is the one who follows the Kitāb and Sunnah, even if his knowledge and books were little, and whoever opposes the Kitāb and Sunnah, then he's a ".person of bid'ah, even if his narrations and books were many

.(Refer to "Tabaqāt al-Hanābilah" (2/30 —

31 March 2018 10:06

### Radwan Dakkak updated his status.

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.(Refer to "Tabaqāt al-Hanābilah" (2/30 —

31 March 2018 10:06

### Radwan Dakkak updated his status.

Does anyone have the amazing series by brother Mūsā Cerantonio (فك الله أسرهم) concerning the history of the Philippines and other islamic lands which he spoke about?

Unfortunately they have been taken down from youtube, and my ex-laptop died (one of the few things I didn't save).

جزاكم الله خيراً

31 March 2018 10:03

### Radwan Dakkak posted in Ummah Of Tawheed.

<https://justpaste.it/1izm9>

Old translations from Shaykh Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرهم) which I haven't shared here before (50 pages):

<https://justpaste.it/1izm9>

31 March 2018 08:06

### Radwan Dakkak shared a link.

<https://justpaste.it/1izm9>

<https://justpaste.it/1izm9>

Old translations from Shaykh Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرهم) which I haven't shared here before (50 pages):

31 March 2018 08:05

### Radwan Dakkak updated his status.

Ibn al-Jawzī said: “Allāh has ordered us to lower the gaze because it is the path to a pure heart.”

[تلييس إبليس صفحة ٣٨٦]

31 March 2018 07:38

#### Radwan Dakkak posted in Ummah Of Tawheed.

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[تلييس إبليس صفحة ٣٨٦]

31 March 2018 07:37

#### Radwan Dakkak posted in Ummah Of Tawheed.

“It is upon us to return to our ‘Aqīdah and our Dīn and exemplify the order of Allāh – the High and Majestic – in His ruling on the kuffār.

No doubt, that every Muslim who takes Islām as a Dīn, then he must make takfīr on the mushrikīn and display enmity towards them, and he should hate them, and hate those who love them, or argues on behalf of them, or goes to their lands without a shar’i (valid – legislated) excuse that pleases Allāh and His Messenger (صلى الله عليه وسلم).

It is upon every Muslim to return to his Dīn, for with it honour is attained, with it victory is attained, with it the lands are straightened, and with it the Furqān (distinction) is attained between the Awliyā (allies) of the Most Merciful who aid his Dīn and between the Awliyā (allies) of Shaytān, who do not mind what happens to the Dīn as long as their food and drink is given to them.”

— The Imām, Shaykh Sulaymān Ibn Nāsir al-‘Alwān (فك الله أسرهم).

31 March 2018 07:34

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31 March 2018 07:34

#### Radwan Dakkak updated his status.

There’s an amazing hadīth in saḥīḥ Muslim, authentic hadīth about two monkeys. A saḥābī has seen them, they were sleeping next to each other. One of them, the female, left and went to another monkey [man] at night and they committed adultery. When they woke up, the husband, the first one where she supposed to be, noticed that. You know what they did? They stone them. Authentic hadīth. The saḥābī went to the Prophet Muhammed صلى الله عليه وسلم and told him the story. Even the animals do it because it’s just. So they were sleeping and the female woke up slowly and left her husband and she went to another monkey, when the husband noticed that, he woke up from a smell or from something noticed that his wife was unfaithful, and then they gather, they put them in a circle and began to stone them.

Monkeys are better than us these days.

- Shaykh Ahmād Mūsā Jibrīل حفظه

31 March 2018 06:43

#### Radwan Dakkak updated his status.

said, “The first sunnah that the muslims abandoned was leaving early (رحمه الله) Imām az-Zarkashī

."for jum'ah

:said (صلى الله عليه وسلم) Rasūlullāh

Any person who takes a bath on Friday like the bath of Janaba and then goes for the prayer (in the“ first hour i.e. early), it is as if he had sacrificed a camel (in Allah's cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, then it is as if he had sacrificed a hen; and whoever goes in the fifth hour then it is as if he had offered an egg. When the Imam comes out (i.e. starts delivering the Khutba), the angels present themselves to listen to the .[Khutba.” [Agreed upon

30 March 2018 21:52

#### Radwan Dakkak posted in Ummah Of Tawheed.

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30 March 2018 21:51

#### Radwan Dakkak shared a link.

<https://www.youcaring.com/rahimakarim-1123619>

<https://www.youcaring.com/rahimakarim-1123619>

URGENT HELP NEEDED

Assalamu Alaykum or Hello, my beloved niece Rahima (7 months old) is back home in Bangladesh and has pulmonary hypertension - a rare heart disease which is fatal without an operation. The cardiologist said her chances of survival is very slim if she does not undergo surgery in the next few months. Unfortunately, doctors have turned Rahima away as they are unable to perform the surgery in Bangladesh or India as they simply do not have skilled surgeons to proceed with the surgery they have 5 weeks left to raise the money Subhan'Allah

Please donate even as little as you can

30 March 2018 18:52

#### Radwan Dakkak posted in Ummah Of Tawheed.

Allah says, "And those who disbelieved are allies of one another. If you do not do so, there will be fitnah on earth and great corruption." [8:73]

The great Mufasssir al-Biqaa'ee (رحمه الله) comments upon this Ayah:

"Meaning; If you do not support one another like the kuffar and people of fisq do, there will be fitnah..."

~ Taken from his book affirming that Waraqah (the scholar and cousin of Khadeejah) was a muwahhid who became a Sahabi.

30 March 2018 16:42

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### Radwan Dakkak posted in Ummah Of Tawheed.

"And that He might make evident those who are hypocrites. For it was said to them, "Come, fight in the way of Allah or [at least] defend." They said, "If we had known [there would be] fighting, we would have followed you." They were nearer to disbelief that day than to faith, saying with their mouths what was not in their hearts. And Allah is most Knowing of what they conceal." [3:167]

30 March 2018 16:03

### Radwan Dakkak updated his status.

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30 March 2018 16:02

### Radwan Dakkak shared a link.

<https://www.youcaring.com/samrahman-987708>  
<https://www.youcaring.com/samrahman-987708>

As salamu alaikum

The family of Samiun Rahman are trying to raise as much as they can to support Br Samiun, remember especially with blessed month of Ramadan approaching we have to be extra generous to those who have been abandoned and neglected by the Muslim community remember its you guys who are going to make it happened please try and donate generously and Insha'Allah Allāh will elevate your good deeds Because Allāh love those who give for his sake.

May Allāh accept it from you. امين

Khālīd Ibn Mi'dān:

If an opportunity of good opens up for you, hasten towards it, for you do not know when it will close.

[al-Siyar 4/540]

Please share if you can't donate maybe because of you someone else will contribute

Donation: <https://www.youcaring.com/samrahman-987708>

Brother Samiun has requested if brothers and sisters could send him beginners learning books in Urdu and to support him every month financially, inbox me if you would like to join me to assist him every month إن شاء الله.

You can now post him clothes & books directly to,

[Consular section  
British high commissioner  
New Delhi  
Shantipath,  
Chanakyapuri  
New Delhi 110021  
India]

You don't have to put who it's from, just put a note inside the parcel with his name (SamiunRahman) son of Hamdu Miah. Please once you have posted the items it's important to let me know so we can inform the (FCO) so they can look out for it.

Remember your duty to support the prisoners.

30 March 2018 08:03

### Radwan Dakkak posted in Ummah Of Tawheed.

<https://www.youcaring.com/samrahman-987708>

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30 March 2018 08:03

#### Radwan Dakkak shared a memory.

30 March 2018 07:12

#### Radwan Dakkak posted in Ummah Of Tawheed.

"Nun. By the pen and what they inscribe,  
You are not, [O Muhammad], by the favor of your Lord, a madman.  
And indeed, for you is a reward without end.  
And indeed, you are of a great moral character.  
So you will see and they will see  
Which of you is the afflicted [by a devil].  
Indeed, your Lord is most knowing of who has gone astray from His way, and He is most knowing of the [rightly] guided." [68:1-7].

29 March 2018 20:55

#### Radwan Dakkak updated his status.

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29 March 2018 20:54

#### Radwan Dakkak posted in Ummah Of Tawheed.

If you want success in the dunyā and ākhirah, hide your good deeds without mentioning anything except in a real need or necessity.

The praise and blame of mankind will not benefit you. Always be conscious that Allāh is the one holding you to account, turn to Allāh and ask Him for forgiveness.

29 March 2018 20:32

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29 March 2018 20:31

## Radwan Dakkak posted in Ummah Of Tawheed.

What is this craziness?!

Shaykh ‘Abdul-Latīf Ibn ‘Abdur-Rahmān Ibn Hassan Āl ash-Shaykh (رحمه الله) mentioned the following in his book entitled, “Minhāj at-Ta’sīs wat-Taqdīs” (1/51):

“What has reached us from some scholars of Zabīd, is that two men intended to go towards Tā’if, so one of them told his companion, and the one being asked is someone who claims to be knowledgeable;

(He asks): The people of Tā’if do not know Allāh, they only know Ibn ‘Abbās.

He answered: That them knowing about Ibn ‘Abbās is sufficient, because he (Ibn ‘Abbās) knows Allāh.

What millah, may Allāh safeguard the millah of Islām, would not prevent such disbelief nor repel it?!

Az-Zabīdī also mentioned that a man was in makkah at some shrines, so he said to those around him, I want to go make Tawāf (around the ka’bah), so one of their ghuḷāt replied; The place you’re stationed right here (at the shrine) is more noble (than the ka’bah)!”

29 March 2018 15:38

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29 March 2018 15:37

## Radwan Dakkak posted in Ummah Of Tawheed.

**\*\*Statements from some shuyūkh concerning Sayyid Qutb\*\***

Shaykh Bakr Abū Zayd wrote:

وجدت في كتبه خيرًا كثيرًا وإيمانًا مشرقًا وحقًا أبلغ...والرجل كان أدبيًا نقادة، ثم اتجه إلى خدمة الإسلام من خلال القرآن العظيم والسنة المشرفة، والسيرة النبوية العطرة... فالواجب على الجميع الدعاء له بالمغفرة والاستفادة من علمه، وبيان ما تحققنا خطأه فيه، وأن خطأه لا يوجب حرماننا من علمه ولا هجر كتبه

“I have found alot of goodness, honourable Īmān and transparent truth in his books — and the man was a literary critic, then he turned towards serving Islām through the magnificent Qur’ān, honourable Sunnah, and pure glorious Seerah of the Prophet — What’s required from everyone is to make du’ā for him with forgiveness and to benefit from his knowledge, and clarifying what we have verified from mistakes in it, and that his mistakes don’t necessitate forbidding ourselves from his knowledge, nor to boycott his books.”

Shaykh Ibn ‘Uthaymīn (may Allāh forgive him) said:

سيد قطب انتقل من دار العمل إلى دار الجزاء، والله تعالى حسبي، وكذلك غيره من أهل العلم. أما الحق فيجب قبوله سواء جاء من سيد قطب أو من غيره، والباطل يجب رده سواء كان من سيد قطب أو من غيره، ويجب التحذير من أي باطل كُتب أو شُيع سواء من هذا أو من هذا، من أي إنسان. هذه نصيحتي لإخواننا، ولا ينبغي أن يكون الحديث والمخاصمة والأخذ والرد في شخص بعينه. أما سيد قطب فأرأي في آثاره أنه مثل غيره، فيه حق وباطل، ليس أحد معصوماً

“Sayyid Qutb moved from the abode of deeds to the abode of recompense, and Allāh is the one who holds him to account, and likewise other than him from the people of knowledge. Concerning the truth, it’s necessary to accept it, whether it came from Sayyid Qutb or from anyone else, and falsehood must be rejected, whether it came from Sayyid Qutb or anyone else.

It’s obligatory to warn against any form of falsehood that’s written or heart, whether from this person or from that person, from anyone. This is my advice to our brothers, and the discussions, disputing, going back and forth shouldn’t happen concerning a specific person. As for Sayyid Qutb, my opinion concerning what he left behind is that he’s like anyone else, it contains truth and falsehood, no one is infallible.”

Shaykh Ibn Bāz (may Allāh forgive him) was asked about a book by Sayyid Qutb, so he responded by saying:

لم أقرأه، ولكن بلغني عنه أنه لا بأس به، كتب سيد قطب كتب مفيدة ونافعة، وليس معناها أنه ليس فيها خطأ، كل عالم له بعض الأخطاء والأغلاط، لكن لم أقرأ الكتاب، وهو فيما بلغني كتاب مفيد ومؤثر، رحم الله مؤلفه

“I haven’t read it, however it has reached me that there’s nothing wrong concerning it. The books of Sayyid Qutb are beneficial and useful, but this doesn’t mean that it doesn’t contain mistakes, every ‘Ālim (scholar) has some mistakes and faults, however I did not read the book, but what has reached me is that it’s a beneficial and an influentially affective book, may Allāh have mercy upon its author.”

Some may bring up that the great Hāfidh and Muhaddith, Shaykh ‘Abdullāh ad-Duwaysh (رحمه الله) wrote a book clarifying 200+ mistakes found in Sayyid Qutb’s tafsīr book, “In the shade of the Qur’ān”.

And this was a beautiful criticism, to clarify the truth and refute mistakes and deviations in several matters that Sayyid Qutb fell into, may Allāh forgive him.

But if they were sincere, why don’t they also mention that the Hāfidh, Shaykh ‘Abdullāh ad-Duwaysh (رحمه الله) also wrote a book criticising Shaykh al-Albānī’s mistakes in hadīth, entitled “Notifying the reader on strengthening what Albānī weakened, and what follows is, notifying the reader on weakening what Albānī strengthened” [1].

Shaykh ‘Abdul-‘Azīz Ibn Bāz (may Allāh forgive him) also wrote an introduction for this book. But the reality of the matter is, the Murji’ah have hidden the flaws of shuyūkh such as Al-Albānī (who was pure murji’ in ‘Aqīdah, excluding all actions from nullifiers of Īmān), but they selectively chose to pounce on Sayyid Qutb, who we all admit had mistakes as well.

The beautiful thing about Ahlus-sunnah is what Shaykh al-Islām Ibn Taymiyyah (رحمه الله) said, they are the most fair and merciful to the creation. So despite the errors of the scholars, we still respect the knowledge they have left behind, and leave their account to Allāh.

However, the madākhilah jahmiyyah (may Allāh destroy them) have pure hostility to Sayyid Qutb because he confronted the Tawāghīṭ, revived the spirit of Jihād and Hākimiyyah. This is why they don’t only make barā’ah from him, but they make barā’ah from everyone who refuses or even ‘doubts’ to make barā’ah from him, similar to the modern-day khawārij in their unrestricted application of the 3rd nullifier.

This is a very brief summary concerning Sayyid Qutb (رحمه الله), without getting into details, and Allāh knows best.

29 March 2018 11:41

## Radwan Dakkak updated his status.

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Shaykh Ibn ‘Uthaymīn (may Allāh forgive him) said:

سيد قطب انتقل من دار العمل إلى دار الجزاء، والله تعالى حسبي، وكذلك غيره من أهل العلم. أما الحق

فيجب قبوله سواء جاء من سيد قطب أو من غيره، والباطل يجب رده سواء كان من سيد قطب أو من غيره، ويجب التحذير من أي باطل كُتب أو شُيع سواء من هذا أو من هذا، من أي إنسان. هذه نصيحتي لإخواننا، ولا ينبغي أن يكون الحديث والمخاصمة والأخذ والرد في شخص بعينه. أما سيد قطب فرأيي في آثاره أنه مثل غيره، فيه حق وباطل، ليس أحد معصوماً

“Sayyid Qutb moved from the abode of deeds to the abode of recompense, and Allāh is the one who holds him to account, and likewise other than him from the people of knowledge. Concerning the truth, it’s necessary to accept it, whether it came from Sayyid Qutb or from anyone else, and falsehood must be rejected, whether it came from Sayyid Qutb or anyone else.

It’s obligatory to warn against any form of falsehood that’s written or heart, whether from this person or from that person, from anyone. This is my advice to our brothers, and the discussions, disputing, going back and forth shouldn’t happen concerning a specific person. As for Sayyid Qutb, my opinion concerning what he left behind is that he’s like anyone else, it contains truth and falsehood, no one is infallible.”

Shaykh Ibn Bāz (may Allāh forgive him) was asked about a book by Sayyid Qutb, so he responded by saying:

لم أقرأه، ولكن بلغني عنه أنه لا بأس به، كتب سيد قطب كتب مفيدة ونافعة، وليس معناها أنه ليس فيها خطأ، كل عالم له بعض الأخطاء والأغلاط، لكن لم أقرأ الكتاب، وهو فيما بلغني كتاب مفيد ومؤثر، رحم الله مؤلفه

“I haven’t read it, however it has reached me that there’s nothing wrong concerning it. The books of Sayyid Qutb are beneficial and useful, but this doesn’t mean that it doesn’t contain mistakes, every ‘Ālim (scholar) has some mistakes and faults, however I did not read the book, but what has reached me is that it’s a beneficial and an influentially affective book, may Allāh have mercy upon its author.”

Some may bring up that the great Hāfidh and Muhaddith, Shaykh ‘Abdullāh ad-Duwaysh (رحمه الله) wrote a book clarifying 200+ mistakes found in Sayyid Qutb’s tafsīr book, “In the shade of the Qur’ān”.

And this was a beautiful criticism, to clarify the truth and refute mistakes and deviations in several matters that Sayyid Qutb fell into, may Allāh forgive him.

But if they were sincere, why don’t they also mention that the Hāfidh, Shaykh ‘Abdullāh ad-Duwaysh (رحمه الله) also wrote a book criticising Shaykh al-Albānī’s mistakes in ḥadīth, entitled “Notifying the reader on strengthening what Albānī weakened, and what follows is, notifying the reader on weakening what Albānī strengthened” [1].

Shaykh ‘Abdul-‘Azīz Ibn Bāz (may Allāh forgive him) also wrote an introduction for this book. But the reality of the matter is, the Murji’ah have hidden the flaws of shuyūkh such as Al-Albānī (who was pure murji’i in ‘Aqīdah, excluding all actions from nullifiers of Īmān), but they selectively chose to pounce on Sayyid Qutb, who we all admit had mistakes as well.

The beautiful thing about Ahlus-sunnah is what Shaykh al-Islām Ibn Taymiyyah (رحمه الله) said, they are the most fair and merciful to the creation. So despite the errors of the scholars, we still respect the knowledge they have left behind, and leave their account to Allāh.

However, the madākhilah jahmiyyah (may Allāh destroy them) have pure hostility to Sayyid Qutb because he confronted the Tawāghīṭ, revived the spirit of Jihād and Hākimiyyah. This is why they don’t only make barā’ah from him, but they make barā’ah from everyone who refuses or even ‘doubts’ to make barā’ah from him, similar to the modern-day khawārij in their unrestricted application of the 3rd nullifier.

This is a very brief summary concerning Sayyid Qutb (رحمه الله), without getting into details, and Allāh knows best.

29 March 2018 11:41

## Radwan Dakkak updated his status.

SubhanAllah what a review, book review for "In the Shade of the Quran", from Prison:

By Imam Anwar al-Awlaki (rahimahullah)

"This work by the Shaheed -by the will of Allah- along with “Milestones” represent his greatest works and the fruits of his life. I received 5 of the 6 volumes along with Madarij al Salikeen as the first books I was allowed to have. This came after a period of two months with nothing but the Quran. Having had the chance to spend that time with the book of Allah and to contemplate on it, I wanted to read what our scholars had to say about Quran so I ordered Tafsir Ibn Kathir which is a proper classical tafsir along with “In the Shade of the Quran” which is more about thoughts and insights on the book of Allah in addition to it being a contemporary tafsir.

Sayyid is a very prolific and eloquent writer. His style is unique. If someone has read for him then he could recognize his writings without having to be told who the author is. With Ibn kathir his tafsir is full of Hadiths and statements of scholars and rulings so it must be read slowly. I would limit myself to a maximum of 30 pages a day. But because of the flowing style of Sayyid I would read between 100-150 pages a day. In fact I would read until my eyes got tired. My left eye would get exhausted before the right eye so I would close it with my hand and carry on reading with my right eye until it can handle it no more and would just shut down. My vision started deteriorating



especially in my left eye. Was it because of too much reading, or was it because of poor lighting, Allah knows best. I found that deteriorating eyesight along with kidney problems were the two most common complaints of the prisoners.

I would be so immersed with the author I would feel that Sayyid was with me in my cell speaking to me directly. There was something about my reading in prison: I could feel the personality of the author through his words. So even though I was in solitary confinement I was never alone. I was with ibn Kathir for some days, with ibn al Qayyim, Sayyid Qutb, al Shawkani, al-Nawawi and many others on other days. How could I feel the loneliness when all of these great men were my companions?

I believe it was Ibn al Mubarak who when asked why he used to spend his time alone said: And how can I be alone when I am in the companionship of the Sahaba?

My favourite parts of the Shades were Sura Yusuf, and al Qasas. Sayyid has a beautiful way of presenting the stories of Yusuf and Musa in these suras. Then there are the introductions to surah al Ankaboot and al Ra'd. In his introduction of al Ankaboot he has some wonderful words about trails and in the intro to Sura al Ra'd he talks about the miracle of Quran.

Something that the reader of Sayyid couldn't fail to feel is the immense love Sayyid had for the words of Allah. I lived with "In the Shade of the Quran" for over a month. It carried me through and offered me solace during that period. May Allah reward him abundantly on the Day of Judgment."

29 March 2018 10:36

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29 March 2018 10:36

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### Radwan Dakkak posted in Ummah Of Tawheed.

\*\*If you are still unsure who are the righteous scholars of our times, read the books from our scholars of the past and then compare for yourself\*\*

Imām Sulaymān Ibn Saḥmān (رحمه الله) mentions in "al-Hadiyyah as-Saniyyah" (page 4-5):

"Moreover, know O brothers that I am upon what our Imāms among the inhabitants of Islām were

upon, and the eminent scholars from the rightly guided Imāms, who protect and guard this religion from (those) taking matters to extreme, and from the ignorant ones who misinterpret the text, and from those who take the text out of context to bend and twist it (to suit their desires).

Such as Shaykhul-Islām, the eminent guided scholar, Taqī ud-Dīn Abī al-'Abbās Ahmad Ibn 'Abdil-Halīm Ibn 'Abdis-Salām Ibn Taymiyyah al-Harrānī, and his student Shams ad-Dīn Muhammad Ibn Abī Bakr Ibn Qayyim al-Jawziyyah.

Along with Al-Hāfidh ath-Thahabī ash-Shāfi'ī, Al-Imād Ibn Kathīr ash-Shāfi'ī, Muhammad Ibn Jarīr at-Tabarī, Al-Hāfidh al-Imām 'Abdur-Rahmān Ibn Rajab al-Hanbalī, and others from the scholars of Islām who are the example, and model to follow, and they had a precedence of truthfulness in the world, may Allāh reward them on behalf of Islām and the muslims with goodness.

And Shaykhul-Islām, the eminent rightly guided scholar, Shaykh Muhammad Ibn 'Abdil-Wahhāb, may Allāh have mercy upon him, held onto their path and followed their methodology and remnants in calling towards Allāh, while establishing his proofs and clarifications, and he was aided by the Imāms among the inhabitants of Islām.”

It's mentioned in “Ad-Diyā’ ash-Shāriq” (page 83) that Imām Muhammad Ibn 'Abdil-Wahhāb (رحمه الله) says:

“My lord guided me to the straight path and upright religion, Millat Ibrāhīm Hanīfan, and he was not from the mushrikīn, and all praise belongs to Allāh, I do not call towards a Sūfī madhab, or towards a jurist or theologian, or Imām from the A'immah I glorify such as Ibn al-Qayyim, ath-Thahabī or Ibn Kathīr and others, rather I call towards (worshipping) Allāh alone without any partners ascribed to Him, and I call towards the sunnah of the messenger of Allāh (صلى الله عليه وسلم) which he advised the beginning and end of his ummah with, and I hope that I do not oppose the truth when it comes to me.”

Moreover, the Imāms of Najd would praise many other scholars of Islām (despite mistakes), such as calling Ibn Daqīq al-Īd with the title “Shaykh al-Islām”, saying about Imām an-Nawawī, “O Allāh, how much goodness have you done”, and calling Al-Hāfidh Ibn Hajr, “The seal of the muhadiithīn” and “The Hāfidh of the world”.

Allāhu akbar! I will be providing a whole list of quotes by the Imāms of Najd and others that I have read in numerously quoting scholars of this ummah who the ignorant shamelessly attack and even label as “kuffār”, wallāhul-musta'ān!

28 March 2018 20:06

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28 March 2018 20:04

### Radwan Dakkak updated his status.

How do you deal with someone who tells you “prove to me that I exist?”

To put it simply, there’s a well-known saying written in the classical texts:

إن حقائق الأمور ثابتة

“Certainly, the reality of matters are firmly established”.

So when someone is doubtful whether they exist, their own question becomes dubious and doubtful. Because if they didn’t exist, their own question would never exist, hence there’s no need to take this ‘claim’ seriously.

Similarly, when the Ashā’irah ask us, “How do the qualities of Allāh work?”

The simple response is that we ask them, “Do you know how Allāh’s essence Himself works?” — They would reply with “no”.

Therefore, if we are unable to know how our Creator is like in His essence, what about the case with His lofty attributes?

Hence, how can any innovator ask “How does Allāh descend to the lowest heaven in the last 3rd in the night for the whole world with different times?”.

We have just affirmed that we cannot determine how His attributes work, but the issue with the innovators is that they accuse ahlus-sunnah of likening Allāh to the creation, when in reality they are the ones comparing their own actions of “descending” for example with the way Allāh descends in the way His Majesty allows Him too.

We live in a physical world with cause and effect, time and space. Thus, we cannot compare our actions in this physical world to the infinite essence of Allāh who is outside of cause and effect, time and space.

It’s rationally impossible, but what’s rationally required to affirm is that Allāh is the one who created this universe, as there’s no rational possibility it could have created itself (which would mean it was existent and non-existent at one point of time), and it’s rationally impossible that this universe which is bound by time and space has always existed (this is called an absurdity), as there must be a cause from an all-wise, all-powerful, all-perfect maker and creator to bring the universe into existence, which is what’s rationally required to affirm.

والله أعلم

28 March 2018 14:11

### Radwan Dakkak posted in Ummah Of Tawheed.

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والله أعلم

28 March 2018 14:10

### Radwan Dakkak posted in Ummah Of Tawheed.

Q. Can Allāh create a rock so heavy that He can't lift it?

A. This is an old philosophical question which is really asking, “Can God not be God at the same time”. And an atheist will ask these questions as an excuse to avoid believing in a Creator.

To briefly answer this, we need to understand that “things” are divided into 3 types:

1. Rationally possible.
2. Rationally impossible.
3. Rationally required.

So when we're talking about Allāh's creation, we're talking about rationally possible things, and a contradiction would negate rational possibility from all angles.

And it's important to note that there are two types of opposites:

1. Complementary opposites.
2. Mutually exclusive opposites.

Complementary opposites are rational possible things in creation. For example, the colour black is opposite to white. However can black and white exist together in the same garment for example? Yes they can.

Now, mutually exclusive opposites are things that are rationally impossible to imagine, such as the question asked.

It's like saying, can a woman be pregnant and not pregnant at the same time? Or, can Allāh create a square triangle or a triangle with 4 and 5 sides? It's rationally impossible.

If this isn't convincing enough, I would suggest going to a shop owner and ask him “Can I please have very hot tea which is cold at the same time?”

I think the response you may get is “can you exist and not exist at the same time?!”.

An additional benefit I may add is that Allāh has prohibited ‘oppression’ upon Himself as reported in the authentic hadīth al-qudsī, which shows that it's rationally impossible that the lord of infinite mercy and justice may ever oppress anyone or have qualities which are mutually exclusive opposites.

والله أعلم

28 March 2018 14:10

### Radwan Dakkak updated his status.

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والله أعلم

28 March 2018 14:01

#### Radwan Dakkak posted in Ummah Of Tawheed.

"All praise belongs to Allāh who gathered us with one of the students of Shaykh al-'Alwān, he said that the Shaykh, may Allāh hasten his release was full of wonderful manners, a person who exerted efforts in seeking knowledge and teaching it, and emphasised severely on the importance of Tawhīd and condemning the government scholars, O Allāh hasten his release and the release of the muslims."

الحمد لله الذي جمعنا مع طالب من طلاب الشيخ العوان  
قال أن الشيخ فك الله أسرته كان طيبا خلوقا  
مجتهد في طلب العلم وتعليمه  
وتشديده على أهمية التوحيد  
... والأبكار على علماء السلاطين  
اللهم فك أسرته واسرى المسلمين

— Related by one of the Shaykh Sulaymān al-'Alwān channels on telegram (5,000 members).

28 March 2018 07:49

#### Radwan Dakkak updated his status.

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اللهم فك أسرته واسرى المسلمين

— Related by one of the Shaykh Sulaymān al-'Alwān channels on telegram (5,000 members).

28 March 2018 07:49

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

28 March 2018 07:33

Radwan Dakkak added a new photo.



28 March 2018 07:33

Radwan Dakkak posted in Ummah Of Tawheed.

Many women are like ‘Azīz’s wife, but few men have the Īmān of Yūsuf (عليه السلام) — The ummah suffers due to the spread of Zinā, may Allāh curse these corrupt sinners.

27 March 2018 20:02

Radwan Dakkak updated his status.

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27 March 2018 20:02

Radwan Dakkak added a new photo.



**Abū Ḥaḥṣ Al-Ḥanbalī** What else you expect? They donated millions to the Serbs who violated our sisters in one of the worst violations in the last century. This devil of humankind and his regime has surpassed that number, and so they give him even more!  
27 March 2018 15:58

**Najmus Sakib** مله الكفر واحدة  
27 March 2018 19:03

**Abu Ali Hussain Hassan** and u know so called UK based charity organisations paid millions to rebels who fight for sake of saudi  
28 March 2018 13:22

**Hamzah Ibn Yahya** suprse surprise the UN is known to be full of rapists and pedos and low and behold they are giving money to that rafidog puppet... hardly suprising - "And [remember, O Muhammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah plans. And Allah is the best of planners." 8:30 Qu`ran (Surah Al-Anfal)  
28 March 2018 16:50

7 years of genocide in Sūriyyah and the killer is being awarded with tens of millions for so called ‘charity’ — Remember, this is the same UN who are involved in 10,000’s of scandals on ‘charity’ alone, wallāhul-musta’ān.

27 March 2018 15:53

Radwan Dakkak posted in Ummah Of Tawheed.



**Group:** Ummah Of Tawheed  
**Maryam Umm Agim** It doesn’t even make sense  
27 March 2018 16:00

**Group:** Ummah Of Tawheed  
**Alam Usoof** If people think the UN is there to help, sorry to break your bubble. UN is there to kill all Sunni Muslims  
27 March 2018 16:03

**Group:** Ummah Of Tawheed  
**Alam Usoof** The genocide of Sunni Muslims in Syria then it will be Saudi, supported by the Saudi family.  
27 March 2018 16:05

7 years of genocide in Sūriyyah and the killer is being awarded with tens of millions for so called ‘charity’ — Remember, this is the same UN who are involved in 10,000’s of scandals on ‘charity’ alone, wallāhul-musta’ān.

### Radwan Dakkak updated his status.

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26 March 2018 21:20

### Radwan Dakkak posted in Ummah Of Tawheed.

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This is an example concerning the letter "a". Moreover 'sanad' and 'isnād' both mean the same thing, which is a "chain of narration" as we frequently mention in ḥadīth.

Furthermore, the letter "i" is considered a "kasrah" (ِ) in arabic — For example, "min" (مِنْ).

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Mustalah means terminology (primarily referred to the terms in ḥadīth), and mutūn refers to concise texts. I totally didn't intend to make the words ḥadīth related, but alhamdulillah I hope that's clear.

So next time you read a letter with a line on top (that's if it's placed correctly), all it's telling you to do is to pronounce it with an "extended sound" (alif, ya, wow).

26 March 2018 12:37

### Radwan Dakkak updated his status.

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26 March 2018 12:34

### Radwan Dakkak posted in Ummah Of Tawheed.

Certainly, those who support the kuffār against the muslims, and aid the crusaders against the muwahhidīn, and drive out the believers for the interests of the disbelievers:

THEY ARE NOT MUSLIMS!  
THEY ARE NOT MUSLIMS!  
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And it's absolutely necessary that no one disputes in their APOSTASY!

— The Imām, Shaykh Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرهم).

25 March 2018 16:04

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25 March 2018 16:03

### Radwan Dakkak posted in Ummah Of Tawheed.

"When you've suffered through something devastating and want to shut out the world and everyone around you because you can't imagine anyone knowing the extent of your anguish, you're not entirely wrong.

Your suffering, like you, is unique. It is not something that anyone else will ever fully be able to relate to.

Sure, some will understand a portion of your pain because they've suffered similarly, but they will never know exactly YOUR pain.

Allow yourself to process this and accept it. Allow yourself to come to terms with the fact that no matter how much love, compassion, and hope others try to offer you, there will always a remain a void they can never access.

That void is there for a reason. It's there to bring you to your knees, not in despair but in submission.

If you think that your every suffering is just to cause you to suffer, how little you must think of yourself and the great purpose you were created with.

Your suffering is NOT to push you down but to RAISE you up.

So, don't look for false hope in empty words and promises from well being friends.

Look higher.

Raise your eyes above.

Raise your hands above.

Bring your forehead to the ground and recognize that the One who is testing you is waiting for you to abandon your despair, to let go of your resentment, to forfeit your doubts in Him and to SURRENDER willingly to HIS will even if you can't understand the wisdom behind it.

When you begin to smile through the tears, know that you're there. And if you're not there yet, then force that smile. Surround yourself with people who meet you with eyes of hope not sadness.



Surround yourself with people who can hold you and comfort you with gratitude, light, and warmth not mourn with you in silence!

You are unique, your pain is unique, and the response you have to life's tests must also be unique. Cliched reactions and memorized scripts are not enough. Running away and being angry is only prolonging your pain.

Search...pray...surrender...submit...smile!"

25 March 2018 11:20

### Radwan Dakkak shared Abdullah MacGregor's post.

Perfect timing.

25 March 2018 11:18

### Radwan Dakkak posted in Ummah Of Tawheed.

Extreme anger, jealousy and excitement are factors taken into consideration when someone makes a slip of the tongue — This is called the māni' of khata' (Mistake — i.e. not meaning to intend what was spoken, etc).

25 March 2018 08:09

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25 March 2018 08:07

### Radwan Dakkak posted in Ummah Of Tawheed.

\*\*Golden advice concerning Shaykh Ibn Bāz and Shaykh Ibn 'Uthaymīn\*\*

The noble Imām and Mujāhid, Shaykh Abū 'Alī al-Anbārī (تقبله الله) was asked the following question by a student:

“Tayyib Shaykh, why did a tawaqquf (abstainment from takfīr) occur regarding Ibn Bāz and Ibn 'Uthaymīn, who permitted the americans to enter 'Irāq at the time?”

The noble Imām and Mujāhid, Shaykh Abū 'Alī al-Anbārī (تقبله الله) responds by saying:

“This was due to a command by Shaykh Abū Mus'ab, I ask Allāh (سبحانه وتعالى) to accept him. At that time, he sent an order that we withhold our tongues from speaking about these two.

Because the brothers who would come from Jazeerah, as you know these people were raised up in the mosques and under the shaykhs, so they view them as 'ulamā'.

So when he comes and fiercely strives fisabeelillāh, and it is said to him that fulān is a murtad and fulān is a murtad, he would get shocked, so it resulted in many problems in some headquarters.

Some of them wanted to return back (to Jazeerah) saying, how can you make takfīr upon these people (i.e. Ibn Bāz and Ibn 'Uthaymīn)?

However after he (the soldier) remained for sometime and performed Jihad, he started to realize the reality (of them). And due to that (issue) was the order to refrain (from whether takfīr is made upon these two).”

Student asks: “Now, what do we consider them?”

Shaykh responds, “We have still remained silent upon it.”

Student says, “An ummah that has passed” (i.e. referring to the Āyah)...?

Shaykh responds, “They have departed with what they have brought forth (in this world).”

25 March 2018 07:26

### Radwan Dakkak updated his status.

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#### Radwan Dakkak posted in Ummah Of Tawheed.

May Allāh free Shaykh Khālid ar-Rāshid, the ‘Ālim of Fiqh who has an Ibn al-Jawzī type style in focusing on matters related to the soul and heart tenderness, a rare quality to see, especially since he also implements his knowledge by publicly ordaining good and forbidding evil, with an unbreakable Ghīrah for our beloved prophet Muhammad صلى الله عليه وسلم.

25 March 2018 07:15

#### Radwan Dakkak shared a memory.

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25 March 2018 07:14

#### Radwan Dakkak posted in Ummah Of Tawheed.

أهل التوحيد

25 March 2018 05:26

#### Radwan Dakkak posted in Ummah Of Tawheed.

“Secrets: Leaking out private matters of other people. If someone tells another something, and even doesn’t specifically say not to tell anyone, it still is considered an Amanah the person safeguard the secret.”

— Shaykh Ahmad Musa Jibrīl (حفظه الله).

24 March 2018 16:58

#### Radwan Dakkak updated his status.

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24 March 2018 16:58

#### Radwan Dakkak updated his status.

:mentions in Sūrat ar-Rūm, Āyah #41 سُبحانه وتعالى Allāh

طَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Corruption has appeared throughout the land and sea by (reason of) what the hands of people have“ earned so He may let them taste part of (the consequence of) what they have done that perhaps ”.(they will return (to righteousness

24 March 2018 15:50

#### Radwan Dakkak posted in Ummah Of Tawheed.

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24 March 2018 15:50

#### Radwan Dakkak added a new photo.

□

24 March 2018 15:01

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

24 March 2018 15:00

#### Radwan Dakkak posted in Ummah Of Tawheed.

<https://youtu.be/TDmV8wnwoyU>

#Youtube | THIRD NULLIFIER (lesson 2/2) by the noble Imām and Mujāhid, Shaykh al-‘Allāmah Abū Mālik at-Tamīmī (تقبله الله).

<https://youtu.be/TDmV8wnwoyU>

24 March 2018 14:42

#### Radwan Dakkak shared a link.

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24 March 2018 14:07

### Radwan Dakkak posted in Ummah Of Tawheed.

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You guys know the rules, so please take it seriously - Even though I may leave my facebook online all day, it doesn't mean I'm actually home or present to see what's happening.

I'm very active with the da'wah alhamdulillah, but at the same time, we all got things to do than monitor fb comments.

I want to see more knowledge being spread, whether it's information about the situation of the ummah or sharing what you have learnt from Islam.

May Allah preserve you all.

24 March 2018 14:04

### Radwan Dakkak added a new video.

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[Click for video:](#)



THIRD NULLIFIER (lesson 2/2) by the noble Imām and Mujāhid, Shaykh al-'Allāmah Abū Mālik at-Tamīmī (تقيله الله).  
[Click for video:](#)

24 March 2018 11:57

### Radwan Dakkak posted in Ummah Of Tawheed.

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#Assad Nusseyri army showing victory after kidnapping women and children in Ghouta.  
حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Ask yourself what you're doing for the ummah!

24 March 2018 08:34

### Radwan Dakkak posted in Ummah Of Tawheed.

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<https://www.gofundme.com/7mag5b2k>

#FRIDAYCAMPAIGN: Single mother in financial distress left in a heavy debt. Her ex-husband left her with major rent arrears and outstanding credits. She is near to facing eviction so DOTU are seeking to cover her debts to prevent any such events.

DONATE: <https://www.gofundme.com/7mag5b2k>

She suffered abuse at the hands of her former husband and it took her vast courage to get up and leave with her young child.

The sister has been working extremely hard and started to make payments to clear a lot of debts but she's now struggling as she's suffering from ailments and is in and out of hospital.

She finds it harder to work due to not being able to find a carer for her young child. Her parents would normally help but her mother is suffering from cancer and undergoing treatment.

Bailiff threats have been made by the council and creditors so before they make any detrimental decision, DOTU intend to cover the remainder of her debt by next week inshaAllah.

DO NOT FORSAKE YOUR SISTER!

[COPIED]

24 March 2018 07:43

### Radwan Dakkak shared a link.

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<https://www.gofundme.com/7mag5b2k>

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DO NOT FORSAKE YOUR SISTER!

24 March 2018 07:42

### Radwan Dakkak updated his status.

There's nothing like having a blast with the brothers. At times, it's so necessary to just leave everything behind and chill out with the best excitement, aye! Excuse my aussieness

23 March 2018 22:33

### Radwan Dakkak posted in Ummah Of Tawheed.

Explanation of the Rule: "Whoever doesn't make Takfir upon the Kāfir" (Lesson 2/2)

The noble Imām and Mujāhid, Shaykh al-'Allāmah Abū Mālik at-Tamīmī (تقبله الله) says:

Bismillāhi Ar-Rahmān Ar-Rahīm, all Praise belongs to Allāh, the Lord of creation, may the most perfect and complete peace and blessings of Allāh be upon the most noble of prophets and messengers, our prophet Muhammad, with the best prayers and the most commendable of salutations be upon him and his household.

Glory be to you (O Allāh), we have no knowledge except that which you have taught us, Indeed you are the All-Knowing, All-Wise.

O Allāh grant us Fiqh in the religion, and teach us its true interpretation, O Allāh teach us that which benefits us, and allow us to benefit from what you have taught us, and increase us in guidance, piety, righteousness, correctness and right direction O Lord of creation.

My beloved brothers, we will resume with you to study this Rule that the Scholars have firmly established, a Rule which is at a place of agreement and Ijmā' as we have clarified that in the previous lesson, and it is the rule:

"Whoever doesn't make Takfir upon the Kāfir or doubts in his Kufr, or corrects his beliefs, has disbelieved".

And we have clarified in the previous lesson, principles that we must put forward in this discussion when speaking about the issues and rulings of this Rule, and we repeat and re-iterate that what we're affirming in these lessons is the result upon "whoever excused a Kāfir or excuses whoever falls into Kufr".

So some of the guidelines that are mentioned are not possible to be applied upon whoever falls into Kufr to begin with, ya'nī for example: When we stipulated analysing in this rule "with a person who is fit from the people of knowledge" who acquires the ability to analyse, why did we say that?

Because the issue of whoever doesn't make Takfir upon a Kāfir has different scenarios and situations, unclearness is displayed at times or it could be unclear at times and clear at other times. So when someone who isn't able to analyse comes along and doesn't acquire the ability to make a judgement, what will the result be?

There would be deficiency, however the clearness in the reality (of the doer) in respect to whoever falls into Shirk immediately, this is another issue, especially if the issue is from the clear matters, and that's why the first principle we mentioned in the previous lesson was what?

"That the one who falls into Major Shirk in the Clear Matters, is a Kāfir Murtad, whether he was ignorant or had a misinterpretation." This issue is over, we have affirmed it and it's over.

Now whoever excuses whoever falls into Shirk, this is what we're going to discuss now, so let there be no interference in the minds of some people. That's why we point towards, that from the matters which confused many people in understanding this Rule, is what has been cited and narrated from the Scholars, may Allāh have mercy upon them, and what has been cited from then in this issue isn't free from two situations:

The first situation: That the citations outwardly show making Takfir upon the 'Ādhir to begin with. There are citations from the scholars which outwardly show making Takfir upon the 'Āthir to begin with.

And there are other citations, which is the second situation: That it outwardly shows not making Takfir upon the 'Ādhir to begin with, but rather only after establishing the Hujjah, or after applying the Hujjah and removing misconceptions, thus faults and deficiencies occurred by some people.

And we clarified and affirmed three matters, and we placed sub-headings for it, and we'll repeat that,

that the situation of the 'Ādhir with regards to whoever falls into Shirk amongst those ascribed to Islām isn't free from the following situations:

- The action is clear, and the reality of the doer is clear.
- The action is clear, and the reality of the doer is unclear.
- The action is unclear.

Thus, it has different situations which aren't upon a single level. Therefore that's why faults occurred in understanding this Rule from some people based upon his observation of what has been cited from the Scholars (without taking everything into account).

So for example: We said that there are quotes that outwardly show making Takfīr upon the 'Ādhir to begin with, and there are quotes that outwardly show not making Takfīr upon the 'Ādhir to begin with, but rather only after the Hujjah has been established.

So we'll mention some of the citations, then mention the response and reconciliation that's possible to be stated under this issue.

For example, what testifies to the first matter we mentioned is that there are quotes narrated from the Scholars that outwardly show making Takfīr upon the 'Ādhir to begin with.

What testifies to this is where Sufyān Ibn 'Uyaynah (رحمه الله) said, "The Qur'ān is the speech of Allāh, the Exalted and Majestic, whoever says it's created is a Kāfir, and whoever doubts in his Kufr is a Kāfir".

The outwardness of the quote shows what? It indicates making Takfīr upon him to begin with, isn't that the case? Okay.

Let's look at another quote, and my intention from bringing these quotes, is because we're in a gathering of knowledge, in which we try to give students of knowledge the ability to derive judgements, so they can excellently analyse the words of the scholars.

So likewise, there's another quote. What testifies to that is what Imām Ahmad (رحمه الله) mentioned in his "Aqīdah" when he stated that whoever says the Qur'ān is created is a Jahmī Kāfir, may Allāh have mercy upon him, he said:

"Whoever doesn't make Takfīr upon these people, then he's like them".

What do you understand from this quote? It outwardly displays making Takfīr to begin with, so some people looked directly at these quotes and applied it immediately out of neglectfulness, and he was heedless to the different categories and situations which we clarified in the previous lesson.

Likewise, from the quotes that outwardly show making Takfīr upon the 'Ādhir to begin with is what was mentioned by Muhammad Ibn Sahnūn (رحمه الله) where he said:

"The scholars have unanimously agreed that the one who insults the Prophet (صلى الله عليه وسلم), degrading him is a Kāfir and the Wa'd (torment) is undergoing upon him with the punishment of Allāh for him, and the ruling upon him (in the Dunyā) according to the Ummah is to be killed, {pay attention to the relevant part}, and whoever has doubts in his Kufr or punishment (for insulting) has disbelieved."

The quote outwardly shows what? Making Takfīr upon the 'Ādhir to begin with, and there are other quotes, however this should suffice us.

Let's now look at the other quotes which outwardly show not making Takfīr upon the 'Ādhir to begin with, but rather only after establishing the Hujjah and removing misconceptions.

Therefore, what testifies to the second matter is what was mentioned by Abū Zur'ah (رحمه الله) where he said:

"Whoever claims that the Qur'ān is created is a Kāfir in the sight of Allāh almighty, a disbelief which takes one outside the fold of Islām, and whoever doubts in his Kufr from those who understand and are not ignorant, then he's a Kāfir" (Bonus: This restriction has an Ijmā' as mentioned in his Risālah — All of Ahlus-Sunnah in the regions accepted it).

What has appeared to us here? A new stipulation, the first quote was unrestricted, and the second quote is restricted.

We'll add another citation, then afterwards we'll clarify the Islamic Fundamental Principles in the likes of these citations.

Shaykh Muhammad Ibn 'Abdul Latīf Āl-Shaykh (رحمه الله) was asked a question which mentioned:

"What is your view on the gatherings and festivals that are established in our Hadramiyyah land, such as the early jāhiliyyah festivals upon some stones in the various regions?"

Ofcourse the question is long, but until he reached the end of his question, look at how he answered him, May Allāh have mercy upon him, he responded by saying:

"Know that these (shirki) actions are from the dīn of jāhiliyyah, which the Messenger of Allāh (صلى الله عليه وسلم) was sent with to reject and remove, and erase its remnants, because it is from the major shirk, which the Muhkam (Clear) Āyāt have indicatively shown its impermissibility, and these

festivals are similar to the festivals of jāhiliyyah...

...whoever believes in its permissibility and legality, and that it is a 'Ibādah (act of worship) and a religion, then he is from the worst Kuffār amongst the creation of Allāh, and the most misguided - {Pay attention to the relevant part} - Whoever doubts in their disbelief, after the Hujjah has been established concerning them, is a disbeliever." [ad-Durar as-Saniyyah 10/440]

Is this citation restricted or unrestricted?

Students: Restricted!

Shaykh: Likewise, may Allāh have mercy upon him, he mentioned in another issue which he was asked about, concerning whoever allocates some places, such as some stones which they believe concerning it that whoever stands besides it on the 9th of Dhil-Hijjah, it's like he has stood up on 'Arafah, till the end of the question?

May Allāh have mercy upon him, he responded by saying:

"This issue is like the one before it, because whoever allocates some places for worship or believes that whoever stands at this stone has the obligation of Hajj fall from him. Such a person's disbelief is not doubted by those who have smelt the scent of Islām.

But as for the one who doubts in his disbelief, then it is absolutely necessary to establish the Hujjah upon him, and explain to him that this is kufr and shirk, and that taking these stones is making it equal to the symbols of Allāh which Allāh has made standing upon to be a worship to Allāh.

So if the Hujjah is established upon him and he still persists (in excusing him), then there is no doubt regarding his disbelief." [ad-Durar as-Saniyyah 10/440]

What does the outwardness of this citation show? A restriction.

Shall we end with this quote, or shall we add another quote? We'll add another quote? Okay good.

Shaykh Sulaymān Ibn Sahmān (رحمه الله) says (in "Kashf al-Awhām wal-Itibās", page 70):

"And thereafter, if it were decreed that one of the Scholars had stopped short from viewing the kufr of a person from the ignorant blind followers of the Jahmiyyah or the ignorant blind followers of the grave worshippers, it would definitely be possible for us to pardon him regarding that, because he is excusably mistaken.

We do not say that he is a disbeliever because he is not safe from mistakes, and the Ijmā' regarding that is clear-cut (Ibn Sahmān continues to say "And it is understandable for him to make a mistake because those who are better than him have made errors" — Shaykh left this out)."

Until Ibn Sahmān, may Allāh have mercy upon him, says:

"As for making takfīr on him, I mean upon the one who made the mistake and the one who made an error; then it is from the lies and false implications. This is because no one from the scholars made takfīr on anyone for stopping short of making takfīr on anyone, due to a reason from the multiple reasons by which the scholar is excused if he is mistaken, wherein the evidence has not been established upon him regarding the disbelief of a person whom the description, which if manifested in a person, makes him a disbeliever if he meets that description."

(Ibn Sahmān continues to say, "On the contrary, if it is explained to him [the Scholar], and thereafter he opposed it and rejected it stubbornly and persisted [then he falls into kufr]." — Shaykh left this out).

Generally speaking, the citations here are many, however the most important thing I wanted to clarify is that there are citations which have been mentioned from the scholars, may Allāh have mercy upon them, in this issue, and is it between these two matters or two situations.

Either, citations which outwardly point towards the Kufr of the 'Āthir (refrainer) to begin with without any elaboration or restriction.

And there are other citations which point towards that the 'Āthir (refrainer) disbelieves after the Hujjah has been established and the misconceptions have been removed, or after applying the Hujjah.

Ofcourse, I shall mention the response to this confusion, however I want to hear from you.

When you read in the words of the scholars, you'll tend to find in the middle of their words about a particular issue, you find that they leave it unrestricted in some places, and restrict it in other places, so is there an answer to that?

Student 1: Because they possessed the ability to analyse.

Shaykh: Okay, excellent. Yes?

Student 2: Because there's a difference between making a general ruling and applying rulings upon individuals, since applying rulings upon specific individuals requires the conditions being met and the preventatives (of takfīr) removed.

Shaykh: Okay, excellent. Yes?

Student 3: It differs depending upon the reality of the time, place and the individual seeking a verdict.

Shaykh: Okay, excellent. Yes?

Student 4: It depends if the issue is clear or has obscurity. So they left it unrestricted in the clear matters.

Shaykh: Yes, that's excellent.

Student 5: What has been left unrestricted is what's known in the religion by necessity, and what's restricted is concerning the matters which require textual evidences, or is unclear to the masses.

Shaykh: Excellent, yes?

Student 6: Just because a restriction hasn't been mentioned, it doesn't mean there's no restriction.

Shaykh: \*awkward silence\* — Enough.

\*\*students laugh\*\*

Student 7: He says, "Whoever says it's created (i.e. the Qur'ān) is a kāfir, and whoever doesn't make takfir upon him is a kāfir".

Shaykh: Is this unrestricted or restricted?

Student 7: This is unrestricted, so when he didn't mention a restriction, it doesn't mean that there's no restriction, there's a pronoun ya'nī.

Shaykh: Okay, excellent. Is there another response or addition or benefit?

Yes, well done! This confusion could be answered which we clarified in the first issue of this lesson, and it is that some may confuse that some citations are mentioned and narrated from the scholars which point towards or its outwardly indicative that the 'Āthir (refrainer) of the one who commits shirk or commits kufr, disbelieves to begin with, and there are other citations which outwardly show that he doesn't disbelieve to begin with, but only after establishing the hujjah and removing the doubts.

So some held this issue upon an unrestricted citation, and others also held it in all cases upon a restricted citation, and the Haqq is in the middle between these 2 sides, however there are several answers which we may mention under this confusion:

The first answer: That we hold what they left unrestricted in some places upon what they restricted in other places, implementing a fundamental Usūlī rule affirmed by the scholars, that what's unrestricted is held upon the restricted.

This is very common by the scholars, they leave their statements general in some places, and they further elaborate on it in other places.

Shaykh al-Islām Ibn Taymiyyah (رحمه الله) pointed out that from the most prominent causes for mistakes by the followers of the Madhāhib is that they didn't differentiate between what their Imāms left unrestricted in some places and restricted in other places.

For this reason, what do the scholars say - this is concerning the textual evidences of the Shari'ah - is that if the cause and ruling are joined together, the unrestricted is held upon the restricted.

What is meant by the 'sabab' (cause), and what is mean by the 'hukm' (ruling)?

Students say, "The hukm is the ruling on the issue, and the sabab is the cause".

Shaykh: Excellent, what is the hukm and sabab of this issue right now?

Student: Which issue?

Shaykh: The issue that we're speaking about right now (lol).

Student: The 'sabab' (cause) is 'not making takfir'

Shaykh: Excellent! The sabab is not making takfir upon the kāfir, and what is the 'hukm'?

Student: Takfir upon the 'Āthir.

Shaykh: Him falling into kufr, good?

If we said that whenever the 'sabab' (cause) and 'hukm' (ruling) is joined together, the unrestricted is held upon the restricted, we need to look towards the 'sabab' (cause) and 'hukm' (ruling) in the unrestricted textual evidences, and we need to look towards the cause and ruling in the restricted texts.



For example, in the unrestricted texts, we find that the ‘sabab’ (cause) concerning it is giving an excuse, “not making takfir upon the kāfir”, and the ‘hukm’ (ruling) concerning it is, “The ruling upon him with disbelief.”

And in the restricted texts, the ‘sabab’ (cause) in it is “not making takfir upon the kāfir”, and the ‘hukm’ (ruling) in it is, “Kufr, HOWEVER after establishing the Hujjah”.

So in this case, according to the agreement of the scholars, if the ‘hukm’ (ruling) and ‘sabab’ (cause) are joined together, the unrestricted is held upon the restricted, according to the agreement of the scholars.

And if the ‘hukm’ (ruling) is joined together but the ‘sabab’ (cause) differed, the unrestricted is held upon the restricted according to the overwhelming majority of the scholars, contrary to Abī Hanīfah, for example:

\*Student asks a question\*

Shaykh: We said if the ‘hukm’ (ruling) and ‘sabab’ (cause) are joined together, the unrestricted is held upon the restricted, according to the agreement of the scholars.

And if the ‘hukm’ (ruling) is joined together but the ‘sabab’ (cause) differed, the unrestricted is held upon the restricted according to the overwhelming majority of the scholars, contrary to Abī Hanīfah, for example:

In the issue of ‘Thihār’ (when a man says to his wife ‘you are like the back of my mother to me’ — prohibiting himself from intercourse with her), Allāh (عز وجل) says concerning this:

“Then [there must be] the freeing of a slave before they touch one another.” [58:3].

And concerning the expiation of killing, Allāh says “Then (what’s required is) the freeing of a believing slave.”

Let’s look at the Āyah speaking about ‘Thihār’:

“Then [there must be] the freeing of a slave before they touch one another.” [58:3].

What is the ‘sabab’ (cause) here?

‘Thihār’ (man says to his wife ‘you are like the back of my mother to me’)

What is the ‘hukm’ (ruling)?

Students: Freeing a slave.

Shaykh: Concerning killing, what is the ‘sabab’ (cause)?

Students: Killing.

Shaykh: What is the ‘hukm’ (ruling)?

Students: Freeing a slave, but a believing one?

Shaykh: Excellent, so here is where we talk about the restriction (if it’s a believing slave for both or not).

The ‘sabab’ (cause) has differed, but the ‘hukm’ (ruling) is united, which is freeing a slave in the issue of ‘Thihār’ (man says to his wife ‘you are like the back of my mother to me’), and freeing a slave in the issue of killing. However, the ‘sabab’ (cause) over there was ‘Thihār’ (man says to his wife ‘you are like my mother to me’), and the ‘sabab’ (cause) over here is killing.

The ‘sabab’ (cause) differed, but the ‘hukm’ (ruling) united, so the unrestricted is held upon the restricted, according to the view of the vast majority of the scholars, contrary to Abī Hanīfah.

For this reason, you find Abā Hanfah allowing the freeing of a non-believing slave on the issue of ‘Thihār’ (man says to his wife ‘you are like the back of my mother to me’), whereas the vast majority of the scholars stipulate Īmān on freeing a slave.

Student: What is the correct opinion Yā Shaykh?

Shaykh: And the correct opinion is what the majority is upon, and Allāh is the most high and most knowledgeable of what’s correct, as the Prophet (صلى الله عليه وسلم) said, “Free her, for certainly she is a believer”.

So this is the first answer. What is narrated from the scholars concerning the ruling on the ‘Āthir (refrainer), we stated that there are quotes which outwardly show making takfir upon the ‘Āthir (refrainer) to begin with, and there are other quotes which outwardly show not making takfir upon the ‘Āthir (refrainer) to begin with, but rather only after establishing the hujjah and removing the doubts, so we know the first answer, and we’ll mention the second answer.

The second answer: That this is from the types of leaving speech unrestricted in kufr naw’ (general disbelief), but as for kufr ‘ayn (specific disbelief), then the affirmation of the shurūt (conditions) and removal of the mawānī’ (preventatives of takfir) must be taken into consideration, so this is another

answer.

Moreover, what supports this is what Shaykh al-Islām Ibn Taymiyyah (رحمه الله) mentioned, wherein he said:

"Takfir in general terms is like Wa'd (impending threats of punishment) in general terms, it must be left unrestricted upon its generality. But as for applying the ruling upon a specific individual that he's a kāfir or testified with hellfire, this returns back to the specific proofs, for indeed the ruling is judged in terms of the fulfilment of its conditions and removal of its preventatives."

So this is the second answer, we say that the reason for leaving the speech unrestricted in this issue, from what is mentioned and cited from the scholars in several places, and making the speech restricted in other places, is due to it being from the types of kufr naw' (general disbelief).

Because the scholars usually say, "whoever says this is a kāfir", and they leave the speech unrestricted in that.

However, when they come to applying takfir upon the individual, you will find that they elaborate further, and that there's more details and clarification.

And Shaykh al-Islām Ibn Taymiyyah (رحمه الله) clarified this as you have heard, wherein the general basic principle is that general takfir is like general wa'd (impending threats of punishment), it must be left unrestricted and general, but as for specifically applying it, this is a separate issue.

For this reason, you will find that they leave it unrestricted in certain places, and they restrict it in other places. So you'll find that the unrestricted in those places is only a Ta'sil (establishing the foundations), and the restriction is the Tanzil (applying it individually).

The third answer: That we hold what they left unrestricted upon the clearness of the evidence and the clearness of the reality to the scholars and general masses, wherein it can be said that the hujjah has been conveyed, and it has become very apparent, there's nothing that comes after it except arrogant persistence and stubbornly opposing the truth.

So this right now is what we held upon what they left unrestricted, and we hold what they restricted concerning the kufr of the doubter via clarifying the proof and explaining it upon the unclearness of the reality and the apparent confusion (concerning the hukm upon that kāfir).

Is there anything questionable about these answers or is it acceptable?

Student: I have a confusion.

Shaykh: What is the confusion?

Student: Applying the rulings of the Dīn upon our current day reality, because sometimes a person needs an indication (on how to apply), then you must lay out the principles, it's just this issue is a bit confusing.

Shaykh: That's why we mentioned, if the acquirer understands this issue and understood the Ta'sil (principles) pertaining to it (he won't have an issue).

Furthermore, most of the brothers didn't attend yesterday's lesson, so that's why you will find some difficulty in understanding today's lesson.

And we clarified yesterday that we're on the stage of clarifying the principles, and that today we are on the stage of applying those principles.

And we mentioned that if the Asl (core foundation) is correct, then what's built upon it is going to be correct. And if the Asl (core foundation) is corrupt, then what's built upon it is also going to be corrupt.

Meaning, haven't we mentioned by now that there are actions which are clear, and the reality of its doer is clear.

And there are actions which are clear, and the reality of its doer is unclear.

And there are actions which are not clear. We mentioned this categorisation in the previous lesson, so if a person precisely understands this categorisation, he would excellently be able to apply the quotes.

Because the scholars affirm a rule, and even though it's used within the textual evidences of the Shari'ah, whenever a contradiction appears to us, reconciling between the evidences is given precedence over cancelling them out.

Meaning, that we use one of the texts, and then we derive a meaning from the other text, however whenever reconciliation is possible, it's necessary to go towards it.

For example, we mentioned right now that we hold what they left unrestricted upon the clearness of the evidence and the clearness of the reality.

Meaning, kufr is tagged along with him to begin with. Ya'hī I'll give you all an example, there are quotes by the A'immat ad-Da'wah (Imāms of Najd), likewise it's very precious in understanding this issue.

For example, the kufr of bashār, is it clear or not clear?

Students: Clear.

Shaykh: Is his reality clear or unclear?

Students: Clear.

Shaykh: Especially here in the Islamic State, is it clear or unclear?

Students: Clear.

Shaykh: So can it now be said concerning whoever's situation was like this, his kufr is clear, and his reality is clear, then whoever doubts in his kufr, or corrects his beliefs, he has disbelieved.

However we have another person, the action of kufr he fell into is clear, however his reality is not clear, so do we say that whoever doesn't call him a Kāfir or doubts in his kufr has disbelieved immediately?

Students: No.

I'll give you an example: There's an individual who the scholars have unanimously agreed upon calling a kāfir, and I know that many of the muslims do not know who Ibn 'Arabī is.

Perhaps, no one in our times knows about him except the people of knowledge, even though the scholars during his time unanimously agreed upon his kufr, infact they made takfīr upon whoever doesn't call him a kāfir.

Because Ibn 'Arabī during their time, the action of Ibn 'Arabī was clear and his reality was clear, that's why they made takfīr upon and whoever doubted in his kufr.

However Ibn 'Arabī in our current situation today among the general masses, you go to someone who sells Shāwarmā on the street, "Asalāmu 'alaykum" (je responds) "wa 'alaykum as-salām", (and you ask him) "Is Ibn 'Arabī a Kāfir?", so he responds: "Who is Ibn 'Arabī? I do not make takfīr upon anyone". Based upon his words, did he refrain (in making takfīr) or not? He refrained!

Student: Yā Shaykh, he may think it's referring to Ibn al-'Arabī.

Shaykh: No, not at all. Ibn al-'Arabī is another 'Ālim, we're referring to Ibn 'Arabī, the author of "Al-Fusūs".

Student: (Ibn al-'Arabī) is Mālikī?

Shaykh: Yes, that's correct.

But the point from this, is that you've seen the scholars agree upon his kufr, rather they made takfīr upon whoever didn't call him a kāfir, so this is based upon what?

Firstly, the kufr that he fell into is clear, wherein he spoke about "al-Hulūl and al-Ittihād" (that Allāh and the creation are in union and mixed together), and this distorted creed (of mixing Allāh with the creation), we ask Allāh for well-being and good health.

Students: Āmin!

And his reality was also clear, wherein the scholars clarified his ruling, to the extent that all the people knew about it, infact the scholars and general masses are united together in knowing the ruling on this individual.

Right now, is the ruling of Bashār known to the people of knowledge alone?

(No), rather it's known to the scholars and general masses, especially in the Islamic State, and all praise belongs to Allāh. Wherein it has laid out the principles for this matter in the sermons of Jum'ah, and lessons, and lectures, and so forth.

So here we say what the scholars left unrestricted is held upon the likes of this situation. A man whose kufr that he fell into is clear, and his reality is clear (that the general masses know his ruling).

Just like the scholars during their time, the clearness of the reality of Ibn 'Arabī was clear and apparent, wherein they agreed upon his kufr, and made takfīr upon whoever didn't make takfīr upon him and doubted in his kufr.

Student: "Unclear audio".

Shaykh responds: Imām Ahmad, Shaykh al-Islām Ibn Taymiyyah and A'immah from the Imāms of the muslimen spoke about this (issue).

The point from that is right now, if someone comes along and asks about Ibn 'Arabī, and his kufr that he fell into was clarified, then doubted in his kufr after it was clarified to him, we would say to him, yes (he's a kafir), however before his reality was explained to him, no (he's not a kafir) because the ignorance of his reality is apparent.

Ya'nī for example, I have mentioned an example to you. I mentioned to you that the land of Hind is from the lands which consists of having the most different types of religions, wherein there are numerous religions, and also numerous gods.

So there are some amongst Ahlus-Sunnah, the people of guidance and truth who live in India. So they know the reality of many Tawāghīt that are worshipped besides Allāh over there.

However if someone from Ahlus-Sunnah comes from India to here, so he spoke with one of us in this land. So he spoke about one of the Tawāghīt over there, whilst this person (here) doesn't know his reality nor what he fell into, so that person (who came from India) asked, "Is that Tāghūt considered a Kāfir"?

So our brother replied, "Wallāhi I don't know O brother". Right here he refrained (from making takfīr), so is this scenario held upon what the scholars have mentioned, concerning the quote which outwardly makes takfīr upon the 'Āthir (refrainer) to begin with?

We say, "No". Because in this situation, the reality of this person or this person being asked about is unclear.

Therefore we say, that what's narrated from the scholars, where the apparent meaning of the quote indicates making takfīr upon the 'Āthir to begin with, then it is held upon the clearness of the proof and the clearness of the reality.

And what they made restricted in making takfīr upon the 'Āthir (refrainer) by establishing the Hujjah and showing the proofs, this is held upon a situation where the proof is not apparent or the reality is not clear.

Student: An important point, I asked about Ibn 'Arabī, that if someone makes ta'wīl (in excusing him), isn't it necessary upon us to clarify his ta'wīl (misinterpretation) and that it's wrong.

For example, right now I say that fulān will come along and say that Ibn 'Arabī did not intend (such kufr words), but rather what he intended by "your deity is under my feet", he makes an interpretation that they dug up (the soil) and found money (i.e. wealth is their deity), isn't it required that I clarify to him with an indication that he entered into "al-Hulūl" (believing Allāh is in union with His creation) or show some proof concerning this matter?

Shaykh: This wasn't obscure to the major Imāms.

Student: No, I mean the current situation, like among the masses.

Shaykh: Generally speaking, we will shortly address how the hujjah is applied in the likes of this issue. Right now, we're speaking about the ruling on the 'Āthir, and the issue of establishing the Hujjah and clarifying the evidences for the 'Āthir (refrainer of making Takfīr) differs from the one who falls into Shirk itself.

And we clarified that the one who falls into Shirk from the clear matters has Kufr tagged along with him, whether he was ignorant or had a misinterpretation.

But as for whoever excuses him, we stated: The ruling (of kufr) is tagged along with him immediately during certain situations, and it could not be tagged along with him, only after establishing the Hujjah and removing the doubts, or after applying the hujjah.

And by this, we would have combined between all of these quotes, and we would have been able to implement all of these textual evidences, and not cancel them out based upon implementing one over the other.

Student says: Shaykh, I have a question, is there anything new? Like, we have gone through all this Ta'sīl (principles) and Tafri' (applications), and the verses of Allāh (it's clear).

And they believe there's an excuse of ignorance in all cases, we return back to what Allāh says, "And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" [7:172], so this is a sign of proof, and another sign of proof:

"And Allah spoke to Moses with [direct] speech. [We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers." [4:164-165], therefore 'ignorance' is a Hujjah, however Allāh did not leave anyone with an excuse to remain ignorant.

Student continues: The first group; They are the kuffār who's disbelief is known in the religion by necessity, isn't them hearing about the messenger a Hujjah upon them? (Yes), so they weren't ignorant of that, they know there's a messenger.

The second group; A muslim, however he falls into disbelief with an explicit proof. He knows the evidence that he's a muslim, or what's required of him is adherence to the verses of Allāh, "[It will be said]. "Were not My verses recited to you?" [23:105]. So the verses are available, so no one can be ignorant of it.

Student continues: However let's say the third group, or what falls under this second group which you have mentioned in some lessons, that whoever recently enters into Islām, so the likes of him, he wouldn't know the rulings of Islām in these matters, so this is considered ignorance.

So everything he was ignorant about, we gave an excuse. Ibn al-Qayyim mentioned in “Badā’i al-Fawā'id” — “The origin basis of Juhūd (denial) is rejecting the ruling after knowing it”, so we know that he's not ignorant.

Student continues: And the manāt of this nullifier (the kufr that it's tied too) is “Juhūd” (i.e. opposing the ruling of Allāh after knowing it), so we came to know the answer. So whoever is ignorant is excused (in accordance to what we said), this a summary for you.

Shaykh: Jazāk Allāh Khayr, Bārak Allāhu feek.

Hence, we also repeat a principle which we affirmed yesterday. We stated that the scholars divided the people under this Rule into several types:

The first type: People whom the text has explicitly made takfīr upon, and we say that these people are divided into two types:

Those whom the text has explicitly made takfīr upon by name, and these people are divided into two types, groups and individuals.

The individuals are like Fir'awn, Hāmān, Qārūn, Iblīs, Abī Lahab and other than them, whom the text from the Qur'ān and Sunnah has explicitly made takfīr upon them by name.

This is with regards to the individuals, and it's also for the groups, such as Judaism, christianity, Zoroastranism, and so forth.

So these people, the text has explicitly made takfīr upon, so whoever doesn't make takfīr upon them individually, then he is a kāfir for opposing and denying the explicit clear-cut texts.

What can be derived as evidence similar to this, is every Āyah which has been revealed that is explicitly indicative on the disbelief of whoever denies or turns away or arrogantly rejects it.

Then we mentioned the second type: There are statements and actions which the text has made takfīr upon those who do such, and these actions include sacrificing to other than Allāh, seeking help from other than Allāh in a matter which no one is able to do except for Allāh.

Likewise with ruling by other than what Allāh has revealed, and Tahākum (seeking judgements to comply with) from the Tawāghīt.

The text has explicitly ruled upon the doer of these actions with disbelief, and there's no doubt that those who perform these acts are from those ascribed to Islām.

Based upon their performance of such acts, disbelief would be considered Tāri' (i.e. befallen upon them — considered apostates), and we mentioned the ruling upon these people is divided into categories.

The ruling on refraining (from takfīr) concerning whoever falls into these acts:

We stated that he refrains from making takfīr upon them due to a māni' (preventative) which is acceptable according to the Sharī'ah, such as if a person were to be forced with a valid Ikrāh on sacrificing to other than Allāh for instance.

So not making takfīr here is correct, because this scenario is excluded from the Rule to begin with.

Therefore, this is the first scenario concerning whoever refrains from making takfīr upon these people. That he mentions an acceptable māni' (preventative) according to the Sharī'ah.

A person was forced with a valid Ikrāh to make a sacrifice to other than Allāh, so in this case kufr is not tagged along with him, because Allāh, may He be Glorified and Exalted says:

“Except for one who is forced [to renounce his religion] while his heart is secure in faith.” [16:106]. So this is the first scenario.

The second scenario: That he refrains from making takfīr upon him, while he doesn't consider what he fell into as being kufr to begin with.

He says, sacrificing to other than Allāh is permissible, or Tahākum (seeking judgement) to other than what Allāh has revealed or ruling by other than what Allāh has revealed is permissible.

So this person would become a Kāfir, we ask Allāh for well-being and good health.

Students: Āmīn.

Shaykh: And his disbelief in this situation is not due to him solely refraining from making takfīr upon the Kāfir, but rather because he rejected the text (Qur'ān) to begin with, and rejected the ruling of Allāh, may He be Glorified and Exalted to begin with (he fell into shirk of belief by accepting shirk).

The third scenario: This is the axil-steel grinder which we revolve around, and it is what the matters related to this Rule (3rd nullifier) revolves around.

This is concerning whoever refrains from making takfīr upon the doer of kufr from those ascribed to Islām, due to him viewing that there's a māni' (preventative of takfīr). And this māni' could be

unacceptable or it could be acceptable, however the application of it is incorrect.

So this person right now affirms that the action of the doer is kufr, however a māni' (preventative of takfir) has appeared to him which prevented applying the ruling (of disbelief) upon the doer of Kufr.

So right now, as we have previously laid out the principles from before, that the Manāt (what kufr is tied too) in whoever doesn't make takfir upon the kāfir is what?

Denial and rejecting the ruling of Allāh, may He be Exalted and Glorified, after knowing it.

So right now, has he rejected the ruling of Allāh?

Students: No, he affirms it.

Shaykh: He affirms it (that it's kufr), however he said there's a māni' (preventative of takfir) which prevented applying kufr upon this doer.

So this is called confusion (mixing up the mawāni'), so when will kufr be tagged along with him? After establishing the Hujjah upon him, so if he still stubbornly persists after that, he would become a kāfir, walā hawla walā quwata ilā Billāh.

Ya'nī for example, a man says concerning someone who seeks help from other than Allāh in a matter which no one is capable of doing except Allāh, in one of the lands that are far away, so he says: "This person is excused due to ignorance".

While we know that ignorance is a valid Māni' (preventative of Takfir) in certain matters, and it's not considered a Māni' (preventative) in other matters.

So right now, he mentioned "ignorance" in this issue, and ignorance is not considered a māni' (preventative) in it, it's a clear matter, and it is from those matters known in the religion by necessity, so there is no excuse of ignorance in it, whether the doer (of Shirk) was ignorant or had a misinterpretation.

However here the 'Āthir (refrainer) has confused and muddled up his affairs, so he considered ignorance a māni' (preventative) concerning this person.

While he says, I know that seeking help from other than Allāh is kufr, however I do not judge upon him (with kufr) because he is ignorant, and ignorance is a māni' (preventative) concerning his situation, so what do we say?

Students: We must clarify to him.

Shaykh: We must clarify to him that ignorance is not a valid māni' (preventative of takfir) in this matter, so if he stubbornly persists and opposes the truth after the ruling of Allāh has reached him concerning this matter.

And this ruling has been actualised to him upon the doer of Shirk, thereafter the Hujjah has been established, so if he stubbornly persists (in excusing him) after that, the ruling (of kufr) would be tagged along with him, and he would be included under this Rule (3rd nullifier).

However, there are matters subject to Ijtihād (trying to determine Allāh's judgement upon someone) in making takfir upon some people which occurred among the Salaf, such as the dispute among the Salaf concerning the ruling upon Al-Hajjāj.

The scholars of the Salaf disputed concerning the ruling of Al-Hajjāj. So Tāwūs, Sa'īd Ibn Jubayr, An-Nakha'ī, and a group among the Imāms of the Salaf viewed that Al-Hajjāj was a Kāfir.

Whereas, another group from the scholars disagreed with them, such as Ibn 'Umar (رضي الله تعالى عنه), as he did not agree with their opinion.

Tāwūs, may Allāh have mercy upon him, says: "Astonishing to our brothers from 'Irāq, they call al-Hajjāj a believer!"

They did not make takfir upon al-Hajjāj, despite Tāwūs making takfir upon him, but what did he say? (called them brothers)

He did not apply the Rule (3rd nullifier) upon them, because there are individuals whom the action they fell into is unclear, or the reality of this individual may be unclear to them, and this is possible.

The point from mentioning this, is that these are the categories which the scholars included under this Rule (3rd nullifier).

So we come to learn from what we mentioned overall, is that there are situations and categories where the proof pertaining it is clear, and the reality pertaining the doer of kufr is clear, infact their kufr may be known in the religion by necessity, such as the jews and christians for example. So whoever refrains in making takfir upon them or corrects their beliefs, is a kāfir.

And we hear from time to time, that there are people who speak and say, "Our jewish brothers, our christian brothers (in faith)". Yes, and some of them say for example, "What they are upon is good, and we hope they will be from the people of Jannah".

This is all Kufr, we ask Allāh for well-being and good health, and the one who says these words has



kufr tagged along with him immediately.

This matter is from that which is known in the religion by necessity, and we mentioned in yesterday's lesson, the Ijmā' that Al-Qādhī 'Iyādh (رحمه الله) quoted in "Ash-Shifā", likewise it was mentioned by Abū Butayn (رحمه الله) and a group among the scholars, so there are matters which are clear and apparent, and the reality of its people is apparent and clear.

Therefore, we will mention a conclusion:

Takfir upon a mushrik is a hukm sharī (ruling from the Sharī'ah) like the rest of the rulings, the clearness and unclearness of the action and doer of the action must be taken into consideration.

Based upon that, not everyone who doesn't make takfir upon a kāfir disbelieves immediately, rather this depends on what type of issue it is.

As there are acts of kufr whose ruling are known in the religion by necessity, and there are acts of kufr which are beneath that (and it varies in clearness).

There are also individuals and groups whose ruling is clear and apparent, and their kufr is known in the religion by necessity, and there are those who are beneath that (some clearer than others — must return back to denying the text).

So therefore, the ruling differs depending upon these factors. Ya'nī, if we know there are acts of kufr which are known in the religion by necessity, and there are other acts of kufr which are beneath that, it's possible to imagine a confusion and muddling up of the reality for the 'Āthir (refrainer).

There are also individuals and groups whose kufr is clear and known in the religion by necessity, and there groups who are beneath them (in clearness), whose obscurity may be imagined for some people.

Infact, there are situations where it could become obscure or have some specific details which cause confusion, even for the scholars among the people of knowledge, so how about the case for those beneath them?!

So that's why in this issue, we try to take into consideration our observations in the likes these matters, wherein we emphasise on the matter of having the ability to judge in this topic, wherein the observer is someone who is capable and holds the knowledge of being able to analyse its details.

Why did we say this? Because there are cases of confusion, and there are mix ups which occurred for some of the scholars, so imagine the case for those beneath them?!

However, let no one come along and speak to us, mentioning and applying this statement (of ours) upon those who fall into a clear action of kufr which is explicitly apparent, and the proof for it is unanimously agreed upon, and known in the religion by necessity, then claims (i.e. trying to refute us) that this situation doesn't return back to someone with the capability (of analysing) and what's similar to that, not at all, we are speaking about whoever gives an excuse.

We are speaking about takfir upon the 'Āthir (refrainer). As it's a matter which may be deeply sunk with unclearness, or blended with obscurity. Or some of its specific details may cause confusion upon some of the scholars, so imagine the case with those beneath them?!

We conclude by mentioning a criterion for establishing the Hujjah in this topic, and it's a summarised criterion, which is simple for the acquirer (of knowledge) to memorise and also understand, and I placed it in two points:

The first point: That the ruling of Allāh reaches the 'Āthir (refrainer) concerning the issue.

The second point: Actualising the ruling of Allāh (to the 'Āthir) being implemented upon the doer (of kufr).

At that point, whoever stubbornly persists (in excusing) after that, opposes the truth and arrogantly refuses (to make takfir), the ruling of Kufr would be tagged along with him, and he would be included under the Rule (3rd nullifier).

And when do we say it's necessary to establish the Hujjah and remove the doubts?

Whenever the action is clear, but the reality pertaining the doer of kufr is not clear (i.e. known by necessity to the muslim masses). Or if the action itself wasn't clear.

Therefore, we'll mention a summary for what we've previously affirmed, even though there's a beautiful quote in reality, however perhaps the time has taken us by surprise.

It is an issue I wanted to also speak about, and it's an important issue, so I'll say to you all in a brief and swift fashion, the specific edges of this issue.

The one who commits Major Shirk that ascribes himself to Islām, (what's the ruling on) the 'Āthir of the 'Āthir (i.e. excusing the one who refrained from takfir upon the mushrik).

We mentioned that the first person (who falls into Shirk) is a kāfir murtad, whether he was ignorant or had a misinterpretation.

The second person (i.e. 'Āthir) is held upon the Tafsīl (elaborated categorisation) we mentioned.

Ya'hī, there are some people who excused those whom the text has explicitly made takfir upon.

And there are texts which show the Kufr of whoever does these specific statements and actions, and this is held upon the Tafsīl (elaborated categorisation) we mentioned shortly before.

But here is an issue which some may insert (bring forth), which is the 'Āthir of the 'Āthir (i.e. excusing whoever excuses the one that falls into Major Shirk) - third person in the chain.

So this third person doesn't have any ruling of Kufr get tagged along with him if he refrains from making takfir upon the second person or doubts in his kufr (note: with the condition the second person is not a 'Āthir who views shirk permissible, otherwise he would be considered the 1st person).

Infact, including him with his (i.e. second person's) ruling is far-fetched, and Ahlus-Sunnah in the likes of this merely render one mistaken (wrong in his refraining).

There is a quote by Al-Imām Al-Maltī, Abū al-Hassan, may Allāh have mercy upon him, when he spoke about the mu'tazilah of basra and baghdād, so he mentions (in "At-Tanbīh war-Radd" pages 40-41):

"One of the issues the mu'tazilah of baghdād make takfir upon the mu'tazilah of basra is regarding the one who doubts and the one who doubts concerning the doubter. The meaning of this is: There is no dispute between the mu'tazilah of baghdād and the (mu'tazilah of) basra and everyone amongst Ahlul-Qiblah (i.e. muslim ummah) that the one who doubts about (the Kufr of) the Kafir will become Kafir."

So even the mu'tazilah have agreed with Ahlus-Sunnah concerning the 2nd person, that whoever doubts in the kufr of a kāfir becomes a kāfir (in general terms ofcourse).

Imām Al-Maltī continues: "It is because, one who has doubts in kufr has no Īmān because this person can not distinguish Īmān from Kufr. For this reason there is no dispute amongst the ummah, whether it is the mu'tazilah or others, regarding the person who doubts in a kāfir is kāfir himself."

This is where the connection of Ahlus-Sunnah ends with the mu'tazilah.

Pay attention (Imām al-Maltī continues):

"Then the mu'tazilah of baghdād innovated the following against the mu'tazilah of basrah: One who doubts concerning the one who doubted, and the one who doubted concerning the one who doubted until forever, they called all of them kuffār, and their path is the same as the first doubter (in kufr)!!!"

Imām al-Maltī continues: "And the Mu'tazilah of Basrah said: The first person who doubted is kāfir because of his doubt regarding kufr. The second doubter who doubts concerning the doubt, he is not kāfir — {right now he has differentiated between the mu'tazilah of baghdād and basrah} — but he is a fāsiq (corrupt sinner).

It is because he is not doubting regarding the kufr, but he doubts regarding the doubter, and whether he is a kāfir due to this doubt or not? Because of this; his path is not the way of the first doubter. Also, according to them the one who has doubts regarding the doubter and the doubt of the doubter (of the doubter) till forever; they say all of them are fussāq except the first one who is kāfir (due to his doubt regarding kufr)."

And all of this is doubting in a doubt. Now look what he says, may Allāh have mercy upon him, he says:

"Their statement {the mu'tazilah of basrah} is better than the statement of the people of Baghdād." These are the ends of his words, may Allāh have mercy upon him.

So right now, it becomes clear to us that the muslims of the Qiblah are in unanimous agreement concerning the kufr of the first doubter. This is generally speaking, however when we get into the specific details, there are matters a person disbelieves (due to doubting) immediately, and there are matters a person doesn't disbelieve unless the hujjah is established and the doubts are removed, and so forth.

Therefore, I hope that we have clarified the matters related to this Rule (3rd nullifier), and I ask Allāh to benefit us and you from what we've mentioned, and to make what we said as a hujjah for us, not against us, and intercession for us on the day we meet Him (Allāh).

This is what I have to say, Allāh is the most high and knows best, and may the peace and blessings of Allāh be upon our prophet Muhammad, and upon all of his household and companions.

23 March 2018 12:28

## Radwan Dakkak updated his status.

Explanation of the Rule: "Whoever doesn't make Takfir upon the Kāfir" (Lesson 2/2)

The noble Imām and Mujāhid, Shaykh al-'Allāmah Abū Mālik at-Tamīmī (تقبله الله) says:

Bismillāhi Ar-Rahmān Ar-Rahīm, all Praise belongs to Allāh, the Lord of creation, may the most



perfect and complete peace and blessings of Allāh be upon the most noble of prophets and messengers, our prophet Muhammad, with the best prayers and the most commendable of salutations be upon him and his household.

Glory be to you (O Allāh), we have no knowledge except that which you have taught us, Indeed you are the All-Knowing, All-Wise.

O Allāh grant us Fiqh in the religion, and teach us its true interpretation, O Allāh teach us that which benefits us, and allow us to benefit from what you have taught us, and increase us in guidance, piety, righteousness, correctness and right direction O Lord of creation.

My beloved brothers, we will resume with you to study this Rule that the Scholars have firmly established, a Rule which is at a place of agreement and Ijmā' as we have clarified that in the previous lesson, and it is the rule:

"Whoever doesn't make Takfir upon the Kāfir or doubts in his Kufr, or corrects his beliefs, has disbelieved".

And we have clarified in the previous lesson, principles that we must put forward in this discussion when speaking about the issues and rulings of this Rule, and we repeat and re-iterate that what we're affirming in these lessons is the result upon "whoever excused a Kāfir or excuses whoever falls into Kufr".

So some of the guidelines that are mentioned are not possible to be applied upon whoever falls into Kufr to begin with, ya'nī for example: When we stipulated analysing in this rule "with a person who is fit from the people of knowledge" who acquires the ability to analyse, why did we say that?

Because the issue of whoever doesn't make Takfir upon a Kāfir has different scenarios and situations, unclearness is displayed at times or it could be unclear at times and clear at other times. So when someone who isn't able to analyse comes along and doesn't acquire the ability to make a judgement, what will the result be?

There would be deficiency, however the clearness in the reality (of the doer) in respect to whoever falls into Shirk immediately, this is another issue, especially if the issue is from the clear matters, and that's why the first principle we mentioned in the previous lesson was what?

"That the one who falls into Major Shirk in the Clear Matters, is a Kāfir Murtad, whether he was ignorant or had a misinterpretation." This issue is over, we have affirmed it and it's over.

Now whoever excuses whoever falls into Shirk, this is what we're going to discuss now, so let there be no interference in the minds of some people. That's why we point towards, that from the matters which confused many people in understanding this Rule, is what has been cited and narrated from the Scholars, may Allāh have mercy upon them, and what has been cited from then in this issue isn't free from two situations:

The first situation: That the citations outwardly show making Takfir upon the 'Ādhir to begin with. There are citations from the scholars which outwardly show making Takfir upon the 'Āthir to begin with.

And there are other citations, which is the second situation: That it outwardly shows not making Takfir upon the 'Ādhir to begin with, but rather only after establishing the Hujjah, or after applying the Hujjah and removing misconceptions, thus faults and deficiencies occurred by some people.

And we clarified and affirmed three matters, and we placed sub-headings for it, and we'll repeat that, that the situation of the 'Ādhir with regards to whoever falls into Shirk amongst those ascribed to Islām isn't free from the following situations:

- The action is clear, and the reality of the doer is clear.
- The action is clear, and the reality of the doer is unclear.
- The action is unclear.

Thus, it has different situations which aren't upon a single level. Therefore that's why faults occurred in understanding this Rule from some people based upon his observation of what has been cited from the Scholars (without taking everything into account).

So for example: We said that there are quotes that outwardly show making Takfir upon the 'Ādhir to begin with, and there are quotes that outwardly show not making Takfir upon the 'Ādhir to begin with, but rather only after the Hujjah has been established.

So we'll mention some of the citations, then mention the response and reconciliation that's possible to be stated under this issue.

For example, what testifies to the first matter we mentioned is that there are quotes narrated from the Scholars that outwardly show making Takfir upon the 'Ādhir to begin with.

What testifies to this is where Sufyān Ibn 'Uyaynah (رحمه الله) said, "The Qur'ān is the speech of Allāh, the Exalted and Majestic, whoever says it's created is a Kāfir, and whoever doubts in his Kufr is a Kāfir".

The outwardness of the quote shows what? It indicates making Takfir upon him to begin with, isn't that the case? Okay.

Let's look at another quote, and my intention from bringing these quotes, is because we're in a gathering of knowledge, in which we try to give students of knowledge the ability to derive judgements, so they can excellently analyse the words of the scholars.

So likewise, there's another quote. What testifies to that is what Imām Ahmad (رحمه الله) mentioned in his "Aqīdah" when he stated that whoever says the Qur'ān is created is a Jahmī Kāfir, may Allāh have mercy upon him, he said:

"Whoever doesn't make Takfir upon these people, then he's like them".

What do you understand from this quote? It outwardly displays making Takfir to begin with, so some people looked directly at these quotes and applied it immediately out of neglectfulness, and he was heedless to the different categories and situations which we clarified in the previous lesson.

Likewise, from the quotes that outwardly show making Takfir upon the 'Ādhir to begin with is what was mentioned by Muhammad Ibn Sahnūn (رحمه الله) where he said:

"The scholars have unanimously agreed that the one who insults the Prophet (صلى الله عليه وسلم), degrading him is a Kāfir and the Wa'd (torment) is undergoing upon him with the punishment of Allāh for him, and the ruling upon him (in the Dunyā) according to the Ummah is to be killed, {pay attention to the relevant part}, and whoever has doubts in his Kufr or punishment (for insulting) has disbelieved."

The quote outwardly shows what? Making Takfir upon the 'Ādhir to begin with, and there are other quotes, however this should suffice us.

Let's now look at the other quotes which outwardly show not making Takfir upon the 'Ādhir to begin with, but rather only after establishing the Hujjah and removing misconceptions.

Therefore, what testifies to the second matter is what was mentioned by Abū Zur'ah (رحمه الله) where he said:

"Whoever claims that the Qur'ān is created is a Kāfir in the sight of Allāh almighty, a disbelief which takes one outside the fold of Islām, and whoever doubts in his Kufr from those who understand and are not ignorant, then he's a Kāfir" (Bonus: This restriction has an Ijmā' as mentioned in his Risālah — All of Ahlus-Sunnah in the regions accepted it).

What has appeared to us here? A new stipulation, the first quote was unrestricted, and the second quote is restricted.

We'll add another citation, then afterwards we'll clarify the Islamic Fundamental Principles in the likes of these citations.

Shaykh Muhammad Ibn 'Abdul Latīf Āl-Shaykh (رحمه الله) was asked a question which mentioned:

"What is your view on the gatherings and festivals that are established in our Hadramiyyah land, such as the early jāhiliyyah festivals upon some stones in the various regions?"

Ofcourse the question is long, but until he reached the end of his question, look at how he answered him, May Allāh have mercy upon him, he responded by saying:

"Know that these (shirki) actions are from the dīn of jāhiliyyah, which the Messenger of Allāh (صلى الله عليه وسلم) was sent with to reject and remove, and erase its remnants, because it is from the major shirk, which the Muhkam (Clear) Āyāt have indicatively shown its impermissibility, and these festivals are similar to the festivals of jāhiliyyah...

...whoever believes in its permissibility and legality, and that it is a 'Ibādah (act of worship) and a religion, then he is from the worst Kuffār amongst the creation of Allāh, and the most misguided - {Pay attention to the relevant part} - Whoever doubts in their disbelief, after the Hujjah has been established concerning them, is a disbeliever." [ad-Durar as-Saniyyah 10/440]

Is this citation restricted or unrestricted?

Students: Restricted!

Shaykh: Likewise, may Allāh have mercy upon him, he mentioned in another issue which he was asked about, concerning whoever allocates some places, such as some stones which they believe concerning it that whoever stands besides it on the 9th of Dhil-Hijjah, it's like he has stood up on 'Arafah, till the end of the question?

May Allāh have mercy upon him, he responded by saying:

"This issue is like the one before it, because whoever allocates some places for worship or believes that whoever stands at this stone has the obligation of Hajj fall from him. Such a person's disbelief is not doubted by those who have smelt the scent of Islām.

But as for the one who doubts in his disbelief, then it is absolutely necessary to establish the Hujjah upon him, and explain to him that this is kufr and shirk, and that taking these stones is making it equal to the symbols of Allāh which Allāh has made standing upon to be a worship to Allāh.

So if the Hujjah is established upon him and he still persists (in excusing him), then there is no

doubt regarding his disbelief.” [ad-Durar as-Saniyyah 10/440]

What does the outwardness of this citation show? A restriction.

Shall we end with this quote, or shall we add another quote? We'll add another quote? Okay good.

Shaykh Sulaymān Ibn Sahmān (رحمه الله) says (in “Kashf al-Awhām wal-Iltibās”, page 70):

“And thereafter, if it were decreed that one of the Scholars had stopped short from viewing the kufr of a person from the ignorant blind followers of the Jahmiyyah or the ignorant blind followers of the grave worshippers, it would definitely be possible for us to pardon him regarding that, because he is excusably mistaken.

We do not say that he is a disbeliever because he is not safe from mistakes, and the Ijmā’ regarding that is clear-cut (Ibn Sahmān continues to say “And it is understandable for him to make a mistake because those who are better than him have made errors” — Shaykh left this out).”

Until Ibn Sahmān, may Allāh have mercy upon him, says:

“As for making takfīr on him, I mean upon the one who made the mistake and the one who made an error; then it is from the lies and false implications. This is because no one from the scholars made takfīr on anyone for stopping short of making takfīr on anyone, due to a reason from the multiple reasons by which the scholar is excused if he is mistaken, wherein the evidence has not been established upon him regarding the disbelief of a person whom the description, which if manifested in a person, makes him a disbeliever if he meets that description.”

(Ibn Sahmān continues to say, “On the contrary, if it is explained to him [the Scholar], and thereafter he opposed it and rejected it stubbornly and persisted [then he falls into kufr].” — Shaykh left this out).

Generally speaking, the citations here are many, however the most important thing I wanted to clarify is that there are citations which have been mentioned from the scholars, may Allāh have mercy upon them, in this issue, and is it between these two matters or two situations.

Either, citations which outwardly point towards the Kufr of the ‘Āthir (refrainer) to begin with without any elaboration or restriction.

And there are other citations which point towards that the ‘Āthir (refrainer) disbelieves after the Hujjah has been established and the misconceptions have been removed, or after applying the Hujjah.

Ofcourse, I shall mention the response to this confusion, however I want to hear from you.

When you read in the words of the scholars, you'll tend to find in the middle of their words about a particular issue, you find that they leave it unrestricted in some places, and restrict it in other places, so is there an answer to that?

Student 1: Because they possessed the ability to analyse.

Shaykh: Okay, excellent. Yes?

Student 2: Because there's a difference between making a general ruling and applying rulings upon individuals, since applying rulings upon specific individuals requires the conditions being met and the preventatives (of takfīr) removed.

Shaykh: Okay, excellent. Yes?

Student 3: It differs depending upon the reality of the time, place and the individual seeking a verdict.

Shaykh: Okay, excellent. Yes?

Student 4: It depends if the issue is clear or has obscurity. So they left it unrestricted in the clear matters.

Shaykh: Yes, that's excellent.

Student 5: What has been left unrestricted is what's known in the religion by necessity, and what's restricted is concerning the matters which require textual evidences, or is unclear to the masses.

Shaykh: Excellent, yes?

Student 6: Just because a restriction hasn't been mentioned, it doesn't mean there's no restriction.

Shaykh: \*awkward silence\* — Enough.

\*\*students laugh\*\*

Student 7: He says, “Whoever says it's created (i.e. the Qur'ān) is a kāfir, and whoever doesn't make takfīr upon him is a kāfir”.

Shaykh: Is this unrestricted or restricted?

Student 7: This is unrestricted, so when he didn't mention a restriction, it doesn't mean that there's no restriction, there's a pronoun ya'nī.

Shaykh: Okay, excellent. Is there another response or addition or benefit?

Yes, well done! This confusion could be answered which we clarified in the first issue of this lesson, and it is that some may confuse that some citations are mentioned and narrated from the scholars which point towards or its outwardly indicative that the 'Āthir (refrainer) of the one who commits shirk or commits kufr, disbelieves to begin with, and there are other citations which outwardly show that he doesn't disbelieve to begin with, but only after establishing the hujjah and removing the doubts.

So some held this issue upon an unrestricted citation, and others also held it in all cases upon a restricted citation, and the Haqq is in the middle between these 2 sides, however there are several answers which we may mention under this confusion:

The first answer: That we hold what they left unrestricted in some places upon what they restricted in other places, implementing a fundamental Usūlī rule affirmed by the scholars, that what's unrestricted is held upon the restricted.

This is very common by the scholars, they leave their statements general in some places, and they further elaborate on it in other places.

Shaykh al-Islām Ibn Taymiyyah (رحمه الله) pointed out that from the most prominent causes for mistakes by the followers of the Madhāhib is that they didn't differentiate between what their Imāms left unrestricted in some places and restricted in other places.

For this reason, what do the scholars say - this is concerning the textual evidences of the Sharī'ah - is that if the cause and ruling are joined together, the unrestricted is held upon the restricted.

What is meant by the 'sabab' (cause), and what is meant by the 'hukm' (ruling)?

Students say, "The hukm is the ruling on the issue, and the sabab is the cause".

Shaykh: Excellent, what is the hukm and sabab of this issue right now?

Student: Which issue?

Shaykh: The issue that we're speaking about right now (lol).

Student: The 'sabab' (cause) is 'not making takfir'

Shaykh: Excellent! The sabab is not making takfir upon the kāfir, and what is the 'hukm'?

Student: Takfir upon the 'Āthir.

Shaykh: Him falling into kufr, good?

If we said that whenever the 'sabab' (cause) and 'hukm' (ruling) is joined together, the unrestricted is held upon the restricted, we need to look towards the 'sabab' (cause) and 'hukm' (ruling) in the unrestricted textual evidences, and we need to look towards the cause and ruling in the restricted texts.

For example, in the unrestricted texts, we find that the 'sabab' (cause) concerning it is giving an excuse, "not making takfir upon the kāfir", and the 'hukm' (ruling) concerning it is, "The ruling upon him with disbelief."

And in the restricted texts, the 'sabab' (cause) in it is "not making takfir upon the kāfir", and the 'hukm' (ruling) in it is, "Kufr, HOWEVER after establishing the Hujjah".

So in this case, according to the agreement of the scholars, if the 'hukm' (ruling) and 'sabab' (cause) are joined together, the unrestricted is held upon the restricted, according to the agreement of the scholars.

And if the 'hukm' (ruling) is joined together but the 'sabab' (cause) differed, the unrestricted is held upon the restricted according to the overwhelming majority of the scholars, contrary to Abī Hanīfah, for example:

\*Student asks a question\*

Shaykh: We said if the 'hukm' (ruling) and 'sabab' (cause) are joined together, the unrestricted is held upon the restricted, according to the agreement of the scholars.

And if the 'hukm' (ruling) is joined together but the 'sabab' (cause) differed, the unrestricted is held upon the restricted according to the overwhelming majority of the scholars, contrary to Abī Hanīfah, for example:

In the issue of 'Thihār' (when a man says to his wife 'you are like the back of my mother to me' — prohibiting himself from intercourse with her), Allāh (عز وجل) says concerning this:

"Then [there must be] the freeing of a slave before they touch one another." [58:3].

And concerning the expiation of killing, Allāh says "Then (what's required is) the freeing of a believing slave."

Let's look at the Āyah speaking about 'Thihār':

"Then [there must be] the freeing of a slave before they touch one another." [58:3].

What is the 'sabab' (cause) here?

'Thihār' (man says to his wife 'you are like the back of my mother to me')

What is the 'hukm' (ruling)?

Students: Freeing a slave.

Shaykh: Concerning killing, what is the 'sabab' (cause)?

Students: Killing.

Shaykh: What is the 'hukm' (ruling)?

Students: Freeing a slave, but a believing one?

Shaykh: Excellent, so here is where we talk about the restriction (if it's a believing slave for both or not).

The 'sabab' (cause) has differed, but the 'hukm' (ruling) is united, which is freeing a slave in the issue of 'Thihār' (man says to his wife 'you are like the back of my mother to me'), and freeing a slave in the issue of killing. However, the 'sabab' (cause) over there was 'Thihār' (man says to his wife 'you are like my mother to me'), and the 'sabab' (cause) over here is killing.

The 'sabab' (cause) differed, but the 'hukm' (ruling) united, so the unrestricted is held upon the restricted, according to the view of the vast majority of the scholars, contrary to Abī Hanīfah.

For this reason, you find Abā Hanfah allowing the freeing of a non-believing slave on the issue of 'Thihār' (man says to his wife 'you are like the back of my mother to me'), whereas the vast majority of the scholars stipulate Īmān on freeing a slave.

Student: What is the correct opinion Yā Shaykh?

Shaykh: And the correct opinion is what the majority is upon, and Allāh is the most high and most knowledgeable of what's correct, as the Prophet (صلى الله عليه وسلم) said, "Free her, for certainly she is a believer".

So this is the first answer. What is narrated from the scholars concerning the ruling on the 'Āthir (refrainer), we stated that there are quotes which outwardly show making takfīr upon the 'Āthir (refrainer) to begin with, and there are other quotes which outwardly show not making takfīr upon the 'Āthir (refrainer) to begin with, but rather only after establishing the hujjah and removing the doubts, so we know the first answer, and we'll mention the second answer.

The second answer: That this is from the types of leaving speech unrestricted in kufr naw' (general disbelief), but as for kufr 'ayn (specific disbelief), then the affirmation of the shurūt (conditions) and removal of the mawānī' (preventatives of takfīr) must be taken into consideration, so this is another answer.

Moreover, what supports this is what Shaykh al-Islām Ibn Taymiyyah (رحمه الله) mentioned, wherein he said:

"Takfīr in general terms is like Wa'id (impending threats of punishment) in general terms, it must be left unrestricted upon its generality. But as for applying the ruling upon a specific individual that he's a kāfir or testified with hellfire, this returns back to the specific proofs, for indeed the ruling is judged in terms of the fulfilment of its conditions and removal of its preventatives."

So this is the second answer, we say that the reason for leaving the speech unrestricted in this issue, from what is mentioned and cited from the scholars in several places, and making the speech restricted in other places, is due to it being from the types of kufr naw' (general disbelief).

Because the scholars usually say, "whoever says this is a kāfir", and they leave the speech unrestricted in that.

However, when they come to applying takfīr upon the individual, you will find that they elaborate further, and that there's more details and clarification.

And Shaykh al-Islām Ibn Taymiyyah (رحمه الله) clarified this as you have heard, wherein the general basic principle is that general takfīr is like general wa'id (impending threats of punishment), it must be left unrestricted and general, but as for specifically applying it, this is a separate issue.

For this reason, you will find that they leave it unrestricted in certain places, and they restrict it in other places. So you'll find that the unrestricted in those places is only a Ta'sīl (establishing the foundations), and the restriction is the Tanzīl (applying it individually).

The third answer: That we hold what they left unrestricted upon the clearness of the evidence and the clearness of the reality to the scholars and general masses, wherein it can be said that the hujjah has been conveyed, and it has become very apparent, there's nothing that comes after it except arrogant persistence and stubbornly opposing the truth.

So this right now is what we held upon what they left unrestricted, and we hold what they restricted concerning the kufr of the doubter via clarifying the proof and explaining it upon the unclearness of the reality and the apparent confusion (concerning the hukm upon that kāfir).

Is there anything questionable about these answers or is it acceptable?

Student: I have a confusion.

Shaykh: What is the confusion?

Sudent: Applying the rulings of the Dīn upon our current day reality, because sometimes a person needs an indication (on how to apply), then you must lay out the principles, it's just this issue is a bit confusing.

Shaykh: That's why we mentioned, if the acquirer understands this issue and understood the Ta'sīl (principles) pertaining to it (he won't have an issue).

Furthermore, most of the brothers didn't attend yesterday's lesson, so that's why you will find some difficulty in understanding today's lesson.

And we clarified yesterday that we're on the stage of clarifying the principles, and that today we are on the stage of applying those principles.

And we mentioned that if the Asl (core foundation) is correct, then what's built upon it is going to be correct. And if the Asl (core foundation) is corrupt, then what's built upon it is also going to be corrupt.

Meaning, haven't we mentioned by now that there are actions which are clear, and the reality of its doer is clear.

And there are actions which are clear, and the reality of its doer is unclear.

And there are actions which are not clear. We mentioned this categorisation in the previous lesson, so if a person precisely understands this categorisation, he would excellently be able to apply the quotes.

Because the scholars affirm a rule, and even though it's used within the textual evidences of the Shari'ah, whenever a contradiction appears to us, reconciling between the evidences is given precedence over cancelling them out.

Meaning, that we use one of the texts, and then we derive a meaning from the other text, however whenever reconciliation is possible, it's necessary to go towards it.

For example, we mentioned right now that we hold what they left unrestricted upon the clearness of the evidence and the clearness of the reality.

Meaning, kufr is tagged along with him to begin with. Ya'nī I'll give you all an example, there are quotes by the A'immat ad-Da'wah (Imāms of Najd), likewise it's very precious in understanding this issue.

For example, the kufr of bashār, is it clear or not clear?

Students: Clear.

Shaykh: Is his reality clear or unclear?

Students: Clear.

Shaykh: Especially here in the Islamic State, is it clear or unclear?

Students: Clear.

Shaykh: So can it now be said concerning whoever's situation was like this, his kufr is clear, and his reality is clear, then whoever doubts in his kufr, or corrects his beliefs, he has disbelieved.

However we have another person, the action of kufr he fell into is clear, however his reality is not clear, so do we say that whoever doesn't call him a Kāfir or doubts in his kufr has disbelieved immediately?

Students: No.

I'll give you an example: There's an individual who the scholars have unanimously agreed upon calling a kāfir, and I know that many of the muslims do not know who Ibn 'Arabi is.

Perhaps, no one in our times knows about him except the people of knowledge, even though the scholars during his time unanimously agreed upon his kufr, infact they made takfir upon whoever doesn't call him a kāfir.

Because Ibn 'Arabī during their time, the action of Ibn 'Arabī was clear and his reality was clear, that's why they made takfīr upon and whoever doubted in his kufr.

However Ibn 'Arabī in our current situation today among the general masses, you go to someone who sells Shāwarmā on the street, "Asalāmu 'alaykum" (je responds) "wa 'alaykum as-salām", (and you ask him) "Is Ibn 'Arabī a Kāfir?", so he responds: "Who is Ibn 'Arabī? I do not make takfīr upon anyone". Based upon his words, did he refrain (in making takfīr) or not? He refrained!

Student: Yā Shaykh, he may think it's referring to Ibn al-'Arabī.

Shaykh: No, not at all. Ibn al-'Arabī is another 'Ālim, we're referring to Ibn 'Arabī, the author of "Al-Fusūs".

Student: (Ibn al-'Arabī) is Mālikī?

Shaykh: Yes, that's correct.

But the point from this, is that you've seen the scholars agree upon his kufr, rather they made takfīr upon whoever didn't call him a kāfir, so this is based upon what?

Firstly, the kufr that he fell into is clear, wherein he spoke about "al-Hulūl and al-Ittihād" (that Allāh and the creation are in union and mixed together), and this distorted creed (of mixing Allāh with the creation), we ask Allāh for well-being and good health.

Students: Āmīn!

And his reality was also clear, wherein the scholars clarified his ruling, to the extent that all the people knew about it, infact the scholars and general masses are united together in knowing the ruling on this individual.

Right now, is the ruling of Bashār known to the people of knowledge alone?

(No), rather it's known to the scholars and general masses, especially in the Islamic State, and all praise belongs to Allāh. Wherein it has laid out the principles for this matter in the sermons of Jum'ah, and lessons, and lectures, and so forth.

So here we say what the scholars left unrestricted is held upon the likes of this situation. A man whose kufr that he fell into is clear, and his reality is clear (that the general masses know his ruling).

Just like the scholars during their time, the clearness of the reality of Ibn 'Arabī was clear and apparent, wherein they agreed upon his kufr, and made takfīr upon whoever didn't make takfīr upon him and doubted in his kufr.

Student: "Unclear audio".

Shaykh responds: Imām Ahmad, Shaykh al-Islām Ibn Taymiyyah and A'immah from the Imāms of the muslimen spoke about this (issue).

The point from that is right now, if someone comes along and asks about Ibn 'Arabī, and his kufr that he fell into was clarified, then doubted in his kufr after it was clarified to him, we would say to him, yes (he's a kafir), however before his reality was explained to him, no (he's not a kafir) because the ignorance of his reality is apparent.

Ya'nī for example, I have mentioned an example to you. I mentioned to you that the land of Hind is from the lands which consists of having the most different types of religions, wherein there are numerous religions, and also numerous gods.

So there are some amongst Ahlus-Sunnah, the people of guidance and truth who live in India. So they know the reality of many Tawāghīt that are worshipped besides Allāh over there.

However if someone from Ahlus-Sunnah comes from India to here, so he spoke with one of us in this land. So he spoke about one of the Tawāghīt over there, whilst this person (here) doesn't know his reality nor what he fell into, so that person (who came from India) asked, "Is that Tāghūt considered a Kāfir"?

So our brother replied, "Wallāhi I don't know O brother". Right here he refrained (from making takfīr), so is this scenario held upon what the scholars have mentioned, concerning the quote which outwardly makes takfīr upon the 'Āthir (refrainer) to begin with?

We say, "No". Because in this situation, the reality of this person or this person being asked about is unclear.

Therefore we say, that what's narrated from the scholars, where the apparent meaning of the quote indicates making takfīr upon the 'Āthir to begin with, then it is held upon the clearness of the proof and the clearness of the reality.

And what they made restricted in making takfīr upon the 'Āthir (refrainer) by establishing the Hujjah and showing the proofs, this is held upon a situation where the proof is not apparent or the reality is not clear.



Student: An important point, I asked about Ibn ‘Arabī, that if someone makes ta’wīl (in excusing him), isn’t it necessary upon us to clarify his ta’wīl (misinterpretation) and that it’s wrong.

For example, right now I say that fulān will come along and say that Ibn ‘Arabī did not intend (such kufr words), but rather what he intended by “your deity is under my feet”, he makes an interpretation that they dug up (the soil) and found money (i.e. wealth is their deity), isn’t it required that I clarify to him with an indication that he entered into “al-Hulūl” (believing Allāh is in union with His creation) or show some proof concerning this matter?

Shaykh: This wasn’t obscure to the major Imāms.

Student: No, I mean the current situation, like among the masses.

Shaykh: Generally speaking, we will shortly address how the hujjah is applied in the likes of this issue. Right now, we’re speaking about the ruling on the ‘Āthir, and the issue of establishing the Hujjah and clarifying the evidences for the ‘Āthir (refrainer of making Takfir) differs from the one who falls into Shirk itself.

And we clarified that the one who falls into Shirk from the clear matters has Kufr tagged along with him, whether he was ignorant or had a misinterpretation.

But as for whoever excuses him, we stated: The ruling (of kufr) is tagged along with him immediately during certain situations, and it could not be tagged along with him, only after establishing the Hujjah and removing the doubts, or after applying the hujjah.

And by this, we would have combined between all of these quotes, and we would have been able to implement all of these textual evidences, and not cancel them out based upon implementing one over the other.

Student says: Shaykh, I have a question, is there anything new? Like, we have gone through all this Ta’sīl (principles) and Tafsīr (applications), and the verses of Allāh (it’s clear).

And they believe there’s an excuse of ignorance in all cases, we return back to what Allāh says, “And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], “Am I not your Lord?” [7:172], so this is a sign of proof, and another sign of proof:

“And Allah spoke to Moses with [direct] speech. [We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers.” [4:164-165], therefore ‘ignorance’ is a Hujjah, however Allāh did not leave anyone with an excuse to remain ignorant.

Student continues: The first group; They are the kuffār who’s disbelief is known in the religion by necessity, isn’t them hearing about the messenger a Hujjah upon them? (Yes), so they weren’t ignorant of that, they know there’s a messenger.

The second group; A muslim, however he falls into disbelief with an explicit proof. He knows the evidence that he’s a muslim, or what’s required of him is adherence to the verses of Allāh, “[It will be said]. “Were not My verses recited to you?” [23:105]. So the verses are available, so no one can be ignorant of it.

Student continues: However let’s say the third group, or what falls under this second group which you have mentioned in some lessons, that whoever recently enters into Islām, so the likes of him, he wouldn’t know the rulings of Islām in these matters, so this is considered ignorance.

So everything he was ignorant about, we gave an excuse. Ibn al-Qayyim mentioned in “Badā’i al-Fawā’id” — “The origin basis of Juhūd (denial) is rejecting the ruling after knowing it”, so we know that he’s not ignorant.

Student continues: And the manāt of this nullifier (the kufr that it’s tied too) is “Juhūd” (i.e. opposing the ruling of Allāh after knowing it), so we came to know the answer. So whoever is ignorant is excused (in accordance to what we said), this a summary for you.

Shaykh: Jazāk Allāh Khayr, Bārak Allāhu feek.

Hence, we also repeat a principle which we affirmed yesterday. We stated that the scholars divided the people under this Rule into several types:

The first type: People whom the text has explicitly made takfir upon, and we say that these people are divided into two types:

Those whom the text has explicitly made takfir upon by name, and these people are divided into two types, groups and individuals.

The individuals are like Fir’awn, Hāmān, Qārūn, Iblīs, Abī Lahab and other than them, whom the text from the Qur’ān and Sunnah has explicitly made takfir upon them by name.

This is with regards to the individuals, and it’s also for the groups, such as Judaism, christianity, Zoroastranism, and so forth.

So these people, the text has explicitly made takfir upon, so whoever doesn’t make takfir upon them individually, then he is a kāfir for opposing and denying the explicit clear-cut texts.



What can be derived as evidence similar to this, is every Āyah which has been revealed that is explicitly indicative on the disbelief of whoever denies or turns away or arrogantly rejects it.

Then we mentioned the second type: There are statements and actions which the text has made takfīr upon those who do such, and these actions include sacrificing to other than Allāh, seeking help from other than Allāh in a matter which no one is able to do except for Allāh.

Likewise with ruling by other than what Allāh has revealed, and Tahākum (seeking judgements to comply with) from the Tawāghīt.

The text has explicitly ruled upon the doer of these actions with disbelief, and there's no doubt that those who perform these acts are from those ascribed to Islām.

Based upon their performance of such acts, disbelief would be considered Tāri' (i.e. befallen upon them — considered apostates), and we mentioned the ruling upon these people is divided into categories.

The ruling on refraining (from takfīr) concerning whoever falls into these acts:

We stated that he refrains from making takfīr upon them due to a māni' (preventative) which is acceptable according to the Sharī'ah, such as if a person were to be forced with a valid Ikrāh on sacrificing to other than Allāh for instance.

So not making takfīr here is correct, because this scenario is excluded from the Rule to begin with.

Therefore, this is the first scenario concerning whoever refrains from making takfīr upon these people. That he mentions an acceptable māni' (preventative) according to the Sharī'ah.

A person was forced with a valid Ikrāh to make a sacrifice to other than Allāh, so in this case kufr is not tagged along with him, because Allāh, may He be Glorified and Exalted says:

"Except for one who is forced [to renounce his religion] while his heart is secure in faith." [16:106]. So this is the first scenario.

The second scenario: That he refrains from making takfīr upon him, while he doesn't consider what he fell into as being kufr to begin with.

He says, sacrificing to other than Allāh is permissible, or Tahākum (seeking judgement) to other than what Allāh has revealed or ruling by other than what Allāh has revealed is permissible.

So this person would become a Kāfir, we ask Allāh for well-being and good health.

Students: Āmin.

Shaykh: And his disbelief in this situation is not due to him solely refraining from making takfīr upon the Kāfir, but rather because he rejected the text (Qur'ān) to begin with, and rejected the ruling of Allāh, may He be Glorified and Exalted to begin with (he fell into shirk of belief by accepting shirk).

The third scenario: This is the axil-steel grinder which we revolve around, and it is what the matters related to this Rule (3rd nullifier) revolves around.

This is concerning whoever refrains from making takfīr upon the doer of kufr from those ascribed to Islām, due to him viewing that there's a māni' (preventative of takfīr). And this māni' could be unacceptable or it could be acceptable, however the application of it is incorrect.

So this person right now affirms that the action of the doer is kufr, however a māni' (preventative of takfīr) has appeared to him which prevented applying the ruling (of disbelief) upon the doer of Kufr.

So right now, as we have previously laid out the principles from before, that the Manāt (what kufr is tied too) in whoever doesn't make takfīr upon the kāfir is what?

Denial and rejecting the ruling of Allāh, may He be Exalted and Glorified, after knowing it.

So right now, has he rejected the ruling of Allāh?

Students: No, he affirms it.

Shaykh: He affirms it (that it's kufr), however he said there's a māni' (preventative of takfīr) which prevented applying kufr upon this doer.

So this is called confusion (mixing up the mawānī'), so when will kufr be tagged along with him? After establishing the Hujjah upon him, so if he still stubbornly persists after that, he would become a kāfir, walā hawla walā quwata ilā Billāh.

Ya'nī for example, a man says concerning someone who seeks help from other than Allāh in a matter which no one is capable of doing except Allāh, in one of the lands that are far away, so he says: "This person is excused due to ignorance".

While we know that ignorance is a valid Māni' (preventative of Takfīr) in certain matters, and it's not considered a Māni' (preventative) in other matters.

So right now, he mentioned “ignorance” in this issue, and ignorance is not considered a māni’ (preventative) in it, it’s a clear matter, and it is from those matters known in the religion by necessity, so there is no excuse of ignorance in it, whether the doer (of Shirk) was ignorant or had a misinterpretation.

However here the ‘Āthir (refrainer) has confused and muddled up his affairs, so he considered ignorance a māni’ (preventative) concerning this person.

While he says, I know that seeking help from other than Allāh is kufr, however I do not judge upon him (with kufr) because he is ignorant, and ignorance is a māni’ (preventative) concerning his situation, so what do we say?

Students: We must clarify to him.

Shaykh: We must clarify to him that ignorance is not a valid māni’ (preventative of takfīr) in this matter, so if he stubbornly persists and opposes the truth after the ruling of Allāh has reached him concerning this matter.

And this ruling has been actualised to him upon the doer of Shirk, thereafter the Hujjah has been established, so if he stubbornly persists (in excusing him) after that, the ruling (of kufr) would be tagged along with him, and he would be included under this Rule (3rd nullifier).

However, there are matters subject to Ijtihād (trying to determine Allāh’s judgement upon someone) in making takfīr upon some people which occurred among the Salaf, such as the dispute among the Salaf concerning the ruling upon Al-Hajjāj.

The scholars of the Salaf disputed concerning the ruling of Al-Hajjāj. So Tāwūs, Sa’īd Ibn Jubayr, An-Nakha’ī, and a group among the Imāms of the Salaf viewed that Al-Hajjāj was a Kāfir.

Whereas, another group from the scholars disagreed with them, such as Ibn ‘Umar (رضي الله تعالى عنه), as he did not agree with their opinion.

Tāwūs, may Allāh have mercy upon him, says: “Astonishing to our brothers from ‘Irāq, they call al-Hajjāj a believer!”

They did not make takfīr upon al-Hajjāj, despite Tāwūs making takfīr upon him, but what did he say? (called them brothers)

He did not apply the Rule (3rd nullifier) upon them, because there are individuals whom the action they fell into is unclear, or the reality of this individual may be unclear to them, and this is possible.

The point from mentioning this, is that these are the categories which the scholars included under this Rule (3rd nullifier).

So we come to learn from what we mentioned overall, is that there are situations and categories where the proof pertaining it is clear, and the reality pertaining the doer of kufr is clear, infact their kufr may be known in the religion by necessity, such as the jews and christians for example. So whoever refrains in making takfīr upon them or corrects their beliefs, is a kāfir.

And we hear from time to time, that there are people who speak and say, “Our jewish brothers, our christian brothers (in faith)”. Yes, and some of them say for example, “What they are upon is good, and we hope they will be from the people of Jannah”.

This is all Kufr, we ask Allāh for well-being and good health, and the one who says these words has kufr tagged along with him immediately.

This matter is from that which is known in the religion by necessity, and we mentioned in yesterday’s lesson, the Ijmā’ that Al-Qādhī ‘Iyādh (رحمه الله) quoted in “Ash-Shifā”, likewise it was mentioned by Abū Butayn (رحمه الله) and a group among the scholars, so there are matters which are clear and apparent, and the reality of its people is apparent and clear.

Therefore, we will mention a conclusion:

Takfīr upon a mushrik is a hukm shar’ī (ruling from the Sharī’ah) like the rest of the rulings, the clearness and unclearness of the action and doer of the action must be taken into consideration.

Based upon that, not everyone who doesn’t make takfīr upon a kāfir disbelieves immediately, rather this depends on what type of issue it is.

As there are acts of kufr whose ruling are known in the religion by necessity, and there are acts of kufr which are beneath that (and it varies in clearness).

There are also individuals and groups whose ruling is clear and apparent, and their kufr is known in the religion by necessity, and there are those who are beneath that (some clearer than others — must return back to denying the text).

So therefore, the ruling differs depending upon these factors. Ya’nī, if we know there are acts of kufr which are known in the religion by necessity, and there are other acts of kufr which are beneath that, it’s possible to imagine a confusion and muddling up of the reality for the ‘Āthir (refrainer).

There are also individuals and groups whose kufr is clear and known in the religion by necessity, and there groups who are beneath them (in clearness), whose obscurity may be imagined for some

people.

Infact, there are situations where it could become obscure or have some specific details which cause confusion, even for the scholars among the people of knowledge, so how about the case for those beneath them?!

So that's why in this issue, we try to take into consideration our observations in the likes these matters, wherein we emphasise on the matter of having the ability to judge in this topic, wherein the observer is someone who is capable and holds the knowledge of being able to analyse its details.

Why did we say this? Because there are cases of confusion, and there are mix ups which occurred for some of the scholars, so imagine the case for those beneath them?!

However, let no one come along and speak to us, mentioning and applying this statement (of ours) upon those who fall into a clear action of kufr which is explicitly apparent, and the proof for it is unanimously agreed upon, and known in the religion by necessity, then claims (i.e. trying to refute us) that this situation doesn't return back to someone with the capability (of analysing) and what's similar to that, not at all, we are speaking about whoever gives an excuse.

We are speaking about takfir upon the 'Āthir (refrainer). As it's a matter which may be deeply sunk with unclearness, or blended with obscurity. Or some of its specific details may cause confusion upon some of the scholars, so imagine the case with those beneath them?!

We conclude by mentioning a criterion for establishing the Hujjah in this topic, and it's a summarised criterion, which is simple for the acquirer (of knowledge) to memorise and also understand, and I placed it in two points:

The first point: That the ruling of Allāh reaches the 'Āthir (refrainer) concerning the issue.

The second point: Actualising the ruling of Allāh (to the 'Āthir) being implemented upon the doer (of kufr).

At that point, whoever stubbornly persists (in excusing) after that, opposes the truth and arrogantly refuses (to make takfir), the ruling of Kufr would be tagged along with him, and he would be included under the Rule (3rd nullifier).

And when do we say it's necessary to establish the Hujjah and remove the doubts?

Whenever the action is clear, but the reality pertaining the doer of kufr is not clear (i.e. known by necessity to the muslim masses). Or if the action itself wasn't clear.

Therefore, we'll mention a summary for what we've previously affirmed, even though there's a beautiful quote in reality, however perhaps the time has taken us by surprise.

It is an issue I wanted to also speak about, and it's an important issue, so I'll say to you all in a brief and swift fashion, the specific edges of this issue.

The one who commits Major Shirk that ascribes himself to Islām, (what's the ruling on) the 'Āthir of the 'Āthir (i.e. excusing the one who refrained from takfir upon the mushrik).

We mentioned that the first person (who falls into Shirk) is a kāfir murtad, whether he was ignorant or had a misinterpretation.

The second person (i.e. 'Āthir) is held upon the Tafsīl (elaborated categorisation) we mentioned.

Ya'nī, there are some people who excused those whom the text has explicitly made takfir upon.

And there are texts which show the Kufr of whoever does these specific statements and actions, and this is held upon the Tafsīl (elaborated categorisation) we mentioned shortly before.

But here is an issue which some may insert (bring forth), which is the 'Āthir of the 'Āthir (i.e. excusing whoever excuses the one that falls into Major Shirk) - third person in the chain.

So this third person doesn't have any ruling of Kufr get tagged along with him if he refrains from making takfir upon the second person or doubts in his kufr (note: with the condition the second person is not a 'Āthir who views shirk permissible, otherwise he would be considered the 1st person).

Infact, including him with his (i.e. second person's) ruling is far-fetched, and Ahlus-Sunnah in the likes of this merely render one mistaken (wrong in his refraining).

There is a quote by Al-Imām Al-Maltī, Abū al-Hassan, may Allāh have mercy upon him, when he spoke about the mu'tazilah of basra and baghdād, so he mentions (in "At-Tanbih war-Radd" pages 40-41):

"One of the issues the mu'tazilah of baghdād make takfir upon the mu'tazilah of basra is regarding the one who doubts and the one who doubts concerning the doubter. The meaning of this is: There is no dispute between the mu'tazilah of baghdād and the (mu'tazilah of) basra and everyone amongst Ahlul-Qiblah (i.e. muslim ummah) that the one who doubts about (the Kufr of) the Kafir will become Kafir."

So even the mu'tazilah have agreed with Ahlus-Sunnah concerning the 2nd person, that whoever

doubts in the kufr of a kāfir becomes a kāfir (in general terms of course).

Imām Al-Maltī continues: “It is because, one who has doubts in kufr has no Īmān because this person can not distinguish Īmān from Kufr. For this reason there is no dispute amongst the ummah, whether it is the mu’tazilah or others, regarding the person who doubts in a kāfir is kāfir himself.”

This is where the connection of Ahlus-Sunnah ends with the mu’tazilah.

Pay attention (Imām al-Maltī continues):

“Then the mu’tazilah of baghdād innovated the following against the mu’tazilah of basrah: One who doubts concerning the one who doubted, and the one who doubted concerning the one who doubted until forever, they called all of them kuffār, and their path is the same as the first doubter (in kufr)!!!”

Imām al-Maltī continues: “And the Mu’tazilah of Basrah said: The first person who doubted is kāfir because of his doubt regarding kufr. The second doubter who doubts concerning the doubt, he is not kāfir — {right now he has differentiated between the mu’tazilah of baghdād and basrah} — but he is a fāsiq (corrupt sinner).

It is because he is not doubting regarding the kufr, but he doubts regarding the doubter, and whether he is a kāfir due to this doubt or not? Because of this; his path is not the way of the first doubter. Also, according to them the one who has doubts regarding the doubter and the doubt of the doubter (of the doubter) till forever; they say all of them are fussāq except the first one who is kāfir (due to his doubt regarding kufr).”

And all of this is doubting in a doubt. Now look what he says, may Allāh have mercy upon him, he says:

“Their statement {the mu’tazilah of basrah} is better than the statement of the people of Baghdād.” These are the ends of his words, may Allāh have mercy upon him.

So right now, it becomes clear to us that the muslims of the Qiblah are in unanimous agreement concerning the kufr of the first doubter. This is generally speaking, however when we get into the specific details, there are matters a person disbelieves (due to doubting) immediately, and there are matters a person doesn’t disbelieve unless the hujjah is established and the doubts are removed, and so forth.

Therefore, I hope that we have clarified the matters related to this Rule (3rd nullifier), and I ask Allāh to benefit us and you from what we’ve mentioned, and to make what we said as a hujjah for us, not against us, and intercession for us on the day we meet Him (Allāh).

This is what I have to say, Allāh is the most high and knows best, and may the peace and blessings of Allāh be upon our prophet Muhammad, and upon all of his household and companions.

23 March 2018 12:26

### Radwan Dakkak updated his status.

“The one praying should give salāms before he turns (his head), he says ‘As-salāmu ‘alaykum wa rahmatullāh’, then turns (his head). [1]

Because the turning is not what makes him finish the Salāh, the turning is (simply) a sunnah, and giving precedence to the salām over turning (the head) is more preferred than doing them both at the same time (i.e. saying salāms while turning the head).”

يُسَلِّمُ المصلي قبل أن يلتفت، يقول: السلام عليكم ورحمة الله، ثم يلتفت؛ لأن الالتفات ليس هو الذي تخرج به من الصلاة، فالالتفات سنة، وتقديم السلام على الالتفات أولى من جعلهما في آنٍ واحد.

— The Imām, Shaykh Sulaymān Ibn Nāsir al-‘Alwān (فك الله أسرہ).

[1] Note: The addition recorded in the hadīth “wa barakātuahu” is shātha (weak and contradicts the authentic narration), hence it’s not prescribed to add it onto the salāms as the Shaykh mentioned.

22 March 2018 15:03

### Radwan Dakkak posted in Ummah Of Tawheed.

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22 March 2018 15:03

### Radwan Dakkak posted in Ummah Of Tawheed.

[Click for video:](#)



Beautiful recitation of the humble Mujāhid from Yemen, Shaykh Ma'mūn Hātim (تقبله الله) — Excerpt taken from his series “Concepts that need to be corrected”, speaking about ‘who is the ‘Ālim?’

22 March 2018 12:24

### Radwan Dakkak added a new video.

[Click for video:](#)



Beautiful recitation of the humble Mujāhid from Yemen, Shaykh Ma'mūn Hātim (تقبله الله) — Excerpt taken from his series “Concepts that need to be corrected”, speaking about ‘who is the ‘Ālim?’

22 March 2018 12:23

### Radwan Dakkak updated his status.

“The athkār that are narrated after the obligatory prayer are not to be said after the voluntary prayer, because the Prophet (صلى الله عليه وسلم) did not used to say it after the voluntary prayers, so this proves that it's exclusive to the obligatory prayers, and not prescribed to be done after the voluntary prayers.”

الأذكار الواردة بعد الفريضة لا تقال بعد النافلة؛ لأن النبي ﷺ لم يكن يقولها بعد النوافل، فدلّ ذلك على تخصيصها بالفرائض، وعدم مشروعيتها عقب النوافل.

— The Imām, Shaykh Sulaymān Ibn Nāsir al-‘Alwān (فك الله أسرهم).

22 March 2018 10:01

### Radwan Dakkak posted in Ummah Of Tawheed.

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22 March 2018 10:00

### Radwan Dakkak posted in Ummah Of Tawheed.

Q. What is the ruling on the women wearing her hijab like Rasul Allāh described as a camels hump in that very same hadīth it continues on saying they are cursed so curse them.

Do we curse before advising or advise then curse if one dose not accept advice given to them?

A. By consensus, all scholars agree that we say “whoever does tabarruj is cursed”, “whoever drinks alcohol is cursed”, “whoever consumes ribā is cursed”.

However, when we apply rulings upon individuals, we need to ensure all the barriers are removed.

So for example, in the hadīth posted by the brother, we learn the reason behind not cursing that Sahābī (who’s name is ‘Abdullāh), the rasūl (صلى الله عليه وسلم) said do not curse him, and he hanged that ruling by saying, ‘because he loves Allāh and His messenger’.

Now, don’t all muslims love Allāh and His Messenger? That’s correct, but we’re not talking about the core mahabbah (the love for Allāh and His Rasūl which is required to enter into Islām).

But rather this is referring to an additional mahabbah to this, and ‘Abdullāh was from the mujāhideen, a sincere fighter but fell into this major sin. He was lashed, that’s right, but since there was a valid preventative of being cursed in his respect, the rasūl forbid that.

The same thing applies to a sister who goes out with tabarruj and you mentioned the camel hump, Bārak Allāhu feek.

Before applying a curse, we need to ensure the Hujjah (proof) is established, Shaykh ‘Alī al-Khudayr (فك الله أسرہ) says that if a woman was known for her steadfastness in her dīn, but went out with tabarruj, it’s not allowed to curse her.

But if a woman is advised or a man is advised to abandon tabarruj, and they persist in their ways stubbornly, this is where it’s permissible to curse.

And there are several authentic hadīths narrated from Rasūlullāh صلى الله عليه وسلم on cursing individuals, this is held upon those who persisted in their sinning without changing, these are cursed both generally and individually.

And Allāh knows best.

22 March 2018 07:13

### Radwan Dakkak updated his status.

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22 March 2018 07:13

### Radwan Dakkak posted in Ummah Of Tawheed.

<https://justpaste.it/1ikxp>

Signs of a hypocrite (Part 2): Cursing and Dishonouring the Muslim

Dangers of Cursing: An explanation from Bulugh Al Maram by Shaykh Ahmad Musa Jibrīl (حفظه الله) ↓

<https://justpaste.it/1ikxp>

May Allāh preserve the shaykh and the transcriber.

22 March 2018 07:10

### Radwan Dakkak shared a link.

<https://justpaste.it/1ikxp>

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Signs of a hypocrite (Part 2): Cursing and Dishonouring the Muslim

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<https://justpaste.it/1ikxp>

May Allāh preserve the shaykh and the transcriber.

22 March 2018 07:08

#### Radwan Dakkak shared a link.

<https://justpaste.it/1ik41>

<https://justpaste.it/1ik41>

Signs of a hypocrite: Lying

An explanation from Bulugh Al Maram by Shaykh Ahmad Musa Jibrīl (حفظه الله) ↓

<https://justpaste.it/1ik41>

May Allāh protect us from nifāq and make us amongst His truthful servants, Āmīn.

21 March 2018 21:53

#### Radwan Dakkak posted in Ummah Of Tawheed.

It's a blessing that the famous preachers and speakers around the world aren't speaking about important matters of the Dīn, by Allāh it's a blessing, there's no need to complain.

Allāh has given us the perfect opportunity to strive and teach others with the very little He has bestowed upon us via His infinite grace and mercy.

Even though there's some scars inside me which hurts, I've never been so grateful and appreciative of Allāh, thanking Him day and night, and never been so excited in speaking to Him, and reading his magnificent Qur'ān, which gives us all an amazing emotional feeling.

I look at the modern-day trend of those seeking knowledge and I really see the barakah and sincerity is disappearing. My heart yearned for the freedom they had to directly study under the scholars (even though studying via amazing explanations online is almost equivalent as Sh. Ahmad Jibrīl said), but at the same time I see it as a blessing that Allāh protected me from high chances of deviating, keeping me firm upon Tawhīd and Walā' and Barā' (studying from precious Imāms of Tawhīd), even if that means not having any qualifications.

If Allāh tests you, that means He loves you, and who can say anything when Allāh loves us, ya Allāh! What hate and blame is there by the creation, when the love of Allāh bulldozes it all 🕌

“And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.” [2:155].

“Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return.” [2:156].

“Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.” [2:157].

21 March 2018 21:23

#### Radwan Dakkak updated his status.

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21 March 2018 21:22

#### Radwan Dakkak added a new photo.

□

:mentioned in an #authentic line of poetry (رحمه الله) Imām ash-Shāfi‘

.I complained to wakī’ about my poor memory — So he advised me to abandon sins“

“.He informed me that knowledge is light — And the light of Allāh is not given to a sinner

.(Diwān ash-Shāfi‘” (page 87“ —

21 March 2018 18:42

#### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Fatima Hijazi** Oh my Allah.. i want this library. Reminds me of Harry potter.

21 March 2018 22:37

**Group:** Ummah Of Tawheed

**Fatima Hijazi** Nice image to look at before sleep time.

21 March 2018 23:09

:mentioned in an #authentic line of poetry (رحمه الله) Imām ash-Shāfi‘

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21 March 2018 18:42

#### Radwan Dakkak posted in Ummah Of Tawheed.

<https://t.me/HadeethStudies>

As-salāmu ‘alaykum everyone! I have decided to make a new channel for hadīth since this is my favourite science in Islām which I’m so passionate about. And as the scholars say, go after your passion, because this is where you will achieve most success.

Therefore, I’m really excited to share so much benefits on this channel, for both personal and collective benefit, as I want to really motivate and inspire others to learn the science of hadīth.

I like to constantly clarify that I’m not a person of knowledge, but I do wish to become a small student of knowledge one day in the future Inshā’Allāh, and more importantly act upon my words both privately and publicly.

I will be going through the explanations of famous texts in hadīth from what I have studied, and at the same time I will continue to translate the words of our scholars. Screenshots may be also shared from classical texts, and I’m really hoping it goes really well overall.

This is simply a learning experience, not a professional lesson or anything of that sort, I know my limits alhamdulillah. Feel free to share it around for whoever may be interested!

Channel Link — <https://t.me/HadeethStudies>



### Radwan Dakkak shared a link.

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Channel Link — <https://t.me/HadeethStudies>

21 March 2018 11:20

### Radwan Dakkak shared a link.

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[https://www.youtube.com/watch?v=tuFEIH5X2LA&t=0s&list=PLh0lsgZ1HfQzmPL\\_nnDc\\_WqwPajLos1b8&index=7](https://www.youtube.com/watch?v=tuFEIH5X2LA&t=0s&list=PLh0lsgZ1HfQzmPL_nnDc_WqwPajLos1b8&index=7)  
[https://www.youtube.com/watch?v=tuFEIH5X2LA&t=0s&list=PLh0lsgZ1HfQzmPL\\_nnDc\\_WqwPajLos1b8&index=7](https://www.youtube.com/watch?v=tuFEIH5X2LA&t=0s&list=PLh0lsgZ1HfQzmPL_nnDc_WqwPajLos1b8&index=7)

The du'a of Sa'd, subhanAllah!

20 March 2018 21:53

### Radwan Dakkak posted in Ummah Of Tawheed.

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Exposing the flaws of your ex is a lowly trait...

A man wanted to divorce his wife and was asked why, so he said: "A wise man does not expose the veil of his wife."

After he had divorced her, people asked him about her flaws so he said: "She is now a stranger to me, so what business do I have talking about her?"

-Shaykh Muhammad al-Munajjid

20 March 2018 21:40

### Radwan Dakkak updated his status.

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20 March 2018 21:39

### Radwan Dakkak updated his status.

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"The Haneef is the one who turns away from Shirk. The Muwahhid Haneef, is he who is determined to worship Allāh and avoids polytheism in all of its different types, forms, shades and colours.

He avoids the shirk of the past and present, from worshipping Ahwā' (desires), Asnām (statues), Awthān (idols), and making du'ā to other than Allah.

He also has to avoid implementing the ruling of the Tāghūt, and making Tahākum to it (i.e. seeking judgement from the Tāghūt), or joining the disbelieving organizations and what's similar to that.”

~ Shaykh Sulaymān al-'Alwān (فك الله أسرہ).

20 March 2018 20:14

#### Radwan Dakkak posted in Ummah Of Tawheed.

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20 March 2018 20:14

#### Radwan Dakkak updated his status.

Concerning the famous Āyah on those who mocked the reciters of the Qur'ān, Shaykh al-'Allāmah 'Abdul-'Azīz at-Tuwaylaī (تقبله الله) provides outstanding benefits in his amazing commentary upon “Nawāqidh al-Islām” (Nullifier #6), he writes:

“And another benefit it contains is that the one who participates in Kufr and being pleased with it, and sitting with the one who says such words in a fashion that accompanies approving of it, (then) ALL of them are Kuffār, for indeed in the verse Allāh has judged the Kufr of every individual within that group of people who sat by & did not give an exception or excuse to any of them, despite the fact that the one speaking is only 1 person and the rest are simply listeners, and as for “the group that Allāh has pardoned”, then it has been said it was a man who rebuked some of their speech, and it has been said, what is meant is that a group among them repented, and Allāh pardoned them, and the other group remained upon its Kufr and Hypocrisy, so that is the one which is punished (as stated in the Āyah).”

#ANIC | #KUFR | #TĀGHŪT | #MURJIAH

20 March 2018 19:30

#### Radwan Dakkak posted in Ummah Of Tawheed.

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20 March 2018 19:30

#### Radwan Dakkak posted in Ummah Of Tawheed.

From a document released just before the formation of the Australian National Imams Council (ANIC) in 2006 entitled 'Australian Imams: The Way Forward.'

20 March 2018 18:14

#### Radwan Dakkak shared Government intervention in the Muslim community's post.

From a document released just before the formation of the Australian National Imams Council (ANIC) in 2006 entitled 'Australian Imams: The Way Forward.'

### Radwan Dakkak posted in Ummah Of Tawheed.

<https://www.justgiving.com/crowdfunding/aseerjibreel>

UPDATE: Assalamu Alaikum Wa Rahmatullahi Wa Barakatuh Brothers and sisters. JazakAllah Khair to all those who donated and those who made Du'a for the brother. May Allah accept this from you and make it a cause for you to enter Al-Firdaws. Ameen Ya Rabb.

Having spoken to the brother's wife we understand that the brother is still imprisoned in the UK and is yet to be deported. They are delaying the paperwork for his deportation and keeping the brother in for longer than he was sentenced. This is stressing the brother out as he does not know how much longer they will keep him in, and they are deliberately withholding information from him and keeping letters and books that are being sent to him.

Alhamdulillah @hhugscharity are in touch with the brother and are helping out as much as they can. I believe they are trying to get him a solicitor but are uncertain if the brother is eligible for Legal Aid to cover the solicitor's fee. May Allah reward HHUGS for all the good they are doing even when they are this stretched.

Alhamdulillah we have raised £245 online and £430 offline, so in total £675 so far. Insha'Allah we will try and hand it over to the brother's wife when we think appropriate. Please still help out as much as you can as the brother may need to pay the solicitor's fee if Legal Aid is rejected. Please also keep the brother and his wife in your Ad'iya and pray that Allah unites them very soon. May Allah protect the Muslimen and hasten the release of our imprisoned brothers and sisters worldwide. Ameen Wa Jazakumullah Khair.

20 March 2018 18:08

### Radwan Dakkak shared Brothers Behind BARS UK's post.

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20 March 2018 18:08

### Radwan Dakkak posted in Ummah Of Tawheed.

[AR] May Allāh bless our beloved Shaykh, Haytham Sayfaddīn (حفظه الله) for this outstanding work, entitled:

“A Gift to the People of Understanding by Extracting the Aḥādīth Related to the Right of Custody”

Introductions written by Sh. Abū 'Alī al-Hārith al-Hassanī and Sh. Māhir al-Fahl.

20 March 2018 17:32

### Radwan Dakkak posted in Ummah Of Tawheed.

[AR] May Allāh bless our beloved Shaykh, Haytham Sayfaddīn (حفظه الله) for this outstanding work, entitled:

“A Gift to the People of Understanding by Extracting the Aḥādīth Related to the Right of Custody”

20 March 2018 17:32

### Radwan Dakkak shared Haytham Sayfaddīn's post.

Introduction by the Muḥaddith, Abū ‘Alī Al-Ḥārith Ibn ‘Alī al-Ḥasanī to my upcoming essay:

“It’ḥāfu Ahlil-Faṭānati Bi-Takhrījī Aḥādīthi Ḥaqqil-Ḥidhānah”

“A Gift to the People of Understanding by Extracting the Aḥādīth Related to the Right of Custody”

— Shaykh Haytham Sayfaddīn (حفظه الله).

20 March 2018 11:14

### Radwan Dakkak posted in Ummah Of Tawheed.

Ibraaheem al-Harbee said, ‘I heard Ahmad (#Ibn\_Hanbal) say,

‘If you #love that Allaah should keep you upon that which you love, then #remain upon that which He loves, and the #good is in the one who sees no good in himself.”

[al-Aadaab ush-Sharee’ah (2/30) by Ibn Muflih]

19 March 2018 23:11

### Radwan Dakkak updated his status.

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[al-Aadaab ush-Sharee’ah (2/30) by Ibn Muflih]

19 March 2018 23:11

### Radwan Dakkak updated his status.

“When Allāh says pray, we hear and we obey, that's it! Because if you don't pray, you're not a Muslim. The Prophet (صلى الله عليه وسلم) said: "The difference between us and them is prayer, whomever leaves prayer is a Kāfir". Kāfir! How many of this Ummah pray? How many of this worldwide Ummah, pray? Small percentage. Small percentage of this Ummah, I would say with extremes, maybe less than 5%. How many of us pray on time? How many of us know the value of this prayer?

The people of Hell are asked "Why are you in Saqār?" They will say "We were of those who didn't pray." The worst valleys of Hell are mentioned in the Qur'ān. These are not for someone who doesn't pray, you don't pray, that's Hell 100%. But we're talking about someone who plays around with his prayer; delays prayer, doesn't pray them on time, combines them all when he gets home...the three worst valleys in Hell are for these people. The one who delays his prayer, the one who is mindless in his prayer, the one who doesn't take care of this obligation in Islām.”

~ Shaykh Ahmad Musa Jibrīl (حفظه الله).

19 March 2018 18:07

### Radwan Dakkak posted in Ummah Of Tawheed.

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19 March 2018 18:07

#### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Suhaib Bin Aijaz** When shall it be released?& are u the author,bro??

19 March 2018 18:36

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Let's hope no longer than 1 month إن شاء الله.

19 March 2018 19:05

#Teaser | I've promised long ago that I would write a book on the rulings related to #Voting & #Tahākum. I have strived very hard to determine a strong & valid conclusion, may Allāh hasten its release

19 March 2018 13:30

#### Radwan Dakkak added a new photo.

□

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19 March 2018 13:30

#### Radwan Dakkak updated his status.

mentioned that when he gets tired of studying Fiqh, he would restore (رحمه الله) Imām Ibn al-Jawzī .his energy by reading about the lives of the Awliyā

19 March 2018 13:13

#### Radwan Dakkak posted in Ummah Of Tawheed.

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19 March 2018 13:13

#### Radwan Dakkak added a new photo.

**Abu Ubadah** You guys can visit our site Al-Ansaar Dawah, we have a lot of videos translated from Arabic to English and Danish.

<https://www.facebook.com/alansaardawah/videos/385386435231347/>

19 March 2018 11:25

Words of wisdom by the Mujāhid, Shaykh al-‘Allāmah Abū ‘Alī al-Anbārī (تقبله الله).

19 March 2018 11:17

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

Words of wisdom by the Mujāhid, Shaykh al-‘Allāmah Abū ‘Alī al-Anbārī (تقبله الله).

19 March 2018 11:14

## Radwan Dakkak posted in Ummah Of Tawheed.

I don't know what's happening with the Mufsi business in Australia, but all I know is that Shirk Shady (may Allāh curse him) had a go at some imposter pretending to be the Mufsi — But now we have a 3rd Mufti in town.

19 March 2018 10:52

## Radwan Dakkak updated his status.

Dunyā lovers don't view seeking knowledge as an obligation!

A usual comment they will make "There's no need to waste time learning Dīn, we already know enough, saying Lā ilāha ilā Allāh and doing your obligations is all you need."

'Doing your obligation is all you need' — This excludes seeking knowledge as being an obligation.

If you want to know what's in someone's heart, pay close attention to what comes off their tongues. Even if someone is fake for example, they will speak their heart at times.

19 March 2018 10:38

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19 March 2018 10:38

## Radwan Dakkak updated his status.

قال العلامة محمد أمين الشنقيطي : (... وبهذه النصوص السماوية التي ذكرنا يظهر غاية الظهور ؛ أن الذين يُتبعون القوانين الوضعية التي شرعها الشيطان على لسان أوليائه مخالفة لما شرعه الله جل وعلا على السنة رسله عليهم الصلاة والسلام ، أنه لا يشك في كفرهم وشركهم إلا من طمس الله بصيرته وأعماه عن نور الوحي...#فتحكيم\_هذا\_النظام\_في\_أنفس\_المجتمع\_وأموالهم\_وأعراضهم\_وأنسابهم\_وعقولهم\_وأديانهم\_#كفر\_بخالق\_السموات\_والأرض\_و\_#تمزّد\_على\_نظام\_السماء\_الذي\_وضعه\_من\_خلق\_الخالق\_كلها ، وهو\_أعلم\_بمصالحها،\_سبحانه\_وتعالى\_عن\_أن\_يكون\_معه\_مشرّع\_آخر\_علوّاً\_كبيراً ) أهـ أضواء البيان (84-4/83).

#طاغوت\_الحكم  
#الحاكمية

19 March 2018 09:27

## Radwan Dakkak updated his status.

\*\*\* RELAXATION IS IN PARADISE! \*\*\*

Ibn Al Juwzee said:

Whoever does not read the stories of the Salaf and the path that they tread, he can never tread that path. It is befitting for a person to know and understand that the nature of an individual (character) is a thief. If a person leaves his nature with the people of his time, his nature will steal from theirs and he will become similar to them. But if he reads into the lives of the Salaf his nature will join theirs and he will learn from their character....

(Telbees Iblees)

19 March 2018 07:56

## Radwan Dakkak posted in Ummah Of Tawheed.

Umar رضي الله عنه said I am not a con-artist but the con-artist cannot deceive me

he went to the prophet asking to be freed, he صلى الله عليه وسلم. A captive came to the prophet let him صلى الله عليه وسلم said I have a family, I have kids - please let me go and so the prophet go free - without any ransom

Then in another battle they caught the same man, so he became a captive again. He went to the again just like the first time, and he asked him, may you let me go **صلى الله عليه وسلم** prophet without any ransom, I have a family etc. the prophet replied not this time, I don't want to release you so you can go to go Makkah shaking your shoulders proudly and saying I deceived Muhammad !!twice

!The believer does not get bitten in the same hole twice

حفظه الله Shaykh Musa Jibril -  
ShaykhMusaGems#

19 March 2018 07:08

#### Radwan Dakkak updated his status.

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he went to the prophet asking to be freed, he **صلى الله عليه وسلم**, A captive came to the prophet let him **صلى الله عليه وسلم** said I have a family, I have kids - please let me go and so the prophet go free - without any ransom

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حفظه الله Shaykh Musa Jibril -  
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19 March 2018 07:07

#### Radwan Dakkak updated his status.

It's recommended to get up every 20 mins from a seating or lying position to keep a good posture and avoid back problems.

18 March 2018 21:16

#### Radwan Dakkak posted in Ummah Of Tawheed.

It's recommended to get up every 20 mins from a seating or lying position to keep a good posture and avoid back problems.

18 March 2018 21:16

#### Radwan Dakkak shared UAE Viral's video.

He full counts to 100 🇦🇪

18 March 2018 16:17

#### Radwan Dakkak posted in Ummah Of Tawheed.

#Hadīth\_Benefit — “Mawqūf being raised to Marfū”.

In “Sahīh Muslim” (2842), it mentions that ‘Abdullāh Ibn Mas’ūd (**رضي الله عنه**) said that the Prophet (**صلى الله عليه وسلم**) said:

“Hell will be brought forth on that Day (of resurrection) having seventy thousand bridles, and with every handle will be seventy thousand angels dragging it.”

Imām Ibn Kathīr (**رحمه الله**) in “Al-Bidāyah wan-Nihāyah” (2/20) mentions, “It has been narrated as marfū’ and mawqūf”.

Some of the narrators made a mistake in this hadīth by stating it's marfū’, i.e. “Ibn Mas’ūd said that the Prophet said”.

What's correct is that it's mawqūf, i.e. “Ibn Mas’ūd said” (without attributing it to the Rasūl), even though it takes the ruling on being marfū’ which I'll come to soon.

Imām ad-Dāraquṭnī (رحمه الله) mentions in “Al-Ilzāmāt wat-Tatabbu” (page 227):

“The marfū’ narration is a mistake (on behalf of the narrators).”

However many of the Muḥadithīn stated that it takes the hukm of being marfū’, and this is the benefit I want to point towards.

Why does it take the hukm of being marfū’? Well this is what the scholars of ḥadīth analyse, Al-Ḥāfiḍh al-‘Irāqī (رحمه الله) mentions in his “Alfiyyah”, anything that’s speaking about the future or the rewards and punishments, or any ijtihād that can’t come from the companion, then this must come from Rasūlullāh (صلى الله عليه وسلم).

But is this unrestricted? The answer is no, since there are two types of Sahābah:

1. Those who take narrations from Ahlul-Kitāb.
2. Those who don’t take narrations from Ahlul-Kitāb.

Who are the Sahābah that take from Ahlul-Kitāb? For example, ‘Abdullāh Ibn ‘Amr Ibn al-‘Ās, ‘Abdullāh Ibn ‘Abbās, Abū Hurayrah, etc.

Therefore, if one of these Sahābah mentioned this ḥadīth, would we say it takes the ruling of coming from the Prophet (صلى الله عليه وسلم)...? No, we can’t assure that since these Sahābah take from Ahlul-Kitāb.

But what about ‘Abdullāh Ibn Mas’ūd, he is among the strictest companions in taking from Ahlul-Kitāb, he wouldn’t do so, but infact rebuked those who did.

Hence, we say it’s mawqūf but takes the hukm of being marfū’, and Allāh knows best.

18 March 2018 15:25

### Radwan Dakkak updated his status.

#Ḥadīth\_Benefit — “Mawqūf being raised to Marfū’”.

In “Sahīh Muslim” (2842), it mentions that ‘Abdullāh Ibn Mas’ūd (رضي الله عنه) said that the Prophet (صلى الله عليه وسلم) said:

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18 March 2018 15:22



#### Radwan Dakkak posted in Ummah Of Tawheed.

□

One of the greatest Mufasssireen in the past century, Shaykh al-‘Allāmah Muhammad al-Amīn ash-Shinqīṭī (رحمه الله), the author of “Al-Adwā’ al-Bayān”. Shaykh Ahmad Jibrīl spent alot of time studying it

18 March 2018 14:50

#### Radwan Dakkak added a new photo.

□

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18 March 2018 14:50

#### Radwan Dakkak posted in Ummah Of Tawheed.

<https://islamqa.info/en/30901>

SubhanAllah, this is a very nice Fatwa.

<https://islamqa.info/en/30901>

18 March 2018 11:31

#### Radwan Dakkak shared a link.

<https://islamqa.info/en/30901>

<https://islamqa.info/en/30901>

SubhanAllah, this is a very nice Fatwa.

18 March 2018 11:31

#### Radwan Dakkak updated his status.

I gotta say, I really love the humour of the Filipino brothers 🇵🇭😊😊😊

18 March 2018 09:27

#### Radwan Dakkak posted in Ummah Of Tawheed.

“A fundamental rule has surpassed us that the words of the early Imāms is given precedence over the later Imāms, if there were statements found from the early Imāms which can be used as proof.

However, concerning the statements of the scholars, we must pay attention, for example the time period of Ibn ‘Adī, Ibn Khuzaymah, Ibn Hibbān is a later period to the major Imāms.

Some people consider these (Imāms) upon the same level (as the previous Imāms), then says “such and such” (from these Imāms) declared a narrator reliable, and so forth. No, this is not correct (to solely rely on their Jarh and Ta’deel), Ibn ‘Adī is at a different stage compared to the major eminent Imāms who are relied upon.

The highest level include Shu’bah, Yahyā Ibn Sa’īd al-Qattān, Abū Hātim, Abū Zur’ah, Ibn Ma’īn, Ibn Mahdī, ‘Alī Ibn al-Madīnī, Ahmad Ibn Hanbal, Al-Bukhārī, Muslim, Abū Dāwūd, An-Nasā’ī.

Generally speaking, these are at the same level in strength and usage as proof.

Student: They are lived at around the same time, right?

Shaykh: Yes, but ofcourse there are differences, An-Nasā’ī lived after them, however he remains at the same level in strength and precision.

The level of Ibn Khuzaymah, Ibn Hibbān, Ibn ‘Adī is a level beneath these Imāms in Jarh and Ta’deel (i.e. the science of criticising and declaring narrators reliable).

Since at times, you find the words of the later Imāms collaborating upon a specific matter, whereas you’ll find 1 statement from the early Imāms (differing with them).

And some people think that “higher numbers” overrides (the words of the early Imām), not at all. The later Imāms collaborating together doesn't mean we give precedence to their statements above the statements of the early Imāms, even if they were fewer in number.

Student: What if there's nothing found among the statements of the early Imāms, what is done about the statements of the later Imāms?

Shaykh: We would use their statements as proof in this situation, and pay attention to it (while analysing the hadīths).”

~ The Imām, Shaykh Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرهم).

18 March 2018 08:34

#### Radwan Dakkak updated his status.

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18 March 2018 08:34

#### Radwan Dakkak shared a memory.

Volume 3, page 187.

18 March 2018 07:08

#### Radwan Dakkak updated his status.

I swear by Allāh, sleeping on the streets is much more comfortable than sleeping in a home cursed by shaytān.

17 March 2018 23:03

#### Radwan Dakkak posted in Ummah Of Tawheed.

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17 March 2018 23:03

#### Radwan Dakkak updated his status.

Annoying someone 100's of times a day on the same issue may reach a stage where it becomes nearly impossible to reply back with a single word.

17 March 2018 22:59

#### Radwan Dakkak posted in Ummah Of Tawheed.

Annoying someone 100's of times a day on the same issue may reach a stage where it becomes nearly impossible to reply back with a single word.

17 March 2018 22:59

#### Radwan Dakkak added a new photo.

□

No matter how much Salāh or Thikr made, a big cause behind being afflicted with overwhelming distress and trials is due to things caused by one's own hands, such as the major sin of abandoning my brothers and sisters when knowing the truth, and also remaining stuck in a negative anti-Dīn environment.

No matter how strong one's Īmān is in confronting falsehood and the kuffār, the environment will always have an impact.

But at the same time, Allāh gives His worshippers many opportunities to change for the better, and this is what separates the people of trials and truth from the people of falsehood.

17 March 2018 22:46

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

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17 March 2018 22:46

#### Radwan Dakkak posted in Ummah Of Tawheed.

"Committing Shirk for Maslaha?!"

The Imām, Shaykh al-'Allāmah Nāsir al-Fahd (فك الله أسره) wrote:

"When they (i.e. the khawārij) took a Manhaj other than the Manhaj of the Prophet (صلى الله عليه وسلم), their great acts of worship didn't intercede for them, and their good intentions didn't intercede for them, and they desired the Haqq.

So how about the situation of these contemporary (maslaha sell outs) among whom committed nullifiers (of Islām) which wasn't committed by the Khawārij, and they (i.e. maslaha sell outs) adopted a Manhaj contrary to the Manhaj of the Prophet (صلى الله عليه وسلم) and his Sahābah.

Infact contrary to the Manhaj of the people of innovation such as the Khawārij, Mu'tazilah, Zaydiyyah, Ashā'irah and other than them, for ALL of them do not permit committing Kufr for the sake of Maslahah, and Allāh knows best."

17 March 2018 09:11

#### Radwan Dakkak updated his status.

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17 March 2018 09:11

#### Radwan Dakkak posted in Ummah Of Tawheed.

Maslaha doesn't even permit sins according to Imām al-Ghazālī (رحمه الله), let alone clear shirk.

17 March 2018 08:54

#### Radwan Dakkak updated his status.

Maslaha doesn't even permit sins according to Imām al-Ghazālī (رحمه الله), let alone clear shirk.

17 March 2018 08:54

#### Radwan Dakkak posted in Ummah Of Tawheed.

said: "There are 5 qualities found in children, if they were present (رحمه الله) Al-Hāfidh as-Suyūti . 'within the elders with their lord, they would become Awliyā

. They don't worry about rizq . 1

. They don't complain about their creator when they become sick . 2

. They eat food united together . 3

. When they become fearful, their eyes start to weep . 4

. And when they have a dispute, they hasten towards reconciliation . 5

.(Refer to "Husn al-Muhādharah" (1/561 ~

16 March 2018 17:23

#### Radwan Dakkak updated his status.

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16 March 2018 17:18

#### Radwan Dakkak posted in Ummah Of Tawheed.

“Reciting Sūrat az-Zalzalah in Salāt al-Fajr”

As-salāmu ‘alaykum wa rahmatullāhi wa barakātuhu, to proceed:

Q. The Imām, Shaykh Nāsir al-Fahd (فك الله أسره) was asked: I have a question, is reciting Sūrat az-Zalzalah in the 2 Rak’ahs of Fajr a confirmed sunnah from the Prophet (صلى الله عليه وسلم)?

A. The Imām, Shaykh Nāsir al-Fahd (فك الله أسره) responded by saying:

It has been narrated in “Sunan Abī Dāwūd” that a man from Juhaynah reported that he heard the Prophet (صلى الله عليه وسلم) reciting in the morning prayer “Ithā Zulzilatil-Ardu...” in both rak’ahs, “so I’m not sure if the messenger of Allāh (صلى الله عليه وسلم) forgot or recited that intentionally.”

The men of narrators in the hadīth are all trustworthy, Abū Dāwūd and al-Munthirī remained silent about it, and it was authenticated (by the author) in “‘Awn al-Ma’būd” and (by the author) in “Nayl al-Awtār”.

However, it’s not to be said that it’s a sunnah, for indeed what’s narrated from the Messenger (صلى الله عليه وسلم) concerning these matters are two types:

1 — What has been narrated that he would do that frequently over and over again, such as reciting “As-Sajdah” and “Al-Insān” on the Fajr of Jum’ah. So this matter is a sunnah which is prescribed to adhere too at all times.

2 — What hasn’t been narrated concerning him doing such an action, except once, and that is like reciting “Az-Zalzalah” in the morning Salāh, or reciting “Al-A’rāf” during Salāt al-Maghrib and so forth. So in this case, it’s not prescribed to frequently do that, rather he would attain adherence to him (the rasūl) by solely doing that once.

As for constantly doing that, it would result in Bid’ah, because it’s prescribing a command which the Rasūl (صلى الله عليه وسلم) never prescribed.

16 March 2018 16:36

### Radwan Dakkak updated his status.

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16 March 2018 16:36

### Radwan Dakkak posted in Ummah Of Tawheed.

If the excuse is "most people are doing it".....  
or  
"lets follow the 'mainstream'".....

Then read the Koran carefully:

{{(most thank not)}}  
2:243; 10:60; 12:38; 27:73; 40:61

{{(most know not)}}  
7:187; 12:21; 12:40; 12:68; 16:38; 30:6; 30:30; 34:28; 34:36; 40:57; 45:26

{{(most believe not)}}  
11:17: 12:103; 13:1; 17:89; 25:50; 40:59

Among many other verses vilifying the majority.

The guidance is in Koran and Sunnah even if you are a one person 'nation' standing alone!

— Shaykh Ahmad Musa Jibrīl (حفظه الله).

16 March 2018 16:12

#### Radwan Dakkak shared Gems of shaykh Ahmad Musa Jibril's post.

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"I finished Salāh realising I missed a Rak'ah!"

Q. The Imām, Shaykh Nāsir al-Fahd (فك الله أسره) was asked: After Salāh was finished, I came to realise that I forgot a Rak'ah, and it was said to me that it's possible to make 1 rak'ah immediately after giving Taslīm!

A. The Imām, Shaykh Nāsir al-Fahd (فك الله أسره) responded by saying: This is correct, so you would get up and make up the Rak'ah which you missed, then you give salāms, then you make two prostrations (of forgetfulness) after giving salāms.

The evidence for this is the hadīth of Abī Hurayrah (رضي الله عنه) in the "Sahīh", when the Messenger of Allah (ﷺ) gave salāms in one of the afternoon prayers, Thuhr or 'Asr, he prayed two [1] Rak'ah (instead of 4), so when his companions informed him about that, he went forward and performed two Rak'ah and said the salāms, then he made two prostrations of forgetfulness after the Taslīm.

[1] Translator's Note: This is a perfect example of Allāh سبحانه وتعالى allowing His prophets and messengers to make mistakes to prove two amazing things:

1. That the prophets are humans, which proves to us that only Allāh is deserving of worship, no one else, and that only Allāh is the All-Perfect who never forgets anything and can never make a small mistake — This hadīth refutes those who go into extremes in worshipping the prophets, raising them to the level of Allāh.

2. Another reason Allāh allows the prophets to make mistakes, so that we can learn as an ummah what to do when we make mistakes, and this is a perfect example, that Rasūlullāh (صلى الله عليه وسلم) prayed an extra 2 rak'ah after being informed he prayed 2 for the afternoon prayer (instead of 4).

It's important to note that the prophets are protected from making major sins and continuously doing minor sins, and it's impossible they make mistakes in revelation. But when it comes to worldly matters, they may make little mistakes (as shown here) and minor sins as an example for us to realise Allāh is the only one deserving of worship.

والله أعلم

16 March 2018 15:55

#### Radwan Dakkak updated his status.

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16 March 2018 15:55

#### Radwan Dakkak posted in Ummah Of Tawheed.

Jum'ah Mubārakah, don't forget to make du'ā for the muslims.

16 March 2018 13:33

#### Radwan Dakkak updated his status.

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16 March 2018 13:33

#### Radwan Dakkak posted in Ummah Of Tawheed.

Brothers, keep in mind that when I give advice which may sound harsh on messaging non-mahrms, understand that this is something I've implemented for my whole life, otherwise if there was hypocrisy from my private life, I would not have a go at anyone.

I swear by Allāh, ever since high school till now, I would never even think about responding to someone who would message or accept anyone's friend request to be in my friendlist, infact I would tell kāfir girls at school that I can't even look at them.

There is only 1 exception a long time ago I told someone off for not having a mahram, which I shouldn't have to begin with, a couple emails which didn't even get a response (for transcribing — I've sent emails to teachers for uni which is not really direct), and till this day, I only reply to different types of women on FB pages I run with anonymous members (أهل التوحيد etc....), and this is my best form of communication (along with public interactions), so if you have important questions, take these two options.

And even all the women I caught pretending to be guys (with "abu" names) in PM'ing me will know how harsh I was upon them, even if they were sisters upon the Manhaj.

And alhamdulillah many brothers know this from me, and would never consider it far-fetched due to my strict involvement in da'wah since a young age, and studying the dīn without informing parents, until they found out when it couldn't be hidden anymore.

This doesn't mean I haven't fallen into sins when dealing with sisters online, but nothing is private walhamdulillah, and that's why I never minded anyone monitoring my electronic devices.

I ask Allāh to make what's inside of me better than what I show to the people, protect me from hypocrisy, and allow the muslims to understand the seriousness of their Dīn for the betterment of their Ākhirah.

Your brother, Radwān.

16 March 2018 08:56

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16 March 2018 08:56

### Radwan Dakkak updated his status.

#Adhān\_and\_Iqāmah #Fiqh

- The Eleventh Matter: Maintaining the order during the Adhān and Iqāmah.

Maintaining the order (of the words said) during the Adhān is a condition, it's not valid without doing so, according to the overwhelming majority of the Scholars, in opposition to the Hanafiyyah, for verily the Prophet (صلى الله عليه وسلم) taught his companions the Adhān in this way, so it is Tawqeefi (i.e. a divine command).

And if any of the phrases were mentioned before or after (other phrases), the Adhān would be invalid, and it's necessary to raise the voice in the Adhān and Iqāmah.

And the Scholars have unanimously agreed upon the legislation of raising the voice in the Adhān, infact the Majority of them went towards stipulating that as a condition (for its validity), for verily "Al-Bukhārī" narrated on the authority of Abī Sa'īd al-Khudrī (رضي الله عنه) that he said to 'Abdul Rahmān Ibn Abī Sals'a'a:

"I see you are fond of sheep and the desert, so when you want to pronounce the Adhan, raise your voice with it." [1].

And the purpose behind the legislation of the Adhān is: Announcing (prayer) and allowing people to hear, and this isn't actualised except by raising the voice.

As for going into exaggerations in raising the voice, wherein he exerts so much effort which resembles intense screaming, this is not prescribed, since Al-Bayhaqī (رحمه الله) narrated on the authority of Abī Mah'thūrah, he said, when 'Umar arrived to Makkah, I called the Athān, so 'Umar said to me:

"O Abā Mah'thūrah, aren't you afraid that your urachus will fissure?!" [2]

But as for if the Mu'adhin was alone, calling the Adhān to himself, or he has a small group with him, then it's not stipulated for him to raise his voice, rather he lets himself and whoever with him hear (the Adhān) alone, according to the agreement of the Scholars.



And using modern technology such as "Loudspeakers" to allow it to reach further, is something praiseworthy, and a valid aim.

— Taken from “al-Masā’il al-muhimma fil-Athāni wal-Iqāmah”.

[1] It was narrated by al-Bukhārī (609).

[2] It was narrated by al-Bayhaqī (1910).

16 March 2018 04:26

## Radwan Dakkak posted in Ummah Of Tawheed.

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16 March 2018 04:26

## Radwan Dakkak posted in Ummah Of Tawheed.

#200\_misunderstood\_words

Qur'ān Lesson — (5/200) ﴿٥﴾

We will be clarifying the meaning of the word بَقْلَهَا (green herbs) Inshā'Allāh.

Allāh speaks about banī isrā'eel in the Qur'ān:

يَا مُوسَىٰ لَن نَّضِيرَ عَلَيْكَ طَعَامٍ وَاجِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِئُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِيهَا وَتَصَلِّهَا

"O Moses, we can never endure one [kind of] food. So call upon your Lord to bring forth for us from the earth its green herbs (بَقْلِهَا) and its cucumbers and its garlic and its lentils and its onions." [2:61].

What is meant by بَقْلِهَا is the vegetation produced during spring season, which humans and animals eat [1], and it has been said that it's a plant without a stem [2].

However, it's not referring to الأُفْط (Dish of mashed dates with milk and butter) which some people have become accustomed to calling بَقْلًا.

And Allāh knows best.

[1] Refer to “Zād al-Masīr” (1/88).

[2] Refer to “Tafsīr al-Qurtubī” (1/424).

16 March 2018 02:43

Radwan Dakkak updated his status.

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16 March 2018 02:42

Radwan Dakkak posted in Ummah Of Tawheed.

#Kitāb\_Tawhīd

Kitāb at-Tawhīd lesson (0/67):

Introduction

Q1. Who is the author of this book? And when was he born?

A. He is Shaykh al-Mujaddid Muhammad Ibn ‘Abdil-Wahhāb Ibn Sulaymān at-Tamīmī (رحمه الله). He was born in the year 1115H and passed away in the year 1206H.

Q2. Name some explanations for Kitāb at-Tawhīd?

A. “Taysīr al-‘Azīz al-Hamīd” by Shaykh Sulaymān Ibn ‘Abdillāh Ibn Muhammad Ibn ‘Abdil-Wahhāb (رحمه الله), “Fath al-Majīd” by Shaykh ‘Abdur-Rahmān Ibn Hassan (رحمه الله), “Hāshiyat Kitāb at-Tawhīd” by Shaykh Ibn Qāsim (رحمه الله), including many others.

Q3. How many chapters are found in this book?

A. It consists of “67” chapters.

Q4. What are the categories of Tawhīd? And are they united together? And which one is the author referring too?

A. The scholars have two methods in categorising Tawhīd, despite its meaning being one and the same:

The first method: Categorising it into 3 types, al-Lālakā’ī (رحمه الله) and Ibn Battah al-‘Akbarī (رحمه الله) adopted this categorisation, which is:

1. “Tawhīd ar-Rubūbiyyah” — It is to unify Allāh through His actions, and some know this by unifying Allāh via creating, providing and controlling (the universe).
2. “Tawhīd al-Ulūhiyyah” — It is to unify Allāh via the actions of the worshippers, and some know this by unifying Allāh with ‘Ibādah (worship).

3. “Tawhīd al-Asmā’ was-Sifāt” — It is the unification of Allāh via what is exclusive to Him from Asmā’ (names) and Sifāt (attributes), without Tah’rīf (distorting its meaning), nor Ta’tīl (negating the names and attributes), nor Tak’yīf (asking how the attributes work), nor Tam’t’hīl (likening Allāh’s attributes with the creation).

The second method: Categorising it into two types, Ibn Taymiyyah (رحمه الله) and Ibn al-Qayyim (رحمه الله) adopted this categorisation, which is:

1. “Tawhīd Fil-Ma’rifah wal-Ithbāt” — Which is Tawhīd ar-Rubūbiyyah and Asmā’ & Sifāt.
2. “Tawhīd al-Qasd wat-Talab” — Which is Tawhīd al-Ulūhiyyah.

And the categories of Tawhīd are united together, every category from it is not separated from the other. So whoever meets a category from it, but doesn’t meet the other category, then he wouldn’t be considered a Muwahhid.

Moreover, Tawhīd al-Ulūhiyyah which is also called “Tawhīd al-‘Ibādah” is what the author (رحمه الله) is referring too in writing the book, even if he may have accompanied it with the other two types (of Tawhīd) as well.

Q5. What are the contents of this book in brief terms?

A. The contents contain the following:

- 1 — The importance of Tawhīd, its meaning, its rights, and what’s required to perfect it.
- 2 — Mentioning what negates its foundation due to major shirk.
- 3 — Mentioning what negates its required perfection due to minor shirk or innovations that maligns Tawhīd, or sins which make Tawhīd deficit.
- 4 — Mentioning the means and causes which reach towards shirk via its various types.

All of this comes from the explicit clear cut evidences from the Qur’ān, Sunnah and statements of the pious predecessors from the Ummah.

Q6. What does the author (رحمه الله) mean when he says at the end of every chapter, “there are matters concerning this”?

A. The meaning of his statement, “there are matters concerning this”, i.e. There are benefits, as pointed out by Al-‘Allāmah Abā Butayn (رحمه الله) in “Ad-Durar”.

And these matters or benefits consist of extraction and important clarifications which help the student (of knowledge) to understand and realise the intention of the author (رحمه الله). Infact, it’s not possible to understand the chapter except through these matters (mentioned at the end). For this reason, among the mistakes is to be heedless of these matters (at the end of the chapter) and not trying to understand them.

— The noble Shaykh, Abū Sulaymān al-Barāk (فك الله أسرہ).

16 March 2018 02:12

## Radwan Dakkak updated his status.

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Introduction

Q1. Who is the author of this book? And when was he born?

A. He is Shaykh al-Mujaddid Muhammad Ibn ‘Abdīl-Wahhāb Ibn Sulaymān at-Tamīmī (رحمه الله). He was born in the year 1115H and passed away in the year 1206H.

Q2. Name some explanations for Kitāb at-Tawhīd?

A. “Taysīr al-‘Azīz al-Hamīd” by Shaykh Sulaymān Ibn ‘Abdillāh Ibn Muhammad Ibn ‘Abdīl-Wahhāb (رحمه الله), “Fath al-Majīd” by Shaykh ‘Abdur-Rahmān Ibn Hassan (رحمه الله), “Hāshiyat Kitāb at-Tawhīd” by Shaykh Ibn Qāsim (رحمه الله), including many others.

Q3. How many chapters are found in this book?

A. It consists of “67” chapters.

Q4. What are the categories of Tawhīd? And are they united together? And which one is the author referring too?

A. The scholars have two methods in categorising Tawhīd, despite its meaning being one and the same:

The first method: Categorising it into 3 types, al-Lālakā'ī (رحمه الله) and Ibn Battah al-Akbarī (رحمه الله) adopted this categorisation, which is:

1. "Tawhīd ar-Rubūbiyyah" — It is to unify Allāh through His actions, and some know this by unifying Allāh via creating, providing and controlling (the universe).
2. "Tawhīd al-Ulūhiyyah" — It is to unify Allāh via the actions of the worshippers, and some know this by unifying Allāh with 'Ibādah (worship).
3. "Tawhīd al-Asmā' was-Sifāt" — It is the unification of Allāh via what is exclusive to Him from Asmā' (names) and Sifāt (attributes), without Tah'rīf (distorting its meaning), nor Ta'tīl (negating the names and attributes), nor Tak'yīf (asking how the attributes work), nor Tam'thīl (likening Allāh's attributes with the creation).

The second method: Categorising it into two types, Ibn Taymiyyah (رحمه الله) and Ibn al-Qayyim (رحمه الله) adopted this categorisation, which is:

1. "Tawhīd Fil-Ma'rifah wal-Ithbāt" — Which is Tawhīd ar-Rubūbiyyah and Asmā' & Sifāt.
2. "Tawhīd al-Qasd wat-Talab" — Which is Tawhīd al-Ulūhiyyah.

And the categories of Tawhīd are united together, every category from it is not separated from the other. So whoever meets a category from it, but doesn't meet the other category, then he wouldn't be considered a Muwahhid.

Moreover, Tawhīd al-Ulūhiyyah which is also called "Tawhīd al-'Ibādah" is what the author (رحمه الله) is referring too in writing the book, even if he may have accompanied it with the other two types (of Tawhīd) as well.

Q5. What are the contents of this book in brief terms?

A. The contents contain the following:

- 1 — The importance of Tawhīd, its meaning, its rights, and what's required to perfect it.
- 2 — Mentioning what negates its foundation due to major shirk.
- 3 — Mentioning what negates its required perfection due to minor shirk or innovations that maligns Tawhīd, or sins which make Tawhīd deficit.
- 4 — Mentioning the means and causes which reach towards shirk via its various types.

All of this comes from the explicit clear cut evidences from the Qur'ān, Sunnah and statements of the pious predecessors from the Ummah.

Q6. What does the author (رحمه الله) mean when he says at the end of every chapter, "there are matters concerning this"?

A. The meaning of his statement, "there are matters concerning this", i.e. There are benefits, as pointed out by Al-'Allāmah Abā Butayn (رحمه الله) in "Ad-Durar".

And these matters or benefits consist of extraction and important clarifications which help the student (of knowledge) to understand and realise the intention of the author (رحمه الله). Infact, it's not possible to understand the chapter except through these matters (mentioned at the end). For this reason, among the mistakes is to be heedless of these matters (at the end of the chapter) and not trying to understand them.

— The noble Shaykh, Abū Sulaymān al-Barāk (فك الله أسرته).

16 March 2018 02:12

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

A stunning and simple explanation of "Kitab at-Tawhīd" (127 pages) by Shaykh Abu Sulayman al-Barak (May Allah free him) - He taught brothers the correct manhaj before his imprisonment, and is among those who benefited alot from Shaykh 'Ali al-Khudayr (May Allah free him).

[https://ia601503.us.archive.org/29/items/puretaawheed1\\_gmail\\_201803/%D8%B4%D8%B1%D8%AD%D9%83%D8%AA%D8%A7%D8%A8%D8%A7%D9%84%D8%AA%D9%88%D8%AD%D9%8A%D8%AF%D8%A7%D9%84%D8%A8%D8%B1%D8%A7%D9%83.pdf](https://ia601503.us.archive.org/29/items/puretaawheed1_gmail_201803/%D8%B4%D8%B1%D8%AD%D9%83%D8%AA%D8%A7%D8%A8%D8%A7%D9%84%D8%AA%D9%88%D8%AD%D9%8A%D8%AF%D8%A7%D9%84%D8%A8%D8%B1%D8%A7%D9%83.pdf)

16 March 2018 01:14

#### Radwan Dakkak added a new photo.

Ibn Haneefah English?

16 March 2018 01:36

**Radwan Dakkak** Check the most recent post, I'll be translating it إن شاء الله.

16 March 2018 02:12

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16 March 2018 01:14

#### Radwan Dakkak shared a link.

[https://archive.org/details/andulsia\\_bk\\_20180315](https://archive.org/details/andulsia_bk_20180315)

[https://archive.org/details/andulsia\\_bk\\_20180315](https://archive.org/details/andulsia_bk_20180315)

ALLAHU AKBAR, rejoice O muslims!!

There are 13 lessons on the explanation of Bulūgh al-Marām by the noble 'Ālim and Mujāhid, Shaykh Abū Bakr al-Qahtānī (تقبله الله) found on this link:

15 March 2018 21:33

#### Radwan Dakkak posted in Ummah Of Tawheed.

[https://archive.org/details/andulsia\\_bk\\_20180315](https://archive.org/details/andulsia_bk_20180315)

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15 March 2018 21:33

#### Radwan Dakkak updated his status.

Please don't expect me to notice your friend requests or message requests!!!

I have like 300 message requests and 990 friend requests, and once it reaches 1,000 I can't accept anymore, which leaves u with the following option.

If you want to get my attention, commenting is the best way to go about it, as I may quickly fly by a message, as I sometimes wake up to 5+ per day.

Thanks in advance!

15 March 2018 18:29

#### Radwan Dakkak updated his status.

SubhānAllāh, what strikes me is a brother حفظه الله who observed me for 3+ years and was too shy to approach me. When we spoke, he wishes we met earlier and regretted remaining silent on those who spoke about me 😊 He also mentioned that he finds it hard to trust people coz of everyone taking advantage of his kindness, subhānAllāh. I've never met a brother who's as innocent like him, and he's the type of guy that makes u laugh by just looking at him :D

15 March 2018 17:22

#### Radwan Dakkak updated his status.

You might be married to the worst man ever- like 'Asiyah عليها السلام was married to Pharoah but it didn't change her loyalty and love for Allah.

You might be married to the best of men like the Prophets of Allah and still not enter Jannah - like the wife of Nabi Lut and Nuh عليهما السلام .

You might not be married to any man, like Maryam عليها السلام and Allah can make your ranks higher than any woman on Earth.

Know your priorities - love and trust in Allah first.

15 March 2018 06:14

### Radwan Dakkak posted in Ummah Of Tawheed.

Caption: “These are the unknown people who are accused and belittled.”

14 March 2018 19:42

### Radwan Dakkak added a new video.

[Click for video:](#)

True love.

14 March 2018 19:39

### Radwan Dakkak shared a memory.

14 March 2018 09:06

### Radwan Dakkak posted in Ummah Of Tawheed.

□

would read 100 Tafāsīr upon an Āyah, then make du’ā (رحمه الله) Sometimes, Imām Ibn Taymiyyah to Allāh to give him understanding - How about those who give Tafsīr without even knowing da’eef from sahih

14 March 2018 08:34

### Radwan Dakkak added a new photo.

**Muhammad Al Fayed** How great are their numbers in social media. May Allah give us clear insight. They act as if they were at the levels of these scholars -may Allah preserve them- wether knowingly or unintentionally (to think well of them) while knowledge is away from them. May Allah give us sincerity, humility and respect for the scholars. Ameen and I advice myself first.

14 March 2018 23:24

**Ilyas Mansur** ameen

15 March 2018 00:36

would read 100 Tafāsīr upon an Āyah, then make du’ā (رحمه الله) Sometimes, Imām Ibn Taymiyyah to Allāh to give him understanding -How about those who give Tafsīr without even knowing da’eef from sahih

14 March 2018 08:33

### Radwan Dakkak posted in Ummah Of Tawheed.

Q. I remember you once said a man can be a major sinner for looking at a woman, please clarify?

A. Looking at a woman who's not lawful for you is harām and a minor sin [1], but it can make one a major sinner ‘not due to the sin itself turning into a major sin’, but due to constantly doing this minor sin without heed, and not caring about Allāh looking at you in such a state, this is a belittling of Allāh, the Exalted and Majestic, and this is what the scholars mean when they say “a minor sin can turn into a major sin”.

والله أعلم

[1] Note: There’s also a misconception spread by many preachers that “you are allowed to look a woman once, but not a second time” using the hadīth of Rasūlullāh (صلى الله عليه وسلم), and this is false! This is what gives brothers who don’t lower their gaze the justification to look once (which they may twist into 1 long minute!), I seek refuge in Allāh.

Rasūlullāh (صلى الله عليه وسلم) never intended that you can intentionally look at a woman once, rather he said “You have the 1st look, but not the next”, meaning if you saw her unexpectedly on the streets or she popped up out of nowhere, you wouldn’t be considered sinful for that.

14 March 2018 07:35

#### Radwan Dakkak updated his status.

Q. I remember you once said a man can be a major sinner for looking at a woman, please clarify?

A. Looking at a woman who’s not lawful for you is harām and a minor sin [1], but it can make one a major sinner ‘not due to the sin itself turning into a major sin’, but due to constantly doing this minor sin without heed, and not caring about Allāh looking at you in such a state, this is a belittling of Allāh, the Exalted and Majestic, and this is what the scholars mean when they say “a minor sin can turn into a major sin”.

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14 March 2018 07:34

#### Radwan Dakkak posted in Ummah Of Tawheed.

Q. What’s your favourite science in Islām.

A. Without a doubt, the science of Hadīth — She grabs my heart, and if polygyny was possible in this context, as a man I wouldn’t look elsewhere except at her, marrying her over and over again 4 times. I hope my answer is clear to you, may Allāh send down His mercy upon you.

والله أعلم

14 March 2018 07:13

#### Radwan Dakkak updated his status.

Q. What’s your favourite science in Islām.

A. Without a doubt, the science of Hadīth — She grabs my heart, and if polygyny was possible in this context, as a man I wouldn’t look elsewhere except at her, marrying her over and over again 4 times. I hope my answer is clear to you, may Allāh send down His mercy upon you.

والله أعلم

14 March 2018 07:13

#### Radwan Dakkak posted in Ummah Of Tawheed.

[https://youtu.be/uyzCd8yPL\\_E](https://youtu.be/uyzCd8yPL_E)

لا يجيب عمن يسأل عن حكم بشار ويدعي أنها فتنة!! أمثل هذا الدجال يؤخذ منه الفتاوى؟! الجهمية يفتخرون بالفوزان لانه غني عن التعريف، بالله عليكم أهكذا يتلقى العلم الشرعي يا جهميون؟! إستفاضته لا ينفعكم أمام الله يوم القيامة، فتبرؤوا من أئمة الكفر قبل أن تمسوا بعذاب اليم، وإني لكم ناصح أمين، فاتقوا الله في أنفسكم.

[https://youtu.be/uyzCd8yPL\\_E](https://youtu.be/uyzCd8yPL_E)

13 March 2018 23:08

#### Radwan Dakkak shared a link.

[https://youtu.be/uyzCd8yPL\\_E](https://youtu.be/uyzCd8yPL_E)

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13 March 2018 23:08

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

channel in #Albanian أهل التوحيد Link to the  
<https://t.me/joinchat/AAAAAFGUN-dFWBc6YW5JAg>

13 March 2018 22:34

#### Radwan Dakkak added a new photo.

□

channel in #Albanian أهل التوحيد Link to the  
<https://t.me/joinchat/AAAAAFGUN-dFWBc6YW5JAg>

13 March 2018 22:34

#### Radwan Dakkak posted in Ummah Of Tawheed.

Does anyone know who runs the “Ummah of Tawheed” whatsapp group? If so, can they contact me, it’s urgent.

13 March 2018 19:24

#### Radwan Dakkak updated his status.

One of the bad things about being old fashioned and not using a phone, is not knowing exactly when to pick someone up or where someone is.

It taught me a good lesson in waiting patiently and how to utilise time throughout these years, but I need to work on carrying a mobile phone with me, something I find difficult to do.

13 March 2018 15:28

#### Radwan Dakkak updated his status.

A brother asked me a question 6 months ago, and I would think about him every week (like every 3 days ya’nī), because it’s necessary to get back to him, it’s not good to leave people hanging.

Anyways, after 6 months, I messaged him an excellent answer, and subhānAllāh at the same time he started working in my area and before I messaged him, he told himself should I tell Radwān I work here, but he was like nah, he probz forgot me lol.

Alhamdulillah, despite the rain, اللهم صيباً نافعاً, we had a wonderful chat together, he was just surprised I look more aussie in RL, i’m like what m8 ☺ Then asked don’t I feel uncomfortable wearing ‘Abāyā in this suburb, I’m like nah, proud of my religion الحمد لله, no kāfir can say anything.

13 March 2018 15:04

#### Radwan Dakkak posted in Ummah Of Tawheed.

Short response against the Murji’ah who take Ibn Taymiyyah’s quote on the Tatār out of context.

#Claim — Ibn Taymiyyah did not make takfīr upon those who allied with the Tatār against the muslims, as he mentioned in “Majmū’ al-Fatāwā” (28/552):

“Moreover, no one fights with them (i.e. the Tatār) who’s not forced, except a fāsiq or muḥtadī’ or zindīq”.

#Response

- Firstly — You have accused Shaykhul-Islām Ibn Taymiyyah (رحمه الله) of something he has never said, which is claiming he doesn’t make takfīr upon whoever allies with the Tatār (or any other type of kuffār) against the muslims, and the quote you provided doesn’t substantiate this claim.

- Secondly — If you refer back to the same page, Shaykhul-Islām Ibn Taymiyyah (رحمه الله) is talking about those who possess such attributes prior to joining the army of the Tatār, as he said:



“Moreover, no one fights with them (i.e. the Tatār) who’s not forced, except a fāsiq or muḥtadī’ or zindīq, such as the Qarāmitah Bāṭiniyyah infidels, the Rāfidah who insult the companions, the Jahmiyyah Mu’attilah who negate Allāh’s names and attributes among the Ḥalūliyyah, and there are those who blind-follow them whom ascribe themselves to knowledge and the Dīn, who are infact worse than them.”

So what’s apparent from the words of Shaykhul-Islām Ibn Taymiyyah (رحمه الله) is that he’s speaking about the reality of those who join the Tatār, not the ruling on fighting under their banner and flag!

Since he said, no one fights with the Tatār “except a fāsiq or muḥtadī’ or zindīq, such as the Qarāmitah Bāṭiniyyah infidels, the Rāfidah who insult the companions...”

So what he means by ‘Zindīq’ are the Qarāmitah mushrikīn, and what he means by “muḥtadī’ and fāsiq” are the Rāfidah and Jahmiyyah. Therefore he’s speaking about the reality of those who join them, and that they are either kuffār, fuṣṣāq or muḥtadī’ah.

This is similar to saying “no one sacrifices to other than Allāh except a person with weak Īmān or a person that lacks tawakkul” — This doesn’t mean a person who commits this shirk has weak Īmān, but it means that only those with weak Īmān would fall into such shirk.

This is testified by numerous Āyāh and ḥadīths, such as the famous incident of the companions who mocked the reciters of the Qur’ān, what made them due this was their weak Īmān.

Allāh also says, “And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are fāsiqūn (defiantly disobedient).” [5:81].

The noble ‘Ālim and Mujāhid, Dr. ‘Uṭhmān Āl-Nāẓih (تقبله الله) comments upon this Āyah by saying:

“This ‘fīsq’ is what caused them to ally with the disbelievers.”

For additional benefit, it’s important to note that the “Rāfidah Sabbābah” Shaykhul-Islām Ibn Taymiyyah (رحمه الله) is referring too are those Rawāfiḍh who insult several groups among the companions, not referring to the Ghulāt ar-Rāfidah who insulted all companions except a handful and direct acts of worship to ‘Alī, committing clear shirk, Ibn Taymiyyah made takfīr upon these people and even upon those who refrained from making takfīr (in general terms, but specific takfīr returns back to establishing the hujjah).

• Thirdly — How can you base your beliefs upon an unclear quote of Shaykhul-Islām Ibn Taymiyyah (رحمه الله), while abandoning the clear verses from the Qur’ān and Sunnah, infact even the words of Ibn Taymiyyah himself on the kufr of those who ally with the Tatār, who said:

إذا وجدتُموني في صفوف التتار و فوق رأسي مصحفًا فاقتلونني

“If you find me in the ranks of the Tatār, and there’s a muṣḥaf on my head, then kill me!”

An individual may refute this quote I brought by saying ‘killing’ doesn’t equate to ‘takfīr’, and that’s a fair response which I must agree with. Therefore it’s required of me to prove that what he means here is killing in terms of kufr, as it will be shown below Inshā’Allāh.

To give a few examples to prove that Ibn Taymiyyah (رحمه الله) ruled upon them with kufr, Shaykh Nāṣir al-Fahd (فك الله أسره) mentions in “At-Tibyān” (page 101):

“Around the year 700H, the Tatār attacked the lands of Islām in the region of Shām and in other places and some of those who ascribed to Islām assisted them, so Shahkhul-Islām Ibn Taymiyyah issued a legal verdict declaring whoever assisted them as an apostate from Islām.”

Shaykhul-Islām Ibn Taymiyyah (رحمه الله) spoke abundantly about this issue, he mentioned in “Majmū’ al-Fatāwā” (28/530):

“Everyone who joins up with them — meaning with the Tatār — from the commanders of the armies and other than the commanders, then his ruling is their ruling. There is found in them (the commanders) of apostasy from the legislations of Islām in proportion to what they (i.e. the Tatār) have apostated from.

If the Salaf called those who withheld the Zakāt apostates, even though they would fast and pray and they did not fight the Jamā’ah (congregation) of the muslims, then what about those who ended up with (joined) the enemies of Allāh and His Messenger fighting against the muslims?!”

Shaykhul-Islām Ibn Taymiyyah (رحمه الله) also spoke about whoever is forced to go out with the Tatār, and that they are all fought as mushrikīn without requiring to differentiate between who’s forced or not, as he repeated in several places in “Majmū’ al-Fatāwā” (28/535-538) and (28/546-547), whilst also mentioning that Tatarrus (when some muslims get mixed with kuffār or taken as human shields), it’s permissible to go forth by ljmā’.

In reference to those fighting with the Tatār, Shaykhul-Islām Ibn Taymiyyah (رحمه الله) mentioned in “Majmū’ al-Fatāwā” (28/537):

“Allāh has destroyed the army that wanted to violate His sanctity (i.e. ka’bah), while He has the ability to differentiate between them, and they are sent out with different intentions, so how could it

be obligatory upon the believers to differentiate between the mukrah (one forced) and other than him, while they are unable to know that.

Rather, if a claimer makes a claim that he was sent out under the pretext of Ikrāh, that mere claim wouldn't benefit him, as it has been narrated that al-'Abbās Ibn 'Abdīl-Muttalib said to the Prophet (صلى الله عليه وسلم) when he was captured by the muslims on the day of badr:

"O messenger of Allāh, I was forced", so the Prophet (صلى الله عليه وسلم) replied, "As for your apparent, that was shown to us, but as for your inner secrets, that's left to Allāh"."

Shaykhul-Islām Ibn Taymiyyah (رحمه الله) affirms that whoever joins a group of apostates or enemies of Islām, then he takes the hukm of that group (even if there may be some truly excused with Ikrāh in the sight of Allāh), as he stated in "Majmū' al-Fatāwā" (28/509):

"They are fought like the apostates and abstainers of Zakāt, not the way the Bughāt are fought."

As for whoever is truly forced and not making a feeble claim, they are not allowed to fight or kill any muslim whatsoever (but simply drop their weapon), as Ibn Taymiyyah (رحمه الله) mentioned in "Majmū' al-Fatāwā" (28/539), stating there's a consensus on this point.

Shaykhul-Islām Ibn Taymiyyah (رحمه الله) further mentions in "Majmū' al-Fatāwā" (28/534):

"Whoever abandons them (i.e. the muslims) and joins the Tatār, he would be more deserving of being fought than many of the Tatār, for indeed the Tatār have from amongst them the one who is forced and not forced, and the sunnah has affirmed that the ruling upon the apostate is more severe than the original disbeliever."

Moreover, numerous scholars have mentioned a consensus on the kufr of whoever allies with the kuffār against the muslims, and one of the best books written on the topic is "At-Tibyān" by the noble Imām, Shaykh al-'Allāmah Nāsir al-Fahd (فك الله أسره) which is translated into English, wal-hamdulilāh.

And Allāh knows best.

13 March 2018 10:10

## Radwan Dakkak updated his status.

Short response against the Murji'ah who take Ibn Taymiyyah's quote on the Tatār out of context.

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"Moreover, no one fights with them (i.e. the Tatār) who's not forced, except a fāsiq or muḥtadī' or zindīq".

#Response

- Firstly — You have accused Shaykhul-Islām Ibn Taymiyyah (رحمه الله) of something he has never said, which is claiming he doesn't make takfīr upon whoever allies with the Tatār (or any other type of kuffār) against the muslims, and the quote you provided doesn't substantiate this claim.

- Secondly — If you refer back to the same page, Shaykhul-Islām Ibn Taymiyyah (رحمه الله) is talking about those who possess such attributes prior to joining the army of the Tatār, as he said:

"Moreover, no one fights with them (i.e. the Tatār) who's not forced, except a fāsiq or muḥtadī' or zindīq, such as the Qarāmitah Bāṭiniyyah infidels, the Rāfidah who insult the companions, the Jahmiyyah Mu'attilah who negate Allāh's names and attributes among the Halūliyyah, and there are those who blind-follow them whom ascribe themselves to knowledge and the Dīn, who are infact worse than them."

So what's apparent from the words of Shaykhul-Islām Ibn Taymiyyah (رحمه الله) is that he's speaking about the reality of those who join the Tatār, not the ruling on fighting under their banner and flag!

Since he said, no one fights with the Tatār "except a fāsiq or muḥtadī' or zindīq, such as the Qarāmitah Bāṭiniyyah infidels, the Rāfidah who insult the companions..."

So what he means by 'Zindīq' are the Qarāmitah mushrikīn, and what he means by "muḥtadī' and fāsiq" are the Rāfidah and Jahmiyyah. Therefore he's speaking about the reality of those who join them, and that they are either kuffār, fassāq or muḥtadī'ah.

This is similar to saying "no one sacrifices to other than Allāh except a person with weak Īmān or a person that lacks tawakkul" — This doesn't mean a person who commits this shirk has weak Īmān, but it means that only those with weak Īmān would fall into such shirk.

This is testified by numerous Āyāh and ḥadīths, such as the famous incident of the companions who mocked the reciters of the Qur'ān, what made them due this was their weak Īmān.

Allāh also says, "And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are fāsiqūn (defiantly disobedient)."

The noble ‘Ālim and Mujāhid, Dr. ‘Uthmān Āl-Nāzih (تقبله الله) comments upon this Āyah by saying:

“This ‘fisc’ is what caused them to ally with the disbelievers.”

For additional benefit, it’s important to note that the “Rāfidah Sabbābah” Shaykhul-Islām Ibn Taymiyyah (رحمه الله) is referring too are those Rawāfidh who insult several groups among the companions, not referring to the Ghulāt ar-Rāfidah who insulted all companions except a handful and direct acts of worship to ‘Alī, committing clear shirk, Ibn Taymiyyah made takfīr upon these people and even upon those who refrained from making takfīr (in general terms, but specific takfīr returns back to establishing the hujjah).

• Thirdly — How can you base your beliefs upon an unclear quote of Shaykhul-Islām Ibn Taymiyyah (رحمه الله), while abandoning the clear verses from the Qur’ān and Sunnah, infact even the words of Ibn Taymiyyah himself on the kufr of those who ally with the Tatār, who said:

إذا وجدتوني في صفوف التتار وفوق رأسي مصحفًا فاقتلوني

“If you find me in the ranks of the Tatār, and there’s a mus’haf on my head, then kill me!”

An individual may refute this quote I brought by saying ‘killing’ doesn’t equate to ‘takfīr’, and that’s a fair response which I must agree with. Therefore it’s required of me to prove that what he means here is killing in terms of kufr, as it will be shown below Inshā’Allāh.

To give a few examples to prove that Ibn Taymiyyah (رحمه الله) ruled upon them with kufr, Shaykh Nāsir al-Fahd (فك الله أسره) mentions in “At-Tibyān” (page 101):

“Around the year 700H, the Tatār attacked the lands of Islām in the region of Shām and in other places and some of those who ascribed to Islām assisted them, so Shakhul-Islām Ibn Taymiyyah issued a legal verdict declaring whoever assisted them as an apostate from Islām.”

Shaykhul-Islām Ibn Taymiyyah (رحمه الله) spoke abundantly about this issue, he mentioned in “Majmū’ al-Fatāwā” (28/530):

“Everyone who joins up with them — meaning with the Tatār — from the commanders of the armies and other than the commanders, then his ruling is their ruling. There is found in them (the commanders) of apostasy from the legislations of Islām in proportion to what he has apostated from.

If the Salaf called those who withheld the Zakāt apostates, even though they would fast and pray and they did not fight the Jamā’ah (congregation) of the muslims, then what about those who ended up with (joined) the enemies of Allāh and His Messenger fighting against the muslims?!”

Shaykhul-Islām Ibn Taymiyyah (رحمه الله) also spoke about whoever is forced to go out with the Tatār, and that they are all fought as mushrikīn without requiring to differentiate between who’s forced or not, as he repeated in several places in “Majmū’ al-Fatāwā” (28/535-538) and (28/546-547), whilst also mentioning that Tatarus (when some muslims get mixed with kuffār or taken as human shields), it’s permissible to go forth by ljmā’.

In reference to those fighting with the Tatār, Shaykhul-Islām Ibn Taymiyyah (رحمه الله) mentioned in “Majmū’ al-Fatāwā” (28/537):

“Allāh has destroyed the army that wanted to violate His sanctity (i.e. ka’bah), while He has the ability to differentiate between them, and they are sent out with different intentions, so how could it be obligatory upon the believers to differentiate between the mukrah (one forced) and other than him, while they are unable to know that.

Rather, if a claimer makes a claim that he was sent out under the pretext of Ikrāh, that mere claim wouldn’t benefit him, as it has been narrated that al-‘Abbās Ibn ‘Abdil-Muttalib said to the Prophet (صلى الله عليه وسلم) when he was captured by the muslims on the day of badr:

“O messenger of Allāh, I was forced”, so the Prophet (صلى الله عليه وسلم) replied, “As for your apparent, that was shown to us, but as for your inner secrets, that’s left to Allāh.”

Shaykhul-Islām Ibn Taymiyyah (رحمه الله) affirms that whoever joins a group of apostates or enemies of Islām, then he takes the hukm of that group (even if there may be some truly excused with Ikrāh in the sight of Allāh), as he stated in “Majmū’ al-Fatāwā” (28/509):

“They are fought like the apostates and abstainers of Zakāt, not the way the Bughāt are fought.”

As for whoever is truly forced and not making a feeble claim, they are not allowed to fight or kill any muslim whatsoever (but simply drop their weapon), as Ibn Taymiyyah (رحمه الله) mentioned in “Majmū’ al-Fatāwā” (28/539), stating there’s a consensus on this point.

Shaykhul-Islām Ibn Taymiyyah (رحمه الله) further mentions in “Majmū’ al-Fatāwā” (28/534):

“Whoever abandons them (i.e. the muslims) and joins the Tatār, he would be more deserving of being fought than many of the Tatār, for indeed the Tatār have from amongst them the one who is forced and not forced, and the sunnah has affirmed that the ruling upon the apostate is more severe than the original disbeliever.”

Moreover, numerous scholars have mentioned a consensus on the kufr of whoever allies with the kuffār against the muslims, and one of the best books written on the topic is “At-Tibyān” by the noble Imām, Shaykh al-‘Allāmah Nāsir al-Fahd (فك الله أسرهم) which is translated into English, wal-hamdulilāh.

And Allāh knows best.

13 March 2018 10:09

#### Radwan Dakkak posted in Ummah Of Tawheed.

اللهم بارك له

13 March 2018 07:31

#### Radwan Dakkak shared حملة الحفاظ على اللغة العربية's video.

اللهم بارك له ☺

13 March 2018 07:30

#### Radwan Dakkak posted in Ummah Of Tawheed.

Ghīrah in Islām is considered blameworthy and rebuked if it contradicts the evidences!

It was narrated from Ibn ‘Umar that:

The Messenger of Allāh (صلى الله عليه وسلم) said: “Do not prevent the female slaves of Allāh from praying in the mosque.”

A son of his said: “We will indeed prevent them!” He got very angry and said: “I tell you a Hadīth from the Messenger of Allāh (صلى الله عليه وسلم) and you say, we will indeed prevent them?!” [Sunan Ibn Mājah, #Sahīh]

13 March 2018 07:08

#### Radwan Dakkak updated his status.

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13 March 2018 07:08

#### Radwan Dakkak posted in Ummah Of Tawheed.

I swear by Allāh, any filthy male who mistreats a woman is nothing but a shameless dog. How can any man take advantage of women (+ twist the Dīn to suit his whims), while he sees what the honourable women of our ummah are enduring.

Even though I’m not in a position to call people cowards for abandoning the ummah, when you abandon your brothers and sisters and then resort to harming your own brothers and sisters, what Īmān is within a heart like that, what I can say is not much at all.

Never allow your own personal situation override the pain our ummah goes through, and please understand that da’wah is not a game you play where you score girls online — I’m not saying getting married online doesn’t work, but it’s turned into a joke in many cases, so be mindful of Allāh.

Among the many things I can thank my parents for is disciplining me in a strict way, and I’ve come to realise that harsh advice from your brother is a blessing, because even if you might hate it initially, it will help you change for the better right afterwards. Even though the default principle in da’wah is that we’re lenient, as harshness can cause many issues and disputes.

And Allāh knows best.

13 March 2018 06:50

### Radwan Dakkak updated his status.

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And Allāh knows best.

13 March 2018 06:49

### Radwan Dakkak updated his status.

“Before marriage, open your eyes 100%. After marriage, close your eyes 50%. No one is perfect, rather a perfect marriage is about two imperfect people that never give up on each other.”

— Shared.

13 March 2018 05:15

### Radwan Dakkak posted in Ummah Of Tawheed.

🌱 #NEW Usūl of the Khawārij by Shaykh Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرهم) 🌱

12 March 2018 20:16

### Radwan Dakkak added a new video.

[Click for video:](#)

🌱 #NEW Usūl of the Khawārij by Shaykh Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرهم) 🌱

12 March 2018 20:12

### Radwan Dakkak posted in Ummah Of Tawheed.

mentions in a special lecture entitled, “Women with (حفظه الله) Shaykh Ahmad Musa Jibrīl : (legacies)” (lesson 1/4

time, there were kinds of adultery's (صلى الله عليه وسلم) Do you know just before the Prophet's “and prostitutions that are not even available today, I mean people today may think evil of them. Islām liberated the woman, Islām gave the woman more rights than you can imagine of today

You can actually see today, they try and try with things that don't work. Take for example, mixing in schools, we say it's harām, mixing is harām, “you're a radical brother, how are you a radical?!” We say the Qur'ān and the Sunnah tells us mixing is harām. They don't believe us, “you're too strict on .”us

President Bush recently said — he's the pro supporter in the wall street journal and many newspapers — (he) said he is going to be pushing for separate schools, girls in a school, and men .in a school

He tried it, why did he do that?! Why, why did president bush do that? He did it, because he found .that this system is a failure, and the only rules that may be good is when you separate them

When you have a beautiful girl and a handsome man, they got no worries, and you put them next to each other in a school, what kind of productivity are they going to do, what kind of productivity in a job or in a school are they gonna do other than exchange numbers, other than flirt and harass each .other, that's why they found it a failure

Something we said 1,400 years ago, and I always say the problem with Islām is 1 thing, we're too advanced for this universe, we're too advanced. Everyone looks down upon us because we're

".wayyyy ahead of time, they're behind, we're wayyyy ahead of time

12 March 2018 17:23

#### Radwan Dakkak updated his status.

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12 March 2018 17:23

#### Radwan Dakkak posted in Ummah Of Tawheed.

The legislation of Allāh is so perfect, it doesn't require any changes, protests or people to vote for their rights. Allāh has made it so simple for us that His laws are fixed, it simply requires all of mankind to submit and obey these laws, instead of following their whims and desires.

12 March 2018 16:59

#### Radwan Dakkak updated his status.

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12 March 2018 16:58

#### Radwan Dakkak shared DOAM - Documenting Oppression Against Muslims's video.

Wow...

12 March 2018 16:31

#### Radwan Dakkak posted in Ummah Of Tawheed.

Wow...

12 March 2018 16:31

#### Radwan Dakkak updated his status.

Since everyone is speaking about fine lines, I would like to add one as well:

There's a fine line between liking to hear nice words and wanting to be praised. Please don't confuse between these two matters, my ears and heart will not be able to bear negative rude words, and I'm trying my best to filter out all types of praise which may destroy a person.

11 March 2018 22:13

### Radwan Dakkak posted in Ummah Of Tawheed.

Shaykh Ahmad Musa Jibril said:

There is some whose brothers see their Botox smiles, their slander and their harm, while they reserve their wholehearted smiles for their counterpart friends (enemies of Tawheed) on the interfaith round tables.

They are willing to overlook a man's Shirk and make it incumbent on one to have dialogue with him, but if you dare adopt the opinion that voting is Haraam, they will make you an outcast, spread lies and rumours about you, and try to get you behind the walls.

Unity with the grave worshippers is okay to them. Dialogue with the people of the trinity is Fardh 'Ayn. Brothering the Shi'ah – that is on the top of the list and it is obligatory. But if you ever speak on the causes of the Ummah, speak to someone who speaks on the causes of the Ummah or learn from him, then woe to you.

If you speak about the weak, those who are imprisoned, those who are killed and those who have no one to speak about them, then woe to you.

Pulpy and mushy they are with the enemies of Allah, and tusks and growls to the believers of Laa Ilaaha Illallah. That is their characteristic – the opposite of:

أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ ... المائدة...  
٤٥

Humble towards the believers, stern towards the disbelievers. (Surat al-Maa'idah: 54)

11 March 2018 20:48

### Radwan Dakkak updated his status.

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٤٥

Humble towards the believers, stern towards the disbelievers. (Surat al-Maa'idah: 54)

11 March 2018 20:45

### Radwan Dakkak posted in Ummah Of Tawheed.

A shaykh was explaining the word "mistake" which means the opposite of what's "correct", and something that is done unintentionally or without knowledge.

While he was explaining this definition, a kid randomly got up and walked around unintentionally without knowledge during the lesson.

This child was given a prize, lol.

11 March 2018 20:16

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This child was given a prize, lol.

11 March 2018 20:14

### Radwan Dakkak updated his status.

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If I was given permission to make 1 slap, I would slap the annoying sarcastic types out of this universe!

11 March 2018 16:32

### Radwan Dakkak posted in Ummah Of Tawheed.

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#Fact

If you read about the history of those who have received the “noble peace prize”, you will find most of them either being criminals or have a background in massacring populations.

This alone speaks volumes, and I personally believe this is the most accurate definition of “peace” according to the west, since it’s backed by belief, speech and actions.

11 March 2018 09:52

### Radwan Dakkak updated his status.

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11 March 2018 09:51

### Radwan Dakkak updated his status.

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I have come to realise that many people have adopted a bad trait of the arabs instead of the good ones.

Please understand that ‘being correct’ is not determined by how loud someone’s voice is, or how much someone talks, as speech is found everywhere.

If I were to judge the truth by how much someone yells and screams, I would give this reward for the donkey.

11 March 2018 09:39

### Radwan Dakkak posted in Ummah Of Tawheed.

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The noble Imām, Shaykh Abū Mālik at-Tamīmī (تقبله الله) was asked, “Does a muslim become a kāfir for merely living in the lands of kufr?”

Shaykh Abū Mālik at-Tamīmī (تقبله الله) responds by saying:

What is apparent, and Allāh the most High knows best, is that merely residing in the land of kufr isn’t disbelief in and of itself.

Rather it wouldn’t be disbelief except if there is a cause of kufr which is tagged along with it from endorsing it (kufr laws) or giving allegiance to its people.

What testifies to this, is that the textual evidences from the Qur’ān and Sunnah did not negate the Islām of the one who lives amongst the mushrikīn due to simply residing (amongst them), but rather it affirmed Islām for him.

Allāh says, “But those who believed and did not emigrate - for you there is no guardianship of them until they emigrate.” [6:72].

And Allāh says, “And if not for believing men and believing women whom you did not know - that you might trample them and there would befall you because of them dishonor without [your] knowledge - [you would have been permitted to enter Makkah]. [This was so] that Allah might admit



to His mercy whom He willed. If they had been apart [from them], We would have punished those who disbelieved among them with painful punishment.” [48:25].

On the authority of Jarīr Ibn ‘Abdillāh, he reported that the Messenger of Allāh (صلى الله عليه وسلم) said, “I am free from every muslim that resides amongst the mushrikīn”, They asked: Why, Messenger of Allāh? He said: “Their fires should not be visible to one another.” [1].

So based upon this, abandoning hijrah when it’s an individual obligation with the ability to do so would be an act of disobedience and fisq, which doesn’t negate the foundations of Īmān, but it rather negates the required obligation (of Īmān).

The scholars elaborated on the ruling of hijrah, so they mentioned the situations where hijrah would be obligatory, and when it would be recommended, and when it would be permissible, Al-Hāfidh Ibn Hajr (رحمه الله) says:

“Hijrah is not obligatory from a land that has been conquered by the muslims, but as for (making hijrah) before conquering the land, then the muslims are divided into three types:

1 — Someone who’s able to make hijrah from it, while he is not able to display his religion nor perform his obligations, so hijrah (from this land) is obligatory.

2 — Someone who’s able to make hijrah, however he’s able to display his religion and perform his obligations, so hijrah would be recommended, due to the muslims increasing in number within it, and strengthening them, and striving against the kuffār, and being safe from their betrayal, and feeling comfortable from needing to lookng at corruption amongst them.

3 — Someone who’s incapable of making hijrah due to an excuse, such as imprisonment or sickness or other that, so it would be permissible for him to reside (in the land), but if he exerts himself and undertakes the burden of leaving it, he would be rewarded.” [2].

But as for what has been narrated from some of the scholars — such as Ibn Hazm and others — from making an unrestricted takfīr upon whoever abandons hijrah or goes to the land of kufr, then it is held upon whoever does that out of allegiance for the disbelievers or love for them, and Allāh the most High knows best.

#Nigerian\_Questions

[1] This was narrated by “Abū Dāwūd” (2/52), Hadīth #2645, and narrated by “At-Tirmidhī” (4/155), Hadīth #1604 — Several Imāms of the Salaf mentioned this is Mursal, however it’s from the strongest mursal narrations as mentioned by Al-Hāfidh Sulaymān al-‘Alwān (فك الله أسرہ), so it’s #Sahīh.

[2] Refer to “Fath al-Bārī” (9/326) by al-Hāfidh Ibn Hajr.

11 March 2018 08:59

## Radwan Dakkak updated his status.

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2 — Someone who’s able to make hijrah, however he’s able to display his religion and perform his obligations, so hijrah would be recommended, due to the muslims increasing in number within it, and strengthening them, and striving against the kuffār, and being safe from their betrayal, and feeling comfortable from needing to looking at corruption amongst them.

3 — Someone who’s incapable of making hijrah due to an excuse, such as imprisonment or sickness or other that, so it would be permissible for him to reside (in the land), but if he exerts himself and undertakes the burden of leaving it, he would be rewarded.” [2].

But as for what has been narrated from some of the scholars — such as Ibn Hazm and others — from making an unrestricted takfīr upon whoever abandons hijrah or goes to the land of kufr, then it is held upon whoever does that out of allegiance for the disbelievers or love for them, and Allāh the most High knows best.

#### #Nigerian\_Questions

[1] This was narrated by “Abū Dāwūd” (2/52), Hadīth #2645, and narrated by “At-Tirmidhi” (4/155), Hadīth #1604 — Several Imāms of the Salaf mentioned this is Mursal, however it’s from the strongest mursal narrations as mentioned by Al-Hāfidh Sulaymān al-‘Alwān (فك الله أسرہ), so it’s #Sahih.

[2] Refer to “Fath al-Bārī” (9/326) by al-Hāfidh Ibn Hajr.

11 March 2018 08:59

#### Radwan Dakkak posted in Ummah Of Tawheed.

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Answer: Bismillāh — Let all the muslims know that working as a cop is explicit disbelief and apostasy from Islām; Whoever works in it or gives a fatwā to allow working in it has left the fold of Islām.

I’ll be listing the nullifiers a cop falls into Inshā’Allāh:

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It’s a Tā’ifah that opposes whoever wants to establish the ordainments of Allāh and worship Allāh as He has ordered, and the one who opposes has a much severe ruling than the abstainer.

Allāh (جل وعلا) said: "Those who disbelieved and averted [others] from the way of Allah - We will increase them in punishment over [their] punishment for what corruption they were causing." [16:88]

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Allāh (جل وعلا) said: "They have taken their scholars and monks as lords besides Allah , and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him." [9:31].

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- They have also fell into the agreed upon nullifier of supporting the kuffār against the Muslims (giving authority to the kuffār), infact they supported them against the religion of Islām itself, and they assisted them in fighting it, and extinguishing its light, and killing and imprisoning those who call towards it (i.e. The Haqq of Islām) from the preachers and scholars, Allāh (جل وعلا) said: "Whoever from amongst you takes them as allies is indeed from them" [5:51]

- So it becomes clear that this is a Tā’ifah of shirk and apostasy, even if it claims Islām, and the hukm (ruling) of Kufr isn’t limited to being General (النوع) alone, rather it also includes their

individuals, because the shurūt (conditions) have been fulfilled with them, such as sanity (العقل), maturity (البلوغ), intent (القصد), there's no doubt they intend and choose to perform their actions, and Ikrāh (الإكراه) is not met with them, because they were not compelled or tortured to the extent where they could not bear it in order for them to perform this action (i.e. become a cop for the Tāghūt), and they weren't threatened with death if they do not become one, so the Asl (default ruling) is that they are kuffār murtaddīn individually, judging by the apparent.

I've also decided to respond against some common doubts that are put forth:

- Claim #1 — “I did not intend to perform kufr or worship the Tāghūt”.

This is a Bātil condition stipulated by the Murji'ah and Jahmiyyah, since what's stipulated is “intending to do the action”, not intending to perform kufr, as no one intends kufr except whom Allāh wills.

There are so many examples of Allāh making takfīr upon those who fall into kufr without checking their so called 'good intentions' or 'hearts', as Allāh mentioned:

“They swear by Allah that they did not say [anything against the Prophet] while they had said the word of disbelief and disbelieved after their [pretense of] Islam and planned that which they were not to attain.” [9:74].

This is for simply saying a word of kufr, so imagine the case with directing an act of worship to other than Allāh or giving allegiance to the Tawāghīt?!

Allāh says, “And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.” [98:5].

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Being deceived by your shaykh is not a valid māni' (preventative of takfīr) when it comes to falling into major shirk, infact you and your shaykh will be punished together in the hellfire if you do not repent.

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And this is all a condemnation for them, not an excuse! Shaykh Ahmad Musa Jibrīl (حفظه الله) comments upon this Āyah by saying, “Some thing that's an excuse when they stand before Allāh!”

- Claim #3 — “It's only kufr if a person loves the Tāghūt with his heart”.

This is why people love the beliefs of the Murji'ah and Jahmiyyah, as they restrict kufr to belief in the heart, and allows the ignorant to do whatever they like.

Working as a cop is kufr in the sense of “actions” (the actions of the limbs), whereas giving loyalty and allegiance to the Tāghūt is kufr in the sense of “beliefs” (the actions of the heart).

Loving the Tāghūt is kufr on its own, whether he became a cop or not. But becoming a cop is a separate independent nullifier which we clarified earlier.

- Claim #4 — “Okay, I agree there are Tāghūt courts in this job and know the ruling, but I can avoid it just like you”.

We must understand that there are two types of people when it comes to avoiding these Tāghūt courts, so let's not get mixed up Inshā'Allāh:

1. If someone enters a big country and resides in it, while knowing there are Tāghūt courts and rejects it in his heart, without making Tahākum to it (unless he gets forced), then there's no blame upon him.

2. But if someone enters a particular field or job or party, while knowing that ascribing himself to this job requires him to fulfil duties and rights, and that it's necessary for him to conform with their rules, and there are Tāghūt courts present in this field of his (which officers attend too), then his affiliation to this job is sufficient to say he is pleased with the ruling of the Tāghūt. Therefore, he must leave this field and make barā'ah from all the kufr that it contains.

- Claim #5 — “But I am weak and forced to work as a cop”.

You will find several people who hate the Tawāghīt, infact would disbelieve in him and make barā'ah from their kufr laws, but he makes an excuse of Ikrāh or weakness, or that he may be imprisoned if he doesn't work as one.

SubhānAllāh, this is a misconception of the shaytān who causes people to divert away from the path of Allāh. The scholars have explained the boundaries of Ikrāh, and if you ponder over the situation of these people, you will not find them being under Ikrāh in any case whatsoever!

On the contrary, this is their work and job which they are proud of doing, gaining higher positions and reputable ranks, and a better salary. What type of Ikrāh do these people speak about?! This is just another excuse to perform kufr for dunyā benefits or merely falling into shirk out of compounded ignorance.

As for their claim of being weak, a people before them have used this excuse and it wasn't accepted of them, neither by Allāh, nor by His Messenger.

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Meaning, which side are you on? Are you on the side of the believers, or on the side of the mushrikīn? So they made an excuse for themselves for not being on the side of the muslims via "weakness", but the angels did not excuse them, and they said to them:

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No rational person doubts that inhabitants of a land who abandon the muslims have become with the mushrikīn and on their side and their group. This is while the Āyah was revealed concerning a people from makkah who embraced Islām, and refrained from making hijrah (with the muslims).

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I have been working on clarifying important matters addressing the 3rd nullifier, 4th nullifier and 8th nullifier, as there are important masā'il connected to these enormous nullifiers.

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10 March 2018 19:44

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10 March 2018 19:43

### Radwan Dakkak posted in Ummah Of Tawheed.

Student asks, “If a woman marries a kitābī (i.e. christian or jew), is this Istihlāl (which causes her to disbelieve)?”

The Imām, Shaykh Sulaymān Ibn Nāsir al-‘Alwān (فك الله أسره) responds by saying:

“This is not always implied, it could be and it could not, as she may not be aware (of the ruling), she may believe it’s vice versa as well (i.e. both genders can marry from ahlul-kitāb).

Such as the woman who allowed her slave to have intercourse with her, she wasn’t aware (of the ruling), yet the Sahābah did not kill her or apply the issue of Istihlāl as she was ignorant, she thought there was no difference between a man having relations with a slave woman and a woman having relations with a slave man, so she would allow her slave to have intercourse with her, assuming that there’s no difference between the two matters.

And there’s no difference between this and the scenario you put forth, it differs (from time and place). If there’s an indication (of clear Istihlāl), then yes (she disbelieves), but there may not be an indication, such as assuming there’s no difference between a man having intercourse with a kitābiyyah and a kitābī having intercourse with a muslimah, this possibility may be present, therefore enquiring further is required (before takfīr).”

Student asks, “Even in our times?”

Shaykh Sulaymān al-‘Alwān (فك الله أسره) replies:

“The time (concerning its clarity) may differ from country to country, these are subjective matters. Yes, in Buraydah and Riyādh, it would also be clear in other lands, such as in the north, Hijāz and the south, the issue may be clear.

But if you look out in the western arab states or in some of the other lands, or they live in the lands of the kuffār, or some areas which ignorance prevails in, the ruling would change, depending upon the land.”

Student asks, “Is there a difference between (marrying) a kitābī and mushrik?”

Shaykh Sulaymān al-‘Alwān (فك الله أسره) replies:

“Yes, because confusion may occur here (with marrying a kitābī), but Ibn ‘Umar doesn’t see a difference between this or that, however Ibn ‘Umar prohibits this in all cases.”

Student asks, “Did the hanafis differ in the issue?”

Shaykh Sulaymān al-‘Alwān (فك الله أسره) replies:

“Which issue?”

Student says, “On marrying a kitābī?”

Shaykh Sulaymān al-‘Alwān (فك الله أسره) replies:

“No, not at all, this is from the explicit clear cut matters of the Sharī’ah (among the scholars), neither a hanafi or other than him said this.”

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“The time (concerning its clarity) may differ from country to country, these are subjective matters. Yes, in Buraydah and Riyādh, it would also be clear in other lands, such as in the north, Hijāz and the south, the issue may be clear.

But if you look out in the western arab states or in some of the other lands, or they live in the lands of the kuffār, or some areas which ignorance prevails in, the ruling would change, depending upon the land.”

Student asks, “Is there a difference between (marrying) a kitābī and mushrik?”

Shaykh Sulaymān al-‘Alwān (فك الله أسرہ) replies:

“Yes, because confusion may occur here (with marrying a kitābī), but Ibn ‘Umar doesn’t see a difference between this or that, however Ibn ‘Umar prohibits this in all cases.”

Student asks, “Did the hanafis differ in the issue?”

Shaykh Sulaymān al-‘Alwān (فك الله أسرہ) replies:

“Which issue?”

Student says, “On marrying a kitābī?”

Shaykh Sulaymān al-‘Alwān (فك الله أسرہ) replies:

“No, not at all, this is from the explicit clear cut matters of the Shaṛī’ah (among the scholars), neither a hanafi or other than him said this.”

10 March 2018 00:22

## Radwan Dakkak posted in Ummah Of Tawheed.

The beloved supporters of the noble Muhaddith and Mujāhid, Shaykh ‘Abdul-‘Azīz at-Tuwaylaṯ (تقبله الله) wrote a 27 page booklet concerning the Shaykh’s biography, they mentioned in it:

“I ask Allāh to free Shaykh at-Tuwaylaṯ and his brothers among the (noble) people of knowledge, the likes of Shaykh Nāsir al-Fahd, Shaykh ‘Alī al-Khudayr, Shaykh Sulaymān al-‘Alwān, Shaykh Ahmad al-Khālīdī, Shaykh ‘Abdul-‘Azīz al-Jarbū’, Shaykh Walīd as-Sinānī and many others who preceded him, and those whom we don’t know.

And I ask Allāh to give them steadfastness and guidance upon the straight path, until one of them meets their lord upon goodness, Inshā’Allāh — Only if those guided ones knew how much we love them by Allāh, and we ask Him to unite us with them in the Dunyā before the Ākhirah.”

— Refer to “A statement about Shaykh al-‘Allāmah ‘Abdul-‘Azīz Ibn Rashīd Ibn Hamdān At-Tuwaylaṯ al-‘Inzī” (pp. 3-4).

9 March 2018 23:47

## Radwan Dakkak updated his status.

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9 March 2018 23:47

## Radwan Dakkak updated his status.





□

How many couples have you seen show off to the world on social media, and then just split apart — For this reason, “A private life is a happy life” is such a true statement. Free from hassad and ‘ayn!

9 March 2018 08:14

#### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Rhonda Hayek** Only be yourself if your character is pleasing to Allah Azza Wa Jal and if not then rectify and change your character.  
9 March 2018 07:40

**Group:** Ummah Of Tawheed

**Radwan Dakkak** True.  
9 March 2018 07:41

‘Simply be yourself’ — While having a nice convo, I sent a message to a brother proving that a two-faced person knows on the inside they are doing something wrong, so I hope this helps:

“See the two faced people, they pretend to show good character, and an outsider like myself would be like, mashallah he’s really well-mannered.

Why? Coz i went by the apparent.

However, let’s say I live with him now, oh oh...his true nature showing...

Why? Because he’s returning to his real self, his own heart loves to be rude and arrogant, not a humble and kind person as he shows to people.

True akhlāq means you love to be a genuine person, and there are many out there alhamdulillah.

So likewise with sins, if we truly had qur’an and thikr in our hearts, we would love turning to those in moments of ease and hardships, why u think the salaf would count their sins? SubhanAllah count!! We just go heedlessly, to the extent we must make general tawbah, as we got too much sins to make specific tawbah (but if u recall a specific sin, you must make specific tawbah from it).

And i want to mention a benefit from shaykh al alwan, just because someone is good on their deen, it doesn’t mean they are trustworthy with women.

Fitnah of women is huge, so yeah. But that’s what i wanted to share bro, this is why being true to yourself is an amazing quality, not being a fake two faced hypocrite.

Truthfulness is one of my favourite qualities in a person.”

9 March 2018 07:36

#### Radwan Dakkak posted in Ummah Of Tawheed.

A man who fears Allāh can never fall in love with a dishonest person that habitually breaks promises and lies.

May Allāh forgive all of our sins, Āmīn.

9 March 2018 07:04

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

.May Allāh protect us from all types of harm and wrong-doing — سُبحان الله This is perfect

9 March 2018 06:48

#### Radwan Dakkak added a new photo.

□

9 March 2018 06:45

### Radwan Dakkak posted in Ummah Of Tawheed.

Q. Is forcing random women to cover their faces considered ordaining the good and forbidding munkar?

A. This differs depending upon the society you are living in. For example, the law in some lands is that covering the face is wājib, hence if a woman is seen without the niqāb, it would be considered ordaining the good and forbidding the munkar to obligate her to cover the face.

Whereas in other lands, the majority of the people may be accustomed to showing the face, so in this situation it wouldn't be considered forbidding munkar by forcing them to cover up (as long as they fulfil all conditions for the Jilbāb), but rather considered munkar to force them to adopt your own opinion (which they disagree with) which would result in many issues.

For this reason, Shaykh Sulaymān al-'Alwān (فك الله أسرته) said if you're in such a society, you cannot enforce your opinion upon others to cover up the face. However this doesn't mean you cannot show them the stronger evidences which obligate wearing the niqāb.

I have grown up listening to many speakers talk about the ruling on wearing the niqāb, and by Allāh injustice was done towards this topic, some even claiming it's cultural. So what resulted in that were some passionate brothers who thought it's considered ordaining the good and forbidding munkar to force women in society to wear the niqāb, so they will rebuke them, or may even claim whoever doesn't believe it's wājib lacks ghīrah.

And this is also incorrect, since the scholars who said it's mustahab did not just have ghīrah over the Dīn, but also over their women. For example, Shaykh al-Albānī (رحمه الله) believes it's mustahab, yet all his wives wear the niqāb.

On a personal level, if I ever did adopt the opinion that niqāb is recommended, I could never let my spouse show her face, as that would make me feel less of a man with serious weakness in my Ghīrah.

So just because someone doesn't say it's wājib, it doesn't mean he's got a weak Ghīrah, may Allāh protect us, infact he may have the strongest of Ghīrah, but rather came to his conclusion via islamic proofs, putting aside whether it's correct or not.

So be careful brothers from overstepping the limits when it comes to ordaining the good and forbidding the munkar. On the other hand, if a man requests a wife to wear the niqāb, she must submit to him, irregardless of whether she believes it's mustahab or wājib, it automatically becomes wājib since obedience to the husband is wājib.

And Allāh knows best.

7 March 2018 20:20

### Radwan Dakkak updated his status.

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And Allāh knows best.

7 March 2018 20:19

### Radwan Dakkak posted in Ummah Of Tawheed.

While we worry about ourselves, another buddhist dominated country is oppressing muslims. Just because a single small incident happened between a muslim and a buddhist, this caused the mushrikīn to unite together to destroy so many homes and mosques.

When was the last time you saw muslims unite together to not destroy homes and transgress, but to simply defend their brothers and sisters from being persecuted!

7 March 2018 19:33

### Radwan Dakkak posted in Ummah Of Tawheed.

□

"I urge our brothers among the scholars in particular, to fear Allāh in these times, and to stand up for what Allāh has obligated upon them from proclaiming the truth and clarifying the important and dangerous matters to the people.

"And [mention, O Muhammad], when Allah took a covenant from those who were given the Scripture, [saying], "You must make it clear to the people (and not conceal it)..." [3:187].

And to strive fiercely through speech, clarifications and verdicts, without taking into consideration the whims of the ruler, nor the perishing dunyā:

"And if you turn away, He will replace you with another people; then they will not be the likes of you." [47:38]."

— The Imām of Tawhīd, Shaykh al-'Allāmah Humūd Ibn 'Uqlā' ash-Shu'aybī (رحمه الله).

7 March 2018 12:20

### Radwan Dakkak added a new photo.

**Ad-dahhak Al-Qannas** @Radwan Dakkak As salaam alaikom akhi, may Allah bless you ameen Is it fard to recite Qunoot in witr prayer? Is it to be recited before or after bowing? what ahadith say about Dua of qunoot in witr prayer?  
7 March 2018 19:16

**Khalid Van der Lee** The brother behind ahlusssunnah publicaties said in dutch about Shaykh alislaam.Ash shoe3aibi " De kanon van Tawhied" The cannon of Tawhied!  
7 March 2018 20:40

"I urge our brothers among the scholars in particular, to fear Allāh in these times, and to stand up for what Allāh has obligated upon them from proclaiming the truth and clarifying the important and dangerous matters to the people.

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7 March 2018 12:19

#### Radwan Dakkak updated his status.

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Truthfulness is a crucial condition for trust in a marriage. Telling a simple lie can destroy that, may Allah protect us.

6 March 2018 21:02

#### Radwan Dakkak posted in Ummah Of Tawheed.

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6 March 2018 21:02

#### Radwan Dakkak updated his status.

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I seek forgiveness from Allāh and repent to Him (1000x) for negating every quality of patience, wallāhul-Mustaʿān.

Sufyaan Ath-Thawree said:

“Three qualities are from patience: (a) not speaking about your misfortune, (b) (not speaking about) your pain, and (c) not praising yourself.” [Al-Hilyah, 6/389]

6 March 2018 18:46

#### Radwan Dakkak posted in Ummah Of Tawheed.

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6 March 2018 18:46

#### Radwan Dakkak posted in Ummah Of Tawheed.

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Never try to fool anyone with lies, because as the famous saying goes:

“Tell a single lie, and all your truths become questionable.”

Always tell the truth, otherwise it will backfire upon you.

#LifeLesson

6 March 2018 17:25

#### Radwan Dakkak updated his status.

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#LifeLesson

6 March 2018 17:25

#### Radwan Dakkak updated his status.

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Shaykh Humūd al-ʿUqlāʾ, Shaykh Abū Mālik at-Tamīmī, Shaykh Nāsir al-Fahd, Shaykh ʿAlī al-Khudayr, and Shaykh Sulaymān al-ʿAlwān have very beneficial Fatāwā on the ruling of attaining citizenships from kāfir lands.

Another student of knowledge by the kunyā, Abū Muslim al-Ansārī (may Allāh accept him) wrote a 47 page booklet surrounding the topic as well.

6 March 2018 16:21

#### Radwan Dakkak posted in Ummah Of Tawheed.

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□

“The Nigerian questions” by the noble ‘Ālim and Mujāhid, Shaykh Abū Mālik at-Tamīmī (تقبله الله):

<https://azelin.files.wordpress.com/2018/03/shaykh-abucc84-macc84lik-al-tamicc84micc84-anas-al-nashwacc84n-22the-nigerian-questions22.pdf>

6 March 2018 12:45

#### Radwan Dakkak added a new photo.

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□

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6 March 2018 12:44

#### Radwan Dakkak updated his status.

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:says (فك الله أسرہ) Shaykh Sulaymān al-‘Alwān

The rawāfidh are the most deceitful liars of Allāh’s creation, that even some of the early scholars :would mention a hypothetical issue

If a man makes a will (of money) to the most deceitful liar of creation, this would be given to the“ .”Rāfidhī

Ibn Taymiyyah comments upon this statement, “It’s not permissible to fulfil it (i.e. give money to “.(the Rāfidhī by this ‘will’ due to him being a liar

\*\*Students laugh\*\*

6 March 2018 08:47

#### Radwan Dakkak posted in Ummah Of Tawheed.

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6 March 2018 08:47

#### Radwan Dakkak added a new photo.

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□

“Journaling is like whispering to one’s self and listening at the same time.”

— Mina Marray

5 March 2018 22:31

#### Radwan Dakkak posted in Ummah Of Tawheed.

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**Group:** Ummah Of Tawheed

**Abu Hurayrah** That's touching

5 March 2018 23:21

**Group:** Ummah Of Tawheed

**Gehad Abu Umar** Awww 😊

6 March 2018 15:04

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Lol you guys; It's a wonderful idea to have a personal journal, who knows perhaps if I disappear one day, a treasure chest will be left behind entitled "The seerah of Radwān Dakkāk", whoever has the key can unlock it and discover so much unique and random things 😊😊

6 March 2018 15:15

**Group:** Ummah Of Tawheed

**Abu Hurayrah** Can I have a key pls

6 March 2018 15:42

**Group:** Ummah Of Tawheed

**Abū Ḥafṣ Al-Ḥanbalī** All I'm gonna discover is chicken scratch handwriting which can't be read. Just be a little bit neater, not too neat, don't wanna mistake you for a girl. 😊

6 March 2018 15:42

"Journaling is like whispering to one's self and listening at the same time."

— Mina Marray

5 March 2018 22:31

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#### Radwan Dakkak posted in Ummah Of Tawheed.

5 March 2018 21:28

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#### Radwan Dakkak updated his status.

'A woman cannot leave the house except with conditions'

The Imām, Al-Hāfidh Shaykh Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرهم) said:

"Hence, we have mentioned more than once that it's not permissible for a woman to the shops, even if she wasn't wearing perfume (which is harām) except with conditions:

The first condition — That her guardian gives her permission, so she cannot leave without the permission of her guardian.

The second condition — That she has a need, so she doesn't leave without a need, so she becomes accustomed to leaving the house and going back and forth, roaming around the shops and observing, she is to be prevented from that in all cases, even if her guardian allows her too.

The third condition — That she doesn't leave with adornments, nor with perfume, nor with Tabarruj.

The fourth condition — That a mahram goes out with her, unless it was safe from fitnah, but if there's no guaranteed safety from fitnah, then it's obligatory upon the mahram to go with her.

The fifth condition — That she doesn't speak with men except for the required need, and to not tempt them via soft speech, so that the one with a sick heart doesn't receive any feelings for her.

These are 5 conditions for the woman to leave (the house), and it's not correct that a woman should be accustomed to leaving the house and going back and forth in the shops, without any conditions and guidelines.

Consequently, if a woman leaves while perfumed, she is sinful, and it becomes obligatory upon the guardian to prevent her, but if she intended fitnah, then this is from the most enormous crimes and greatest of major sins." [1]

[1] Shaykh al-Islām Ibn Taymiyyah (رحمه الله) also mentioned in "al-Fatāwā al-Kubrā" (3/148):

"Umar Ibn al-Khattāb said: "Marriage is slavery, so be careful with regard to whom you give your daughter for enslavement."

In al-Tirmidhi and elsewhere it is narrated that the Prophet (peace and blessings of Allaah be upon him) said: "I urge you to treat women well, for they are prisoners with you."

So a woman is like a slave or prisoner of her husband, and she cannot go out of his house except with his permission, whether her father, her mother or anyone else tells her to do that, according to the consensus of the Imāms.”

Imām Ibn Muflih (رحمه الله) said in “Al-Ādāb ash-Shar’iyyah” (3/375), “It is haraam for a woman to go out of her husband’s house without his permission, except in cases of necessity, or islamic obligation.”

5 March 2018 15:24

### Radwan Dakkak posted in Ummah Of Tawheed.

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5 March 2018 15:24

### Radwan Dakkak posted in Ummah Of Tawheed.

‘Men should not meet women to pick up money for charity — Send your mahrams’

Islamqa writes:

“Undoubtedly women have a great role to play in this field, because they are able to get to know about poor families and convey help to them, and cooperate with their Muslim sisters and encourage them to spend and gave in this field.

But that is no justification for them to meet with non-mahram men on the grounds of organising or doing charitable work. Rather it is sufficient for them to work with other women like them, and for men to work with men, so as to block the means that may lead to haraam and to prevent any fitnah occurring because of them or to them.

If the matter requires cooperation of men with women in this field, then it should be done with the wives of these men or some of them, who can get in touch with the women and organise the work with them.



Undoubtedly, young men meeting young women, or men meeting women, even on the grounds that it is for organising charity work, is one of the footsteps of the shaytaan, which may lead to that which is even worse.

There are so many stories and tragedies which have occurred because of that. The wise person is the one who learns from others and does not become a lesson for others.

These people have to fear Allaah, and not mix good deeds with bad deeds. They should keep away from the causes of fitnah and deviation, and be aware of the tricks and plots of the shaytaan.”

5 March 2018 14:21

### Radwan Dakkak updated his status.

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5 March 2018 14:20

### Radwan Dakkak updated his status.

Don't feel upset when people reject the message you give them, as you're not supposed to receive all the things you desire to begin with. It didn't happen to the prophets and messengers, so imagine me and you.

There are prophets who only had 1 person following them at the time, there will be others who didn't have anyone following them, standing on Yawm al-Qiyamah without any followers, can you imagine not a single one?!

This will help you understand the hadith where rasulullah صلى الله عليه وسلم said, “Those tested with the most trials are the prophets”, they were not just rejected by their people, but some were even killed, as we know from the cursed jews in particular!

But these trials raised them so high in the sight of Allāh, look at the wife of Ibrāhīm, Hājar (عليها السلام) — She went through a difficult test, but just imagine if she was alive today and saw all the people making Hajj due to the trial Allāh blessed her with, don't you think she will smile? Imagine her ranks in the sight of Allāh, may the peace and blessings of Allāh be upon her and upon her husband Ibrāhīm, the Imām of Tawhīd and destroyer of Shirk!

Look at the trials Prophet Muhammad صلى الله عليه وسلم went through, but just think about the hadith where his nation will be the largest on Yawm al-Qiyamah, Yā Allāh!

Deliver the message in the best of ways, and leave the rest to Allāh, He will turn the hearts however way He wishes. Infact, I would like to add that giving da'wah also teaches us a huge lesson, to humble ourselves deeply to Allāh for giving us this big trust. May Allāh make those who give da'wah better on the inside and protect them from all evil.

5 March 2018 14:06

### Radwan Dakkak posted in Ummah Of Tawheed.

Don't feel upset when people reject the message you give them, as you're not supposed to receive

all the things you desire to begin with. It didn't happen to the prophets and messengers, so imagine me and you.

There are prophets who only had 1 person following them at the time, there will be others who didn't have anyone following them, standing on Yawm al-Qiyāmah without any followers, can you imagine not a single one?!

This will help you understand the hadīth where rasūlullāh صلى الله عليه وسلم said, "Those tested with the most trials are the prophets", they were not just rejected by their people, but some were even killed, as we know from the cursed jews in particular!

But these trials raised them so high in the sight of Allāh, look at the wife of Ibrāhīm, Hājar (عليها السلام) — She went through a difficult test, but just imagine if she was alive today and saw all the people making Hajj due to the trial Allāh blessed her with, don't you think she will smile? Imagine her ranks in the sight of Allāh, may the peace and blessings of Allāh be upon her and upon her husband Ibrāhīm, the Imām of Tawhīd and destroyer of Shirk!

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5 March 2018 14:06

### Radwan Dakkak updated his status.

If your charity or Zakāt gets given to a deceiver unintentionally, there is no blame upon you, as you gave it purely and that's what matters most in the sight of Allāh.

Even though we should take precautions and ensure we're giving it to the right hands, not those pretending to be poor. Read this wonderful hadīth that's reported by Bukhārī and Muslim:

The Messenger of Allah (ﷺ) said: "A man (from amongst the people before you) said: 'Indeed! I will give in charity.' So he took his Sadaqah out and placed it in a thief's hand. In the morning the people were talking (about this incident) and saying: 'Sadaqah was given to a thief last night.' The man said: 'O Allah! Praise be to You. I have given Sadaqah to a thief. Indeed, I will give in charity!' So he took his Sadaqah out and he placed it in a prostitute's hand. In the morning the people were talking (about this incident) and saying: 'Sadaqah was given to a prostitute last night.' On hearing this, the man said: 'Praise be to You, O Allah! I gave Sadaqah to a prostitute. Indeed, I will give in charity!' So he took his Sadaqah out and placed it in a rich man's hand. In the morning the people were talking (about this incident) and saying: 'Sadaqah was given to a rich man last night.' The man said: 'O Allah! Praise be to You (for helping me) give charity to a thief, a prostitute and a rich man.' Then he had a dream in which he was told that his Sadaqah to the thief might result in his refraining from his theft, his Sadaqah to the prostitute might help her abstain from her immorality, and his Sadaqah to the rich man might help him pay heed and spend from what Allah had bestowed upon him."

5 March 2018 13:48

### Radwan Dakkak posted in Ummah Of Tawheed.

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### Radwan Dakkak posted in Ummah Of Tawheed.

The Imām, Al-Hāfidh Shaykh Sulaymān Ibn Nāsir al-‘Alwān (فك الله أسرہ) says:

The brother asks about Allāh’s statement, “A zāni doesn’t marry except a zāniyah or mushrikah, and no one marries a zāniyah except a zānī or mushrik”.

And the scholars disputed over the meaning of this Āyah, because some people assume what’s apparent is that the zānī is permitted to marry a mushrikah if he hasn’t repented, and no one from the ‘ulamā’ says this, that a muslim marries a mushrikah, this is impermissible by Ijmā’.

A muslim is allowed to marry a girl from ahlul-kitāb, but he’s not permitted to marry a mushrikah, and this is agreed upon by the scholars.

Allāh’s statement, “No one marries a zāniyah except a zānī or mushrik”, a muslimah is not to be married by a kāfir to begin with, whether he’s from ahlul-kitāb or not, and this is from the clear-cut matters in Islām.

So what’s meant by Allāh’s statement, “A zāni doesn’t marry except a zāniyah or mushrikah”.

The first opinion regarding that — The zānī is referring to the one who doesn’t care, so this is information about the situation of those who commit zinā, and that they don’t care, it doesn’t matter to him whether he marries a zāniyah or mushrikah. This opinion also has some weakness.

The second opinion — It’s referring to the zānī who declares zinā lawful, he doesn’t marry except a zāniyah who declares zinā lawful or a mushrikah, so the Āyah is indicative that a zānī doesn’t marry a muslimah in all cases. And this opinion is better than the previous one.

The third opinion in what the Āyah means — “A zānī doesn’t marry except a zāniyah” is held upon the meaning of the Prophet’s statement, “The zānī who has been lashed (100 times) should not marry except someone like him.”

Meaning: He marries a zāniyah if he doesn’t repent (from zinā), he doesn’t marry a chaste woman as a prohibition. And if he declares zinā lawful, he wouldn’t marry except a mushrikah (like him).

So the first situation would refer to the two muslim fornicators, and if he declares that lawful, he would be a mushrik, hence he wouldn’t marry except a mushrikah.

And this is from the strong opinions regarding the meaning of this Āyah.

Student asks: I have a question on the same verse, but a different question, is “nikāh” here referring to intercourse or the marriage contract?

Shaykh replies: Nikāh in the Qur’ān has been mentioned in 2 ways, it has been mentioned in reference to intercourse, and it has been mentioned in reference to the marriage contract. But what’s intended here is intercourse, and intercourse isn’t fulfilled except in the beginning of the marriage.

5 March 2018 09:55

## Radwan Dakkak updated his status.

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5 March 2018 09:54

#### Radwan Dakkak posted in Ummah Of Tawheed.

"Just as the true Muslim young man will not be attracted to the pretty girls who have grown up in a bad environment, so the Muslim young woman who is guided by her religion will not be attracted to the stupid "playboy" types, no matter how handsome they may be. Rather she will be attracted to the serious, educated, believing man who is clean-living and pure of heart, whose behavior is good and whose understanding of religion is sound. No one is a suitable partner for the good, believing woman except a good, believing man; and no one is a suitable partner for the wayward, immoral woman except for a wayward, immoral man, as Allah azza wa jal has said:

"Women impure are for men impure, and men impure are for women impure, and women of purity are for men of purity, and men of purity are for women of purity. " Qur'an 24:26"

From: The Ideal Muslimah pp. 179-180

5 March 2018 08:22

#### Radwan Dakkak posted in Ummah Of Tawheed.

Brothers and sisters, we must be very careful in saying things like "we hate the sin, but not the sinner", since making such unrestricted statements is not correct, and actually stems from Irjā'.

Part of our Walā' and Barā' is to hate the muslim sinner for his corruption, while loving him for his goodness (Īmān). For this reason, the Imāms of the salaf would boycott the people of innovation & corrupt sinners, and not speak with them, in order to bring them back to righteousness.

Shaykh al-Islām Ibn Taymiyyah (رحمه الله) mentioned in "Majmū' al-Fatāwā" (28/209):

"It should be known that it's obligatory to ally with a believer, even if he oppressed you and transgressed against you, and it's obligatory to have hostility to a kāfir, even if he gave you things and dealt with you nicely, As Allāh ta'āla sent the messengers and revealed the books so that the religion, all of it, is for Allāh. So that the love is for his allies and hatred is for his enemies.

Whenever good and evil, disobedience and obedience, sins, sunnah and bid'ah are combined within a person, he deserves from the allegiance and rewards in regards to what he has of good in him. And he is deserving of hatred and punishment in regards to what he has of evil in him.

So for a single person, there are obligations of honouring and dishonouring due to this and that (i.e. goodness and corruption). Just like the poor thief whose hand is chopped off for his theft, while he is also given (donations) from the Bayt al-Māl (treasury of the muslims), for that which will suffice him for his need. This is the foundation, which is agreed upon by Ahlus-Sunnah wal-Jamā'ah."

5 March 2018 08:22

#### Radwan Dakkak updated his status.

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5 March 2018 08:18

### Radwan Dakkak added a new photo.

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□

How many words of wisdom are found in this single quote, Allāhu Akbar! You will never find someone perfect in this world, but if your heart is pure, the kuffār will testify this about you before the muslims, the same way Quraysh did to our Prophet Muhammad!

5 March 2018 07:52

### Radwan Dakkak posted in Ummah Of Tawheed.

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5 March 2018 07:51

### Radwan Dakkak posted in Ummah Of Tawheed.

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The best company is that which loves to give up everything in order to solely seek knowledge for hours without feeling tired — This is the very least devotion we need among us if we claim to love seeking ‘ilm.

5 March 2018 06:48

### Radwan Dakkak updated his status.

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5 March 2018 06:48

### Radwan Dakkak updated his status.

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Wallāhi, it makes me really upset to see a lack of religious commitment among muslims. Many find it impossible to sit down for 10 hours to complete the Qur’ān or spend that time seeking knowledge, but will not find it impossible to watch movies (which are all completely harām) or play games, or joke around with friends.

How can we claim to love the ummah and claim to be practising muslims, when our actions prove otherwise. I find it so painful to talk to brothers who don't speak knowledge or about the affairs of the ummah.

Allāhul-Musta'ān =(

5 March 2018 06:20

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5 March 2018 06:20

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#### Radwan Dakkak updated his status.

Exercising the body refreshes the mind, and being around those who have a thirst for knowledge is company which the kind soul strongly desires.

Make hijrah away from negative environments, and watch how calm and clear your thoughts become. This will help an individual's devotion to seeking knowledge to uplift the ummah from ignorance, while disliking anything else from the matters of this dunyā to be on his mind.

Love knowledge, seek it, talk about it, thank Allāh for it, and see the results in this world before Jannatul-Firdaws.

4 March 2018 15:49

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4 March 2018 15:49

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[https://t.me/Ulama\\_Archives\\_IT](https://t.me/Ulama_Archives_IT)

Words of the scholars, in particular “al-Fatāwā al-Hā'iriyyah” by Sh. Nāsir al-Fahd being translated into Italian.

Share the channel below to the italian speakers Insha'Allah:  
[https://t.me/Ulama\\_Archives\\_IT](https://t.me/Ulama_Archives_IT)

4 March 2018 06:24

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#### Radwan Dakkak shared a link.

[https://t.me/Ulama\\_Archives\\_IT](https://t.me/Ulama_Archives_IT)  
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Share the channel below to the italian speakers Insha'Allah:

4 March 2018 06:24

Group: Ummah Of Tawheed

Ibn Abdallah Al-Hadhrami الله اكبر

4 March 2018 03:28

#Personalities | I'm not sure if you guys are aware of him, but Shaykh Khālid al-Wosābī (may Allāh guide him) was an expert researcher and literally destroyed all the shī'a debaters in the arab world.

To mention a brief personal background; Initially, from the ages 7-12, I would focus alot on giving da'wah to christians, and my uncle helped me alot alhamdulillah (he knew Shaykh Ahmad Jibrīl in the 90's, even el-Faisal when he was preaching Haqq, so I would hear all the cool and funny stories).

But when I turned 12 years old, that's when I really started reading alot of forums and researching the shī'a creed (wouldn't speak much), however through a bit of experience, I quickly came to realise that there was basically NO ONE among the 'shuyūkh' in the west that would help with the da'wah online in refuting shiaism, but rather it was left to brothers with weak arabic to provide the masses with the knowledge.

Infact, what's sad is that most preachers were calling for unity with the shī'a mushrikīn, and to be fair, many of them retracted their stances years later, but it was still sad and very hurtful to the true teachings of Islām, as the weakness of the da'wah of Tawhīd caused many to become astray and fall into shirk.

Keep in mind, I still had alot of jahl at the time, loved games, didn't take prayers seriously, addicted to cricket (since a 3 yr old) and sports, and a huge emphasis on secular studies with an unbreakable sharpness and love for maths (which increases the intellect alhamdulillah), even though it was a tough upbringing overall, but there's so much to learn from.

Anyways, so putting all the playing around aside (we all have dunyā attachments, otherwise we wouldn't be here), I was so thankful to Allāh for exposing me to the cancer of shiaism at a young age, as I later got attached to politics which enabled me to not get fooled by the lying tongues people have, especially this wicked sect which believes it's a core 'Ibādah of their religion!

Now returning back to Shaykh Khālid al-Wosābī (هداه الله), I first came across him at the age of 14 when I would watch videos in arabic from all kinds of shuyūkh | It was literally my dream at the time to become an expert in refuting this sect (as it was rare to find people doing justice to the Haqq), and Shaykh Khālid was the perfect push for me to reach my goal.

But there was 1 issue, my arabic at the time was terrible and forgot it all (even though it was originally my mother tongue), and some people find it amazing on how I learnt it on my own.

I studied the shī'a creed from Shaykh Khālid al-Wosābī for 5+ years, listening to him day and night (along with many other shuyūkh), all done alone without any assistance on youtube — I basically learnt through exposure, and the best thing about it is that it's all Fus'ha, pure arabic from the Qur'ān and Sunnah.

But due to listening to Shaykh Khālid al-Wosābī so much, along with Imām Anwar al-'Awlaqī (تقبله الله), the only difference was that the accent coming off my tongue was a unique mix full of Yemeni, Khaleeji, Shāmi, 'Irāqī and even got told north African, even though the words were all Fus'ha, the accent always gets brought up — One man from Makkah also told me I sound like the Yemenis in the holy city, so that's how much affect listening on youtube for 1,000's of hours has had on me شبحان الله, the arabic language is so amazing, the arabic tongue loves to play around with words in ways you cannot imagine.

You wouldn't imagine the amount of love I used to have for the shaykh, he was so humble, intelligent and well-mannered, and as the Imām Sulaymān al-'Alwān (فك الله أسرهم) said, you can tell how a teacher is by his student, hence I wanted to find the best people for my Dīn and Akhlāq, and subhānAllāh it's amazing how Allāh directed my heart and attached it to Yemen, and for this reason I have a special love for the people of Yemen, because Rasūlullāh (صلى الله عليه وسلم) praised them, it's exactly how al-Hāfidh Ibn Rajab (رحمه الله) mentions in "Bayān Fadl 'ilm as-Salaf 'ala 'ilm al-Khalaf" (page 66-67):

"The prophet (صلى الله عليه وسلم) has testified Īmān and Fiqh for the people of Yemen, and the people of Yemen are the least in speech and elaboration in the sciences of knowledge, however their knowledge is beneficial in their hearts, and they express through their tongues the precise amount of words required to speak, and this is what Fiqh and beneficial knowledge is."

The main channels I would watch online were "al-Wisāl" and "Safā", and subhānAllāh you wouldn't imagine how much barakah they've provided for the ummah. I remember the days when a whole group of callers would call in supporting the mujāhideen, and condemning any speaker who speaks ill of the mujāhideen, and the host Muhammad Sābir was a lion!

I remember the days when the show would constantly post videos from the mujāhideen which the whole world have united against! Imagine how brave they were to do that, there were shows where guest shuyūkh would rightfully give credit to the people of the Haqq and honour them. It reached an



extent where the channels promoting Haqq were threatened of being shut down, and they were in some lands!

Hence, I loved these channels so much as it's rare to ever see that, and I remember Shaykh Khālid al-Wosābī (هذاه الله) would never utter a single word against the mujāhideen, infact he defended them and humiliated callers who tried to defame them, which I posted a video from the Shaykh that reached 300,000+ people in the middle east, until it got taken down as usual.

Now after giving a brief run down of the history and expecting Shaykh Khālid al-Wosābī to be a firm muwahhid on the Haqq, due to some pressure, a few years ago he started criticising the mujāhideen and speaking in the govt's interests, not directly opposing them.

Hence the title of this post, "personalities". It's something which I have learnt that no matter how much goodness you want for someone, it's only Allāh who guides the hearts, and how many have we seen appear firm change over night...

May Allāh keep us steadfast in our Īmān before everything, and it's never impossible to become from the Awliyā' of Allāh, even if you have fallen into any kufr or sin and truly change your life for the better, as Shaykh al-Islām Ibn Taymiyyah (رحمه الله) mentioned:

"It's not a condition of the pious Awliyā' of Allāh that they do not make mistakes in some things which would be a forgiven mistake on their behalf, infact it's not a condition that they abandon minor sins, absolutely, even further than that, it's not a condition to abandon major sins or kufr which results in (sincere) Tawbah afterwards."

— Refer to "Majmū' al-Fatāwā" (11/66).

4 March 2018 00:32

### Radwan Dakkak added a new photo.

**Zayn Ali** i miss the days where khateeb spoke against injustice, i miss the days where a sheikh would lead rather than follow his masters

4 March 2018 00:36

**Najmus Sakib** You're an inspiration for Tullabul Ilm, akhee. May Allaah keep us on the right path till death comes upon us.

4 March 2018 01:50

#Personalities | I'm not sure if you guys are aware of him, but Shaykh Khālid al-Wosābī (may Allāh guide him) was an expert researcher and literally destroyed all the shī'a debaters in the arab world.

To mention a brief personal background; Initially, from the ages 7-12, I would focus alot on giving da'wah to christians, and my uncle helped me alot alhamdulillah (he knew Shaykh Ahmad Jibrīl in the 90's, even el-Faisal when he was preaching Haqq, so I would hear all the cool and funny stories).

But when I turned 12 years old, that's when I really started reading alot of forums and researching the shī'a creed (wouldn't speak much), however through a bit of experience, I quickly came to realise that there was basically NO ONE among the 'shuyūkh' in the west that would help with the da'wah online in refuting shiaism, but rather it was left to brothers with weak arabic to provide the masses with the knowledge.

Infact, what's sad is that most preachers were calling for unity with the shī'a mushrikīn, and to be fair, many of them retracted their stances years later, but it was still sad and very hurtful to the true teachings of Islām, as the weakness of the da'wah of Tawhīd caused many to become astray and fall into shirk.

Keep in mind, I still had alot of jahl at the time, loved games, didn't take prayers seriously, addicted to cricket (since a 3 yr old) and sports, and a huge emphasis on secular studies with an unbreakable sharpness and love for maths (which increases the intellect alhamdulillah), even though it was a tough upbringing overall, but there's so much to learn from.

Anyways, so putting all the playing around aside (we all have dunyā attachments, otherwise we wouldn't be here), I was so thankful to Allāh for exposing me to the cancer of shiaism at a young age, as I later got attached to politics which enabled me to not get fooled by the lying tongues people have, especially this wicked sect which believes it's a core 'Ibādah of their religion!

Now returning back to Shaykh Khālid al-Wosābī (هذاه الله), I first came across him at the age of 14 when I would watch videos in arabic from all kinds of shuyūkh | It was literally my dream at the time to become an expert in refuting this sect (as it was rare to find people doing justice to the Haqq), and Shaykh Khālid was the perfect push for me to reach my goal.

But there was 1 issue, my arabic at the time was terrible and forgot it all (even though it was originally my mother tongue), and some people find it amazing on how I learnt it on my own.

I studied the shī'a creed from Shaykh Khālid al-Wosābī for 5+ years, listening to him day and night



(along with many other shuyūkh), all done alone without any assistance on youtube — I basically learnt through exposure, and the best thing about it is that it's all Fus'ha, pure arabic from the Qur'ān and Sunnah.

But due to listening to Shaykh Khālid al-Wosābī so much, along with Imām Anwar al-'Awlaqī (تقبله الله), the only difference was that the accent coming off my tongue was a unique mix full of Yemeni, Khaleeji, Shāmī, 'Irāqī and even got told north African, even though the words were all Fus'ha, the accent always gets brought up — One man from Makkah also told me I sound like the Yemenis in the holy city, so that's how much affect listening on youtube for 1,000's of hours has had on me سُبحان الله, the arabic language is so amazing, the arabic tongue loves to play around with words in ways you cannot imagine.

You wouldn't imagine the amount of love I used to have for the shaykh, he was so humble, intelligent and well-mannered, and as the Imām Sulaymān al-'Alwān (فك الله أسرهم) said, you can tell how a teacher is by his student, hence I wanted to find the best people for my Din and Akhlāq, and subhānAllāh it's amazing how Allāh directed my heart and attached it to Yemen, and for this reason I have a special love for the people of Yemen, because Rasūlullāh (صلى الله عليه وسلم) praised them, it's exactly how al-Hāfidh Ibn Rajab (رحمه الله) mentions in "Bayān Fadl 'ilm as-Salaf 'ala 'ilm al-Khalaf" (page 66-67):

"The prophet (صلى الله عليه وسلم) has testified Īmān and Fiqh for the people of Yemen, and the people of Yemen are the least in speech and elaboration in the sciences of knowledge, however their knowledge is beneficial in their hearts, and they express through their tongues the precise amount of words required to speak, and this is what Fiqh and beneficial knowledge is."

The main channels I would watch online were "al-Wisāl" and "Safā", and subhānAllāh you wouldn't imagine how much barakah they've provided for the ummah. I remember the days when a whole group of callers would call in supporting the mujāhideen, and condemning any speaker who speaks ill of the mujāhideen, and the host Muhammad Sābir was a lion!

I remember the days when the show would constantly post videos from the mujāhideen which the whole world have united against! Imagine how brave they were to do that, there were shows where guest shuyūkh would rightfully give credit to the people of the Haqq and honour them. It reached an extent where the channels promoting Haqq were threatened of being shut down, and they were in some lands!

Hence, I loved these channels so much as it's rare to ever see that, and I remember Shaykh Khālid al-Wosābī (هداه الله) would never utter a single word against the mujāhideen, infact he defended them and humiliated callers who tried to defame them, which I posted a video from the Shaykh that reached 300,000+ people in the middle east, until it got taken down as usual.

Now after giving a brief run down of the history and expecting Shaykh Khālid al-Wosābī to be a firm muwahhid on the Haqq, due to some pressure, a few years ago he started criticising the mujāhideen and speaking in the govt's interests, not directly opposing them.

Hence the title of this post, "personalities". It's something which I have learnt that no matter how much goodness you want for someone, it's only Allāh who guides the hearts, and how many have we seen appear firm change over night...

May Allāh keep us steadfast in our Īmān before everything, and it's never impossible to become from the Awliyā' of Allāh, even if you have fallen into any kufr or sin and truly change your life for the better, as Shaykh al-Islām Ibn Taymiyyah (رحمه الله) mentioned:

"It's not a condition of the pious Awliyā' of Allāh that they do not make mistakes in some things which would be a forgiven mistake on their behalf, infact it's not a condition that they abandon minor sins, absolutely, even further than that, it's not a condition to abandon major sins or kufr which results in (sincere) Tawbah afterwards."

— Refer to "Majmū' al-Fatāwā" (11/66).

4 March 2018 00:31

### Radwan Dakkak shared SBS Australia's video.

No, this is not a movie, but don't worry, it's nothing out of the ordinary.

3 March 2018 17:03

### Radwan Dakkak posted in Ummah Of Tawheed.

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3 March 2018 17:03

### Radwan Dakkak posted in Ummah Of Tawheed.

Ref: Muslim 4/2300

3 March 2018 16:04

#### Radwan Dakkak added a new photo.

□

Ref: Muslim 4/2300

3 March 2018 16:03

#### Radwan Dakkak posted in Ummah Of Tawheed.

I was enjoying a debate between some kuffār on what's considered 'right' and 'wrong', and they were confused on who can determine what is right from wrong.

And subhānAllāh, even though some things are completely immoral or objectionable to the human mind, they seemed to agree on the point that it returns back to what society thinks is right (i.e. democracy — sovereignty belongs to the majority), and this is shocking seeing that society is becoming worse as time goes by.

All I was thinking was, Alhamdulilāh that Allāh sent us a perfect legislation and Sharī'ah which doesn't require any addition or subtraction from it.

3 March 2018 14:25

#### Radwan Dakkak updated his status.

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3 March 2018 14:24

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

in "Bayānu Fadli 'ilm as-Salaf 'ala 'ilm al-Khalaf" (page 62-63) refutes (رحمه الله) Al-Hāfidh Ibn Rajab the idea many people have that whoever speaks more is considered more knowledgeable, which even resulted in bad assumptions about the salaf

Many of the muta'akhireen (later scholars) were deceived by this, and they assumed that" whoever's speech, debating and disputing was more in the matters of the religion, then he is more .knowledgeable than those who aren't like that

And this is pure ignorance, just look at how the major Sahābah and their scholars such as Abī Bakr, !?'Umar, 'Alī, Mu'āth, Ibn Mas'ūd, and Zayd Ibn Thābit were like

Their speech was less than the speech of Ibn 'Abbās, while they are more knowledgeable than him. Furthermore, the speech of the Tābi'in is more than the speech of the Sahābah, while the Sahābah .are more knowledgeable than them

Likewise, the speech of the successors of the Tābi'in is more than the Tābi'in, while the Tābi'in are .more knowledgeable than them

So knowledge is not determined by frequently narrating knowledge, nor by speaking alot. But rather it's a light which is casted in the heart wherein a slave (of Allāh) understands the truth, and is able to distinguish between it (i.e. the truth) from falsehood, and is able to express that (truth) with ".simple words which attain the required benefit

3 March 2018 13:12

#### Radwan Dakkak added a new photo.

□

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3 March 2018 13:11

### Radwan Dakkak posted in Ummah Of Tawheed.

□

“There is some sihr (magic) in eloquence (i.e. speech).”

I have heard some scholars mention that this hadīth may be both praiseworthy or blameworthy depending upon the type of speech, however Imām al-Hāfidh Ibn Rajab al-Hanbalī (رحمه الله) in “Bayānu Fadli ‘ilm as-Salaf ‘ala ‘ilm al-Khalaf” (page 64) says:

“He (i.e. rasūlullāh) only said that as a condemnation, not as a praise as assumed by those who assumed that, and whoever ponders over the context of the words within the hadīth would be definitely certain about that.”

3 March 2018 12:43

### Radwan Dakkak added a new photo.

□

**Abu Al-Aswadayni Elmi** Excellent book ! Highlights the reality of knowledge, not mere accumulation of artificial speech but actions that follow. The book is famous for stating: "the one who fears Allah then he is a scholar" every student my read this" "its deemed as a great deception but most that if one speaks more he regarded as knowldges but in reality those before you (salaf) spoke less are were multitudes more knowledgeable then the later ones"

3 March 2018 16:26

**Abu Ali Hussain Hassan** how can something be praised with something considered negative in islam ? sihr itself is shirk and if we see basic understanding that it can't be haqq so hadith cant be a praise but condemnation only.

5 March 2018 01:34

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3 March 2018 12:43

### Radwan Dakkak updated his status.

You can't even mention the name of Allāh without offending someone these days!!!

If you recite Qur'ān frequently and make da'wah, you're automatically entitled to the word "crazy extremist" (which can get you in trouble) and need to see a psychiatrist or psychologist!

SubhānAllāh, what is this oppression against the people of Tawhīd and 'Ibādah — والله المستعان

3 March 2018 11:30

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3 March 2018 11:29

### Radwan Dakkak added a new video.

[Click for video:](#)



They are publicly arresting preachers on the Manābir, while the people of kufr and fisq are free to do whatever they like!

What a humiliation!!

لا حول ولا قوة إلا بالله  
لا حول ولا قوة إلا بالله  
لا حول ولا قوة إلا بالله

3 March 2018 11:22

### Radwan Dakkak posted in Ummah Of Tawheed.

[Click for video:](#)



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3 March 2018 11:21

### Radwan Dakkak updated his status.

The Serbian who became Muslim

Ali al Tamimi (May Allah free him) says;

There was one brother, who was a Serbian who took shahadah while he was in the USA high school. This was before the fall of the Iron curtain in the communist nation. He used to hide his Islam, his father was a Major diplomat in the Yugoslavian embassy. He once gave da'wah to his 12yr old cousin and told her to hide her Islam, but one day she slipped it to his family that he and her had accepted Islam. As soon as his father found out, his father ordered that he be sent back to Yugoslavia, and was forced to join their army (the communists wanted to spread their communism, including Afghanistan etc.) When he was in the army, his father told the army to watch his son, and make sure you torture him (they beat him there) and watched him that he wasn't Islamic in his activities. So the brother went for about 2years in the army and was watched constantly, he said he couldn't even do wudu and pray, so he prayed with his heart during the time.

After 2 years, when his military service was over, he came back home and hid his religion. After a weeks of staying home, he said to his family, "I used to be a crazy young kid back in those days, it was just a phase i was going through [etc]." His family still doubted him, so they would feed him pork, so he would eat it, and when he ate – he'd go upstairs and make himself sick to take it out of his body. He had a girl neighbour and told her to come to the house, to pretend that he had a girlfriend, and after told her to go away. He did all this to show his parents that he really wasn't Muslim.

After a few weeks of this, he asked his parents if he could go back to the USA to continue his education. They told him that he could go back, but he would have to stay in his uncles house who

was a doctor in the USA. He said okay, and moved there to continue his education. He stayed there for about a month, and his uncle kept an eye on him to see if he did any Islamic activities. He wouldn't contact any Muslims, and the uncle kept an eye on him. His parents kept phoning to check up on him, and his uncle said that he's acting normal, like going to school, coming back home and studying etc.

So when the brother felt that they stopped watching him, he left his uncles house, and went to the Muslims and called his parents in Yugoslavia, and said; "Look, I was always Muslim, and I will always remain a Muslim, and I'll never leave this religion."

His father called the Yugoslavian embassy who called the United States government who called the Immigration services, naturalisation service, and they went to all the different Masaajid [mosques] to look for him and arrest him to send him back to Yugoslavia, but some of the Muslim brothers hid him in their houses and protected him for a while. Then they sent the brother to Medinah, and from there he went to Afghanistan, and he became a famous fighter in Afghanistan (most likely this occurred in the 1980s).

While he was in Afghanistan, his mother had a longing to see her son. She was a journalist and was allowed to leave Yugoslavia, and do an interview for the Communists against the Muslim fighters in Afghan, "in the defense of the communists of the Afghanis." She wanted a way to meet with her son. She went to Pakistan, then to Peshawar, and goes to the mountains where the Muslim fighters are, to find her son.

Her son talks to her, gives her a Qur'an, gives her da'wah [invitation to Islam], and tells her why Islam is the truth. And... she takes her shahadah and becomes Muslim. She then writes an article in the Yugoslavian-European newspaper on the Journey to Islam.

This brother went through a lot, just to preserve his religion. We read events of the Salaf sacrificing for their religion, but we shouldn't forget that there are people from every generation who give a lot for the sake of Allah, and we shouldn't be left behind...

Download Ghuraba Talks by Ali al Tamimi [Track 13 33:20 – 39:30 minutes] (may Allah free him)

3 March 2018 07:15

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3 March 2018 07:15

### Radwan Dakkak posted in Ummah Of Tawheed.

When you come across an Āyah such as "Only those with knowledge fear Allāh the most" and "Ask the people of knowledge if you don't know", don't assume that it refers to the sell out shuyūkh of the murji'ah who don't fear Allāh, since they are thieves! Their hands are guilty of distorting the book of Allāh.

Rather, it only refers to the 'Ālim and student of knowledge who remembers Allāh at all times and implements everything he knows and says.

The Imām, Al-Hāfidh Shaykh Sulaymān al-'Alwān (فك الله أسره) said:

"Allāh praised the Scholars who act upon their knowledge. And He did not praise the Scholars who conceal and mix the truth with falsehood.

The only reason knowledge was given virtue is because it makes one fear Allāh.

And whoever doesn't differentiate between:

Al-'Ulamā' (Righteous Scholars) & Al-'Umalā' (Sell out Scholars).

Then he is a Jāhil or has a blind heart."

2 March 2018 22:10

### Radwan Dakkak updated his status.

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2 March 2018 22:09

### Radwan Dakkak posted in Ummah Of Tawheed.

Definitions of Fahshā' and Munkar:

Shaykh as-Sa'dī (رحمه الله) says:

"And immorality (fahshah) is every excessive and indecent act of disobedience which the lower self desires.

And wrongdoing (munkar) is every act of disobedience which the (functioning) intellect and natural inclination (fitrah) would prevent."

— Refer to “Taysīr al-Karīm ar-Rahmān” (page 632).

2 March 2018 21:48

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2 March 2018 21:48

### Radwan Dakkak posted in Ummah Of Tawheed.

Do you want to know something which turns you away from sins and ever wondered about the secret of the salaf in abstaining from sins, and having so much barakah in their times?

Allāh سبحانه وتعالى mentions in the glorious Qur’ān:

“Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.”

Ponder over this noble Āyah and I would recommend returning back to the Tafāsīr (books of Tafsīr), Allāh says that Salāh prohibits you from immorality and wrongdoing, but read the next few words that came after:

“And the remembrance of Allāh is greater”.

Allāhu akbar! Do you know what this means? Allāh is saying that Thikr of Allāh is greater and more effective in turning you away from immorality and wrongdoing than the sujūd you make in your Salāh.

Because every muslim prays, however only the one with Thikr of Allāh firmly established in his heart and on his tongue will have the most Khushū’ within salāh AND outside of salāh, hence he will be among those who fear Allāh the most.

2 March 2018 21:39

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2 March 2018 21:38

### Radwan Dakkak posted in Ummah Of Tawheed.



Still one of my favourites    The Imām of Sabr, Shaykh Walīd as-Sinānī (فك الله أسره) mentioned that if he was to be given this whole world in 1 line and the Qur’ān in 1 line, he would choose the Qur’ān ﷻ May Allāh accept our recitation of Qur’ān and allow us to recite like this one day

2 March 2018 21:14

### Radwan Dakkak shared Shade of Qur'an's video.

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2 March 2018 21:14

### Radwan Dakkak posted in Ummah Of Tawheed.

“Allāh did not create the Jinn and Ins except to worship Him, and this is Tawhīd al-Ulūhiyyah (singling out Allāh in worship) which necessitates Tawhīd ar-Rubūbiyyah (divine lordship).” [1]

— The Imām, Shaykh Sulaymān Ibn Nāsir al-‘Alwān (فك الله أسره).

[1] Important Note: The noble ‘Ālim, Shaykh Ahmad Musa Jibrīl (حفظه الله) mentioned that “Rubūbiyyah” is included within “Ulūhiyyah”, and not vice versa! The Shaykh mentioned in “Tawhīd Class #2”:

“Now we are going to say the name Allāh includes believing in all three types of Tawhīd, implies that you must believe in all three types of Tawhīd. Not even the name Allāh, the root of Allāh, “ilāh”, is the three types of Tawhīd.

That entails that you must believe in all Tawhīd. Tawhīd ar-Rubūbiyyah is included as part of Tawhīd al-Ulūhiyyah, but the opposite is not true. So, “ilāh”, the root word of Allāh is Ulūhiyyah, oneship.

Included in the oneship is Rubūbiyyah, you got two Tawhīd there. Then Allāh, the name itself is Asmā’, so that is Tawhīd al-Asmā’ was-Sifāt. That is three Tawhīd in the name of Allāh, not even Allāh, in the root name of Allāh, ilāh.”

2 March 2018 20:56

### Radwan Dakkak updated his status.

“Allāh did not create the Jinn and Ins except to worship Him, and this is Tawhīd al-Ulūhiyyah (singling out Allāh in worship) which necessitates Tawhīd ar-Rubūbiyyah (divine lordship).” [1]

— The Imām, Shaykh Sulaymān Ibn Nāsir al-‘Alwān (فك الله أسره).

[1] Important Note: The noble ‘Ālim, Shaykh Ahmad Musa Jibrīl (حفظه الله) mentioned that “Rubūbiyyah” is included within “Ulūhiyyah”, and not vice versa! The Shaykh mentioned in “Tawhīd Class #2”:

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2 March 2018 20:55

### Radwan Dakkak posted in Ummah Of Tawheed.

The word ‘Kitāb’ (book) is a famous word we always come across, but what does it really mean linguistically?

The word ‘Kitāb’ (كتاب) is derived from the word كَتَبَ (kataba — i.e. wrote down), which means جَمَعَ (jama’ah — i.e. gathered).

For example, you have the phrase ‘Kaṭibat al-Jaysh’ (battalion of the army). It was called that due to the soldiers being ‘gathered’ within it.

Likewise, “Kitābah” (i.e. writing) was called that due to the letters being ‘gathered’ together.



Also, in respect to islamic knowledge, the word 'Kitāb' is used due to the 'gathering' (or collection) of matters surrounding the topic that's intended by the book (or even chapter).

For e.g. "Kitāb at-Tawhīd", it's a book which entails and gathers knowledge surrounding the topic of Tawhīd.

#Linguistic\_Benefit

2 March 2018 20:28

### Radwan Dakkak updated his status.

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#Linguistic\_Benefit

2 March 2018 20:27

### Radwan Dakkak posted in Ummah Of Tawheed.

Note: I know many of you brothers are sincere, however you need to learn the manners of asking questions and leave me alone by continuously wanting to speak to me.

I have to take a break from answering questions in PM's due to this burden, and when you get upset in not receiving a response, it makes me stress out more to write to you, as I don't like to ignore my brothers.

You need to also understand I've got alot of responsibilities in my personal life as well, literally helping my family everyday to the extend my mum says I'm being put too much pressure on and appreciates all the things I am doing, to the extent she is worried about my health.

And the neighbours approach my mum about me, saying I'm working too hard for the family and a treasure, as I rarely do things for myself, mainly look after family and online da'wah, so my mum is now telling me to start doing what I like to do, to give myself time and enjoy myself.

Even though you can never repay your mother or family, there are times where I need to take a break from things, as the stress can sometimes get to me and even cause chest pain.

Despite trying to do as much as I can for the ummah, it's never going to be enough, so I'll just be focusing on what's most important and so forth, while giving myself more time to enjoy myself through exercise and sports, etc.

To help you guys understand manners in asking Q's, I've tried to make a little effort in sharing 1 quote proving that it's rebuked to ask too much questions, and that one should research if he's able too before asking, as Imām ash-Shātībī (رحمه الله) mentioned in "al-Muwāfaqāt" (4/313-321):

"Frequently asking questions is blameworthy, and the proof for that is the widespread quotes from the Qur'ān, Sunnah and words of the pious predecessors."

Then he went into details mentioning the evidences, such as Allāh's statement, "Do not ask about things which, if they are shown to you, will distress you." [5:101].

And the reason this Āyah was revealed was due to the following hadīth recorded in Sahīh Muslim that the Prophet (صلى الله عليه وسلم) recited, "And [due] to Allah from the people is a pilgrimage to the House." [3:97]

So a man asked, 'Every year, O Messenger of Allah?'

The Prophet (peace and blessings be upon him) kept silent. When the man repeated his question thrice, the Prophet (peace and blessings be upon him) said:

"Had I answered in the affirmative, it would have become a (yearly) obligation, and this would have been beyond your capacity."

Then he added:

“Leave me alone so long as I leave you alone (i.e. do not ask questions about things I didn’t mention). What caused the destruction of the people before you was that they used to ask so many questions, and disagree with their Prophets. So when I command you to do something, do it to the extent of your ability, and if I forbid you from doing something, avoid it.” [Sahīh Muslim].

So even Rasūlullāh صلى الله عليه وسلم said, “Leave me alone”, so imagine someone who’s not even worth a small hair of Rasūlullāh صلى الله عليه وسلم like myself?

2 March 2018 11:29

### Radwan Dakkak updated his status.

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And the neighbours approach my mum about me, saying I’m working too hard for the family and a treasure, as I rarely do things for myself, mainly look after family and online da’wah, so my mum is now telling me to start doing what I like to do, to give myself time and enjoy myself.

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2 March 2018 11:28

### Radwan Dakkak posted in Ummah Of Tawheed.

□

“Beauty attracts attention, but tenderness attracts hearts.”

### Radwan Dakkak added a new photo.

□

“Beauty attracts attention, but tenderness attracts hearts.”

2 March 2018 05:04

### Radwan Dakkak posted in Ummah Of Tawheed.

The importance of having ‘Husn ath-Thani’ (a good assumption) of Allāh.

Allāh سُبْحَانَهُ وَتَعَالَى mentions in the glorious Qur’ān:

□ يَظُنُّونَ بِاللّٰهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ

“Thinking of Allah other than the truth - the thought of ignorance.” [3:154].

This Āyah shows the obligation of assuming well of Allāh and the prohibition of assuming bad of Allāh.

This is considered from the aspect of having good manners with Allāh and exalting Him, along with preserving Tawhīd and eliminating all forms of Shirk, as bad assumptions of Allāh fall under ‘minor shirk via actions’, and it can lead to Major Shirk, so we must be very careful.

Having ‘husn ath-thani’ in Allāh shows a great form of exaltation and knowing Him very well with knowledge.

Whereas ‘Sū’ ath-thani’ (having a bad assumption) of Allāh is the complete opposite. This is considered degrading Allāh the most High, and being ignorant of his lofty attributes, and also resembling Him to the creation, and opposing his Qadr, and having bad manners with Allāh renders one’s Tawhīd as deficient.

Moreover, concerning the Āyah above, Imām Ibn al-Qayyim mentioned it was revealed to the mushrikīn and munāfiqīn, which shows the connection ‘bad assumption’ has with shirk and nifāq, subhānAllāh!

Infact, Allāh has ordered us to have a good assumption of the people, so how can’t we have good assumption about Allāh who has created me and you...??

There are times we take precautions with people, but we assume the best of our brothers until they come with anything alarming, but with the case of Allāh, there is nothing of that to worry about.

So don’t despair in the mercy of Allāh, especially in our times when the ummah is suffering, as many think Allāh won’t gain victory for our ummah and the mujāhideen, or that He may abandon them for the kuffār, or oppose Qadr with statements like “why did Allāh do this”, “only if this happened”, we seek refuge in Allāh from such evil assumptions!

Solution — To ensure we always have a good assumption of Allāh, it’s important to place our rajā’ (hope) and tawakkul (reliance) upon Allāh, and to learn more about his beautiful names and lofty attributes, and to learn more about Allāh.

The noble ‘Ālim and mujāhid, Shaykh Abū Bakr al-Qahtānī (تَقِيْلُهُ اللهُ) stated that several scholars mentioned 3/4’s of the Qur’ān touches on the names and attributes of Allāh, so this should give us an even stronger reason to motivate us in learning more about Allāh, the Lord of creation, may He be glorified.

2 March 2018 04:53

### Radwan Dakkak updated his status.

The importance of having ‘Husn ath-Thani’ (a good assumption) of Allāh.

Allāh سُبْحَانَهُ وَتَعَالَى mentions in the glorious Qur’ān:

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Having 'husn ath-than' in Allāh shows a great form of exaltation and knowing Him very well with knowledge.

Whereas 'Sū' ath-than' (having a bad assumption) of Allāh is the complete opposite. This is considered degrading Allāh the most High, and being ignorant of his lofty attributes, and also resembling Him to the creation, and opposing his Qadr, and having bad manners with Allāh renders one's Tawhīd as deficient.

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2 March 2018 04:53

### Radwan Dakkak posted in Ummah Of Tawheed.

Q. What is the difference between uluw and istiwa?

A. To keep it short, 'uluw refers to Allāh being above His creation and this is part of our Fitrah to look up when making du'ā, whereas al-Istiwa' refers to Allāh being above the 'throne', and this cannot be known except via textual evidence as Shaykh al-Islām Ibn Taymiyyah (رحمه الله) mentioned in "Majmū' al-Fatāwah" (5/122):

ولهذا كان علو من الصفات المعلومة بالسمع مع العقل والشرع عند الأئمة المثبتة , وأما الاستواء على العرش , فمن الصفات المعلومة بالسمع فقط دون العقل

"For this reason, al-'Uluw is considered from the Sifāt that is known by the text along with the intellect and shari'ah according to the Imāms who affirmed it, but as for al-Istiwa' (rising over) the throne, it's considered from the Sifāt which is only known by the text, not the intellect."

For this reason, the scholars would use textual and rational proof (via the intellect and fitrah) to prove al-'Uluw, whereas they will only use textual evidences to prove al-Istiwa'. Moreover, just because something has intellectual proof, it doesn't necessitate it's from the foundations of Tawhīd in singling out Allāh in worship which is known by the necessity of the intellect and Fitrah.

2 March 2018 03:58

### Radwan Dakkak updated his status.

Q. What is the difference between uluw and istiwa?

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**Radwan Dakkak posted in Ummah Of Tawheed.**

<http://alfetn.net/vb3/showthread.php?t=78265>

Q. Where did al Alwaan say that the hadith about ghouta is da'eef? I can't find it (and why did he weaken it).

A. This was quoted by a Shaykh on a forum, and this was narrated by one of Shaykh al-'Alwān's students. You will find a beneficial discussion on this 3 page thread [1] discussing why Shaykh al-'Alwān weakened it.

What seems apparent from the Shaykh is that he defected the hadīth due to "īrsāl", therefore it returns back to the different narrations on the topic, due to the hadīth being narrated via a "connected path" and also being narrated via a "Mursal" path, in which the shaykh views it to be mursal (whereas other scholars of hadīth differed).

One of the students of knowledge on the forum wrote the following:

سألت الشيخ خالد بن عمر الفقيه ملتقى أهل الحديث (عبر تويتر) عن رأيه في إعلال الشيخ العلوان للحديث فقال: "الحديث روي عن مكحول مرسلًا وروي عن أبي الدرداء وعوف بن مالك الأشجعي رضي الله عنهما موصولًا والأقرب صحته مرفوعًا والله أعلم"

"I asked Shaykh Khālid Ibn 'Umar al-Faqeeh, from Multaqa Ahl al-Hadīth, via twitter on his opinion concerning Shaykh al-'Alwān's defection of the hadīth, so he replied:

The hadīth has been narrated from Mak'hūl in a mursal fashion, and it has been narrated from Abī ad-Dardā' and 'Awf Ibn Mālik al-Ashja'ī (may Allāh be pleased with both of them) in a connected fashion, and what's closer (to the truth) is that it's confirmed in a Marfū' fashion (i.e. connected to the rasūl), and Allāh knows best."

He further mentioned the following:

وكذلك سألت الشيخ محمد بن عبدالله السريع (قسم السنة وعلومها جامعة القصيم) عبر تويتر فقال: "الحديث جيد وإن كان وقع فيه اختلاف، عده ابن معين أصح حديث الشاميين، وحسنه البرار، وصححه ابن عساکر وغيره. والله أعلم"

"Moreover, I asked Shaykh Muhammad Ibn 'Abdillāh as-Sarī', from the Sunnah faculty and its sciences from al-Qasīm university, via twitter, so he replied:

The hadīth is jayyid (good) even though differences in the chains occurred, (Yahyā) Ibn Ma'īn considered it from the most authentic hadīths of the Shāmi narrators, it was declared Hassan by al-Bazzār, and it was authenticated by Ibn 'Asākir along with others, and Allāh knows best."

So there's no doubt the connected chain is full of trustworthy narrators, however the Shaykh viewed what's correct is that it was truly narrated via a mursal path (instead of connected), hence weakening the narrations on the topic.

However, many scholars of hadīth viewed otherwise, and Inshā'Allāh the hadīth is fine to accept, may Allāh reward the scholars for their efforts.

[1] Here's the link to the thread — <http://alfetn.net/vb3/showthread.php?t=78265>

2 March 2018 02:57

**Radwan Dakkak shared a link.**

<http://alfetn.net/vb3/showthread.php?t=78265>

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[1] Here’s the link to the thread —

2 March 2018 02:57

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#### Radwan Dakkak added a new photo.

□

#Doctors | The ummah needs doctors, engineers, nurses and teachers, and the most important field is a #Scholar who fears Allāh as this relates to your Dīn and Ākhirah!

Imām ash-Shāfi’ī (رحمه الله) said:

“Do not reside in a land which doesn’t have a scholar to issue a verdict for your Dīn, nor a doctor to inform you about the affairs of your body.

— Refer to “Ādāb ash-Shāfi’ī wa-Manāqibihī” (page 244).

1 March 2018 22:07

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#### Radwan Dakkak posted in Ummah Of Tawheed.

□

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1 March 2018 22:07

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#### Radwan Dakkak posted in Ummah Of Tawheed.

“Shaykh Nāsir al-Fahd’s wife was silent for a minute...

Not believing the voice she is hearing is really her husband as he kept calling for her.”

— Related by Shaykh Ahmad Musa Jibrīl (حفظه الله).

1 March 2018 20:03

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#### Radwan Dakkak updated his status.

“Shaykh Nāsir al-Fahd’s wife was silent for a minute...

Not believing the voice she is hearing is really her husband as he kept calling for her.”

— Related by Shaykh Ahmad Musa Jibrīl (حفظه الله).

1 March 2018 20:03

#### Radwan Dakkak updated his status.

“Don’t treat them with harshness” [4:19]

Your wife is ur lifelong friend and partner. She is the closest and most worthy of your leniency and best treatment.

— Shaykh Ahmad Musa Jibrīl (حفظه الله).

1 March 2018 19:57

#### Radwan Dakkak posted in Ummah Of Tawheed.

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Yes, she may request it if the time period (of imprisonment) would be long, and it would be“ .considered Khula’ in this situation

But what’s required of a wife is to be hopeful in seeking Allāh’s reward concerning her husband, and .not to request Talāq (divorce) due to the mere imprisonment of her husband

Since the prisoner would be in most need of those to stand with him, so if a woman was to forget the previous moments of companionship, then request for divorce, this woman in reality hasn’t .stood side by side with her husband

What’s required of her is to stand with her husband, because the husband is in most need of people standing alongside with him (as he’s facing distress), let alone his wife who is the closest of people ”.to him

1 March 2018 19:49

#### Radwan Dakkak updated his status.

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The ḥadīth of ‘Abdullāh Ibn ‘Umar, “The most hateful permissible thing (Halāl) in the sight of Allah is divorce” is #Weak.

~ Shaykh Sulaymān al-‘Alwān (فك الله أسرہ).

1 March 2018 17:43

#### Radwan Dakkak posted in Ummah Of Tawheed.

The ḥadīth of ‘Abdullāh Ibn ‘Umar, “The most hateful permissible thing (Halāl) in the sight of Allah is divorce” is #Weak.

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1 March 2018 17:43

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

Beneficial summary from the words of the Faqeeh and Muhaddith, Shaykh al-‘Alwān on the issue of Talāq.

1 March 2018 17:40

#### Radwan Dakkak added a new photo.

**Radwan Dakkak** I have translated parts of it which were the recent posts on divorce, however Insha’Allāh I will finish it off and post the rest.  
2 March 2018 11:33

Beneficial summary from the words of the Faqeeh and Muhaddith, Shaykh al-‘Alwān on the issue of Talāq.

1 March 2018 17:39

#### Radwan Dakkak updated his status.

#Divorce | The Imām, Al-Hāfidh Shaykh Sulaymān Ibn Nāsir al-‘Alwān (فك الله أسرہ) said:

“Beware, Beware in rushing into the phrase of Talāq (divorce), for indeed matters are not fixed through divorce. Since if a man wanted to fix a woman through divorce, he would require two or three different women every day, and a woman is not an object which is sold and bought. And for this reason, the Prophet (صلى الله عليه وسلم) said, A believer must not hate (his wife) believing woman; if he dislikes one of her characteristics he will be pleased with another.”

1 March 2018 17:37

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1 March 2018 17:37

#### Radwan Dakkak updated his status.

I request a special du‘ā from you all, the past 2 months in particular have been so intense for me, wallāhi everyone is uniting against me subhānAllāh and it’s causing me to make regretful mistakes, no one is leaving me in peace, I have Allāh alone



It's only due to the strength Allāh has given me which has kept my da'wah going, I'm keeping everything inside like u wouldn't imagine ☺

☺☺☺☺☺☺☺☺☺☺

28 February 2018 19:47

### Radwan Dakkak posted in Ummah Of Tawheed.

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28 February 2018 19:46

### Radwan Dakkak shared Islamic Reminders - Behalf of Adam Abu-Mahmoud's post.

If we knew the true value of advice in this religion, we will never be irritated or upset by those who advise us, only thankful and appreciative.

"There is no good in a people who do not advise, and there is no good in a people who do not accept advice"

[Umar Ibn Al Khattab RadiyAllahu Anhu]

28 February 2018 19:23

### Radwan Dakkak posted in Ummah Of Tawheed.

If we knew the true value of advice in this religion, we will never be irritated or upset by those who advise us, only thankful and appreciative.

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[Umar Ibn Al Khattab RadiyAllahu Anhu]

28 February 2018 19:22

### Radwan Dakkak updated his status.

Hey, don't put each other down due to the ummah's occupation. Can't you see that the hearts and minds are being liberated?!

If you're pushed down on the floor, force yourself to get up and prove to yourself that you're unbreakable like rock iron and cannon-fire, you gotta keep grinding harder and harder in this world, there's no giving up!

No one has an excuse, no man or woman! Help each other in every possible way, sacrifice your own breakfast, lunch and dinner if you have to support one another, don't ever fail your brothers and sisters, every second counts!

You gotta have a dream and do everything you can to reach towards your goal, I swear by Allāh that you will achieve it if you give it everything you got — This doesn't mean you dream and sit down, nay! You gotta keep standing up, even when you keep getting knocked down, and despite how heavy it gets to get back up, get back up!

Wallāhi there's no looking back, you have no choice! You've chosen this path, so ask Allāh for steadfastness and fortify your heart with the Thikr of Allāh, look at how many prisoners and martyrs we have in our ummah, our souls will be taken away by the angels of death soon, so pump yourself up, and I take an oath by Allāh that you can do more in 1 month than someone else can do in 1 YEAR if you give it everything.

Don't be the reason someone else loses motivation, a believer doesn't put anyone down when it comes to this serious task, if you can't benefit him, then atleast don't harm him.

There are bright days ahead, glad tidings O believers, Allāh has given us the best opportunity to prove ourselves, always say alhamdulillah that Allāh has not replaced you for those He loves and those who love Him, may Allāh reward you all and assist you on your mission to Jannah!

28 February 2018 18:53

### Radwan Dakkak posted in Ummah Of Tawheed.

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28 February 2018 18:51

### Radwan Dakkak posted in Ummah Of Tawheed.

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Don't let flies get on your food and drink — There's a very interesting hadīth which is wonderful as it refutes those rationalists who give precedence to their 'intellect' over the 'textual evidences' and also contains a prophecy mentioned by rasūlullāh over 1,400 years ago which science has proven concerning the wings of a fly!

Rasūlullāh صلى الله عليه وسلم said, "When a fly falls in the drink of one of you, he should fully dip it and then throw it away because there is disease in one of its wings and cure in the other." [Sahīh al-Bukhārī, #3320].

Imām Ibn Taymiyyah (رحمه الله) in "Majmū' al-Fatāwah" (16/431) gives a simple response to those who question the hadīth by saying:

كما لا يجوز الإنبات إلا بدليل ، لا يجوز النفي إلا بدليل

"Just as it's not permissible to affirm something except with proof, it's also not permissible to deny something except with proof."

Imām al-Khattābī (رحمه الله) mentioned in "Ma'ālim as-Sunan" (4/259):

تكلم على هذا الحديث بعض من لا حلاق له

"Some of those without any manners have criticised this hadīth."

28 February 2018 12:27

### Radwan Dakkak shared Hijama En Cupping Instituut's video.

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“Some of those without any manners have criticised this hadīth.”

28 February 2018 12:27

#### Radwan Dakkak added a new photo.

□

:(wrote in “Rawdat al-‘Uqalā” (1/62 (رحمه الله) Imām Ibn Hibbān

I haven’t seen anyone who acts arrogant towards whoever is beneath him, except that Allāh afflicts“  
”.him with humiliation from whoever is above him

28 February 2018 08:24

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

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”.him with humiliation from whoever is above him

28 February 2018 08:23

#### Radwan Dakkak updated his status.

It’s so hard to fall asleep when the ummah is suffering, so much stress شبحان الله ☹️ O Allāh, heal  
my broken heart. I’m trying so hard to sacrifice everything and remain strong, it hurts 🤔

27 February 2018 22:39

#### Radwan Dakkak posted in Ummah Of Tawheed.

#Group\_Rules ‘Concerning the issue of liking and commenting’

After all these matters have been brought up on this group and receiving some Nasīhah, there is a  
fair point behind no reason in liking and commenting on the opposite gender’s posts.

Putting aside the border-lines of Halāl and Harām, men and women are supposed to be far away  
from each other as much as possible, just like the Rasūl الله عليه وسلم would segregate  
between them in the masājīd and elsewhere.

1 — Just like I have not allowed women to comment on my personal page, it’s just as deserving of  
having it not allowed here, except in the case of a necessity, such as a serious question which you  
are NOT able to research, or an important clarification.

Therefore, women shouldn’t comment on brother’s posts, and most of the people online shouldn’t  
even be asked questions for clarifications, the same way local preachers aren’t fit to answer  
questions in ‘Aqīdah and Manhaj (and perhaps even other matters).

2 — As for liking posts, I personally didn’t take it seriously just like several others, however after  
thinking about it, and knowing the rule Rasūlullāh صلى الله عليه وسلم gave us, to do something we  
would be pleased for our own sisters, it’s reasonable to avoid liking the opposite gender’s post, and  
there’s no real need tbh, one may simple save the post they like instead.

If someone wishes to disagree, that’s irrelevant and you can keep your opinion, however in this  
group, we want to try and keep it a ‘free like zone’ between the opposite genders just to keep it as  
pure as possible.

Please note that I’m not saying liking a post is harām the way privately messaging the opposite  
gender is harām except in the presence of a mahram (even if you’re engaged, it’s harām to speak  
alone — we must go to her walī), however these are the rules in the page which we wish everyone  
would abide by Inshā’Allāh.

May Allāh forgive us for our shortcomings, and increase us in Taqwā.

### Radwan Dakkak updated his status.

It's harām to have fanaticism to the scholars, and this includes the 'Scholars of Haqq' (may Allāh keep the imprisoned steadfast and accept the martyred amongst them).

Whoever forces someone to adopt the opinion of a Mujtahid such as Shaykh Sulaymān al-'Alwān (فك الله أسره) concerning a hadīth or Fiqh ruling is nothing except a Jāhil, Jāhil, Jāhil!!!

On several occasions I have warned against forcing others to follow your opinion! Yes, at times there's an agreement among the Salaf or the issue is clear, in this case a person is obliged to hold onto this opinion, but it doesn't mean you mock him for his mistake or force it upon him, otherwise he's considered deviant!! Lā hawlā walā Quwata ilā Billāh.

I've heard and come across people enforcing translated quotes from the Shaykh upon others, and I have a strong message for these brothers.

You do realise that the translated quote you're sharing (or shall I say 'enforcing') from the Shaykh upon others 'may' have been translated by me, and guess what, not everything I share from the Shaykh means I agree with it, so would you still enforce those quotes you learnt via 'myself' upon me?!

Let me give an example, recently I shared a benefit on the hadīths mentioning Ghoutā by name, wherein I mentioned that several scholars have used it as evidence, whereas Shaykh al-'Alwān viewed it weak.

Well, for everyone's information, after looking further into it and listening to a big Muhaddith's words surrounding this hadīth, I disagree with Shaykh al-'Alwān on his judgement upon the hadīth.

Imām Abū Dāwūd reported that Rasūlullāh صلى الله عليه وسلم said, "Indeed, the Fustāt (i.e. the gathering) [1] of the muslims on the day of the massacre is in Ghouta, beside a city that is called Damascus, from the best of the cities in Shām".

This hadīth came via the chain of 'Abdur-Rahmān Ibn Yazīd Ibn Jābir (who's a noble Thiqah narrator), from Zayd Ibn Artāt (who's Thiqah), from Jubayr Ibn Nufayl (who's a noble Thiqah narrator from the major Imāms of the Tābi'in), from Abū ad-Dardā' (the noble Sahābi), from Rasūlullāh (صلى الله عليه وسلم).

So this is the Isnād, and Imām al-Bukhārī (رحمه الله) said that Jubayr Ibn Nufayl has heard from Abū Thar al-Ghafārī and Abū ad-Dardā', therefore it's connected (unlike some of the other chains).

This is an authentic chain, to the extent that the Imām of Jarh and Ta'deel in his time, Imām Yahyā Ibn Ma'in (رحمه الله) said, "This is from the most authentic hadīths which have been narrated concerning the Malāhim (battles)", and this was narrated from him by Ibn Junayd (رحمه الله).

It also has a variation which is narrated in Musnad al-Imām Ahmad (رحمه الله) with an authentic chain, and it's not far-fetched to say that it was narrated via both paths.

So the hadīth was authenticated by Imām Yahyā Ibn Ma'in, Imām al-Bazzār (رحمه الله), Imām al-Munthiri (رحمه الله), Imām al-Hākim (رحمه الله) and others.

Even though Imām as-Suyūti (رحمه الله) weakened it, along with Shaykh al-'Alwān (فك الله أسره), what appears much stronger in this issue is that it's Sahīh, which is what the Muhaddith As-Sa'd (may Allāh guide him) and others have clarified. [2]

So we must have fairness and free ourselves from all forms of Ta'assub (fanaticism), may Allāh allow us to develop a stronger spirit of tolerance, Āmīn.

[1] Note: The word "Fustāt" can also be pronounced "Fistāt" according to the arabic language. Some published translations have mentioned the word Fustāt means "city" of the muslims within brackets, however this is incorrect, and what Fustāt actually means is the "gathering" of the muslims, and Allāh knows best.

[2] It's also important to note that we cannot apply hadīths in current day realities with certainty, this is left to Allāh.

27 February 2018 15:07

### Radwan Dakkak posted in Ummah Of Tawheed.

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27 February 2018 15:06

### Radwan Dakkak posted in Ummah Of Tawheed.

I feel embarrassed to share this, since people should not be donating just when it becomes the popular trend to do so, but they should be donating throughout all these years of suffering.

I don't intend to make anyone upset, infact I am only trying to motivate everyone during these tough times, as I know the feeling of sadness which makes you lose energy to do anything, procrastinating for hours, something the Shaytan loves, and this is why I took a break a while ago from following the news every day and night (which I was hooked on for many years), as it was hurting me along with everything else I have surrounding me.

Learning about what's going on helps you be aware of the problems, as you can differentiate between right and wrong, however it doesn't provide a solution, unless you mix that up with seeking knowledge and teaching the ummah what they're in need of. And on the other extreme, you have those who spend decades teaching side issues, and are among the most ignorant of people on what occurs on the ground (even if they speak about it generally), many of these people ended up being allies for the Tawagheet...

May Allah grant us Jannah, the eternal place of happiness without a tiny bit of suffering, ya Allah make us from the people of Jannah, Ameen!

27 February 2018 13:43

### Radwan Dakkak shared Dar al Quran wa Sunnah's video.

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27 February 2018 13:43

### Radwan Dakkak updated his status.

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Someone did a favour for me and called me, it was the best feeling ever, I was literally too excited to speak, it was so funny and awkward, alhamdulillah that Allāh has allowed us to breathe, smile and laugh. I remember when I wasn't allowed to smile, but no one can force you to do something which goes against your natural instincts, Alhamdulillah!

May Allāh allow us to meet Rasūlullāh صلى الله عليه وسلم in Jannah ☺

27 February 2018 10:02

### Radwan Dakkak posted in Ummah Of Tawheed.

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27 February 2018 10:01

### Radwan Dakkak posted in Ummah Of Tawheed.

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As-Salāmu 'alaykum, I'm thinking about buying an expensive phone, is there anything one can recommend for \$100 maximum? I don't want plans, as pre-paid \$10 per month is more than enough for me.

Thanks in advance.

27 February 2018 08:50

### Radwan Dakkak posted in Ummah Of Tawheed.

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Some of the salaf would make tasbeeh 100,000 times a day, how much are you making?

Rasulullah said, "There are two statements that are light for the tongue to remember, heavy in the Scales and are dear to the Merciful, SubhanAllah wa-Bihamdihi and SubhanAllah al-'Atheem." [Agreed upon].

26 February 2018 22:27

### Radwan Dakkak updated his status.

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Some of the salaf would make tasbeeh 100,000 times a day, how much are you making?

Rasulullah said, "There are two statements that are light for the tongue to remember, heavy in the Scales and are dear to the Merciful, SubhanAllah wa-Bihamdihi and SubhanAllah al-'Atheem." [Agreed upon].

26 February 2018 22:27

#### Radwan Dakkak posted in Ummah Of Tawheed.

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<https://www.youtube.com/watch?v=1ptt4R8XAt0>

<https://www.youtube.com/watch?v=1ptt4R8XAt0>

26 February 2018 19:48

#### Radwan Dakkak shared a link.

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<https://www.youtube.com/watch?v=1ptt4R8XAt0>

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<https://www.youtube.com/watch?v=1ptt4R8XAt0>

26 February 2018 19:48

#### Radwan Dakkak updated his status.

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:said (رحمه الله) Imām al-Bukhārī

was asked, who is the best reciter among the people? He replied, (صلى الله عليه وسلم) The Prophet  
".upon him (عز وجل) "The one that when you hear him, you can see the fear of Allāh

.(Refer to "Khalq Af'āl al-'Ibād" (page 153 —

26 February 2018 14:42

#### Radwan Dakkak posted in Ummah Of Tawheed.

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26 February 2018 14:42

#### Radwan Dakkak posted in Ummah Of Tawheed.

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This was awesome da'wah, may Allah reward the mum for being so strong and resilient!

26 February 2018 12:06

#### Radwan Dakkak shared Special Books by Special Kids's video.

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This was awesome da'wah, may Allah reward the mum for being so strong and resilient!

26 February 2018 12:06

#### Radwan Dakkak posted in Ummah Of Tawheed.

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There's nothing that can be stressed more on than knowing which 'manhaj' (methodology) to follow in every field, with some fields being more important than others:

1. In 'Aqidah, every sect has their own methodology.
2. In Hadīth, there are differences in methodology.
3. In Fiqh, there is extreme fanaticism to one's methodology.

The reason why learning the authentic methodology is important, is so that you have firmly established Usūl (principles) which you can adhere too and follow, instead of being mixed up all over the place.

Infact, there is even a methodology in dealing with others, and when differences can be tolerated or not. Hence, one of the biggest tests in this world is finding knowledgeable scholars who fear Allāh to teach you your religion.

No one wishes to follow a wrong methodology, however look at the bright side and never despair. In each of the 3 categories I mentioned above ('Aqidah, Hadīth, Fiqh), you will find great Imāms from

this ummah who had mistakes in each field, even if it involved adopting false principles, and this may include myself as well.

This reassures our hearts that no Imām is free from error (including the words and actions of the Sahābah), except for Rasūlullāh صلى الله عليه وسلم.

26 February 2018 11:39

### Radwan Dakkak updated his status.

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26 February 2018 11:38

### Radwan Dakkak added a new photo.

**Aadil Ahmad** pura paragraph kahan hai  
26 February 2018 14:15

Inshā'Allāh I will be sharing a summarised essay on the ruling of blind-following an Imām, providing the different opinions surrounding the topic, with a little conclusion on which view to follow.

26 February 2018 10:21

### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed  
**Abu Al-Aswadayni Elmi** كلاهما نافع جدا جدا  
بهذا موضوع، مناسب له ويستحق بل انصاف  
27 February 2018 09:40

Inshā'Allāh I will be sharing a summarised essay on the ruling of blind-following an Imām, providing the different opinions surrounding the topic, with a little conclusion on which view to follow.

26 February 2018 10:20

### Radwan Dakkak updated his status.

#Reminder | Shaykh Sulaymān al-'Alwān (فك الله أسرہ) was asked: Is it authentic from Ibn 'Abbās that if one forgets to say the du'ā before having intimate relations (with one's wife), that he says it afterwards?

Shaykh Sulaymān al-'Alwān (فك الله أسرہ) responded by saying: No, it's not authentic from Ibn 'Abbās (رضي الله عنهما).

Rather it has been reported from some of the Sahābah such as 'Abdillāh Ibn Mas'ūd (رضي الله عنه)



pertaining the Thikr when having intimate relations (with one's wife), that he says it afterwards, it was narrated by Ibn Abī Shaybah (رحمه الله) and a group of Scholars on the authority of 'Abdullāh Ibn Mas'ūd.

يَسْمُ اللّٰهَ ، اللّٰهُمَّ جَنَّبْنَا الشَّيْطَانَ ، وَجَنَّبَ الشَّيْطَانَ مَا رَزَقْتَنَا

Some of the Sahābah held the view that he says this after having intimate relations if he forgot (to say it beforehand), and this is the statement of a group amongst the Fuqahā'.

26 February 2018 07:53

### Radwan Dakkak posted in Ummah Of Tawheed.

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Some of the Sahābah held the view that he says this after having intimate relations if he forgot (to say it beforehand), and this is the statement of a group amongst the Fuqahā'.

26 February 2018 07:52

### Radwan Dakkak updated his status.

Both wives laughed - A very interesting polygyny story.

A man from the tribe of Banu Nāwfal Ibn 'Abd Manaaf married a second wife who was fair and pretty. Umm Māhjan, his first wife, who was dark in complexion, was upset when she heard the news. Jealousy and disappointment drove her to confront her husband - but he explained,

"By Allāh, Umm Māhjan, there is no need to jealously guard me anymore. I am an old man. You too are old and there is no need for me to be jealous over you. Nobody can be more honoured in my sight than you; neither does anybody enjoy a greater right over me than you. I, therefore, advise you to accept my decision and avoid bad thoughts from taking hold of you."

These words pleased her and she felt comfortable.

A few days later, he said to her, "Wouldn't you like to live together with my new wife? I think it would create harmony between us. Further, it will be a means of systematic organisation within our home and it will prevent outsiders from making nasty remarks against us."

She agreed and he gave her a dinar, saying, "I dislike your co-wife seeking superiority over you simply because she sees you enjoying some speciality. Take this and prepare some special gift which you can give to her tomorrow when we meet."

He then approached his new wife and said, "I intend to unite you with Umm Māhjan tomorrow. She wants to honour you and I dislike her making any attempt to be superior than you simply because you enjoy some speciality. Take this dinar and purchase for her a gift so that she does not regard you scepticism. But do not mention anything to her about the dinar."

He then approached a trusted friend and sought his assistance, "I have arranged for my new wife to meet with Umm Māhjan tomorrow. I would like you to visit us at breakfast, at which time I will insist that you join us. When we are done with the meal, you should ask me which wife I hold dearer. I will express my displeasure at the question, following which you should insist upon oath that I answer you."

The next morning, his new wife visited Umm Māhjan and his friend came around as agreed.

After they had eaten, his friend turned to him and asked, "Which of your two wives do you love more?"

He replied, "Subhan'Allāh! Do you dare ask a question of this nature while both my wives are listening to our discussion. This is a grave question indeed."

But when his friend insisted on an answer, he declared,

"I love that wife who was given one dinar. I will not utter a word more than this."

Each of the two wives chuckled in pleasure, thinking that she was the one alluded to.

• [Kitab al-Adhkiya, p.108; Humorous Anecdotes by Imam Ibn Al-Jawzi رحمه الله ]

25 February 2018 18:07

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25 February 2018 18:07

### Radwan Dakkak shared Imran Nazar Hosein's video.

May the curse of Allâh be upon this wicked kâfir that gives his walâ' to the kuffâr and distorts hadîths according to his own whims and desires.

25 February 2018 16:12

### Radwan Dakkak posted in Ummah Of Tawheed.

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25 February 2018 16:12

### Radwan Dakkak posted in Ummah Of Tawheed.

It's a major sin to falsely accuse someone of Zina, even if it was done as a joke. The scholars have agreed that whoever does this must be punished with 80 lashes and testimony won't be accepted again (unless he regrets and retracts his false statement which is a form of sincere tawbah, so he is not a Fasiq anymore).

Allah says, "And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient." [24:4].

And this includes saying things like "O son of Haram". You may say, but this is common nowadays. What kind of response is this?! Insulting the creator of the heavens and the earth is prevalent in many places, even in the holy lands! And I doubt anyone with the least of intellect would say the punishment is exempted from them.

Allah also says, "Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers — are cursed in this life and in the Hereafter, and for them will be a great torment." [24:23]

Shaykh as-Sa'di mentions in his Tafseer, "Allaah has issued a stern warning against making accusations against chaste women, as He says: “Verily, those who accuse chaste women”, i.e., those who refrain from immoral actions, “who never even think of anything touching their chastity”, and such things would never cross their minds, “and are good believers — are cursed in this life and in the Hereafter”, and a curse applies only in the case of major sins.

The curse is confirmed because it is ongoing in this world and in the Hereafter. “and for them will be a great torment”. This is in addition to the curse, and shows that they are even further removed from divine mercy, and that His severe punishment will be upon them."

Just look at those who constantly spread rumours, gossip and backbite, do you see any Taqwa in their speech, do you really see Taqwa from them? Pull them up or abandon them for those who constantly remember Allah in their hearts and speech - Spend your time doing beneficial work, and forget about following the latest trend, whether it's gossip or fashion.

25 February 2018 15:18

### Radwan Dakkak updated his status.

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25 February 2018 15:17

### Radwan Dakkak added a new photo.



The dog asked the deer, “Why do you always beat me?”

The deer replied, “Because I run for myself, whereas you run on behalf of your master”.

If you aren't able to become a deer upon the truth, then atleast don't become a dog upon falsehood.

25 February 2018 11:32

#### Radwan Dakkak posted in Ummah Of Tawheed.

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**Group:** Ummah Of Tawheed

**Abou Omar Al Trabolsi** كلام من ذهب

25 February 2018 12:36

The dog asked the deer, “Why do you always beat me?”

The deer replied, “Because I run for myself, whereas you run on behalf of your master”.

If you aren’t able to become a deer upon the truth, then atleast don’t become a dog upon falsehood.

25 February 2018 11:31

#### Radwan Dakkak posted in Ummah Of Tawheed.

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As-salāmu ‘alaykum, I would like to share 1 golden rule which has meant everything to me ever since being a youngster:

“Never rely upon anyone, except Allāh” — This is literally my dream which I’ve always thought about and tried to implement in life.

Take the means yourself and don’t look back, never ever become dependant upon others, it’s not worth the disappointment and complaining that comes afterwards!

24 February 2018 18:05

#### Radwan Dakkak updated his status.

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“Never rely upon anyone, except Allāh” — This is literally my dream which I’ve always thought about and tried to implement in life.

Take the means yourself and don’t look back, never ever become dependant upon others, it’s not worth the disappointment and complaining that comes afterwards!

24 February 2018 18:04

#### Radwan Dakkak posted in Ummah Of Tawheed.

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□

24 February 2018 07:38

#### Radwan Dakkak added a new photo.

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□

24 February 2018 07:38

#### Radwan Dakkak posted in Ummah Of Tawheed.

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**\*\*Shaykh al-Hāfidh Sulaymān al-‘Alwān refutes the Ghulāt who make takfīr upon the Imām of guidance and truth, Abū Hanīfah (رحمه الله)\*\***

“The brother asks about what is attributed to Abū Hanīfah from what ‘Abdullāh Ibn al-Imām Ahmad mentioned in “Kitāb as-Sunnah”.

And some brothers asked this question yesterday, wherein I spent alot of time and explained it in detail, however we’ll summarise this by saying that this is divided into 3 categories:

1 — Alot of the quotes (from the Imāms) are not authentic.

2 — Some of it is authentic, however this is only authentic towards the one who stated this

(rumour), however it's not authentically confirmed from Abū Hanīfah.

Such as if someone attributes something to you, saying such and such scholar said this and did this without witnessing such, so the Isnād (chain of transmission) to the one who said this to you is authentic, however it doesn't necessitate that this statement was mentioned by Abū Hanīfah.

Because he did not say "I saw", he said "Abū Hanīfah would say", "Abū Hanīfah would do this", the Isnād (chain of transmission) to this Imām is authentic without a shadow of a doubt, however this Imām did not hear Abū Hanīfah say such nor did he see Abū Hanīfah perform such, therefore we wouldn't accept this at all.

3 — What has been confirmed from him (Imām Abū Hanīfah) are a few things of Irjā' and some strange opinions within the matters of Fiqh, and in reality I have spoken about some issues and what he erred in adopting strange opinions, and this remains from the differences which would Inshā'Allāh be forgiven for an Imām like him.

As for what is narrated in the book that he's a kāfir, an apostate, or that he doesn't differentiate between worshipping Allāh and worshipping a shoe, and other similar things which have been attributed to him, then this isn't to be turned towards or paid attention too.

And it's not possible that a man of this calibre whom Allāh has made him receive acceptance among the Earth, Allāh doesn't make the kuffār receive acceptance.

And if Allāh made someone accepted with his group for a period of time in a specific era, and would be accepted among a group who are like him, such as the shaykhs of the Rawāfīdh al-Mushrikīn, he would make him have acceptance within his group of mushrikīn.

However it's not possible that someone ends up receiving acceptance from a group among Ahlus-Sunnah, Ahlut-Tawhīd and the correct I'tiqād (creed), this is impossible.

If it was during a specific era, and a group of muslims were deceived by him (okay fine), but for Allāh to make him have the most followers in contrast to the other Imāms ever since his presence till this day, whilst being a kāfir mushrik in the sight of Allāh, this is not possible whatsoever."

— The Imām, Al-Hāfīdh Shaykh Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرهم).

23 February 2018 23:27

## Radwan Dakkak updated his status.

\*\*Shaykh al-Hāfīdh Sulaymān al-'Alwān refutes the Ghulāt who make takfīr upon the Imām of guidance and truth, Abū Hanīfah (رحمه الله)\*\*

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— The Imām, Al-Hāfidh Shaykh Sulaymān Ibn Nāsir al-‘Alwān (فك الله أسرہ).

23 February 2018 23:26

#### Radwan Dakkak updated his status.

**\*\*The Imām of truth and guidance, Abū Hanīfah vs the Khawārij\*\***

When the Khawārij dominated over the city of Kūfā, they took Abā Hanīfah (may Allāh have mercy upon him) and said to him, “Repent Yā Shaykh from Kufr!”

Abū Hanīfah replied, “I have repented to Allāh from every type of Kufr”.

So they let him go.

But when he turned away, it was said to them: Verily he has repented from Kufr, and what he means by that, is what you are upon!

So they took him back.

So one of their heads said: “Yā Shaykh! You have repented from Kufr, and what you mean by that is what we are upon?!”

So Abū Hanīfah replied: “Do you say this out of suspicion, or out of knowledge?”

He answered, “Rather, out of suspicion”.

So Abū Hanīfah said, Indeed Allāh the most High says, “O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin.” [49:12].

And this is a sin on your behalf, and every sin ‘according to you’ is Kufr, so you must first repent from Kufr!

So he replied: “You’ve stated the truth Yā Shaykh, I have now repented from Kufr”.

— Refer to “Manāqib Abī Hanīfah” (page 151).

23 February 2018 20:56

#### Radwan Dakkak posted in Ummah Of Tawheed.

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23 February 2018 20:53

### Radwan Dakkak posted in Ummah Of Tawheed.

said, "He who goes to a fortune-teller, his prayers will not be accepted for forty (٤٠)The Prophet (days)." (Muslim

Given the seriousness of this Hadith (among others), one would do well to refrain completely from reading horoscopes and using Facebook apps that claim to predict future outcomes, as innocuous .and fake as they may seem

23 February 2018 12:39

### Radwan Dakkak updated his status.

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23 February 2018 12:39

### Radwan Dakkak posted in Ummah Of Tawheed.

#Benefit | Even though several scholars have cited the hadīths on Ghouta as evidence, Shaykh al-Hāfidh Sulaymān Ibn Nāsir al-‘Alwān (فك الله أسرہ) says all the hadīths which mention Ghouta by name are weak, and Allāh knows best.

In any case, I ask Allāh with his beautiful names and lofty attributes to destroy the Tāghūt bashār!!!

23 February 2018 06:16

### Radwan Dakkak updated his status.

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23 February 2018 06:13

### Radwan Dakkak posted in Ummah Of Tawheed.

As-salāmu ‘alaykum wa rahmatullāhi wa barakātuhu my beloved brothers fillāh.

Imām Muslim narrated in his “Sahīh” (1383) on the authority of Abī Hurayrah, he said, the messenger of Allāh صلى الله عليه وسلم said:

“When a man dies, his deeds come to an end except for three things: Sadaqah Jariyah (ceaseless charity); a knowledge which is beneficial, or a virtuous descendant who prays for him (for the deceased).”

Allāh سبحانه وتعالى has provided us with an opportunity to be involved in knowledge that may bring benefit with the permission of Allāh, even after our death, perhaps it would be a cause that necessitates the mercy of Allāh for us on judgement day.

That is by taking part in contributing to the best of our ability بإذن الله in publishing a book which serves the sunnah of the Prophet صلى الله عليه وسلم, especially in a time which wickedness and degrading marks have been made against the sunnah of the Prophet صلى الله عليه وسلم.

And so that it may be a proof for us when we meet Allāh on judgement day, even if we contribute a little bit in defending it and spreading the sunnah of our Prophet Muhammad صلى الله عليه وسلم.

And it is the book which belongs to Shayoh Abū ‘Abdur-Rahmān ‘Imād ath-Thāhiri ar-Urdunī (from Jordan) entitled:

“The difference between the early Imāms and later Imāms in authenticating (hadīths) with the presence of hidden defects (in the isnād).”

1000 Free publications will be pressed for the sake of Allāh سبحانه وتعالى and many will be given to students of knowledge in the science of hadīth, and there shall be a copy of the book (in Arabic) for the donater Inshā’Allāh.

So contribute to the best of your ability O dear brothers, with what Allāh has allowed you to do, and



I ask Allāh the magnificent, the lord of the great throne that he allows us to attain its reward on the day we meet Him, may He be Glorified.

May Allāh give you all the highest ranks in Firdaws — Whoever wants to contribute to the publication of this book in the science of hadīth, let me know Inshā’Allāh.

22 February 2018 22:53

### Radwan Dakkak updated his status.

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Imām Muslim narrated in his “Sahīh” (1383) on the authority of Abī Hurayrah, he said, the messenger of Allāh صلى الله عليه وسلم said:

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22 February 2018 22:53

### Radwan Dakkak posted in Ummah Of Tawheed.

Q. What are the proofs that it doesn't matter if the muhsan person is married at the moment of zina or not.

The unmarried person may be tempted easier to commit zina because he doesn't have a wife. But the person who is divorced for over 10 years for example got the same temptation.

Don't want to start a debate just curious on how the scholars came to that conclusion.

A. That's a genuine question which deserves a fair response. This returns back to the definition of “Muhsan” according to the Sharī'ah, which many scholars spoke about, and I'll give you some examples Inshā’Allāh to further clarify this:

There are 2 conditions required for someone to be considered “Muhsan”, and they are the following:

1. Performed a marriage contract.
2. Having intercourse.

Both of these conditions must be present, otherwise he's not considered Muh'san, and let me provide some examples Inshā’Allāh:

First example: Let's say there's a man who performed a marriage contract, i.e. he got married, however he did not have intercourse, and they separated.

Now this man is single and falls into Zinā (we seek refuge in Allāh), is he considered a Zānī Muhsan?

The answer is “no”. Yes, he has performed a marriage contract (condition #1), but because he didn't



meet the 2nd condition (having intercourse — i.e. consummating the marriage), he is not considered a Muhsan, hence he will receive 100 lashes instead of being stoned to death.

Second example: Let's say there's a slave woman who had intercourse every day, then her owner frees her, and she commits Zinā, is she considered Muhsanah?

The answer is "no". Yes, she did meet the 2nd condition of having intercourse, however she did not meet the 1st condition of being in a marriage contract, therefore she will be lashed, not stoned to death.

Therefore, we come to learn that in order to be Muhsan according to the Sharī'ah, you must have been married and had intercourse within marriage, otherwise you're not considered Muhsan.

For further details, one may refer to the words of the Fuqahā', and Allāh knows best.

22 February 2018 22:17

#### Radwan Dakkak updated his status.

Q. What are the proofs that it doesn't matter if the muhsan person is married at the moment of zina or not.

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22 February 2018 22:17

#### Radwan Dakkak posted in Ummah Of Tawheed.

Revisiting the ruling on the rapist and how he is dealt according to the Sharī'ah by Shaykh 'Alī al-Khudayr (فك الله أسره).

22 February 2018 21:01

#### Radwan Dakkak shared his post.

Revisiting the ruling on the rapist and how he is dealt according to the Sharī'ah by Shaykh 'Alī al-Khudayr (فك الله أسره).

22 February 2018 21:01

#200\_misunderstood\_words

Lesson — (4/200) ﷻ

We will be clarifying the meaning of the word سَجَّدَا (prostrating — i.e. “in Sujūd”) Inshā’Allāh.

Allāh سبحانه وتعالى says in the glorious Qur’ān:

وَادْخُلُوا الْبَابَ سُجَّدًا

“Enter the gate in Sujūd” [2:58].

What سَجَّدَا (in Sujūd) means is bowing (i.e. in Rukū’), this has been narrated from Ibn ‘Abbās (رضي الله عنهما).

Imām Fakhr ad-Dīn ar-Rāzī (رحمه الله) and others considered it far-fetched that it’s referring to the actual “Sujūd” on the floor, due to a valid exemption from holding it upon its original meaning. [1]

So the Āyah should read, “Enter the gate bowing humbly” [2:58].

And just to give a side benefit, “Sahih International translation” did an excellent job in adding the word “humbly” after the word “bowing”, and I would like to mention a very interesting point.

Allāh سبحانه وتعالى says:

“Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people?” [22:18]

In this Āyah, Allāh mentions the word “prostrates” (sujūd), and what it means is submission, i.e. that the sun, moon and stars humble themselves to Allāh.

So sujūd can mean “humbleness & submission”.

Moreover, Allāh also mentions about the word “Rukū’”:

“Your ally is none but Allah and [therefore] His Messenger and those who have believed - those who establish prayer and give zakah while in rukū’” [5:55].

In this Āyah, Allāh mentioned “those who give zakāt while in rukū’”, what it means here are those who establish prayer and give zakāt out of humbleness and submission (i.e. khushū’).

It doesn’t mean it refers to the actual rukū’ as the Rāfidah mushrikīn understood it as, claiming ‘Alī gave his ring to a beggar whilst in rukū’ praying, otherwise why would Allāh mention “establish prayer”, then say “give zakāt”, and then mention “rukū’” when He already mentioned establish Salāh and rukū’ is part of Salāh.

Moreover, this is an insult against ‘Alī Ibn Abī Tālib to claim he was busying himself in giving sadaqah while in rukū’, since no one ever stated that sadaqah is given in rukū’, rather you’re the one who is supposed to go to the poor person to give sadaqah, and secondly ‘Alī wouldn’t distract himself with anything outside of Salāh, as he had true khushū’ in his Salāh. Infact, Zakāt wasn’t even obligatory upon ‘Alī by consensus as he was poor, and the mahr he gave Fātimah was a shield SubhānAllāh, but the Rāfidah try to claim he is a “wali” (i.e. Imām from this verse).

Going back to the word “rukū’”, Allāh also mentions in the glorious Qur’ān:

“O Maryam, be devoutly obedient to your Lord and prostrate and bow with those who bow.” [3:43].

This is another perfect example that “bow” is not referring to the actual rukū’, but rather it means those who are humble in submission (i.e. khushū’)

So the Āyah would mean, “O Maryam, be devoutly obedient to your Lord and prostrate, and be in khushū’ with those who are humbly submissive”.

I just felt that it may be helpful to further emphasise on the meanings of rukū’ and sujūd, and Allāh knows best.

[1] Refer to “Tafsīr Ibn Kathīr” (1/174).

22 February 2018 13:06

#200\_misunderstood\_words

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22 February 2018 13:06

## Radwan Dakkak posted in Ummah Of Tawheed.

#200\_misunderstood\_words

Qur’ān lesson — (3/200):

We will be addressing the word يستحيون (they keep alive) Inshā’Allāh.

Allāh سبحانه وتعالى mentions in the glorious Qur’ān:

وَإِذْ نَجَّيْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي ذٰلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ

“And [recall] when We saved your forefathers from the people of Pharaoh, who afflicted you with the

worst torment, slaughtering your [newborn] sons and يستحيون (they keep alive) your females. And in that was a great trial from your Lord.” [2:49].

What is meant by يستحيون (“they keep alive”) is that they leave them in this world remaining alive [1], and they do not kill them just like they did with the newborn sons.

It’s not referring to “Hayā”, i.e. it does not mean “they are shy from the females”, and Allāh knows best.

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[1] Refer to “Tafsir at-Tabarī” (2/46).

22 February 2018 12:35

## Radwan Dakkak updated his status.

#200\_misunderstood\_words

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22 February 2018 12:35

## Radwan Dakkak posted in Ummah Of Tawheed.

Refuting the Bātil condition and claim of not having “complete authority” over the land!!

The noble Mujāhid, Shaykh Abū Barā’ah as-Sayf (حفظه الله) refuted this by saying:

“The Prophet (صلى الله عليه وسلم) established his state in Madīnah whose land at the time was roughly 1 square kilometre! So how about the State?!!

And if you ask them about the criterion for “complete authority” and its boundaries via proofs, you would not find a single proof with them from the Qur’ān or Sunnah, but rather it’s merely what their minds and desires think is right!!

To respond against this condition they stipulate for the validity of the Khilāfah and the acceptance of its Bay’ah, is that during the era of the Prophet (صلى الله عليه وسلم), most of the arabs apostated, and most of the Jazeerah (arabian peninsula) was taken out of the hands of the muslims (i.e. lost control over them), and only Makkah and Madīnah and Bahrayn remained upon Islām.

And the muslims were scared due to the Murtaddīn launching an assault upon Madīnah, so they would carry arms with them during their sleep and wake up with arms in the morning.

And some of them opposed sending out the army of Usāmah Ibn Zayd which the Prophet (صلى الله عليه وسلم) appointed towards Rūm, in fear of Madīnah (being attacked).

So with all this fear and the loss of the land under the lands of the Murtaddīn, is there a “complete authority” over the land (which these people claim)?!!

Despite all this, the Sahābah didn’t withhold from appointing a Khalīfah, infact even before fighting the Murtaddīn!!

His bay’ah was firmly established and permanent despite not having “complete authority” upon the whole land which was previously all Dār al-Islām in the arabian peninsula.

Furthermore, when ‘Uthmān Ibn ‘Affān (رضي الله عنه) was besieged in his house from those who revolted against him among the Bughāt (transgressing rebels).

To the extent that he wasn’t able to leave his house for Salāt al-Īd (the Eid prayer), so ‘Alī Ibn Abī Tālib (رضي الله عنه) prayed it on his behalf, yet despite all this, he was considered the Khalīfah, and his bay’ah was correct and firmly established till he got killed, may Allāh be pleased with him.

And the validity of his Khilāfah wasn't invalidated under the pretext of "not having complete authority"!!!

So it becomes known that it's a Bātil condition falsely invented into the Dīn of Allāh (by the deviants).”

It's the habitual nature of the deviants and hypocrites to bring forth doubts in order to withhold from supporting the people of the Haqq, despite them ruling by Islām, protecting the borders from the enemies, enforcing Jizyā, and Shari'ah courts are prevalent throughout the land, unlike those who refuse to rule by Shari'ah, and infact punish and fight those who call towards Shari'ah, this is explicit apostasy!

22 February 2018 11:31

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22 February 2018 11:31

### Radwan Dakkak posted in Ummah Of Tawheed.

“No doubt when you hear and see that the Islamic state has been established, be aware that those who revived this duty will get belittled by those who do nothing for this Dīn, rest assured that this monumental event will distinguish the believers from the hypocrites.”

~ Imām Anwār al-Awlaki (رحمه الله).

22 February 2018 10:31

### Radwan Dakkak updated his status.

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22 February 2018 10:31

### Radwan Dakkak posted in Ummah Of Tawheed.

#200\_misunderstood\_words

Qurʻān lesson — (2/200) 📖

We will be addressing the word يظنون (doubt) InshāʻAllāh.

Allāh سُبحانه وتعالى mentions in the glorious Qurʻān:

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ

“Those who يظنون that they will meet their Lord.” [2:46]

What is meant by يظنون (normally understood as “doubt”) is “certain” [1], and this is an Arabic term rarely used in our times.

So the Āyah would read, “Those who are CERTAIN that they will meet their Lord.”

It doesn’t mean يشكون (doubt), so we must be very careful in returning back to the original meaning of the word, even though it’s rarely used like that among arabs today.

[1] Refer to “Tafsīr at-Tabarī” (1/19).

22 February 2018 09:53

### Radwan Dakkak updated his status.

#200\_misunderstood\_words

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We will be addressing the word يظنون (doubt) InshāʻAllāh.

Allāh سُبحانه وتعالى mentions in the glorious Qurʻān:

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ

“Those who يظنون that they will meet their Lord.” [2:46]

What is meant by يظنون (normally understood as “doubt”) is “certain” [1], and this is an Arabic term rarely used in our times.

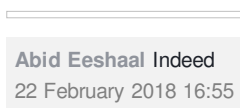
So the Āyah would read, “Those who are CERTAIN that they will meet their Lord.”

It doesn’t mean يشكون (doubt), so we must be very careful in returning back to the original meaning of the word, even though it’s rarely used like that among arabs today.

[1] Refer to “Tafsīr at-Tabarī” (1/19).

22 February 2018 09:53

### Radwan Dakkak added a new photo.



In response to the works of our oppressed scholars being published worldwide, a noble brother sent this message which contains the following words, “HOW CAN THEY STOP THIS DEEN” — Allāhu Akbar!! 🕌

22 February 2018 09:37

## Radwan Dakkak added a new photo.

**Fayez Kanaan** More new arabic books or more of his works being translated do u mean?  
22 February 2018 09:36

**Ammar Yasir** Is there any of his book which is translated in English  
28 February 2018 01:10

I also received another wonderful message from the Netherlands, more books from Shaykh Nāsir al-Fahd (فك الله أسره) being published, Allāhu Akbar! ﷻ These are the Ibn Taymiyyah's of our time ﷻ

22 February 2018 09:26

## Radwan Dakkak posted in Ummah Of Tawheed.

□

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22 February 2018 09:25

## Radwan Dakkak updated his status.

#200\_misunderstood\_words

Qur'ān Lesson — (1/200) ﷻ

We will be clarifying the meaning of the word قاموا (they stand):

Allāh سبحانه وتعالى mentions in the glorious Qur'ān:

وَإِذَا أَطْلَمَ عَلَيْهِمْ قَامُوا

“But when darkness comes over them, they stand.” [2:20].

“They stand” (قاموا) means “they remained fixed” [1] in their position in a puzzled state of mind.

It does not mean they were sitting down, so they stood up.

This is similar to when Allāh says:

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ

“And of His signs is that the heaven and earth STAND by His command.” [30:25].

What it means by “تقوم” (stand) is remain fixed, so it would be “And of His signs is that the heaven and earth REMAIN (fixed) by His command”

Allāh also speaks about Salāt al-Khawf which the Mujāhideen pray:

فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ

“Let a group of them STAND with you and let them carry their arms” [4:102].

What it means by stand is remain fixed, so this is another example to show that “stand” doesn't necessarily mean to get up from a sitting position, and Allāh knows best.

[1] Refer to “Al-Muharrar al-Wajīz”(4/334).

22 February 2018 09:19

## Radwan Dakkak posted in Ummah Of Tawheed.

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[1] Refer to “Al-Muharrar al-Wajīz”(4/334).

22 February 2018 09:19

#### Radwan Dakkak updated his status.

I’ll be posting some beneficial gems from the Qur’ān under the hashtag:

#200\_misunderstood\_words

And I guarantee that 99.99% of you may have misunderstood the words I’m going to share, so it would be very beneficial Inshā’Allāh.

22 February 2018 08:55

#### Radwan Dakkak posted in Ummah Of Tawheed.

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#### Radwan Dakkak posted in Ummah Of Tawheed.

إنما المؤمنون إخوة

22 February 2018 08:48

#### Radwan Dakkak shared Al-risālah’s post.

إنما المؤمنون إخوة

22 February 2018 08:48

#### Radwan Dakkak posted in Ummah Of Tawheed.

Brothers are printing and distributing books in French (contact them — ما شاء الله This is wonderful Tawbah“ & (فك الله أسرته) to buy), “Explanation on the nullifiers of Islām” by Shaykh ‘Alī al-Khudayr (فك الله أسرته) and Istighfār” by Shaykh Nāsir al-Fahd

22 February 2018 08:36



## Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Houda Hidaayah** <https://ahlutawheed.files.wordpress.com/2018/02/shaykh-ali-al-khudayr-sharh-nawaqid-al-islam.pdf> Do you know where I could get a hard copy?

22 February 2018 07:29

**Group:** Ummah Of Tawheed

**Radwan Dakkak** We haven't printed them yet for distribution, but Inshā'Allāh I'll manage the costs and plan to share it around locally, would be an excellent step for the da'wah instead of just remaining in PDF and Videos.

22 February 2018 08:05


#Update | Brothers and Sisters! This is the sharh of nawāqidh al-Islām by the noble Imām and ustādh of the ummah in 'Aqīdah, Shaykh al-'Allāmah 'Alī al-Khudayr (فك الله أسرهم) ☺☺☺

22 February 2018 06:26

## Radwan Dakkak added a new photo.

**Ibn Abdīr-Rahmān Al-Atharī** Alhamdulillah Who did this?

22 February 2018 07:10

**Radwan Dakkak** One of the ikhwā 

22 February 2018 07:10

**Ibn Abdīr-Rahmān Al-Atharī** That's a huge step! Ahlu tawhīd publications now on hard copy

22 February 2018 07:11

**Ilyas Mansur** dead set get this out on hard copy akhi Well worth the effort and money

22 February 2018 16:09

**Babatunde Yousuph** Is their a link to download it in pdf?

24 February 2018 09:16

#Update | Brothers and Sisters! This is the sharh of nawāqidh al-Islām by the noble Imām and ustādh of the ummah in 'Aqīdah, Shaykh al-'Allāmah 'Alī al-Khudayr (فك الله أسرهم) ☺☺☺

22 February 2018 06:25

## Radwan Dakkak posted in Ummah Of Tawheed.

Inshā'Allāh Khayr!

21 February 2018 19:29

## Radwan Dakkak posted in Ummah Of Tawheed.

#Simple | This Āyah delivers a final blow to the Khawārij sect for making takfīr upon major sins:

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا ۖ الْحَجَرَاتِ

“And if two factions among the BELIEVERS should fight, then make settlement between the two.” [49:9].

21 February 2018 19:25

## Radwan Dakkak updated his status.

#Simple | This Āyah delivers a final blow to the Khawārij sect for making takfīr upon major sins:

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“And if two factions among the BELIEVERS should fight, then make settlement between the two.” [49:9].

21 February 2018 19:24

### Radwan Dakkak posted in Ummah Of Tawheed.

Every sect and religion which twists the Qur'ān or throws misconceptions at Islām is not a burden for us, rather Allāh has allowed them to do this so that you may return back to those verses taken out of context and truly understand its true and perfect meaning which Allāh has intended thereby.

21 February 2018 19:12

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21 February 2018 19:12

### Radwan Dakkak posted in Ummah Of Tawheed.

Ibn al-Qayyim said:

"And know that the scholar of Haqq is the consensus, the evidence (al-Hujjah) and the overwhelming majority, even if he was alone and the whole world disagreed with him." [1]

[I'lām al-Muwaqqi'īn, vol. 2, pg. 350-351].

[1] Little note: This quote is absolutely magnificent and holds deep meanings behind it — To break it down in even simpler terms, let's say there's only 1 scholar of Haqq in your land, and there are 10,000 "scholars" who unite against him, all of these scholars can be contradicting the "consensus" (!) which that 1 scholar of Haqq is following. So don't be fooled by numbers, may Allāh preserve you all 🌟

21 February 2018 15:59

### Radwan Dakkak updated his status.

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21 February 2018 15:59

### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Abou Ilyas** ALLAHOUMAH AMIN YA RAB

21 February 2018 15:45

Ghouta has been besieged for many years now, may Allāh protect the muslimmeen and muslimaat. As for bashār and the treacherous sahawāt, may Allāh destroy them both and replace them with muwahhiddīn...!

21 February 2018 11:41

### Radwan Dakkak added a new photo.

□

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### Radwan Dakkak posted in Ummah Of Tawheed.

“Some people remained patient upon fire & iron, and died in prison, so they became Imāms for the muslims. Whereas another group of people stepped down upon the truth, so they became allies of the Shayātīn.”

،وقد صبر قوم على النار والحديد وماتوا في السجون فصاروا أئمةً للمسلمين  
"وتنازل قومٌ عن الحق فصاروا أعواناً للشياطين"

— The Imām, Shaykh al-Hāfidh Sulaymān Ibn Nāsir al-‘Alwān (فك الله أسرہ).

21 February 2018 11:31

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21 February 2018 11:31

### Radwan Dakkak posted in Ummah Of Tawheed.

□

#Biography of the specialist in hadīth, Shaykh ‘Abdul-‘Azīz al-Khudayr:

His lineage:

He is Abū ‘Abdillāh ‘Abdil-‘Azīz Ibn Ibrāhīm Ibn ‘Abdil-‘Azīz Ibn ‘Abdillāh al-Khudayr. He was born in the city of Buraydah after Thuhr on Wednesday during the month of al-Jamādī al-Ūlah, in the year 1390H.

His studies:

He began his studies in primary level, then he joined the knowledge institute in “al-Malaz” in Riyādh. When he completed his studies, he joined the Usūl ad-Dīn faculty, and he studied in it till he reached the 5th level and didn’t complete it, then he joined the Shaṛī’ah college in Riyādh and graduated from it.

And in the beginning of secondary level in the year 1411H, he began his inclinations and love for the science of hadīth, then he kept closed with Shaykh Sulaymān al-‘Alwān from the year 1413H, and he acquired knowledge in hadīth from him, and was deeply affected by him immensely.

He studied under the hands of many major shuyūkh and benefited from their knowledge.

His shuyūkh in Riyādh:

1. He studied under Shaykh ‘Abdul-Karīm Ibn ‘Abdillāh al-Khudayr from the year 1412H:

Sharh Sahīh al-Bukhārī, Mukhtasar al-Khiraqī, al-Muwāfaqāt, Subul as-Salām, Tafsīr al-Qurtubī, parts from the Sharh of Alfiyyat al-‘Irāqī, and in the city of Buraydah, he studied Jāmi’ at-Tirmidhī with him.

2. He studied under Shaykh ‘Abdullāh al-Qusayr in the year 1410H, he did memorisation of Bulūgh al-Marām from him.

3. He studied “al-‘Aqīdah at-Tahāwiyyah” under Shaykh ‘Abdul-‘Azīz ar-Rājihī in the year 1417H.

4. He studied “Ilal at-Tirmidhī” under Shaykh Yāsir Ibn Muhammad Fathī Āl ‘Īd.

5. He studied under Shaykh ‘Abdullāh Ibn ‘Abdir-Rahmān as-Sa’d from the year 1417H, Jāmi’ at-Tirmidhī and Sunan an-Nasā’ī.

He also attended many lessons by other shuyūkh, such as Shaykh ‘Abdul-‘Azīz Ibn Bāz, in which he went through Sharh Riyādh as-Sāliheen and Sharh Fath al-Bārī. Likewise he attended lessons by Shaykh ‘Abdullāh Ibn ‘Abdillāh Ibn ‘Aqīl, Shaykh ‘Abdullāh Ibn Jibrīn and others, may Allāh have mercy upon them.

His shuyūkh in Qasīm:

1. He studied under Shaykh Muhammad Ibn Sālih al-‘Uthaymīn, may Allāh have mercy upon him, from the year 1415H —> 1417H the following books:

Al-Kāfi, Zād al-Mustaqni’, Sahīh al-Bukhārī, Sahīh Muslim, Tafsīr Ibn Kathīr, and other books during the week, and he has many stances with the Shaykh.

2. He studied under the noble Hāfidh, Shaykh Sulaymān Ibn Nāsir al-‘Alwān (may Allāh hasten his release), and he studied under him from the year 1413H —> 1425H (12 years)!

While studying under him, he memorised al-Arba‘īn an-Nawawīyyah, Kitāb at-Tawhīd, Bulūgh al-Marām, the chapters of Tahārah, Fasting and Hajj from Jāmi’ at-Tirmidhī, and other concise texts.

He also attended the following lessons by the Shaykh; Sharh Sahīh al-Bukhārī, the chapters of Hajj, Siyām, Talāq completely from the Hāshiyah upon Zād al-Mustaqni’, Sharh al-Mūqidha, Sharh Kitāb at-Tawhīd by the Mujaddid (Imām Muhammad Ibn ‘Abdil-Wahhāb), Sharh Kitāb at-Tawhīd by al-Maqrīzī with commentary, Sharh al-‘Aqīdah al-Wāsitiyyah, Sharh al-Arba‘īn an-Nawawīyyah, Sharh Bulūgh al-Marām, Sharh Sunan Abī Dāwūd without finishing it all, Sharh ‘ilal at-Tirmidhī by Ibn Rajab with very beneficial comments, and it’s recorded, al-Irshād by al-Khalīlī with commentary, at-Tamyīz by Imām Muslim with commentary, Sharh Nukhbatul-Fikar with commentary, Sharh at-Tadmuriyyah without finishing it.

He also attended so many gatherings in which there were Q&A with the Shaykh, and it is recorded, and he wrote up many researched essays and treatises which he showed Shaykh al-‘Alwān to analyse.

3. He studied under Shaykh Muhammad Ibn Sulaymān al-‘Alī in the year 1413H, he memorised Kitāb at-Tawhīd, and recited upon him many books in al-‘Aqīdah and other subjects.

4. He studied “Kitāb at-Tawhīd” and other books under the noble Imām of ‘Aqīdah, Shaykh al-‘Allāmah ‘Alī Ibn Khudayr al-Khudayr (may Allāh free him).

5. He studied “Bulūgh al-Marām” with Shaykh ‘Abdullāh Ibn Sālih al-Fawzān.

6. He studied “Manār as-Sabīl” with Shaykh Khālid Ibn ‘Alī al-Mushayqih.

7. He memorised “Thalāthatul-Usūl” with Shaykh ‘Abdullāh Ibn Ibrāhīm as-Sa‘awī.

8. He memorised “al-Ājrūmiyyah” with Shaykh ‘Abdur-Rahmān al-Basharī.

His shuyūkh in Makkah:

He studied under Shaykh ‘Alī Ibn Muhammad Ibn ‘Abdil-‘Azīz al-Hindī, his Sharh which is available on audio for Sahīh al-Bukhārī which was held in the year 1416H in Masjid al-Harām.

His knowledge and qualifications:

He worked as a librarian in the knowledge institute in the city of Buraydah, and right now he’s a teacher in high school, and he has remained doing the same work, and the Shaykh strives very hard in spreading Da’wah with what Allāh has bestowed upon him with knowledge and guidance, so he goes to hold many da’wah gatherings, just like he gives lessons in his masjid in Buraydah, he welcomes students to memorise concise texts, both oral and written, and right now he’s in Riyādh he holds some lessons.

His publications:

The shaykh put alot of dedication in gathering the knowledge of his Shaykh, Al-Hāfidh Sulaymān Ibn Nāsir al-‘Alwān, may Allāh free him.

Concerning his publications, these include:

1. At-Taqrīrāt by Imām at-Tirmidhī.

2. An analysis and verification upon the commentary of Shaykh Sa’d Ibn ‘Atīq upon Sunan Abī Dāwūd.

3. Al-Majmū’ al-Mufīd li-Tālib al-Mustafīd (3 volumes).

4. Silsilat al-Ahādīth as-Sahīhah.

5. Silsilat al-Ahādīth ad-Da’īfah wal-Mawdū’ah.

6. Al-Qasas wal-Hikāyāt al-Latī La Tathbut.

7. Takhrij (collecting and verifying narrations) and Ta’līq (commentary) upon Kitāb at-Tawhīd by Imām Muhammad Ibn ‘Abdil-Wahhāb.

8. Takhrij (collecting and verifying narrations) and Ta’līq (commentary) upon Bulūgh al-Marām.

9. A description of the Prophet’s Salāh.

10. A description of the Prophet's Wudū'.

11. Walā Tanābazū bil-Alqāb (al-Balā' muwakkil bil-Mantiq).

12. Takhrij (collecting and verifying narrations) and Ta'liq (commentary) upon al-Arba'in an-Nawawiyyah.

13. Athkār as-Sabāh wal-Masā', wa Bayān as-Sahīh min ad-Da'if.

14. Al-Awrād Fī Tah'sīn as-Sibyān min al-'Ayn wal-Jān.

15. Sā'at ul-Ijābah.

16. Al-'Ashāriyāt Fī Birr al-Wālidayn.

These are the books which the Shaykh commented upon and explained:

1. "Al-Muntakhab min al-'ilal" by al-Khallāl.

2. "Ilal at-Tirmidhī" by Ibn Rajab.

3. "Jāmi' at-Tirmidhī", the chapter of Tahārah, Siyām and Hajj.

4. "Ktāb at-Tawhīd" by Imām Muhammad Ibn 'Abdīl-Wahhāb.

5. "Thalāthatul-Usūl" many times.

6. "Al-Mūqīdha" by Imām ath-Thahabī.

7. "Al-Bayqūniyyah" many times.

8. "Al-Arba'in an-Nawawiyyah" many times.

9. "Bulūgh al-Marām".

10. "Umdat ul-Ahkām".

11. "Sahīh al-Bukhārī" reaching the chapter of Salāh.

12. "Sharh Hadīth Jābir".

13. "Mansak al-Hajj wal-'Umrah".

Some names among the shuyūkh and 'ulamā' who gave Ijāzah to Shaykh 'Abdul-'Azīz al-Khudayr:

1. Shaykh Muhammad Ibn 'Abdīr-Rahmān Ibn Ishāq Ibn Hassan Āl ash-Shaykh.

2. Shaykh 'Abdul-'Azīz Ibn 'Abdillāh al-Kinānī az-Zahrānī.

3. Shaykh Subhī Ibn Jāsim al-Hussaynī as-Sāmurrā'ī al-Baghdādī.

4. Shaykh Muhammad Bū-khubzā al-Hussaynī al-Maghribī.

5. Shaykh 'Abdul-Wakīl Ibn 'Abdīl-Haqq al-Hāshimī.

6. Shaykh 'Abdur-Rahmān Ibn 'Abdul-Hayy al-Kittānī al-Hassanī al-Maghribī.

7. Shaykh Abū Ishāq Hijāzī Ibn Muhammad Sharīf al-Huwaynī.

8. Shaykh 'Abdullāh Ibn Humūd Ibn 'Abdillāh at-Tuwayjirī.

9. Shaykh 'Abdullāh Ibn 'Abdīr-Rahmān as-Sa'd.

10. Shaykh 'Abdul-'Azīz Ibn Marzūq at-Tarīfī.

Including many others, may Allāh increase him in beneficial knowledge, and allow us to benefit from his 'ilm. [1]

[1] This is all taken from the Shaykh's student, Abū Mus'ab written on 1425H in Qasīm and posted on the Shaykh's official site, translated most of it word to word —  
<http://alkodeir.com/2017/08/06/نبذة-تعريفية-بالشيخ/>

21 February 2018 11:10

**Radwan Dakkak added a new photo.**

□

#Biography of the specialist in hadīth, Shaykh 'Abdul-'Azīz al-Khudayr:

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And in the beginning of secondary level in the year 1411H, he began his inclinations and love for the science of hadīth, then he kept closed with Shaykh Sulaymān al-‘Alwān from the year 1413H, and he acquired knowledge in hadīth from him, and was deeply affected by him immensely.

He studied under the hands of many major shuyūkh and benefited from their knowledge.

His shuyūkh in Riyādh:

1. He studied under Shaykh ‘Abdul-Karīm Ibn ‘Abdillāh al-Khudayr from the year 1412H:

Sharh Sahīh al-Bukhārī, Mukhtasar al-Khiraqī, al-Muwāfaqāt, Subul as-Salām, Tafsīr al-Qurtubī, parts from the Sharh of Alfiyyat al-‘Irāqī, and in the city of Buraydah, he studied Jāmi’ at-Tirmidhī with him.

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4. He studied “‘Ilal at-Tirmidhī” under Shaykh Yāsir Ibn Muhammad Fathī Āl ‘Īd.

5. He studied under Shaykh ‘Abdullāh Ibn ‘Abdir-Rahmān as-Sa’d from the year 1417H, Jāmi’ at-Tirmidhī and Sunan an-Nasā’ī.

He also attended many lessons by other shuyūkh, such as Shaykh ‘Abdul-‘Azīz Ibn Bāz, in which he went through Sharh Riyādh as-Sāliheen and Sharh Fath al-Bārī. Likewise he attended lessons by Shaykh ‘Abdullāh Ibn ‘Abdillāh Ibn ‘Aqīl, Shaykh ‘Abdullāh Ibn Jibrīn and others, may Allāh have mercy upon them.

His shuyūkh in Qasīm:

1. He studied under Shaykh Muhammad Ibn Sālih al-‘Uthaymīn, may Allāh have mercy upon him, from the year 1415H → 1417H the following books:

Al-Kāfī, Zād al-Mustaqni’, Sahīh al-Bukhārī, Sahīh Muslim, Tafsīr Ibn Kathīr, and other books during the week, and he has many stances with the Shaykh.

2. He studied under the noble Hāfidh, Shaykh Sulaymān Ibn Nāsir al-‘Alwān (may Allāh hasten his release), and he studied under him from the year 1413H → 1425H (12 years)!

While studying under him, he memorised al-Arba’īn an-Nawawīyyah, Kitāb at-Tawhīd, Bulūgh al-Marām, the chapters of Tahārah, Fasting and Hajj from Jāmi’ at-Tirmidhī, and other concise texts.

He also attended the following lessons by the Shaykh; Sharh Sahīh al-Bukhārī, the chapters of Hajj, Siyām, Talāq completely from the Hāshiyah upon Zād al-Mustaqni’, Sharh al-Mūqidha, Sharh Kitāb at-Tawhīd by the Mujaddid (Imām Muhammad Ibn ‘Abdil-Wahhāb), Sharh Kitāb at-Tawhīd by al-Maqrīzī with commentary, Sharh al-‘Aqidah al-Wāsitiyyah, Sharh al-Arba’īn an-Nawawīyyah, Sharh Bulūgh al-Marām, Sharh Sunan Abī Dāwūd without finishing it all, Sharh ‘Ilal at-Tirmidhī by Ibn Rajab with very beneficial comments, and it’s recorded, al-Irshād by al-Khalīlī with commentary, at-Tamyīz by Imām Muslim with commentary, Sharh Nukhbatul-Fikar with commentary, Sharh at-Tadmuriyyah without finishing it.

He also attended so many gatherings in which there were Q&A with the Shaykh, and it is recorded, and he wrote up many researched essays and treatises which he showed Shaykh al-‘Alwān to analyse.

3. He studied under Shaykh Muhammad Ibn Sulaymān al-‘Alīt in the year 1413H, he memorised Kitāb at-Tawhīd, and recited upon him many books in al-‘Aqidah and other subjects.

4. He studied “Kitāb at-Tawhīd” and other books under the noble Imām of ‘Aqidah, Shaykh al-‘Allāmah ‘Alī Ibn Khudayr al-Khudayr (may Allāh free him).

5. He studied “Bulūgh al-Marām” with Shaykh ‘Abdullāh Ibn Sālih al-Fawzān.

6. He studied “Manār as-Sabīl” with Shaykh Khālid Ibn ‘Alī al-Mushayqih.

7. He memorised “Thalāthatul-Usūl” with Shaykh ‘Abdullāh Ibn Ibrāhīm as-Sa’awī.

8. He memorised “al-Ājrūmiyyah” with Shaykh ‘Abdur-Rahmān al-Bashārī.

His shuyūkh in Makkah:

He studied under Shaykh ‘Alī Ibn Muhammad Ibn ‘Abdil-‘Azīz al-Hindī, his Sharh which is available on audio for Sahīh al-Bukhārī which was held in the year 1416H in Masjid al-Harām.

His knowledge and qualifications:

He worked as a librarian in the knowledge institute in the city of Buraydah, and right now he's a teacher in high school, and he has remained doing the same work, and the Shaykh strives very hard in spreading Da'wah with what Allāh has bestowed upon him with knowledge and guidance, so he goes to hold many da'wah gatherings, just like he gives lessons in his masjid in Buraydah, he welcomes students to memorise concise texts, both oral and written, and right now he's in Riyādh he holds some lessons.

His publications:

The shaykh put alot of dedication in gathering the knowledge of his Shaykh, Al-Hāfidh Sulaymān Ibn Nāsir al-‘Alwān, may Allāh free him.

Concerning his publications, these include:

1. At-Taqrīrāt by Imām at-Tirmidhī.
2. An analysis and verification upon the commentary of Shaykh Sa'd Ibn ‘Atīq upon Sunan Abī Dāwūd.
3. Al-Majmū' al-Mufīd li-Tālib al-Mustafīd (3 volumes).
4. Silsilat al-Ahādīth as-Sahīhah.
5. Silsilat al-Ahādīth ad-Da'īfah wal-Mawdū'ah.
6. Al-Qasas wal-Hikāyāt al-Latī La Tathbut.
7. Takhrij (collecting and verifying narrations) and Ta'līq (commentary) upon Kitāb at-Tawhīd by Imām Muhammad Ibn ‘Abdil-Wahhāb.
8. Takhrij (collecting and verifying narrations) and Ta'līq (commentary) upon Bulūgh al-Marām.
9. A description of the Prophet's Salāh.
10. A description of the Prophet's Wudū'.
11. Walā Tanābazū bil-Alqāb (al-Balā' muwakkil bil-Mantiq).
12. Takhrij (collecting and verifying narrations) and Ta'līq (commentary) upon al-Arba'in an-Nawawiyyah.
13. Athkār as-Sabāh wal-Masā', wa Bayān as-Sahīh min ad-Da'īf.
14. Al-Awrād Fi Tah'sīn as-Sibyān min al-‘Ayn wal-Jān.
15. Sā'at ul-Ijābah.
16. Al-‘Ashāriyāt Fi Birr al-Wālidayn.

These are the books which the Shaykh commented upon and explained:

1. “Al-Muntakhab min al-‘ilal” by al-Khallāl.
2. “Ilal at-Tirmidhī” by Ibn Rajab.
3. “Jāmi’ at-Tirmidhī”, the chapter of Tahārah, Siyām and Hajj.
4. “Kitāb at-Tawhīd” by Imām Muhammad Ibn ‘Abdil-Wahhāb.
5. “Thalāthatul-Usūl” many times.
6. “Al-Mūqidha” by Imām ath-Thahabī.
7. “Al-Bayqūniyyah” many times.
8. “Al-Arba'in an-Nawawiyyah” many times.
9. “Bulūgh al-Marām”.
10. “Umdat ul-Ahkām”.
11. “Sahīh al-Bukhārī” reaching the chapter of Salāh.

12. “Sharh Hadīth Jābir”.

13. “Mansak al-Hajj wal-‘Umrah”.

Some names among the shuyūkh and ‘ulamā’ who gave Ijāzah to Shaykh ‘Abdul-‘Azīz al-Khudayr:

1. Shaykh Muhammad Ibn ‘Abdir-Rahmān Ibn Ishāq Ibn Hassan Āl ash-Shaykh.
2. Shaykh ‘Abdul-‘Azīz Ibn ‘Abdillāh al-Kinānī az-Zahrānī.
3. Shaykh Subhī Ibn Jāsīm al-Hussaynī as-Sāmurrā’ī al-Baghdādī.
4. Shaykh Muhammad Bū-khubzā al-Hussaynī al-Maghribī.
5. Shaykh ‘Abdul-Wakīl Ibn ‘Abdil-Haqq al-Hāshimī.
6. Shaykh ‘Abdur-Rahmān Ibn ‘Abdul-Hayy al-Kittānī al-Hassanī al-Maghribī.
7. Shaykh Abū Ishāq Hijāzī Ibn Muhammad Sharīf al-Huwaynī.
8. Shaykh ‘Abdullāh Ibn Humūd Ibn ‘Abdillāh at-Tuwayjirī.
9. Shaykh ‘Abdullāh Ibn ‘Abdir-Rahmān as-Sa’d.
10. Shaykh ‘Abdul-‘Azīz Ibn Marzūq at-Tarīfī.

Including many others, may Allāh increase him in beneficial knowledge, and allow us to benefit from his ‘ilm. [1]

[1] This is all taken from the Shaykh’s student, Abū Mus’ab written on 1425H in Qasīm and posted on the Shaykh’s official site, translated most of it word to word —  
<http://alkodeir.com/2017/08/06/نبذة-تعريفية-بالشيخ/>

21 February 2018 11:09

#### Radwan Dakkak shared a link.

<http://www.kalamullah.com/Books/1000Sunan.pdf>  
<http://www.kalamullah.com/Books/1000Sunan.pdf>

More than 1000 Sunan in the day and night by the very sincere Mujāhid, Shaykh Khālid al-Hussaynān (تقبله الله).

PDF —

21 February 2018 08:10

#### Radwan Dakkak posted in Ummah Of Tawheed.

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21 February 2018 08:09

#### Radwan Dakkak posted in Ummah Of Tawheed.

#Thikr\_Benefits | Imām Ibn al-Qayyim (رحمه الله) mentioned over 100 benefits for Thikr, but here are 10 benefits taken from his nice book “Al-Wābil as-Sayyib” (page 94):

1. It pleases الرحمن (Allāh, the lord of infinite mercy), the most High and Exalted.
2. It repels the Shaytān, causes him anguish and breaks him.
3. It removes distress and anguish from one’s heart.
4. It brings joy, happiness and excitement to one’s heart.
5. It strengthens the heart and body.
6. It lightens up the heart and face.
7. It equips the Thākir (one who makes Thikr) with a sweetness, magnificence and radiance.
8. It drops the load of sins and removes it.



9. It's a cause of being pre-occupied from backbiting, malicious gossip and lies.

10. It provides a person with Rizq (provisions and sustenance).

20 February 2018 20:50

#### Radwan Dakkak updated his status.

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#Thikr | Al-‘Allāmah Ibn al-Qayyim (رحمه الله) mentioned in “Al-Wābil as-Sayyib” (page 110):

Allāh, the Most High and Exalted, says about the hypocrites:

“They do not remember Allāh, except a little bit” [4:142]

Moreover, some of the Sahābah were asked about the Khawārij, are they hypocrites? So they replied “No, the hypocrites do not remember Allāh except a little bit”.

Ka'b (رحمه الله) also said, “The one who frequently remembers Allāh, he would be free from hypocrisy.”

20 February 2018 20:32

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This is what happens when you follow your desires and turn away from the remembrance of Allāh, .and Imām Ibn al-Qayyim compiled 100 benefits on the Thikr of Allāh

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how do you feel when Allāh’s name is mentioned? Ask yourself this genuine question, do you become full of excitement or is it like any other word you hear, or do you find more joy in other than .!(Allāh (which falls under Minor Shirk

:Do not be among those whom Allāh mentioned about by saying

وَإِذَا ذُكِرَ اللَّهُ وَجِدْهُ اسْمَاءً ثَلَاثَةً فَلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۖ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ

And when Allāh is mentioned alone, the hearts of those who do not believe in the Hereafter shrink“ with aversion, but when those [worshipped] other than Him are mentioned, immediately they .[rejoice.” [39:45

Shaykh ‘Abdul-‘Azīz al-Khudayr wrote a nice book on the authentic and weak Athkārah for the mornings and evenings, and he’s a specialist in hadīth who studied under many Muhaditheen, !for 12 years (فك الله أسره) including with Shaykh al-Hāfidh Sulaymān Ibn Nāsir al-‘Alwān

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I said to ‘Umayr Ibn Hānī’, I see that your tongue doesn’t get tired from the remembrance of Allāh, how many times do you make tasbīh each day? He replied, “100,000 times, unless my fingers !miscount it”, meaning: He would count that (100,000 times) with his fingers

صلى) would send salutations upon the Prophet Muhammad (رحمه الله) Moreover, Imām Ash-Shāfi’ī !times 10,000 (الله عليه وسلم)

Imagine if a muslim today did 10% of what these Imāms did, i will assure you that the response would be “you’re crazy”, which reminds me of another statement narrated from al-Hassan al-Basrī !which states what the Sahābah would think about you

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20 February 2018 20:15

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20 February 2018 20:15

#### Radwan Dakkak posted in Ummah Of Tawheed.

Q. Why is a differentiation made between the words قتل (killing) and قتال (fighting) when it comes to establishing the Hujjah in the Dunyā, don't they both mean the same thing?

A. There is a slight difference in meaning between both words, since “al-Qatl” (القتل) refers to the killing of 1 individual, whereas “al-Qitāl” (القتال) refers to the killing/fighting of a group of people, and Allāh knows best.

19 February 2018 12:42

#### Radwan Dakkak updated his status.

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18 February 2018 17:20

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18 February 2018 17:20

#### Radwan Dakkak is feeling loved.

I have never instantly fallen in love with anyone like I have with a beloved brother from Nigeria who sent me a beautiful salāms — May Allāh and all of the Malā'ikah send beautiful salutations and salāms back to this amazing brother who has the Thikr of Allāh on his tongue

18 February 2018 09:13

#### Radwan Dakkak posted in Ummah Of Tawheed.

“If you take time to observe around you, you will see that music is a path to adultery and fornication. It plants the seed of hypocrisy, the seed of polytheism. When people turn to music, like it & get addicted to it, it becomes the alcohol of the mind.” [1]

~ Shaykh Ahmad Musa Jibrīl (حفظه الله).

[1] Additional comment: This can be used as another evidence to prohibit musical instruments (let alone them being prohibited in and of themselves), as Allāh سبحانه وتعالى says:

وَلَا تَقْرُبُوا الزَّوَائِرَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ۝ ٣٢ الإسراء

“And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.” [17:32].

Allāh سبحانه وتعالى also mentions:

وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۝ ١٥١ الأنعام

“And do not approach immoralities - what is apparent of them and what is concealed.” [6:151].

So we come to know that Allāh سبحانه وتعالى warns of coming close to Zinā, therefore whatever means that leads towards it would be prohibited, and the well-known rule in Fiqh states whatever leads to Harām is considered Harām, Allāh سبحانه وتعالى says:

كُلُوا وَمِمَّا فِي الْأَرْضِ خَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۝ ١٦٨ البقرة

“O mankind, eat from whatever is on earth [that is] lawful and good and do NOT follow the footsteps of Shaytān. Indeed, he is to you a clear enemy.” [2:168].

18 February 2018 08:26

### Radwan Dakkak updated his status.

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### Radwan Dakkak posted in Ummah Of Tawheed.

#NEW What's the ruling on attending weddings without an invite?

Audio — The Hāfidh, Shaykh Sulaymān Ibn Nāsir al-ʿAlwān (فك الله أسرہ).

17 February 2018 22:28

### Radwan Dakkak added a new video.

Click for video:



#NEW What's the ruling on attending weddings without an invite?

Audio — The Hāfidh, Shaykh Sulaymān Ibn Nāsir al-ʿAlwān (فك الله أسرہ).

17 February 2018 22:23

### Radwan Dakkak posted in Ummah Of Tawheed.

It's finally published as PDF! Sharh Nawaqidh al-Islam by Shaykh 'Ali al-Khudayr.

17 February 2018 21:35

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#### Radwan Dakkak updated his status.

If you are conscious of Allāh in every moment of your life (even when u sin), I swear by Allāh — He will never let you down. Always be strong when it gets tough, no matter how many obstacles you have to get through at once, place ur trust in Him

Let today and yesterday be a past of strength that your future looks back upon. Get ready for the future, prove to Allāh that you are true to Him, take on everything Allāh gives you.

May Allāh accept the messengers and prophets, they are the best of creation who endured more than anyone else. Rasūlullāh صلى الله عليه وسلم said, “when is the help of Allāh going to come?” — Victory comes when it reaches the peak of struggle, and Allāh knows best.

17 February 2018 17:49

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#### Radwan Dakkak posted in Ummah Of Tawheed.

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17 February 2018 17:49

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#### Radwan Dakkak updated his status.

Allāh will never stop calling for you, He will always pick you up, we just need to turn to him =(

17 February 2018 17:34

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#### Radwan Dakkak posted in Ummah Of Tawheed.

Allāh will never stop calling for you, He will always pick you up, we just need to turn to him =(

17 February 2018 17:34

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#### Radwan Dakkak updated his status.

While some enjoy themselves, others are tirelessly striving hard for the ummah day and night, may Allah increase the ummah in those among the latter, Āmīn.

17 February 2018 17:32

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#### Radwan Dakkak posted in Ummah Of Tawheed.

While some enjoy themselves, others are tirelessly striving hard for the ummah day and night, may Allah increase the ummah in those among the latter, Āmīn.

17 February 2018 17:32

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#### Radwan Dakkak posted in Ummah Of Tawheed.

May Allah curse the shayateen of the ins and jinn!

17 February 2018 17:29

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#### Radwan Dakkak updated his status.

May Allah curse the shayateen of the ins and jinn!

17 February 2018 17:28

#### Radwan Dakkak updated his status.

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Thikr nourishes the soul, the cursed shaytān will not win in beautifying sins for a believer!

لا إله إلا الله  
لا إله إلا الله  
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لا إله إلا الله

17 February 2018 17:26

#### Radwan Dakkak posted in Ummah Of Tawheed.

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لا إله إلا الله  
لا إله إلا الله  
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17 February 2018 17:26

#### Radwan Dakkak posted in Ummah Of Tawheed.

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EXCITING SURPRISE VIDEO COMING IN THE NEXT COUPLE OF HOURS, ALLĀHU AKBAR



17 February 2018 17:17

#### Radwan Dakkak updated his status.

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EXCITING SURPRISE VIDEO COMING IN THE NEXT COUPLE OF HOURS, ALLĀHU AKBAR



17 February 2018 17:17

#### Radwan Dakkak posted in Ummah Of Tawheed.

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Wise advice:

Do remember that not everything about you is meant to be disclosed to everyone. Keep private things private. Be discerning. It will keep you from a ton of trouble and disappointment in the end.

17 February 2018 17:06

#### Radwan Dakkak updated his status.

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Wise advice:

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17 February 2018 17:05

## Radwan Dakkak updated his status.

Wish there was a day that went past without hearing 1000's of swear words and F words...

17 February 2018 16:58

## Radwan Dakkak posted in Ummah Of Tawheed.

Wish there was a day that went past without hearing 1000's of swear words and F words...

17 February 2018 16:58

## Radwan Dakkak updated his status.

What does this world mean to you?

Be honest and keep it to yourself, there is no judging here.

At the end of this story, I want you to reflect and think about how you answered this question. If it stings, that's a sign we have to repent and check more of our intentions and actions. in sha Allah.

—————

This story is about a sahabi who was known as the flower of the Quraish because of him being considered as the most handsome, charming and youthful looking amongst them.

He was known as Mus'ab Ibn 'Umayr Radiyallahu Anhu. You might have heard about his bravery during the battle of Uhud and the moving story of his martyrdom but this story is not about that highlight of his life.

More than that story, he was known as the first convoy of the Messenger of Allah ﷺ- yes, the story of him being sent to Madinah to spread Islam is so beautiful that it needs to be narrated in another article. in sha Allah.

I want to focus more on the way he left the luxuries of his life for the sake of Allah. Mus'ab RA came from a very wealthy family and grew up with the luxuries of life that he became one of the jewels of Makkah's assemblies and talk of the ladies of Makkah. Indeed, he was truly pampered by his parents - until he found Islam.

His parents were one of those who hated Islam to the point that they have disowned him for believing in it.

During the time of the boycott of the family of the Messenger of Allah ﷺ by the Quraish, he was amongst the company of the Messenger of Allah ﷺ

One time, the Messenger of Allah ﷺ and Ali Ibn Abi Talib RA were sitting together when they saw Mus'ab RA walked past by them wearing one piece of cloth around him. When Ali RA turned to the Messenger of Allah ﷺ he saw him tearing up while saying: "There was no youth in Makkah more petted by his parents but Mus'ab but look at how he abandoned all of that for the love of Allah and His Prophet!"

There was also one instance where some of the Muslims saw him that they started to lower their heads and shed some tears because they saw him wearing worn out garments because they were accustomed to seeing him with elegant and fragrant clothes.

Now, we need to understand that Mus'ab RA chose to leave his lifestyle than being imprisoned in his house and being stopped by his parents in practicing his religion. The Muslims didn't cry due to them pitying his condition rather Mus'ab RA became a daily reminder for them that this life is nothing compared to the life in Paradise. Indeed, Mus'ab RA chose a rough life in the dunya for the beautiful life in akhirah!

Mus'ab RA never regretted this decision. He was satisfied with a hard life, wearing the roughest clothes, eating one day and going hungry another because his heart and soul was always filled with the love for Allah and the Messenger of Allah ﷺ

—————

How many of us would be able to give up the luxury we are in now for the sake of being able to practice our religion freely?

So many of us have put aside our deen for the sake of this dunya.

How many of us don't fear Allah whenever we spend like there is no tomorrow? How many of us spend so much time in our gadgets rather than spending some time in reading the Qur'an or reflecting from our deeds. How many of us removed or chose not to wear the hijab just because we fear that we may not fit in with the latest trend?

Indeed, we live our lives as if death is not coming as if our time in this dunya is endless.

Take heed, O Muslims.

My dear brothers and sisters in Islam, take some moment to reflect upon this story, will we be like Mus'ab RA who left the luxury of his life that hindered him from practicing his deen or will we be someone who would exchange the pleasure of Allah for the luxuries of this world?

You can always maintain and balance everything but always do your best to keep Deen on the upper side and top priority. in sha Allah.

May Allah make us aware of our actions well enough that we may know where we should work more to be closer to Allah.

Via: Brother MA Mughal

17 February 2018 16:11

## Radwan Dakkak posted in Ummah Of Tawheed.

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May Allah make us aware of our actions well enough that we may know where we should work more to be closer to Allah.

Via: Brother MA Mughal



**Radwan Dakkak posted in Ummah Of Tawheed.****Group:** Ummah Of Tawheed

**Abu Al-Aswadayni Elmi** Brother radwan please refrain from putting pictures of beardless boys at its a major fitnah of and within it's self. Im sure your well acquainted with the narrations concerning it.The Handsom and beardless young are forbidden to gaze at. بارك الله فيك

17 February 2018 17:51

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Thanks akhi, but this is a child, not a beardless 'man' which is what the ruling refers too.

17 February 2018 17:52

**Group:** Ummah Of Tawheed

**Abu Al-Aswadayni Elmi** Radwan Dakkak according to the narrations and the incident with umar its confirmed that it's with little boys only, as for a clean shaven man then his masculinity is appreant along with all the signs that come with maturity or puberty, as for this child he resembles a girl hence it's prohibition. Thousand of incidents are recorded regarding famous sufis accompanying small beardless boys. Ibn jawzi talks about this in detail in تلييس ايليس May Allah preserve you brother

17 February 2018 17:58

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Ibn Taymiyyah and others say it refers to the youth: Islamqa shared the following: Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said: Looking at the face of a beardless youth with desire is like looking as the face of a mahram or a non-mahram woman with desire, whether the desire is desire for intercourse or the desire to derive pleasure from looking. If he looks at his mother, sister or daughter with pleasure derived from looking like the pleasure derived from looking at a non-mahram woman, then it is known to everyone that this is haraam. The same applies to looking at the face of a beardless youth, according to scholarly consensus. End quote. Looking at pictures of naked children is in most cases inevitably accompanied by desire. Shaykh al-Islam ibn Taymiyah (may Allaah have mercy on him) narrated that the scholars were unanimously agreed that it is haraam to look at a boy's face if that involves desire. He (may Allaah have mercy on him) said: A handsome, beardless boy is like a non-mahram woman in many cases, and it is not permissible to kiss him by way of pleasure, rather no one should kiss him but one who is safe from that, such as a father or brother. And it is not permissible to look at them in this manner [i.e., with desire] according to consensus, rather it is haraam according to the majority to look at them if there is the fear of that. End quote from al-Fataawa al-Kubra (3/202) It is not permissible to look at pictures of naked children, and it is not permissible to look at their chests and faces if that is accompanied by desire. — So this is referring to naked children, and also it's not allowed to look at their faces if that is 'accompanied by desire', which is the point to stress emphasis upon.

17 February 2018 18:04

**Group:** Ummah Of Tawheed

**Abu Al-Aswadayni Elmi** So let our definition of 'youth' correspond my brother. The picture displayed here endorses his beauty and confirms my initial staement. If their remains another purpose then state it otherwise that Apprant remains, the boy in the pictures is not an average child rather effort was made to enhance his appreance, if we were to shave his head it may be counter productive as it was for Umar may Allah be please with him. والله اعلم

17 February 2018 18:11

**Group:** Ummah Of Tawheed

**Abu Al-Aswadayni Elmi** Paul Enright look away my friend, let not the accumulation of blood in his cheeks disract you. Its prohibited for anyone to look (gaze) at this child except with reason lilke teaching or guardian hood .....

17 February 2018 18:15

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Al-Haneef al-Ibraaheemi clarifies the types of shaving the head, and that it may be done for discipline and deter fitnah. But 'fitnah' is the word to pay attention too, women were getting tempted by Nasr, which is why 'Umar shaved his head, unlike this little child...

17 February 2018 18:16

**Group:** Ummah Of Tawheed

**Ibn Shaami** Someone who looks at young boys with desire has serious issues. We say he is a beautiful creation of Allah but we do not glare at him with desire, this is something ajeeb.

17 February 2018 18:22

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Btw, even looking at a young girl (who hasn't reached a more mature age) is permissible for us, as the 'Ulamā' mentioned: Look here:  
<http://fatwa.islamweb.net/fatwa/index.php?page=showfatwa&Option=FatwaId&Id=166421>  
What's haram is to look with "desire", but as for looking without desire, it's permissible. Infact looking at a non-Mahram woman without desire has been differed upon between makruh and haram, so we can't claim something is 100% haram akhil-karim like that.  
17 February 2018 18:25

**Group:** Ummah Of Tawheed

**Abu Al-Aswadayni Elmi** This minor dispute would be solved if one checks the definition of ( امرء ) in arabic inshallah. Brother pual looking at the child and admiring his appreance entails the very root of the prohibition. Umm umrah refrain from snide remarks as most people cant grasp the Psychology behind this prohibition or are in denial with regards to evil that could evolve out of this issue at hand  
17 February 2018 18:35

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Akhī, I understand you have learnt something (which we can discuss in a better way), forgive us as this comment section went a bit whack — Also, always treat our sister with utmost respect, she took back her comment, may Allāh preserve u all.  
17 February 2018 18:37

**Group:** Ummah Of Tawheed

**Radwan Dakkak** I'm having a really stressful time myself, so it would be best I refrain from commenting for a while, forgive me for not discussing with you in a better manner my beloved brother.  
17 February 2018 18:40

**Group:** Ummah Of Tawheed

**Abu Al-Aswadayni Elmi** I absolutely apologies as well for my rather direct and if you like raw approach in addressing it, the 'blood cheak' comment was for emphasis only which would justice to this discussion.  
17 February 2018 18:43

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Āmīn to your du'ā, but we need to also avoid the other fitnah of free-mixing which is popular on FB. Alhamdulillah this discussion ended well, Allāh is with the believers 🕌  
17 February 2018 18:49

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Abu Al-Aswadayni Elmi Whenever it's convenient for you my noble brother, check your PM's, as I sent a sincere apology to you and I believe it would be better to address the matter in private (away from the crowd)  
17 February 2018 18:59

اللهم بارك

17 February 2018 15:07

#### Radwan Dakkak updated his status.

Reminder: If you want to ask me a question, it must be done in a polite and respectful fashion, otherwise you will receive 1 severe warning, so be careful!

17 February 2018 14:37

#### Radwan Dakkak posted in Ummah Of Tawheed.

Reminder: If you want to ask me a question, it must be done in a polite and respectful fashion, otherwise you will receive 1 severe warning, so be careful!

17 February 2018 14:35

#### Radwan Dakkak updated his status.

“What is destined will reach you, even if it be underneath two mountains. What is not destined, will not reach you, even if it be between your two lips!”

— The noble Imām, Abū Ḥāmid al-Ghazālī (رحمه الله).

16 February 2018 20:21

### Radwan Dakkak posted in Ummah Of Tawheed.

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— The noble Imām, Abū Ḥāmid al-Ghazālī (رحمه الله).

16 February 2018 20:20

### Radwan Dakkak posted in Ummah Of Tawheed.

had such a powerful Walā’ and Barā’ that he couldn’t stand looking at a (رحمه الله) Imām Ahmad“!kāfir! And if he saw a kāfir he would cover his face

(صلى الله عليه) However he said, don’t take this from me (i.e. don’t copy me), because the Prophet .did not do this (وسلم)

:In any case, an individual must hate the kāfir in his heart

You will not find a people who believe in Allah and the Last Day having affection for those who“ .[oppose Allah and His Messenger.” [58:22

O you who have believed, do not take your fathers or your brothers as allies (if they have preferred“ .[disbelief over belief).” [9:23

But as for whoever considered all the people equal to him, then such a person doesn’t have a cure ”!to his disease

(فك الله أسره.) The Imām, Al-Hāfidh Shaykh Sulaymān Ibn Nāsir al-‘Alwān —

16 February 2018 20:10

### Radwan Dakkak updated his status.

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(فك الله أسره.) The Imām, Al-Hāfidh Shaykh Sulaymān Ibn Nāsir al-‘Alwān —

16 February 2018 20:09

### Radwan Dakkak shared Al-risālah's post.

“Stay away from the fake ‘shuyūkh’ in your localities!” translated by a wonderful person (may Allāh honour them via Tawhīd) for the dutch speaking brothers and sisters. I don’t know this person, but the bond of Kalimat at-Tawhīd unites us

16 February 2018 19:22

### Radwan Dakkak posted in Ummah Of Tawheed.

Stay away from the fake ‘shuyūkh’ in your localities!

In the biography of Shaykh al-‘Allāmah Nāsir al-Fahd (فك الله أسره), it mentions:

“And he was subjected to Fitnah in prison, and was tortured, and they wanted to disgrace him, but he refused, and he has still remained steadfast, patient, wanting the reward of Allāh, may Allāh increase him in steadfastness and free him.”

These are the Imāms we look up too and follow. Compare this Imām to many of the preachers in your local communities who appear to follow Ahlus-Sunnah, but in reality they are known as:

The blind-following 'Salafi's' and 'Salūliyyah'.

One of the reasons it's extremely important to learn your Dīn, is so that you may see the reality of different types of people which may appear unclear due to a lack of knowledge.

For example, the trend in the east and the west is a rise in these deviant 'Salafis' who strictly emphasise on being from Ahlus-Sunnah.

But if you examine carefully, you will come to the conclusion that they are fanatic blind-followers who go by their whims, they are 'Mashāyikh' and 'Du'āt' of whims and desires, seeking a noble reputation and position, and even women & wealth.

They love to deliver pump-up talks and are good story-tellers (whom are rebuked), as they habitually quote weak hadīths and please the masses.

They are experts at making it permissible to lie and be a two-faced person, promoting co-existence with the kuffār, belittling the importance of learning core matters of Manhaj and what negates a person's Islām from Kufr and Shirk.

How can one take their Dīn from defeatist Murji'ah who completely warn against takfīr, argue and defend the Tawāghīt, while slandering the Mujāhideen.

Just look at the so called scholars these people look up too and that should be enough, they take their Dīn from evil sell-out scholars who are known for playing around with the Dīn and Fatwās, concealing the truth, and even worse speaking Bātil by twisting the evidences.

The Imām, Shaykh Nāsir al-Fahd (فك الله أسره) says:

"But as for performing Takfīr upon Specific Individuals:

Then know, may Allāh bless you, that the Madhab of Irijā' in this time of ours deeply penetrated into those who affiliate themselves to the Salafiyyah, so they became two types:

1. Whoever states by his tongue or in his articles; there's no speech or actions that constitute Kufr, rather all that falls back to Belief in the Heart.
2. The one who affirms that there are sayings and actions which constitutes Kufr, however he doesn't see anyone as a Kāfir.

And there's no doubt that both Madhabs are false, and the first one is more absurd than the second, and the one who ponders over the Seerah of the Prophet (صلى الله عليه وسلم) and his Companions, and the Imāms [of the Ummah] will know the invalidity of these Madhabs.

For the first thing that the Sahābah did after the Prophet (صلى الله عليه وسلم) passed away, is Takfīr upon a nation of people and fighting them, and what has become most prevalent & famous from the Salaf is their Takfīr upon the Jahmiyyah and the heads of the Jahmiyyah, such as al-Jahm, al-Ja'd, Bishr al-Marīsī, Ibn Abī Du'ād and others."

So these Murji'ah are two types:

1. Those who exclude actions of kufr from negators of Īmān (like replacing the shari'ah and supporting kuffār against muslims), not making takfīr upon nullifiers of Islām, only if he declares it lawful in his heart, and this is the Madhab of the Jahmiyyah!
2. Those who include actions within Īmān, however completely warn against takfīr, wherein they will claim everything is kufr "generally speaking", but hardly apply it upon individuals among the mushrikīn, murtaddīn and Tawāghīt.

That even some of the intelligent people have said:

"Based upon the statements of these people (i.e. Murji'ah), no one will ever enter the hellfire, except for Kufr alone, because there's no Kāfir!!" (since everything is "Kufr", but hardly apply it)."

It's necessary to make Barā'ah from them, how can you trust them in your Dīn?!

May Allāh replace them with those who fear Allāh!

16 February 2018 12:14

## Radwan Dakkak updated his status.

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السلفية التقليدية والسلوية

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1. Whoever states by his tongue or in his articles; there's no speech or actions that constitute Kufr, rather all that falls back to Belief in the Heart.
2. The one who affirms that there are sayings and actions which constitutes Kufr, however he doesn't see anyone as a Kāfir.

And there's no doubt that both Madhabs are false, and the first one is more absurd than the second, and the one who ponders over the Seerah of the Prophet (صلى الله عليه وسلم) and his Companions, and the Imāms [of the Ummah] will know the invalidity of these Madhabs.

For the first thing that the Sahābah did after the Prophet (صلى الله عليه وسلم) passed away, is Takfīr upon a nation of people and fighting them, and what has become most prevalent & famous from the Salaf is their Takfīr upon the Jahmiyyah and the heads of the Jahmiyyah, such as al-Jahm, al-Ja'd, Bishr al-Marīsī, Ibn Abī Du'ād and others."

So these Murji'ah are two types:

1. Those who exclude actions of kufr from negators of Īmān (like replacing the shari'ah and supporting kuffār against muslims), not making takfīr upon nullifiers of Islām, only if he declares it lawful in his heart, and this is the Madhab of the Jahmiyyah!
2. Those who include actions within Īmān, however completely warn against takfīr, wherein they will claim everything is kufr "generally speaking", but hardly apply it upon individuals among the mushrikīn, murtaddīn and Tawāghīṭ.

That even some of the intelligent people have said:

"Based upon the statements of these people (i.e. Murji'ah), no one will ever enter the hellfire, except for Kufr alone, because there's no Kāfir!!" (since everything is "Kufr", but hardly apply it)."

It's necessary to make Barā'ah from them, how can you trust them in your Dīn?!

May Allāh replace them with those who fear Allāh!

16 February 2018 12:14

### Radwan Dakkak updated his status.

As they say, some minds think alike - Seeing these quotes help re-assure that the ignorant are the crazy ones, not those who try their best to love Allah and His messenger!

Ibn 'Aqīl al Hanbali (r) said,

"I try my very best to limit the time I spend eating, to such an extent that I choose dry biscuit and a sip of water over eating bread, because of the difference in chewing [time] between the two, so as to save my time for reading or writing down some useful ideas. The best thing for the wise man to save is time."

Ibn Abī Ya'īlā, *Tabaqāt al-Hanābilah* (1/145).

16 February 2018 07:59

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Ibn Abī Ya'īlā, *Tabaqāt al-Hanābilah* (1/145).

16 February 2018 07:59

#### Radwan Dakkak added a new photo.

□

I don't like to constantly bring up 'seeking knowledge', however this is a wonderful quote.

16 February 2018 07:12

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

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16 February 2018 07:12

#### Radwan Dakkak shared Haytham Sayfaddīn's post.

Very interesting dars!

Lessons in Ḥadīth – Part 3: The Ṣaḥābah and Their Narrations

16 February 2018 06:39

#### Radwan Dakkak posted in Ummah Of Tawheed.

[https://www.instagram.com/abu\\_umar\\_sasitlinskiy\\_official/](https://www.instagram.com/abu_umar_sasitlinskiy_official/)

Student of knowledge in need!!

A brother who is currently in Egypt with his family is in urgent need of money for the lawyers. He's been in jail for 3 months now for living in Egypt illegally and is facing a deportation to Russia where he will have to face court based on some fabricated case. A brother is a seeker of knowledge and needs our help.

To help out, contact brother Abu Umar (Абу Умар Саситлинский) who's a Dagestani brother that is a well-known charity worker in Africa and has a reputation of a good Muslim on haqq. He holds a doctoral degree in Islamic sciences. And he was the president at a local Islamic institute (in Dagestan) before going to Africa. Now he's digging wells and building masajid there.

This is his instagram, he speaks arabic and russian (not sure about english)

[https://www.instagram.com/abu\\_umar\\_sasitlinskiy\\_official/](https://www.instagram.com/abu_umar_sasitlinskiy_official/)

15 February 2018 22:16

#### Radwan Dakkak shared a link.

[https://www.instagram.com/abu\\_umar\\_sasitlinskiy\\_official/](https://www.instagram.com/abu_umar_sasitlinskiy_official/)

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15 February 2018 22:16

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Q. Can a woman show her feet in Salāh?

A. It's necessary upon all women to cover their face, hands and feet in the presence of non-Mahrams (since this is 'Awrah in respect to looking), however in Salāh when there are no non-Mahrams around, she can only show her face and hands according to most scholars, and a group of scholars added that she can also show her feet.

The arguments which mention it's allowed to uncover the feet is not just valid, but very strong and I haven't come across anything which can really disprove it.

For example, someone may say "where is the proof that covering the feet in Salāh is allowed, the Rasūl said a woman is 'Awrah!"

One may easily respond, "what is your proof that covering the hands in Salāh is allowed?"

So yes, we all agree a woman is 'Awrah, but these general hadīths don't address her hands or feet being 'Awrah in Salāh (interestingly a narration from Ahmad states both hands and feet must be covered)...

However, there is the hadīth I mentioned above which explicitly mentions that covering the feet is necessary, but it's weak — And as we know, many Fuqahā' do at times err and use weak hadīths as proof, such as on the issue of prohibiting a woman from reciting qur'ān during her menses, Shaykh Sulaymān al-'Alwān says this is a STRANGE opinion, despite the fact that most scholars adopted it, (SubhānAllāh!), since "strangeness" is not determined by fewer numbers in the shari'ah (as most think), rather it's determined by the weakness of the proof.

As for the weakness of this hadīth of umm Salamah, I may share it below Inshā'Allāh.

Concerning the hadīth narrated stating that it's necessary to cover the feet, before addressing whether it's authentic or not, it's important to note that this hadīth has been differed upon between the narrators whether it's Marfū' (attributed to the Rasūl) or Mawqūf (attributed to Umm Salamah), and what's correct is that it's clearly Mawqūf upon Umm Salamah, here is the text:

"Zaid b. Qunfudh said that his mother asked Umm Salamah: In how many clothes should a woman pray? She replied; she would pray wearing a veil and a long shirt which covers the surface of her feet." [Sunan Abū Dāwūd, #639].

The Hāfidh, Imām Ibn 'Abdīl-Barr (رحمه الله) mentioned in "At-Tamhīd" (6/367):

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Imām al-Bayhaqī (رحمه الله) mentioned in "Al-Ādāb" (page 397):

"What's correct is that it's Mawqūf, and it has been narrated as Marfū'".

Coming to the gradings, as I mentioned, Shaykh 'Abdul-'Azīz at-Tarīfī (may Allāh guide him) mentioned it was weak in a famous clip which you can find on youtube where he spoke about this issue.

Likewise, Shaykh al-Albānī (رحمه الله) in "Da'īf Abī Dāwūd" (page 639) mentioned, "It's a weak Mawqūf report".

To clarify the defects, Shaykh Walīd al-Manīsī al-Hanbalī (may Allāh guide him) mentioned:

"The reasons for the hadīth being weak are the following:

1 — The Jahālah (unknownness) of Umm Muhammad Ibn Zayd, and all of the Marfū' and Mawqūf revolves around her (in the chains).



2 — The presence of Idtirāb (narrators mixing up the narration), wherein Al-Hākim narrated it via his chain to Muhammad Ibn Zayd from his father instead of “his mother”, and his father is unknown just like his mother, and it’s possible that the narration of Al-Hākim was a distortion by the scribes.

3 — All the narrators from Muhammad Ibn Zayd narrated it Mawqūf, except for ‘Abdur-Rahmān Ibn ‘Abdillāh Ibn Dīnār, since he has narrated it as Marfū’ on his own, and he has a poor memory, and he is among those whose Tafarrud (singular narrations) are not accepted, especially when it comes to differing with those who are more reliable than him, whom narrated it as Mawqūf.”

Shaykh al-Albānī (رحمه الله) also alluded to what Shaykh Walīd (may Allāh guide him) mentioned under point 1, in “Irwā’ al-Ghalīl” (1/304) where he said, “It contains Umm Muhammad (in the chain), who’s unknown”.

Imām Abū Dāwūd (رحمه الله) remained silent upon this hadīth, and he stated that what he remained silent about is considered “Sālih”, now this doesn’t necessarily mean he accepts the hadīth, but rather it may be acceptable for supportive evidence, etc. As Shaykh Sulaymān al-‘Alwān (فك الله أسره رحمه الله) mentioned he has observed around 50 hadīths which Imām Abū Dāwūd (رحمه الله) remained silent about, in which all were Munkar. This shows the importance of knowing the terminology of the Muhadithīn.

Moreover, this opinion of showing the feet in Salāh was adopted by Imām Abū Hanīfah, Sufyān ath-Thawrī, al-Muzanī, Shaykh al-Islām Ibn Taymiyyah and other giants (even though the majority do say it’s a condition for her to cover), but here is what Ibn Taymiyyah wrote which may bring some benefit I hope:

“And as opposed to that: The face, the hands and the feet, she is not permitted to reveal that to the strangers (i.e. non-Mahrams) according to the most correct of the 2 opinions, unlike how it was before it was abrogated (before the Āyah of Hijāb came down), rather she doesn’t reveal anything except her clothes.

But as for covering that in the Salāh, it’s not obliged according to the agreement of the muslims, rather it’s lawful for her to show both of them (face & hands) in the Salāh according to the majority of the scholars, like Abū Hanīfah(رحمه الله), al-Shāfi’ee(رحمه الله) & other than them, and it is one of the 2 narrations from Ahmad(رحمه الله).

Likewise it’s permissible to show the feet according to Abū Hanīfah(رحمه الله), and it’s the stronger view, as Ā’isha(رضي الله عنها) considered it to be from the apparent adornments, she said "And to not reveal their adornments except what appears from her" [Al-Nūr:31], she said: "al-Fatkh" a silver ring that is in the toes of the feet, Narrated by ibn Abī Hātim.

So this is an evidence that the women used to show their feet first of all, as they would show their face and hands, they would loosen the end of their feet (to relax), so if she walked (in the home), her feet would show, and they wouldn’t walk in leather shoes or closed shoes, and covering this in Salāh has severe difficulty.

And Umm Salamāh (رضي الله عنها) said: "A woman prays in a completely long thobe, it covers the top of her feet, and when she prostrates, the bottom of her feet may show"

And in general, it has been proven through the text (Qur’ān & Sunnah) and Ijmā’ that it’s not required for her to wear a Jilbāb in Salah that covers her if she was at home, but rather that’s if she left the house.

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~ Majmū’ al-Fatāwah volume 22 page 71.

15 February 2018 20:25

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15 February 2018 20:24

### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Ibn Haneefah** English?

15 February 2018 12:40

**Group:** Ummah Of Tawheed

**Abū Ḥafṣ Al-Ḥanbalī** Read the Arabic.

15 February 2018 13:20

**Group:** Ummah Of Tawheed

**Ilyas Mansur** Hisapanio?

15 February 2018 13:24

**Group:** Ummah Of Tawheed

**Abū Ḥafṣ Al-Ḥanbalī** Haha, don't take it personal akhī. ☺ It's just that asking for translated works just encourages negligence in learning the language. Once a person learns Arabic, the gates of knowledge are open to him, including gems like these.

15 February 2018 13:28

**Group:** Ummah Of Tawheed

**Abū Ḥafṣ Al-Ḥanbalī** Nooo akhī, it's very easy, plenty of free courses online teach you Arabic, one of the best one's I can recommend are the Madīnah series at Iqtoronto.com It has all the videos ready for you, watch at your own pace and learn the language. Think of it as learning how to locksmith; once you are able to make keys, you can unlock any lock, including books from the giants!

15 February 2018 13:34

**Group:** Ummah Of Tawheed

**Abu Misk** Looooool you're hilarious bro!!!

15 February 2018 14:19

**Group:** Ummah Of Tawheed

**Abū Ḥafṣ Al-Ḥanbalī** Glad I can make you laugh. ☺

15 February 2018 15:32

**Group:** Ummah Of Tawheed

**Abdullah Sarhan** Abu Misk quality of the hanaabilah ☺☺

15 February 2018 23:27

Excellent book entitled, "Democracy and its connection with Islām" (203 pages) by the noble Imām and Mujāhid, Shaykh al-'Allāmah Abū 'Alī al-Anbārī (تقبله الله).

Download link — <https://drive.google.com/file/d/1NASFTMWBTeiXLKf3fBeMf-4IWvJEqmwo/view?usp=drivesdk>

15 February 2018 12:25

### Radwan Dakkak added a new photo.

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15 February 2018 12:24

### Radwan Dakkak updated his status.

'Imrān Ibn Hittān was from Ahlus-Sunnah, and he married a woman from the 'Khawārij' to try and change her, however he himself flipped over to the extent that he became one of the major figureheads of the Khawārij!!

— Refer to "Siyar A'lām an-Nubalā" (4/214) by Imām ath-Thahabī (رحمه الله).

Important Note: Some scholars have mistakenly claimed that Imām al-Bukhārī (رحمه الله) makes takfīr upon the Khawārij, and this is an incorrect attribution.

Since Imām al-Bukhārī (رحمه الله) himself narrated from the major poet and figurehead of the Khawārij, 'Imrān Ibn Hittān in his "Sahīh" who praised the killer of 'Alī Ibn Abī Tālib (رضي الله عنه)! So he viewed them as Fussāq [1] and misguided, but truthful in narrating hadīths, as they view lying as a sin which takes them outside the fold of Islām.

[1] Narrating from a Fāsiq is divided into two types according to the scholars of hadīth:

1. Fisq due to ta'wīl (innovated beliefs which don't take him outside the fold of Islām), so he takes the ruling of innovators, and the majority of Muhadithin accepted their hadīths (unless they were from a sect that lies — unlike the khawārij).

2. Fisq without ta'wīl (such as those who commit major sins or abandon essential obligations), these people are not to be narrated from. However if they sincerely repent, we will accept their hadīths, since we accept the narrations of a kāfir who entered into Islām, so one who repents from Fisq would be more deserving of being accepted.

And Allāh knows best.

15 February 2018 12:00

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We can speak about Allāh all we like, but if we don't sincerely turn towards Allāh in worship, help and put our reliance upon Him, then we are the losers, falling into sins, hypocrisy and minor shirk.

15 February 2018 01:39

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15 February 2018 01:39

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#### Radwan Dakkak shared DOAM - Documenting Oppression Against Muslims's post.

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True faces exposed.

15 February 2018 01:34

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#### Radwan Dakkak posted in Ummah Of Tawheed.

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Announcement: I don't expect you all to read or understand everything I share. My intention is not to overburden my brothers and sisters or basically share all my knowledge with you, this is contrary to the wise path of Rasūlullāh صلى الله عليه وسلم as he would take into consideration each individual and what they can bear, otherwise it may lead a person to becoming deviated (due to carrying so much load).

So if you see alot of posts, please don't freak out, as I am putting all my efforts in spreading the Da'wah online, and clarifying as many matters to the best of my ability and knowledge, so this way it can Inshā'Allāh last and remain beneficial for the years to come!

This da'wah is not temporary (like the sell outs), this Da'wah is firmly established knowledge conforming with the Shari'ah, even though none of us are infallible.

May Allāh increase you all in beneficial knowledge, and may Allāh make me and you from among those who continue to remain passionate and steadfast upon the Haqq.

15 February 2018 00:42

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#### Radwan Dakkak updated his status.

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15 February 2018 00:40

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#### Radwan Dakkak updated his status.

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**\*\*The ruling on masturbation and what happens if someone does this during the day of Ramadān while fasting?\***

The Imām, Al-Hāfidh Shaykh Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرهم) says:

“The brother asks about the ruling on what's known as the ‘secret habit’ and whether there's a difference of opinion on it.

Yes, there's a difference of opinion among the scholars, and there are 3 opinions for the ‘Ulamā’ concerning it:

1 — Completely permissible, and this is the opinion of Ibn ‘Umar, Ibn ‘Abbās, Al-Hassan al-Basrī, and a group among the Sahābah, the Tābi‘īn and the Imāms who came afterwards.

2 — Completely forbidden, and this is the Madhab of Ash-Shāfi‘ī, and several scholars have mentioned that this is the opinion of the Jumhūr (majority of scholars).

3 — Forbidden, except for a real need; Such as fearing to fall into Harām, or sexual provocation in the streets due to temptation or due to women, or due to going to the shops in order to push women away.

And he fears for himself, so he does this to repel a greater harm, so there are two harms presented to him, the harm of doing such a deed, and the harm that may occur from the major harm if he doesn't do such a deed.

So this was the Fatwā that Imām Ahmad (رحمه الله) issued in a narration, and it was the verdict issued by Shaykhul-Islām Ibn Taymiyyah, Ibn al-Qayyim and a group of Imāms. So it can be done if he fears for himself (falling into Harām), otherwise he has no need in such a thing.”

Moreover, the Shaykh addresses the next issue by saying:

“The brother asks about the one who masturbates during the day of Ramadān, and also the ruling on whoever emits ‘mathī’ (prostatic fluid), so we have two separate matters here:

1 — If he emits ‘mathī’ (prostatic fluid) during the day of Ramadān, then there is nothing upon him, because ‘mathī’ doesn’t break the fast of the Sā‘im (one fasting).

2 — If he intentionally emits ‘manī’ (seminal fluid) during the day of Ramadān, not due to a wet dream, because of he emitted ‘manī’ (seminal fluid) due to a wet dream, there is no blame upon him. But if he emits seminal fluid intentionally, then the opinion of the over-whelming majority of the scholars, including the 4 Imāms, with a single narration on every single one of them, that he must catch up another day in its place.

But if this was due to Jimā’ (physical relations), someone had intercourse during the day of Ramadān, then he must owe a major Kaffārah (expiation) whilst making up that day according to the strongest opinion among the scholars.

Making up the day is obligatory upon him, and furthermore he must owe a major Kaffārah (expiation), he frees a slave, if he is unable to do that, he fasts 2 months consecutively, and if he is unable too, he must feed 60 poor people.”

14 February 2018 22:03

## Radwan Dakkak posted in Ummah Of Tawheed.

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14 February 2018 22:02

### Radwan Dakkak shared Quranic Reminders's video.

The spread of Zinā by Imām Anwar al-'Awlaqī (تقبله الله).

14 February 2018 19:59

### Radwan Dakkak posted in Ummah Of Tawheed.

The spread of Zinā by Imām Anwar al-'Awlaqī (تقبله الله).

14 February 2018 19:59

### Radwan Dakkak added a new photo.

**Muhammad Sauvlat** Democracy has lengthened the tongues of kuffar women.... That reminds me of a quote "hearts require to be humbled, some humble in dunya and some in the hell"

14 February 2018 17:47

**Muslim Ibn Abdullah** "All men are pigs literally" & "Women are equal to men. not less than them" that means all men and women are pigs "literally" and "equally", why would she want to be the same as "pigs" ? thats why speaking with emotions and without shari knowledge causes you to refute yourself with your own words. Allah ta'alaa created men and women different, but perfect in their purpose and role in that creation. so Men and Women are equally perfect in their realms of creation, but different and deficient when challenging each others realms and trying take over each others purpose of creation. Allahu Alaam

14 February 2018 17:53

**Radwan Dakkak** Sah, we must always give credit where it's due — She only knows Kāfir men, so in that aspect, she is absolutely correct conforming with the noble Āyah: **إِنَّمَا الْمُشْرِكُونَ نَجَسٌ ۝٢٨ التوبة**

14 February 2018 18:33

**Muslim Ibn Abdullah** Radwan Dakkak Tayyib, I assumed she was a Muslimah feminist

14 February 2018 18:34

**Zayn Ali** soon the feminist agenda will lead to such extreme that the term muslim feminist will be an oxymoron

14 February 2018 18:45

**AbdurRahman Umar Ibn Bakr** They are encouraging atheism. The firaun also used the tactic of keeping the masses in ignorance and darkness. In the end firaun submitted to Allah Azzawajjal and so surely these modern day tyrants will submit to Allah FORSURE.

14 February 2018 19:22

14 February 2018 14:50

### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Abu Hurayrah** Quite funny, let's hope women don't start commenting with lol's and haha's.

14 February 2018 14:51

**Group:** Ummah Of Tawheed

**Fatima OverIt** She's a kafirah, what do you expect?

14 February 2018 14:53

**Group:** Ummah Of Tawheed

**Jannah Firdous** I don't think she thought this through very well ☹️

14 February 2018 14:58

**Group:** Ummah Of Tawheed

**Radwan Dakkak** She only knows kāfir men, so I actually agree with her.

14 February 2018 15:03

**Group:** Ummah Of Tawheed

**Zackaria Elhawati** Hahaha Luke Bonney

14 February 2018 15:18

**Group:** Ummah Of Tawheed

**Abdullahi Ibn'Gary Harris** Uhhhhhhhh I want her to see the error in her thinking. If all men are pigs, and she feels women are equal to men, then with that line of thinking would it mean all women are pigs too? ☹️☹️☹️

14 February 2018 15:24

14 February 2018 14:49

### Radwan Dakkak updated his status.

Some people have serious issues and can't accept women praying without covering their feet. This view is what Imām Abū Hanīfah (رحمه الله) adopted and seems to be the strongest opinion, and those people who try and degrade Abū Hanīfah without right are beneath his feet.

To top it off, the hadīth used by those who try to show the feet being 'Awrah in Salāh is weak, and Shaykhul-Islām Ibn Taymiyyah (رحمه الله) clarified that it's perfectly fine to show the feet.

If a woman wishes to cover the feet, that's fine as well, but for someone to force another woman to cover her feet, this is absolutely Bātil.

It's important to note that Imām Abū Hanīfah (رحمه الله) allows a woman to show her face, hands and feet in Salāh — HOWEVER, if there are non-Mahrams around, it becomes obligatory to cover her face, hands and feet, or else she would be sinful!

14 February 2018 13:28

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14 February 2018 13:27

### Radwan Dakkak added a new photo.

□

14 February 2018 12:23

### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Umm Abdur-Rahmān Ḥassan Khalīf** Umm Laith

14 February 2018 13:07

14 February 2018 12:22

#### Radwan Dakkak added a new photo.

□

I ask Allāh to place happiness in your life  
May Allāh make us from the people of the Qurʾān.

14 February 2018 11:17

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

I ask Allāh to place happiness in your life  
May Allāh make us from the people of the Qurʾān.

14 February 2018 11:17

#### Radwan Dakkak posted in Ummah Of Tawheed.

Calling for unity?

“There is NO unity except upon the pure TAWHĪD, and with clarity NOT ambiguity, while clarifying the Dīn of the messengers — The muslims will never gain victory via shirk and kufr, nor while being allies of the Tawāghīt and criminals, they can only gain victory when the Ummah is united upon Lā ilāha ilā Allāh!”

— The Imām, Al-Hāfidh Shaykh Sulaymān Ibn Nāsir al-ʿAlwān (فك الله أسرہ).

14 February 2018 08:24

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14 February 2018 08:24

#### Radwan Dakkak updated his status.

The justice of Allāh in giving rewards to both genders:

Indeed, Allāh رَبُّنَا did not specify a gender with a righteous deed, except that He made for the other gender a righteous deed of the same reward, specific to their gender.

For example, Jihād in the path of Allāh. In the Qurʾān, Allāh has prescribed Jihād upon the men, however he did not prevent the women from attaining its reward, as it’s mentioned in the authentic hadīth of ʿĀʾisha رَضِيَ اللهُ عَنْهَا where she reported:

“I said: ‘O Messenger of Allah, is Jihād obligatory for women?’ He said: “Yes: Upon them is a Jihād in which there is no fighting: Al-Hajj and Al-ʿUmrah.”

We can learn two benefits from this:

— The eagerness of Umm al-Muʾmineen ʿĀʾisha (رَضِيَ اللهُ عَنْهَا) in striving to attain the reward of the best of deeds, and there are women today following her footsteps! And in this situation, Shaykh Ahmad Jibrīl (حَفِظَهُ اللهُ) said “We want our men to be like the Sahābiyyāt!!”

— The justice, virtue, bounties and mercy of Allāh in giving women the same reward as men in an action which they are able to do, making it easier for the women to receive rewards.

And Jihād is the greatest voluntary deed by consensus and during many times gets given precedence over other major obligations!



Shaykh al-'Allāmah Siddīq Hassan Khān (رحمه الله) in his book, "Lessons taken from what has been narrated in battles, martyrdom and migration" (page 164) quoted Shaykhul-Islām Ibn Taymiyyah (رحمه الله) saying:

"Indeed, He (Allāh) after that commanded fighting for them by His statement 'Fighting is prescribed for you', and He emphasised the obligation, and intensified the command of Jihād in all the chapters revealed in Madīnah, and condemned those who abandoned it, and described them with Nifāq (hypocrisy) and a disease in their hearts, and this is found in many places in the Qur'ān.

Likewise, He exalted this action and its people in Sūrat as-Saff, and the command of Jihād and mentioning its virtues in the Qur'ān and Sunnah is too much to be counted. For this reason, it was considered the most virtuous of voluntary acts a person can do, and according to the agreement of the scholars, it's better than Hajj and 'Umrah, to the extent that the Prophet (صلى الله عليه وسلم) said:

'The head of its matter is Islam and its pillar is the Salah and its highest peak is the Jihad.'

And this is a huge topic, nothing has been narrated concerning the rewards of a deed and its virtue like what has been narrated in Jihād, and this is apparent during observation, for indeed the benefit of Jihād is general for its doer and for other than him in the Dīn and Dunyā, and it consists of all types of outward and inward acts of worship, for indeed it comprises of loving Allāh, having sincerity to Him, and reliance upon Him, and submitting himself and his wealth, having patience, abandoning the dunyā, remembering Allāh and all the other types of deeds, which no other action comprises of, and the one who performs this from an individual or ummah is between two great destinations, either victory and triumph or martyrdom and paradise."

Yet despite all of its virtues which cannot be found in any other deed, due to Allāh's justice, love and mercy for the creation, He has given women the same reward by doing another righteous deed.

14 February 2018 07:46

### Radwan Dakkak posted in Ummah Of Tawheed.

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Yet despite all of its virtues which cannot be found in any other deed, due to Allāh’s justice, love and mercy for the creation, He has given women the same reward by doing another righteous deed.

14 February 2018 07:44

### Radwan Dakkak updated his status.

Choosing A Husband

• A man asked Hasan bin Ali R.A, “I have a daughter and people have proposed to her, so to whom should I marry her?”

He said, “Marry her to one who fears Allah, for if he loves her, he will honor her, and if he hates her, he will not wrong her.”

[Gems & Jewels, p.171]

13 February 2018 21:48

### Radwan Dakkak posted in Ummah Of Tawheed.

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[Gems & Jewels, p.171]

13 February 2018 21:48

### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Ahmed Syed** Subhanallah .. clear explanation Alhamdulillah. Can you also cite the source (book/video?)

14 February 2018 03:59

Addressing the Rule — “Whoever doesn’t make takfīr upon a kāfir, then he is a kāfir”.

“Alhamdulillah, may peace and blessings be upon the messenger of Allāh, to proceed:

Indeed the Rule “Whosoever does not make Takfir of the kāfir, then he is a kāfir” is a famous, well known principle and it is the 3rd nullifier from the nullifiers of Islām which Shaykh Muhammad Ibn ‘Abdil-Wahhāb (رحمه الله) mentioned, as he said:

“The Third: Whoever does not make takfīr upon the mushrikīn, or doubts their kufr, or approves of their madhab, he has disbelieved”.

But this principle is not unrestricted (as it might appear). Rather there is Tafsīl (details attached to it); and those who are heedless of it, fall into Bātil - either by making takfīr upon Muslims, or by not making takfīr upon the original kuffār. So the Tafsīl in this matter is as follows:

Know, firstly, that the basis regarding this principle is not from the direction of association with kufr through actions or statements; Rather, it is from the direction that it amounts to rejection and denial of the texts (of the Qur’ān and Hadīth). So whosoever leaves the kāfir without takfīr, then this is a rejection from him of the clear texts which make takfīr upon him.

So based on this, it is a must for the text which is narrated in the Takfir to be authentic and agreed upon, and it is necessitated that the one who leaves the Takfir is a rejecter of these texts. And the Mukaffirāt are not merely one, and falling into them isn’t at only one level.

And for elucidation upon this matter, it is necessary to differentiate between them, and this is divided into two types:

1) The First Type: The Original Kāfir (Al-Kāfir Al-Aslī).

Like the Jews, Christians, Zoroastrians, and such people. So whosoever does not make Takfir of them, or doubts their kufr, or approves of their madhab - then he is a kāfir according to Ijmā’

(consensus), as several scholars have mentioned. Because in this, there is the rejection of the texts which are narrated regarding the invalidity of the ‘Aqīdah of other than the Muslims, and the kufr of those who are not upon the Dīn of Islām.

2) The Second Type: The Apostate from Islām (Al-Murtadd ‘An Al-Islām). And this is divided into two types:

a) The First: One who openly shows his apostasy, and his shift from Islām to other than it, such as to Judaism, Christianity, Atheism, and such. So his ruling is the same as the previous category of “The Original Kāfir”.

b) The Second: Whosoever perpetrates any nullifier from the nullifiers of Islām, but still claims to be upon Islām and not upon kufr due to this nullifier. And he is of two types:

i) The First: Whosoever commits a clear and unambiguous nullifier which has ljmā’ upon it; for example, cursing Allāh the Most High - then he has disbelieved according to ljmā’. And only two types of people refrain from making Takfir upon this person:

— The First: The people who accept and believe that cursing (Allāh) is kufr, and that this action is kufr. But they refrain from placing the ruling upon a specific individual because of lack of knowledge, or due to a doubt that he has, and so forth.

So such people are mistaken, and their statement is false - but such people have not committed kufr, since they haven’t rejected any text, nor denied them; and they have accepted what was narrated from the texts and the ljmā’ which mention that cursing (Allāh or anything related to the Dīn) is kufr.

— The Second: Those who reject the fact that cursing (Allāh) is kufr; so this one disbelieves after Bayān (being shown it’s Kufr), because it is a rejection of the texts and the ljmā’.

And this is like those who worship graves from those who ascribe themselves to Islām. So whosoever does not accept that this action (of worshipping graves) is kufr - then he disbelieves, because it is a rejection of the texts and the ljmā’. And whoever accepts that this action is kufr, but refrains from his Takfir due to a doubt, then he does not disbelieve (except after the Hujjah is established).

ii) Second Category: Whosoever commits a nullifier which is differed upon - for example Tark As-Salāt (Abandonment of Salāt). Thus the Takfir upon this person (who abandons Salāt) is a matter of dispute. And the one who differs concerning it [i.e. does not declare the one who abandons Salāt to be a kāfir] does not disbelieve, nor are they declared to be upon Bid’ah or Fisq, even though they are mistaken.

This is the summary of what I have been able to prepare regarding this Rule, and may Allāh send salutations upon Muhammad.”

— The Imām, Shaykh al-‘Allāmah Nāsir al-Fahd (فك الله أسرہ).

13 February 2018 21:19

## Radwan Dakkak added a new photo.

Amjad Ali Khan Jameel

14 February 2018 04:16

Babatunde Yousuph Succint

14 February 2018 18:14

Addressing the Rule — “Whoever doesn’t make takfir upon a kāfir, then he is a kāfir”.

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So based on this, it is a must for the text which is narrated in the Takfir to be authentic and agreed upon, and it is necessitated that the one who leaves the Takfir is a rejecter of these texts. And the Mukaffirāt are not merely one, and falling into them isn't at only one level.

And for elucidation upon this matter, it is necessary to differentiate between them, and this is divided into two types:

1) The First Type: The Original Kāfir (Al-Kāfir Al-Aslī).

Like the Jews, Christians, Zoroastrians, and such people. So whosoever does not make Takfir of them, or doubts their kufr, or approves of their madhab - then he is a kāfir according to Ijmā' (consensus), as several scholars have mentioned. Because in this, there is the rejection of the texts which are narrated regarding the invalidity of the 'Aqīdah of other than the Muslims, and the kufr of those who are not upon the Dīn of Islām.

2) The Second Type: The Apostate from Islām (Al-Murtadd 'An Al-Islām). And this is divided into two types:

a) The First: One who openly shows his apostasy, and his shift from Islām to other than it, such as to Judaism, Christianity, Atheism, and such. So his ruling is the same as the previous category of "The Original Kāfir".

b) The Second: Whosoever perpetrates any nullifier from the nullifiers of Islām, but still claims to be upon Islām and not upon kufr due to this nullifier. And he is of two types:

i) The First: Whosoever commits a clear and unambiguous nullifier which has Ijmā' upon it; for example, cursing Allāh the Most High - then he has disbelieved according to Ijmā'. And only two types of people refrain from making Takfir upon this person:

— The First: The people who accept and believe that cursing (Allāh) is kufr, and that this action is kufr. But they refrain from placing the ruling upon a specific individual because of lack of knowledge, or due to a doubt that he has, and so forth.

So such people are mistaken, and their statement is false - but such people have not committed kufr, since they haven't rejected any text, nor denied them; and they have accepted what was narrated from the texts and the Ijmā' which mention that cursing (Allāh or anything related to the Dīn) is kufr.

— The Second: Those who reject the fact that cursing (Allāh) is kufr; so this one disbelieves after Bayān (being shown it's Kufr), because it is a rejection of the texts and the Ijmā'.

And this is like those who worship graves from those who ascribe themselves to Islām. So whosoever does not accept that this action (of worshipping graves) is kufr - then he disbelieves, because it is a rejection of the texts and the Ijmā'. And whoever accepts that this action is kufr, but refrains from his Takfir due to a doubt, then he does not disbelieve (except after the Hujjah is established).

ii) Second Category: Whosoever commits a nullifier which is differed upon - for example Tark As-Salāt (Abandonment of Salāt). Thus the Takfir upon this person (who abandons Salāt) is a matter of dispute. And the one who differs concerning it [i.e. does not declare the one who abandons Salāt to be a kāfir] does not disbelieve, nor are they declared to be upon Bid'ah or Fisq, even though they are mistaken.

This is the summary of what I have been able to prepare regarding this Rule, and may Allāh send salutations upon Muhammad."

— The Imām, Shaykh al-'Allāmah Nāsir al-Fahd (فك الله أسرهم).

13 February 2018 21:19

## Radwan Dakkak posted in Ummah Of Tawheed.

A Scholar & An Ignorant

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● [البداية والنهاية ٢٥٥٩]

13 February 2018 18:40

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And this fundamental principle - what I mean is stipulating Kufr Bit-Tāghūt to enter into Islām - even the people of innovation from the Murji'ah, Khawārij, Mutakalimeen and other than them agree with us on, but rather dispute and differences occurred in some individuals and specific people, is he included within the general meaning of Jins al-Tāghūt (i.e. the category of the Tāghūt) or excluded from it, so they founded principles upon that, and applied those principles falling into misguidance and innovation, they weren't guided to the correct path of Truth.

Shaykh al-Islām Abū al-'Abbās Ibn Taymiyyah (رحمه الله تعالى) said: "It's known by necessity from the Dīn of the Messenger (صلى الله عليه وسلم), and the ummah has agreed upon it, that the foundation of Islām and the first matter that creation was commanded by was to testify that there's no deity worthy of worship except Allāh, and that Muhammad is the messenger of Allāh. This is what causes a kāfir to become a muslim, and the enemy becomes an ally, and the one who's blood and wealth is lawful has his blood and wealth protected. Moreover, if he says that truthfully in his heart, then he has entered into Īmān, but if he says it with his tongue without truly believing it, then he is outwardly judged with Islām, without having Īmān inwardly." [Quoted from Taysīr al-'Azīz al-Hamīd page 101].

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"Tawhīd: Is to disbelieve in every Tāghūt that the worshippers have worshipped besides Allāh, because Kufr Bit-Tāghūt is the pillar of Tawhīd, so if he hasn't fulfilled this pillar, then he's not a Muwahhid, and Tawhīd is the basis of Īmān which befits all good deeds, and invalidates its opposite." [Fath al-Majīd — Commentary on the chapter of Allāh's statement "Have you not seen those who claim to have believed..."].

"So when the speech was pertaining to clarifying the meaning of Lā ilāha ilā Allāh, indeed Allāh the most High is the one who took authority in clarifying it in several places from the Qur'ān, and the messengers from the first to the last all agreed upon it, as (Allāh) the most High said:

"And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me." [21:25].

He also said, "And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut." [16:36].

In fact, all of the Qur'ān clarifies its meaning, as (Allāh) the most High said, "And [mention, O Muhammad], when Ibrāhīm said to his father and his people, Indeed, I am disassociated from that which you worship — Except for He who created me; and indeed, He will guide me." [43:26-27].

The kalimah is Lā ilāha ilā Allāh according to the consensus of the Mufasssīrīn, and returning to it by making Barā'ah from the worship of everyone worshipped besides Allāh, and purifying worship for Him (Allāh), such as the statement by the Imām of the Hunafā' (Ibrāhīm), may peace and blessings be upon him, in this Āyah and it is the meaning of Allāh's statement:

"So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing." [2:256].

And Allāh's statement, "But those who have avoided Taghut, lest they worship it, and turned back to Allāh." [39:17].

This kalimah is indicative upon making Barā'ah from Shirk and Kufr inclusively and it's indicative upon purifying worship for Allāh the most High with conformity.

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This enormous kalimah, is a phrase which has a reality and a meaning intended for its sake via the crystal clear arabic tongue.

And every phrase which has a meaning intended by it due to what it's indicative of, and the Inventor (Allāh) has fashioned the phrases to be indicative of their meanings.

So the phrase is an indicator, and the meaning is what it's intended for, and every word that's used in the arabic language, then the usage is taken into consideration.

And Lā ilāha ilā Allāh is the best of speech and most virtuous, it encompassed the Dīn completely,

and it's indicative of it in terms of conformity, inclusivity and in compliance with. And the kalimah of Iklhās (i.e. shahādah) consists of two sentences, "Nafi" (negation) and "Ithbāt" (affirmation).

So the sentence of negation is "Lā ilāha" (there's no deity), so the "Lā" which negates all deities, its predicatw is removed and the word "Haqq" (i.e. there's no deity which has the "right" to be worshipped besides Allāh) is assumed.

And the deities negated by the "negating Lām", what is meant by negating it is to consider it void and make Barā'ah from it, and disbelieve in it and avoid it.

And it is the meaning of disbelieving in the Tawāghūt and idols, and everything that's worshipped besides Allāh, and all of it is false without a doubt, and whoever doesn't believe this is not a muslim.

So what's obligatory via Lā ilāha ilā Allāh is to make Barā'ah from everything that the Mushrikūn worship besides Allāh, so it's necessary to negate all this by making Barā'ah from worshipping it and those who worship it.

So whoever disassociates himself from worshipping it entirely, and rejected it, and disbelieved in it, then he has professed Lā ilāha ilā Allāh, and purified worship for Allāh alone, and he becomes a Muslim believer by this Tawhīd.

And the name "deity" is mabnī (i.e. fixed) on the "Fatha", and it's negated by the "Lām", and an "ilāh" is an Ism Jins (comprehensive name) which includes everything worshipped from humans or rocks or trees or other than that.

So this Jins (general broad label of "deity") with its numerous individuals is negated by "Lā".

Affirming ulūhiyyah to Allāh the most High in a fashion of restriction (from specific deities) is an extraction from the original core affirmation (of ulūhiyyah) to Him (Allāh), infact the linguistic indicative nature of this kalimah (shahādah) is what necessitates doing so is a well-recognised confirmed matter, incontestable without any dispute.

Verily, the early mushrikūn from the pagans of Quraysh and other than them knew its meaning, so they denied uttering it, and whoever said it (i.e. shahādah) while he is committing Shirk with Allāh, he has acknowledged its utterance, but he has denied its meaning while being ignorant of its meaning which everyone knows including the enemies of the messenger who said:

"Have you come to us that we should worship Allah alone." [7:70].

"Has he made the gods [only] one God? Indeed, this is a curious thing." [38:5]."

— This is a brief summary from the speech of Al-'Allāmah 'Abdur-Rahmān Ibn Hassan (رحمه الله) in "Ad-Durar as-Saniyyah" (11/223 & 297).

For example, the Murji'ah:

At times, they differ with us regarding the ruling on one of the specific individuals being a Tāghūt, such as the one who rules by other than what Allāh has revealed, the one that replaces the Sharī'ah of Allāh, and the caller towards worshipping other than Allāh, and they (i.e. the Murji'ah) do not include him within the Jins al-Tāghūt (the category of the Tāghūt), and they base their proofs upon that with numerous misconceptions, such as ignorance, Ikrāh (compulsion), or stipulating Istihlāl (declaring it to be permissible) or Qasd (intending Kufr), and what's similar to that, and they use some of the words of the Scholars as proof, without taking into consideration the authenticity of the proofs and validity of its meaning (and application), and this is compounded ignorance.

So they are ignorant of the ruling upon this specific individual that ruled by other than what Allāh has revealed in particular, and whether he is included within the general meaning of Jins al-Tāghūt or not, and they are not ignorant of his reality, despite their Īmān and knowledge that disbelief in the general meaning of Jins al-Tāghūt as being a condition for the validity of Islām and a pillar which Īmān cannot be fulfilled without it, furthermore there's a difference between the one who's ignorant about the ruling and the one who's ignorant about the reality.

Another example about the Khawārij:

Such as their classification of some people that he's a Tāghūt, then they arrange on top of that, making Takfīr upon whoever doesn't make Takfīr upon him, because "he didn't disbelieve in the Tāghūt", and there's no doubt that including a person within Islām is just like taking him out from it, it's the exact same thing, because the ruling of Kufr or Islām is a limit from the limits of Allāh, not anyone can make a judgement in it with his mere opinion and whims.

Shaykh 'Abdul-Latīf Ibn 'Abdur-Rahmān Ibn Hassan Āl ash-Shaykh (رحمه الله) said in response to the one who made Takfīr upon the speculative matters (i.e. unrestricted takfīr on 3rd nullifier):

"I have seen in the year 1264H two men from your likes among the Māriqīn (i.e. khawārij) in al-Ahsā', they avoided the Jum'ah and Jamā'ah, and made takfīr upon whoever was residing in the land among the muslims, and their proof was from the same type as your proofs, they say that the people of Ahsā' sit with Ibn Fayrūz and mix with him, while he and his likes are among those whom haven't disbelieved in the Tāghūt, and he didn't proclaim takfīr upon his grandfather who rejected the Da'wah of Shaykh Muhammad (Ibn 'Abdil-Wahhāb) and he didn't accept it and he was very hostile towards it.



So they arranged on top of these two misguided false introductions...what is arranged upon explicitly clear-cut apostasy from the rulings, and they claimed to be upon the ‘Aqīdah of Shaykh Muhammad (Ibn ‘Abdil-Wahhāb), so I removed their doubts, and I informed them that the Shaykh is free from this creed and madhab [1], and as for making takfīr upon these matters which you speculated were from the mukaffirāt of the people of Islām (falsely claiming muslims don’t make Kufr Bit-Tāghūt), then it is the madhab of the Harūriyyah al-Māriqin (extreme sect among the khawārij).” [Al-Durar al-Saniyyah (1/466)].

And Shaykh al-‘Allāmah Sulaymān Ibn Sahnān (رحمه الله) said that making Takfīr upon whoever sits with the grave worshippers and Jahmiyyah whom the Hujjah has been established upon or argues on their behalf is wrong:

“If he was among those who befriend them and sit with them, so their statement to one of them ‘O kāfir’ and ‘O jahmī’ is wrong, for indeed this is not to be said except to a kāfir or jahmī whom the Hujjah has been established upon, and after that displays arrogance and stubbornly opposes the truth.

And whoever befriends them or argues on their behalf after the speech of the scholars have been shown to him concerning making takfīr upon them, and it has been actualised to him that the Hujjah has been conveyed to them, and has been established upon them by the condemnation from the people of Islām upon them, even if they didn’t understand the Hujjah, then he displays arrogance and stubbornly opposes the truth., so if this was done out of ta’wīl (a misinterpretation), then I do not know his situation but his affair is severe and his impending threat is among the most severe of threats, but if it was other than this (without ta’wīl), then we seek refuge in Allāh from misguidance after having guidance.” [Kashf al-Shubhatayn page 45].

~ The Imām, Shaykh al-‘Allāmah Ahmad Ibn Humūd al-Khālidī (فك الله أسره).

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[1] Translator’s Note: Look at how Imām ‘Abdul-Latīf Ibn ‘Abdir-Rahmān Ibn Hassan Āl ash-Shaykh (رحمه الله) from the great Imāms of Najd called those misguided individuals who made takfīr upon the muslimmeen under the false pretext of “Kufr Bit-Tāghūt” as being from the Harūriyyah Māriqin (extreme sect among the khawārij).

Moreover, he also called them khawārij despite attributing themselves to Imām Muhammad Ibn ‘Abdil-Wahhāb (رحمه الله), declaring the Shaykh innocent from their false creed.

This shows the importance of understanding the words of any scholar and collecting everything surrounding the topic, and to give an example for this, Imām Muhammad Ibn ‘Abdil-Wahhāb (رحمه الله) mentioned in “Ad-Durar as-Saniyyah” (8/192):

“So if you know this, you would realise that a person’s Islām is not upheld, even if he singles out Allāh (in worship) and abandons Shirk, except by having enmity to the mushrikīn, and openly proclaiming animosity and hatred towards them.”

I won’t mention anything from my own words, by rather quote the descendant of Shaykh Muhammad Ibn ‘Abdil-Wahhāb. Look at what Imām ‘Abdul-Latīf Ibn ‘Abdir-Rahmān Ibn Hassan Ibn ‘Abdil-Wahhāb (رحمه الله) says about this statement in “Misbāh ath-Thalām” (page 98-99):

“Whoever understands making Takfīr upon whoever doesn’t profess enmity (to the Mushrikīn) from the words of the Shaykh (i.e. Imām Muhammad Ibn ‘Abdil Wahhāb), then his understanding is Bātil and his opinion is misguided, since it’s open to multiple meanings.”

He continues to mention a few lines later, “And the Shaykh (i.e. Muhammad Ibn ‘Abdil-Wahhāb) doesn’t intend by his statement ‘a person’s Islām is not upheld’ that he makes takfīr as this misguided individual understood it as, and as the Khawārij understood it by negating Īmān from someone who abandons a Wājib (obligation), and all praise belongs to Allāh, this matter is clear.”

This is just 1 of many examples, however the deviants are blind to this and choose to follow their desires. Allāh beautifully describes them by saying:

“It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them].” [3:7]

And this is referring to the perfect book of Allāh, so imagine the case with taking unspecific statements from the words of a scholar, which is even open to slips and mistakes!

This is the reality of the modern day khawārij known as the “Hāzimiyyah”. We make complete Barā’ah from the deviant path of the Khawārij which makes Takfīr upon others based upon “Sins” (which may even be Halāl!), and “speculative unclear matters”, and “Lawāzim” (the consequences of one’s statement), and “Tasalsul” (chain Takfīr), hastening and making blank Takfīr upon muslim populations unjustly, including other major principles and traits.

We have a Salaf in attributing the Hāzimiyyah to the Khawārij, as preceded by Imām ‘Abdul-Latīf Ibn ‘Abdir-Rahmān Ibn Hassan Ibn Muhammad Ibn ‘Abdil-Wahhāb (رحمه الله).

Moreover, several contemporary scholars have attributed the Hāzimiyyah to the Khawārij, such as Shaykh Ahmad al-Khālidī (فك الله أسره) in this chapter, Shaykh ‘Alī al-Khudayr (فك الله أسره) in the introduction of this book, including our Shaykh Ahmad Jibrīl (حفظه الله) when they came out making takfīr upon the Imām, Shaykh Nāsir al-Fahd (فك الله أسره) and the Mujāhideen.

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At times, they differ with us regarding the ruling on one of the specific individuals being a Tāghūt, such as the one who rules by other than what Allāh has revealed, the one that replaces the Sharī’ah of Allāh, and the caller towards worshipping other than Allāh, and they (i.e. the Murji’ah) do not include him within the Jins al-Tāghūt (the category of the Tāghūt), and they base their proofs upon that with numerous misconceptions, such as ignorance, Ikrāh (compulsion), or stipulating Istihlāl (declaring it to be permissible) or Qasd (intending Kufr), and what’s similar to that, and they use some of the words of the Scholars as proof, without taking into consideration the authenticity of the proofs and validity of its meaning (and application), and this is compounded ignorance.

So they are ignorant of the ruling upon this specific individual that ruled by other than what Allāh has revealed in particular, and whether he is included within the general meaning of Jins al-Tāghūt or not, and they are not ignorant of his reality, despite their Īmān and knowledge that disbelief in the general meaning of Jins al-Tāghūt as being a condition for the validity of Islām and a pillar which Īmān cannot be fulfilled without it, furthermore there’s a difference between the one who’s ignorant about the ruling and the one who’s ignorant about the reality.

Another example about the Khawārij:

Such as their classification of some people that he’s a Tāghūt, then they arrange on top of that, making Takfīr upon whoever doesn’t make Takfīr upon him, because “he didn’t disbelieve in the Tāghūt”, and there’s no doubt that including a person within Islām is just like taking him out from it, it’s the exact same thing, because the ruling of Kufr or Islām is a limit from the limits of Allāh, not anyone can make a judgement in it with his mere opinion and whims.

Shaykh ‘Abdul-Latīf Ibn ‘Abdur-Rahmān Ibn Hassan Āl ash-Shaykh (رحمه الله) said in response to the one who made Takfīr upon the speculative matters (i.e. unrestricted takfīr on 3rd nullifier):

“I have seen in the year 1264H two men from your likes among the Māriqīn (i.e. khawārij) in al-Ahsā’, they avoided the Jum’ah and Jamā’ah, and made takfīr upon whoever was residing in the land among the muslims, and their proof was from the same type as your proofs, they say that the people of Ahsā’ sit with Ibn Fayrūz and mix with him, while he and his likes are among those whom haven’t disbelieved in the Tāghūt, and he didn’t proclaim takfīr upon his grandfather who rejected the Da’wah of Shaykh Muhammad (Ibn ‘Abdil-Wahhāb) and he didn’t accept it and he was very hostile towards it.

So they arranged on top of these two misguided false introductions...what is arranged upon

explicitly clear-cut apostasy from the rulings, and they claimed to be upon the ‘Aqidah of Shaykh Muhammad (Ibn ‘Abdil-Wahhāb), so I removed their doubts, and I informed them that the Shaykh is free from this creed and madhab [1], and as for making takfīr upon these matters which you speculated were from the mukaffirāt of the people of Islām (falsely claiming muslims don’t make Kufr Bit-Tāghūt), then it is the madhab of the Harūriyyah al-Māriqīn (extreme sect among the khawārij).” [Al-Durar al-Saniyyah (1/466)].

And Shaykh al-‘Allāmah Sulaymān Ibn Sahnān (رحمه الله) said that making Takfīr upon whoever sits with the grave worshippers and Jahmiyyah whom the Hujjah has been established upon or argues on their behalf is wrong:

“If he was among those who befriend them and sit with them, so their statement to one of them ‘O kāfir’ and ‘O jahmī’ is wrong, for indeed this is not to be said except to a kāfir or jahmī whom the Hujjah has been established upon, and after that displays arrogance and stubbornly opposes the truth.

And whoever befriends them or argues on their behalf after the speech of the scholars have been shown to him concerning making takfīr upon them, and it has been actualised to him that the Hujjah has been conveyed to them, and has been established upon them by the condemnation from the people of Islām upon them, even if they didn’t understand the Hujjah, then he displays arrogance and stubbornly opposes the truth., so if this was done out of ta’wīl (a misinterpretation), then I do not know his situation but his affair is severe and his impending threat is among the most severe of threats, but if it was other than this (without ta’wīl), then we seek refuge in Allāh from misguidance after having guidance.” [Kashf al-Shubhatayn page 45].

~ The Imām, Shaykh al-‘Allāmah Ahmad Ibn Humūd al-Khālidi (فك الله أسره).

[1] Translator’s Note: Look at how Imām ‘Abdul-Latīf Ibn ‘Abdir-Rahmān Ibn Hassan Āl ash-Shaykh (رحمه الله) from the great Imāms of Najd called those misguided individuals who made takfīr upon the muslims under the false pretext of “Kufr Bit-Tāghūt” as being from the Harūriyyah Māriqīn (extreme sect among the khawārij).

Moreover, he also called them khawārij despite attributing themselves to Imām Muhammad Ibn ‘Abdil-Wahhāb (رحمه الله), declaring the Shaykh innocent from their false creed.

This shows the importance of understanding the words of any scholar and collecting everything surrounding the topic, and to give an example for this, Imām Muhammad Ibn ‘Abdil-Wahhāb (رحمه الله) mentioned in “Ad-Durar as-Saniyyah” (8/192):

“So if you know this, you would realise that a person’s Islām is not upheld, even if he singles out Allāh (in worship) and abandons Shirk, except by having enmity to the mushrikīn, and openly proclaiming animosity and hatred towards them.”

I won’t mention anything from my own words, by rather quote the descendant of Shaykh Muhammad Ibn ‘Abdil-Wahhāb. Look at what Imām ‘Abdul-Latīf Ibn ‘Abdir-Rahmān Ibn Hassan Ibn ‘Abdil-Wahhāb (رحمه الله) says about this statement in “Misbāh ath-Thalām” (page 98-99):

“Whoever understands making Takfīr upon whoever doesn’t profess enmity (to the Mushrikīn) from the words of the Shaykh (i.e. Imām Muhammad Ibn ‘Abdil Wahhāb), then his understanding is Bātil and his opinion is misguided, since it’s open to multiple meanings.”

He continues to mention a few lines later, “And the Shaykh (i.e. Muhammad Ibn ‘Abdil-Wahhāb) doesn’t intend by his statement ‘a person’s Islām is not upheld’ that he makes takfīr as this misguided individual understood it as, and as the Khawārij understood it by negating Imān from someone who abandons a Wājib (obligation), and all praise belongs to Allāh, this matter is clear.”

This is just 1 of many examples, however the deviants are blind to this and choose to follow their desires. Allāh beautifully describes them by saying:

“It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them].” [3:7]

And this is referring to the perfect book of Allāh, so imagine the case with taking unspecific statements from the words of a scholar, which is even open to slips and mistakes!

This is the reality of the modern day khawārij known as the “Hāzimiyyah”. We make complete Barā’ah from the deviant path of the Khawārij which makes Takfīr upon others based upon “Sins” (which may even be Halāl!), and “speculative unclear matters”, and “Lawāzim” (the consequences of one’s statement), and “Tasalsul” (chain Takfīr), hastening and making blank Takfīr upon muslim populations unjustly, including other major principles and traits.

We have a Salaf in attributing the Hāzimiyyah to the Khawārij, as preceded by Imām ‘Abdul-Latīf Ibn ‘Abdir-Rahmān Ibn Hassan Ibn Muhammad Ibn ‘Abdil-Wahhāb (رحمه الله).

Moreover, several contemporary scholars have attributed the Hāzimiyyah to the Khawārij, such as Shaykh Ahmad al-Khālidi (فك الله أسره) in this chapter, Shaykh ‘Alī al-Khudayr (فك الله أسره) in the introduction of this book, including our Shaykh Ahmad Jibrīl (حفظه الله) when they came out making takfīr upon the Imām, Shaykh Nāsir al-Fahd (فك الله أسره) and the Mujāhideen.

May Allāh repel their harm and evil from the ummah, Āmīn!

### Radwan Dakkak updated his status.

The Imām, Shaykh al-‘Allāmah ‘Alī al-Khudayr (فك الله أسره) wrote the following introduction to the Imām, Shaykh Ahmad al-Khālīdī’s book “Al-Īdāh wat-Tabyīn”:

“Bismillāhi Ar-Rahmān Ar-Rahīm, all praise belongs to Allāh, may the peace and blessings be upon the messenger of Allāh, and those who support him, to proceed:

I have looked at what the noble Shaykh Ahmad al-Khālīdī, may Allāh preserve him, has written in his book entitled:

“The clarification and enlightenment upon the ruling on whoever doubts or hesitates on the disbelief of some Tawāghīṭ and Murtaddīn”.

And this book is part of a series of effort that his nobleness (Shaykh Ahmad al-Khālīdī) has taken up in clarifying matters related to Tawhīd and spreading it for the ummah, and calling towards it, whilst being a core defender in clarifying it, and he has previously authored books and essays in Tawhīd and in the topic of Al-Ulūhiyyah, and what is connected to that, so may Allāh reward him with good.

So in this book, may Allāh preserve him for that, he displayed and clarified the differentiation between excuse of ignorance and disbelieving in the general category of the Tāghūt and being ignorant of some of its types and specific individuals.

And it’s a very important topic of crucial importance, which relates to the issue of Kufr Bit-Tāghūt which is from the greatest pillars of kalimat at-Tawhīd (i.e. shahādah), which in our times alot of ignorance, confusion and mixing up has occurred.

And he spoke about the misguidance of the Murji’ah and Khawārij concerning this foundation, and he displayed the Madhab of the Salaf concerning that, and also clarified what has occurred from confusion within the Rule:

“Whoever doesn’t make takfīr upon the mushrikīn is a kāfir”.

For indeed, he has elaborated on it, displayed and clarified (the truth), may Allāh reward him with good.

He also displayed what relates to the Tawāghīṭ who ascribe to Islām, whose affairs have become obscure to many people in particular, while they outwardly portray many symbols of the Dīn, so some people didn’t make takfīr upon them, or refrained, or doubted, so he (Shaykh Ahmad al-Khālīdī) clarified what relates to the issue of making takfīr upon the Tawāghīṭ Murtaddīn, and the three principles concerning that.

And this final matter, I consider it from the most important matters of this book, which I urge the muslims, in particular the youth to read and examine carefully, to benefit from it and know it well.

And that is a virtue which Allāh gives to whomever He wishes, and fear Allāh so that He may teach you.

“And those who strive for Us - We will surely guide them to Our ways.” [29:69].

May peace and blessings be upon our Prophet Muhammad, and upon all of his household and companions.”

Written by ‘Alī Ibn Khudayr al-Khudayr.

13 February 2018 11:20

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13 February 2018 11:20

### **Radwan Dakkak posted in ARABIC 101.**

Warning to all lebanese people who choose to visit Egypt one day!! Do not ever say the following two words over there, one lebanese brother almost got bashed badly for doing so:

1. “Yā Marā” (O woman).
2. “Hal Tarawa'tī” (Did you have breakfast?).

These words have a completely different meaning over there, and I won't mention what they mean!

12 February 2018 09:28

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□

:(wrote in “Rawdat al-‘Uqalā” (page 100 (رحمه الله) Imām Ibn Hibbān

”.Befriending evil people causes bad assumptions about good people”

12 February 2018 06:57

### Radwan Dakkak added a new photo.

□

**Abu Raihan Al-ifriki** This deserves to be written in golden ink  
12 February 2018 07:03

**Najmus Sakib** Subhanallaah ! So true ! <3  
12 February 2018 07:09

:(wrote in “Rawdat al-‘Uqalā” (page 100 (رحمه الله) Imām Ibn Hibbān

”.Befriending evil people causes bad assumptions about good people”

12 February 2018 06:56

### Radwan Dakkak posted in Ummah Of Tawheed.

□

Al-Hāfidh Ibn Rajab al-Hanbalī (رحمه الله) mentioned in “Jāmi’ al-‘Ulūm wal-Hikam” (page 427):

”As for Istighfār from sins, it is to seek forgiveness (from Allāh), and the slave (of Allāh) needs it the most, since he sins in the day and night.”

11 February 2018 08:40

### Radwan Dakkak added a new photo.

□

Al-Hāfidh Ibn Rajab al-Hanbalī (رحمه الله) mentioned in “Jāmi’ al-‘Ulūm wal-Hikam” (page 427):

”As for Istighfār from sins, it is to seek forgiveness (from Allāh), and the slave (of Allāh) needs it the most, since he sins in the day and night.”

11 February 2018 08:39

### Radwan Dakkak posted in Ummah Of Tawheed.

#### Urgent Help Needed

A sister is in desperate need of help and is relying on the Ummah to help her out.

Her husband is in prison and she is taking care of her three children with no support. The sister also suffers from a chronic illness which makes it even more difficult for her.

She is constantly worrying about money as she has to pay off rent and bills. Due to her tough financial situation, she is now in £6500 debt of rent arrears. The court has said, if she is able to pay the landlord £4500 by 14th of Feb, she won't lose her house.

If she doesn't pay the amount by the date then she will definitely lose her house and her and her three children will have no where to go.

Alhamdulillah, some money was given to her by another organisation (Muslims Behind bars) so she now only needs £2300 to pay off before 14th of Feb. she needs another £3000 more to finish of the rest of her debt which makes it a total of £5300

There is ONLY FOUR days to raise this amount so please, please brothers and sisters, put yourself in this sisters' shoes. Imagine how stressed she must be feeling with the thought of losing her home which will leave her family homeless.

Donate every little bit you can and spread the word for the sake of Allāh. She is our Muslim sister and we have to come together to help her out.

<https://www.gofundme.com/muslims-behind-bars>

10 February 2018 18:06

#### Radwan Dakkak shared Abû Khadijah's post.

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10 February 2018 18:05

#### Radwan Dakkak updated his status.

I need a break from Da'wah.  
Inshā'Allāh I'll be back when Allāh decides...

9 February 2018 13:19

#### Radwan Dakkak posted in Ummah Of Tawheed.

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9 February 2018 13:19

#### Radwan Dakkak updated his status.

You should ONLY speak kind and gentle words to someone at ALL times, not because of what they may have been through, but because this is the sunnah of Rasūlullāh صلى الله عليه وسلم.

9 February 2018 13:11

#### Radwan Dakkak posted in Ummah Of Tawheed.

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9 February 2018 13:11

#### Radwan Dakkak updated his status.

Very few people think about the feelings of others, even if they may be their own most deeply beloved brothers and sisters — Wallāhi it's so true that Innocent hearts always end up being hurt the most and all the time ☹

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8 February 2018 18:59

**Radwan Dakkak posted in Ummah Of Tawheed.**

The noble Imām and Mujāhid, Shaykh al-‘Allāmah Abū Mālik at-Tamīmī (تقبله الله) said:

Indeed, what has become prevalent and severe, circulated and widespread, along with the leniency among many human beings concerning it is an enormous matter, in which the scholars of the ummah have remained warning against it and its danger in the past and present, and it is, “Speaking about Allāh without knowledge”.

Allāh the Most High and Exalted has forbidden speaking about Him without knowledge pertaining to Fatāwā and judgements, and He considered it to be among the most severe of forbidden matters, infact He considered it to be the highest level of prohibition, Allāh the Exalted says:

“Say (O Muhammad): ‘(But) indeed the things that my Lord has forbidden are al-Fawāhish (immoral lewd acts) whether committed openly or secretly, al-lthm (evil sins of all kinds) and al-Baghi (oppression), joining partners (in worship) with Allāh for which He has sent down no authority for, and that you speak about Allah that which you have no knowledge of.” [7:33].

The eminent scholar and Imām, Ibn al-Qayyim (رحمه الله) says while commenting upon this Āyah:

“So He arranged the Muharramāt in four levels, and He began with the least of them, and it is al-Fawāhish (immoral lewd acts) then secondly He followed with what is more severe than it in prohibition and it is al-lthm (evil sins of all kinds) and ath-Thulm (oppression), then mentioned thirdly what is greater than them in prohibition and it is committing shirk with Him. Then He followed fourthly with what is more severe in prohibition than all of that, and it is speaking about Him without knowledge. And this is general to speaking about Him without knowledge in His Asmā’ was-Sifāt (Beautiful Names and Perfect Attributes) and His Af’āl (Actions), His Dīn, and His Shar’ (legislation) ...” [“Ilām al-Muwaqqi’in” (1/38)].

But if someone says, how does speaking about Allāh cause a more severe harm than ascribing partners to Him, may He be Glorified and Exalted? This may be answered according to the following:

1 — That the foundation for all misguidance in the world and the emergence of Shirk is speaking about Allāh without knowledge.

2 — The harm of Shirk could only fall upon a mushrik on his own without exceeding to anyone else, as long as he wasn’t a caller towards his shirk, but as for the harm caused by speaking about Allāh without knowledge, then it does transgress to others.

3 — That speaking about Allāh without knowledge is slander against Allāh and inventing lies upon Him, and establishing a religion other than His Dīn, along with exterminating the path of His symbols.

So due to all these reasons, this matter has been strictly emphasised in numerous Āyāt in the book of Allāh, the Exalted and Majestic:

Allāh, the Exalted says, “And do not say about what your tongues assert of untruth, “This is lawful and this is unlawful,” to invent falsehood about Allah . Indeed, those who invent falsehood about Allah will not succeed.” [16:116].

Allāh, may He be Glorified says, “Those will have lost who killed their children in foolishness without knowledge and prohibited what Allah had provided for them, inventing untruth about Allah . They have gone astray and were not [rightly] guided.” [6:140].

Allāh, may He be Glorified says, “Say, “Have you seen what Allah has sent down to you of provision of which you have made [some] lawful and [some] unlawful?” Say, “Has Allah permitted you [to do so], or do you invent [something] about Allah ?”” [10:59].

What also supports this, is what has been narrated in the Sahīhayn from the Hadīth of ‘Abdillāh Ibn ‘Amr (رضي الله عنه), that the Prophet (صلى الله عليه وسلم) said:

“Verily, Allah does not take away knowledge by snatching it from the people, but He takes it away by taking away (the lives of) the religious scholars till none of the scholars stays alive. Then the people will take ignorant ones as their leaders, who, when asked to deliver religious verdicts, will issue them without knowledge, the result being that they will go astray and will lead others astray.” [Agreed Upon].

— Taken from the lecture “The dangers of speaking about Allāh without knowledge”.



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Allāh, may He be Glorified says, “Say, “Have you seen what Allah has sent down to you of provision of which you have made [some] lawful and [some] unlawful?” Say, “Has Allah permitted you [to do so], or do you invent [something] about Allah ?”” [10:59].

What also supports this, is what has been narrated in the Sahīhayn from the Hadīth of ‘Abdillāh Ibn ‘Amr (رضي الله عنه), that the Prophet (صلى الله عليه وسلم) said:

“Verily, Allah does not take away knowledge by snatching it from the people, but He takes it away by taking away (the lives of) the religious scholars till none of the scholars stays alive. Then the people will take ignorant ones as their leaders, who, when asked to deliver religious verdicts, will issue them without knowledge, the result being that they will go astray and will lead others astray.” [Agreed Upon].

— Taken from the lecture “The dangers of speaking about Allāh without knowledge”.

8 February 2018 16:42

## Radwan Dakkak posted in Ummah Of Tawheed.

I know the kuffār very well, but let me tell you that no one hates Islām more than those who firmly leave Islām. By Allāh, these Murtaddīn would become so crazy in just meeting another muslim, their Barā’ah from Islām and its people comes before everything else in their life.



— This makes you truly understand the hukm of Rasūlullāh صلى الله عليه وسلم upon the apostate.

8 February 2018 14:31

#### Radwan Dakkak updated his status.

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8 February 2018 14:31

#### Radwan Dakkak updated his status.

Quiz: Why did Allah consider speaking without knowledge worse than Shirk?

8 February 2018 10:37

#### Radwan Dakkak posted in Ummah Of Tawheed.

Quiz: Why did Allah consider speaking without knowledge worse than Shirk?

8 February 2018 10:36

#### Radwan Dakkak updated his status.

“Wallāhi, we are in much need of Akhlāq”

— The Shaheed, Imām Anwar al-‘Awlaqī (تقبله الله).

8 February 2018 06:21

#### Radwan Dakkak posted in Ummah Of Tawheed.

“Wallāhi, we are in much need of Akhlāq”

— The Shaheed, Imām Anwar al-‘Awlaqī (تقبله الله).

8 February 2018 06:21

#### Radwan Dakkak added a new photo.

**Abu Raihan Al-ifriki** I will like the arabic version

8 February 2018 06:36

**Radwan Dakkak** الوجازة في شرح الأصول الثلاثة

<https://archive.org/download/SK.Ali.al.Khadir/12.pdf> There's a much better laid out version, around 150+ pages — But i think this should be alright to read.

8 February 2018 06:37

**Abu Raihan Al-ifriki** Jazaka'llahu khayran

8 February 2018 06:40

**Fayez Kanaan** Do you have the english

8 February 2018 06:45

**Muhammad Sauvlat** English akhi Radwan Dakkak

8 February 2018 12:53

**Radwan Dakkak** Sorry, me no english.

8 February 2018 17:33

**Fayez Kanaan** Lmaooo how did it manage to get translated to german and not english

8 February 2018 17:50

**Radwan Dakkak** Lol, you think I can translate into german, leh? 😊 Nah, it was translated by some german brothers I know, may Allāh reward them for this great piece of work 😊

8 February 2018 17:58

**Fayez Kanaan** So its not in english yet? Spewing man

8 February 2018 18:06

**Fayez Kanaan** Im doing a sharh on this now and it wouldve helped. Im using ibn uthaymeens shar7 atm

8 February 2018 18:07

**Radwan Dakkak** It's being translated into english atm, but Inshā'Allāh we'll see what happens, there's so much to share akhī...

8 February 2018 18:08

**Muhammad Sauvlat** Jaxakallah khair

8 February 2018 20:51

“Al-Wajāzah Fī Sharh al-Usūl ath-Thalātha” (289 pages) by the Imām, Shaykh ‘Alī al-Khudayr (فك الله أسره) is completely translated into german 📄

Download link — [https://drive.google.com/file/d/1hhVg\\_vBye5ZdA-84Ox7ahz5xCVhXfAs8/view?usp=drivesdk](https://drive.google.com/file/d/1hhVg_vBye5ZdA-84Ox7ahz5xCVhXfAs8/view?usp=drivesdk)

8 February 2018 05:52

## Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Radwan Dakkak** I provided the link on my post.

8 February 2018 06:10

**Group:** Ummah Of Tawheed

**Radwan Dakkak** “Al-Wajāzah Fī Sharh al-Usūl ath-Thalātha” (289 pages) by the Imām, Shaykh ‘Alī al-Khudayr (فك الله أسره) is completely translated into german 📄 Download link — [https://drive.google.com/file/d/1hhVg\\_vBye5ZdA-84Ox7ahz5xCVhXfAs8/view?usp=drivesdk](https://drive.google.com/file/d/1hhVg_vBye5ZdA-84Ox7ahz5xCVhXfAs8/view?usp=drivesdk)

8 February 2018 06:11

**Group:** Ummah Of Tawheed

**Radwan Dakkak** الوجازة في شرح الأصول الثلاثة

<https://archive.org/download/SK.Ali.al.Khadir/12.pdf> There's a much better laid out version, around 150+ pages — But i think this should be alright to read.

8 February 2018 06:15

**Group:** Ummah Of Tawheed

**Gabi Deva** Danke 😊

8 February 2018 11:25

**Group:** Ummah Of Tawheed

**Abu Aysha Al-Turkmani** Radwan Dakkak habibie I know wallahu a'alam I have this in Arabic somewhere in my eternal drive. But not within my reach. U got the Arabic version for this??

8 February 2018 17:21

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Scroll up some comments. الوجازة في شرح الأصول الثلاثة

<https://archive.org/download/SK.Ali.al.Khadir/12.pdf> There's a much better laid out version, around 150+ pages — But i think this should be alright to read.

8 February 2018 17:25

**Group:** Ummah Of Tawheed

**Abu Aysha Al-Turkmani** بارك الله فيك يا حبيبي

8 February 2018 17:27

**Group:** Ummah Of Tawheed

**Abu Aysha Al-Turkmani** But that's only 81 pages

8 February 2018 17:27

**Group:** Ummah Of Tawheed

**Radwan Dakkak** I know 😊 “That is what I just said!” 😊

8 February 2018 17:28

**Group:** Ummah Of Tawheed

**Abu Aysha Al-Turkmani** Do u have the 150pages one??

8 February 2018 17:30

**Group:** Ummah Of Tawheed

**Abu Aysha Al-Turkmani** Incase there are اضافات in it  
8 February 2018 17:30

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Not on my iPad, only on laptop — Pretty sure It's exactly the same, just the text size is different. If you really want the other file, i'll send u it a bit later.  
8 February 2018 17:32

**Group:** Ummah Of Tawheed

**Abu Aysha Al-Turkmani** Ok habibi جزاك الله خيرا ☺☺♥☞  
8 February 2018 17:35

**Group:** Ummah Of Tawheed

**Radwan Dakkak** وإياكم ☺  
8 February 2018 17:36

“Al-Wajāzah Fī Sharh al-Usūl ath-Thalātha” (289 pages) by the Imām, Shaykh ‘Alī al-Khudayr (فك الله أسره) is completely translated into german 📖

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8 February 2018 05:52

**Radwan Dakkak updated his status.**

May Allāh make us among those who instantly ignite other brother's and sister's Īmān

“My Ēmān would get weak, like Ibn al-Qayyim said, he said about his teacher Ibn Taymiyyah, he said: "When we feel down, we would go to our Shaykh Ibn Taymiyyah - they feel down, they go to Shaykh Ibn Taymiyyah - he said within moments his words would re ignite our Ēmān"

And that's what I have seen from my father, a smile that never leaves his blessed face, may Allāh grant him a long life full of deeds, except in the dark nights when he would cry and weep for Allāh's mercy and forgiveness in Sujūd and Salāh.”

— Shaykh Ahmad Musa Jibrīl (حفظه الله).

8 February 2018 05:45

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— Shaykh Ahmad Musa Jibrīl (حفظه الله).

8 February 2018 05:45

**Radwan Dakkak added 10 new photos.**

□ □ □ □ □

□ □ □ □ □

Took my brother to Forster, and the lake was beautiful — We were like the only muslims in town, but everyone was so chill and laid back.

The people over here are friendly, even when some people called out to us, I told them “We are muslims, whatcha think about that”, and they were like that’s awesome, we started getting compliments lol...

I love chilling near the water, Māshā’Allāh

### Radwan Dakkak updated his status.

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\*\*\* SOME ADVICE TO SOME OF US WHO MAY FEEL PROUD \*\*\*

Hasan Basri advised some of his students admonishing them about avoiding the state of being proud. He said;

1) Do not deceive yourself into being too proud because you are in a good or righteous environment, for there is no place that is better than Paradise, and our father, Adam (as), experienced there what is known to all.

2) Do not become proud merely because you worship often, for consider what happened to Iblees (Satan) after he spent a great deal of time worshipping.

3) Do not think yourself great because you have met with righteous people, for there is no man more righteous than the Prophet (saw), yet the disbelievers and hypocrites did not benefit by simply knowing him.

~

[Taken from "Gems And Jewels", P. 182]

6 February 2018 21:21

### Radwan Dakkak posted in Ummah Of Tawheed.

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This is the Tawhīd of the Shī'a Rāfidah for those who don't know.

6 February 2018 20:09

### Radwan Dakkak shared Sheikh Ahmed Deedat's video.

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This is the Tawhīd of the Shī'a Rāfidah for those who don't know.

6 February 2018 20:09

### Radwan Dakkak updated his status.

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Some of the most awkward moments is knowing someone upon a Kufr creed, such as believing Rasūlullāh (صلى الله عليه وسلم) knows the unseen along with so much shirk, and even after making takfīr upon him, he wants to come close to you, while he knows not to give salāms, subhānAllāh.

There was 1 brelvi mushrik who was reading Qur'ān, and he came across the word رِضْوَان (Ridwān — i.e. Pleasure), so when he saw me, he was like this Āyah reminded me of you, and showed me it 😊

I was like, subhānAllāh this person is very humble and sincere, he wants the Haqq but it's the culture he's blind-following which keeps him upon shirk. May Allāh guide these sincere blind followers to Islām.

6 February 2018 11:11

### Radwan Dakkak posted in Ummah Of Tawheed.

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6 February 2018 11:11

### Radwan Dakkak added a new photo.

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May Allāh be pleased with the noble Sahābī and Mujāhid, Mu'āwiyah Ibn Abī Sufyān (رضي الله عنه), the king who ruled for 20 years and established the 1st muslim navy, while conquering all of north africa including cyprus!

“The Muslims have unanimously agreed that Mu'āwiyah (رضي الله عنه) is the best king of this Ummah, and he witnessed several battles with the Prophet (صلى الله عليه وسلم) such as {Hunayn}, and Allāh has informed (us) in His Book (i.e. The Glorious Qur'ān) that He has sent down His tranquility upon His Messenger and the Believers that day.”

اتفق المسلمون على أن معاوية أفضل ملوك هذه الأمة وشهد مع النبي ﷺ عدة غزوات كحنين وأخير الله في كتابه أنه أنزل سكينته يومها على رسوله وعلى المؤمنين

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرهم).

6 February 2018 10:14

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

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~ Shaykh Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرهم).

6 February 2018 10:13

#### Radwan Dakkak shared a link.

<http://aswatalislam.net/FilesList.aspx?T=Audio&C=Lectures&T1=Ahmad+Jibril>  
<http://aswatalislam.net/FilesList.aspx?T=Audio&C=Lectures&T1=Ahmad+Jibril>

Don't forget the rare old lectures of Shaykh Ahmad Musa Jibrīl (حفظه الله) — I highly recommend the akhawāt to go through the 4 lectures on “Women with legacies”, I've listened to some of part 1 and it's superb.

May Allāh bless the hardworking women of this ummah.

5 February 2018 23:45

#### Radwan Dakkak posted in Ummah Of Tawheed.

<http://aswatalislam.net/FilesList.aspx?T=Audio&C=Lectures&T1=Ahmad+Jibril>

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<http://aswatalislam.net/FilesList.aspx?T=Audio&C=Lectures&T1=Ahmad%20Jibril>

5 February 2018 23:44

#### Radwan Dakkak updated his status.

May Allāh protect us from statements of apostasy, such as “The kuffār are better than muslims”.

Imām an-Nawawī (رحمه الله) mentions in “Rawdat at-Tālibeen” (10/69) under the chapter of apostasy:

“If the teacher of children would state that jews are much better than muslims, because they give their children's teacher his rights, he would become a Kāfir.”

5 February 2018 20:15

### Radwan Dakkak posted in Ummah Of Tawheed.

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5 February 2018 20:14

### Radwan Dakkak posted in Ummah Of Tawheed.

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Check this out

5 February 2018 15:15

### Radwan Dakkak updated his status.

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There was 1 night I went to visit my friend, and we stayed up studying under 3am to submit an assessment, so we went to sleep late. But despite being so tired and in a small home, it was one of the best 2 hours of sleep in my life, we woke up, made wudū’ and prayed the sunnah of fajr which is better than everything in this world and what it contains, then we prayed Fajr together, it was the best feeling u can imagine.

For me, barakah is found in simple things, and it’s those small things that mean the most in life, even if it’s just looking up at the sky in the dark night where stars shine. I can never think twice about anything other than simplicity, the simple life is the best life.

5 February 2018 12:45

### Radwan Dakkak posted in Ummah Of Tawheed.

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5 February 2018 12:45

### Radwan Dakkak added a new photo.

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□

#### SUMMARY OF STANDING UP FOR TĀGHŪT JUDGE:

“As the issue of standing has been briefly touched on, we will now address the contemporary issue of standing up for a Taghut judge. Many scholars and shaykhs have been asked about this issue. The following is a summary of their prominent views:

1. If someone stands up for a Taghut judge out of honour for him, this would be a standing of major shirk and disbelief. This situation is rare to find among our brothers, but we simply mention it here to lay out the different scenarios to the topic.

2. If someone stands up for the Taghut judge out of fearfulness or merely trying to fit in, this would be considered Harām. The reason being is Rasūlullāh has prohibited the act of standing up for people, which may include teachers and shaykhs, so imagine the case with a Taghut judge.

3. If someone stands up for the Taghut judge out of Darūrah (necessity), such as if refusing to stand is punishable which may cause harm for the prisoner, then in this case, it would be Halal to stand up for the Taghut judge, since the well- known Fiqh principle states, necessities permit what is unlawful. However if someone prefers to not stand up and be proud of his Deen, then that’s more rewarding Inshā’Allāh.

These are the three different rulings concerning the issue of standing up for a Taghut judge. We will now mention some practical strategies that one may use in dealing with this situation.

Firstly: One may walk into the court room and remain standing for the complete hearing, so that way he does not have to receive an order of standing up for the Taghut judge.

Secondly: One may walk into the court room and sit down, but just before he thinks he would be called by the judge, he can choose to stand up on his own without being ordered to do so, and this will absolve any blame from him, Inshā'Allāh.

And Allāh knows best.”

— Refer to “To stand or not to stand” (page 17) by BBB.

5 February 2018 10:10

## Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**El'iza Junadah** What is the dalil for attending court for fear of dhulm/ prevention by choice? Not by force (e.g. handcuffed, dragged etc.)  
5 February 2018 14:26

**Group:** Ummah Of Tawheed

**Radwan Dakkak** I don't understand the question, forgive me. Entering a court room may be permissible or even recommended, if you enter to condemn their disbelief of ruling by man-made laws. Unless you are referring to the one being sentenced, he must attend otherwise he will face a painful sentence, the mere threat of being punished makes one forced, he doesn't have to be physically forced.  
5 February 2018 15:31

**Group:** Ummah Of Tawheed

**El'iza Junadah** Radwan Dakkak the prisons within many parts of the West are not extreme hardship & if it is a short amount of time considering you are not responsible for anyone or anyone has their rights taken away by you imprisoned. To clarify the question, it was, what is the daleel for attending a court trial for the fear that you might face some dhulm and want to prevent it - however you attend by choice, no-one is dragging you or forcing you. The prevention of dhulm I am referring to is both bearable and extreme cases. What is the daleel for going to court trial, not just a court, for the fear of possible dhulm? AMJ mentioned extreme dhulm it is allowed to attend to prevent that harm being placed on you. However what is the daleel for that? As it is a choice, not duress.  
5 February 2018 16:55

**Group:** Ummah Of Tawheed

**El'iza Junadah** Oh sorry Radwan Dakkak, I have just noticed that on the bottom of your post says "he must attend otherwise he will face a painful punishment... the mere threat of being punished makes one forced". I can tell you that the purpose of trials is that your case is being judged, the outcome is not yet fully known, it is up to the judge. Those who attend by themselves, attend out of choice - the outcome or 'painful sentence' is not known. What I am saying, it is not an ultimatum given that if you don't attend you will definitely be punished worse. As for the punishments, they are bearable within these countries. I would like the daleel for your statements above. There is no ultimatums or physical duress - so why is it allowed?  
5 February 2018 17:07

**Group:** Ummah Of Tawheed

**Radwan Dakkak** It returns back to the definition of ikrah, which the scholars disputed on a very wide scale. For example, if you lose most of your wealth, several prominent imams have considered it permissible to commit kufr to take back your wealth, even though u weren't physically touched, but it harmed ur life, and it's intense to live like that. Likewise with prison, it has been considered as ikrah in and of itself by several prominent imams due to the severe hardship, many lose their faith or even kill themselves. It's not necessary to be beaten or physically tortured to be under ikraah, the mere threat of someone wanting to harm you is sufficient according the overwhelming majority of the scholars, rather it was Imam ahmad who was very strict on the condition for ikrah. But Ibn Taymiyyah did try to balance that out by saying it differs from person to person, as someone may be able to bear 50 beatings, whereas another one may not be able to bear a few strikes. Likewise someone may be able to bear a 5 year sentence in some lands, whereas another person cannot, which is basically what Shaykh Ahmad Jibril was stating. Some scholars even mentioned it was considered ikraah for muhammad ibn maslamah to kill ka'b ibn al-ashraf, due to the intense harm he caused for the muslims, as mentioned in the 3rd volume of badaa'i al-fawaa'id by ibn al-qayyim, however he stated this view is weak, as muhammad ibn maslamah never uttered explicit kufr, but it shows the scholars differing on the levels of ikraah. It's not an issue which has 1 opinion, and everyone who differs becomes misguided, and Allah knows best.  
5 February 2018 17:20

**Group:** Ummah Of Tawheed

**Abu Laith Mursaleen Hussain**  
5 February 2018 20:55

**Group:** Ummah Of Tawheed

**El'iza Junadah** Ok so the dalil used in this is comes back to the opinions of Ikrah. Although Ibn Taymiyyah alongside many mashayekh, when talking about ikrah, mention physical harms. In the West, there is no fear of that usually. Does fear of only mental/psychological harm hold any standing under the ruling of duress? It is not physical harm, for example, beatings/ lashes/ wealth or family taken away. It would interesting to know.

5 February 2018 22:49

**Group:** Ummah Of Tawheed

**Rhonda Hayek** We always walk into a court room after the judge has entered and we always leave the court room before they call out "all stand" now if the matter was for us then we remain standing after entering. Alhamdulillah not once have we had any problems.

6 February 2018 06:14

#### SUMMARY OF STANDING UP FOR TĀGHŪT JUDGE:

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And Allāh knows best.”

— Refer to “To stand or not to stand” (page 17) by BBB.

5 February 2018 10:10

#### Radwan Dakkak shared Brothers Behind BARS's post.

Finally an in depth article on this topic! Must read!!

5 February 2018 09:55

#### Radwan Dakkak updated his status.

Preferring to marry a virgin is the recommended sunnah of Rasūlullāh صلى الله عليه وسلم — As he told Jābir “Why not a virgin whom you could play with and she could play with you?”

5 February 2018 08:08

#### Radwan Dakkak posted in Ummah Of Tawheed.

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5 February 2018 08:08

#### Radwan Dakkak updated his status.

There are older brothers who have so much life experience and wisdom that you can't find



anywhere else, they are so true and amazing, may Allāh bless them, may Allāh bless them, may Allāh bless them!

4 February 2018 22:11

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### Radwan Dakkak posted in Ummah Of Tawheed.

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4 February 2018 22:11

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Excellent things to look forward too!!

1. New video — Part (2/2) on the Sharh of 3rd nullifier by Shaykh Abū Mālik at-Tamīmī (تقبله الله) is almost complete!
2. Subtitles on the lecture of “Ghulāt al-Mukaffirah” by Shaykh Abū Sufyān as-Sulamī (تقبله الله) is almost finished as well.
3. Subtitles on the 1st lesson of “Sharh Kitāb al-Haqā’iq Fi-Tawhīd” by Shaykh ‘Alī al-Khudayr (فك الله أسرته) is mostly complete as well.
4. The 3 hour debate on “guidelines for Takfīr al-Āthir” between Shaykh Abū Bakr al-Qahtānī (تقبله الله) and one of the Ghulāt has started to be translated.

We need to push ourselves further, and share the knowledge with the ummah of Muhammad صلى الله عليه وسلم! May Allāh grant victory to Islām and Tawhīd, may Allāh allow the Haqq to overcome Bātil!!!! Ya Allāh, give us strength in DESTROYING doubts!

4 February 2018 21:17

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Excellent way to tell if someone is committing Major Shirk in his oath to other than Allāh!!

The Imām, al-Hāfidh Shaykh Sulaymān Ibn Nāsir al-’Alwān (فك الله أسرته) said:

“It’s possible, the brother says if taking an oath (by other than Allah) is widespread in a land where they worship other than Allah, and the one being taken an oath by is among those who is worshipped besides Allah in this land.

So yes, this is an indication that they take an oath (by other than Allah) out of exaltation (i.e. Major Shirk), however do these people worship other than Allah to begin with or are they Muwahhidun overall?

This is to be observed, he may be originally a mushrik by this person that’s worshipped, so the oath he performs may be from the least of his actions (since he does worse shirk), however this results in the intention which you have mentioned.

Whereas if a man was among the Muwahhiddeen overall, but did some oaths to other than Allah, in

this case he would have fell into minor Shirk. But if there's an indication that he intends exaltation as we explained yesterday.

Wherein he takes an oath on the emphasizing matters, ya'ni if he wants to emphasize the matter, he would take an oath by the dead. And if wants to undervalue a matter, he takes an oath by Allah.

And if he wants to take an oath truthfully, he takes an oath by the dead. But if he wants to take an oath whilst lying, he takes an oath by Allah, this is an indication that it's major Shirk, and it's from the shirk of exaltation.

Just like Ibn al-Qayyim mentioned in “Madārij as-Sālikīn” when he spoke about taking an oath by other than Allah, he mentioned it could be major Shirk, he says the hadīth refers to it as being Minor Shirk, but it could be major shirk if there is exaltation tagged along with it, and the exaltation here is clear if this indication is present.”

4 February 2018 21:06

#### Radwan Dakkak posted in Ummah Of Tawheed.

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4 February 2018 21:05

#### Radwan Dakkak added 6 new photos.

□ □ □ □ □

□

compiled and published the works of her husband, Shaykh Abū (حفظها الله) Umm Fihr al-Muslimah .Fihr al-Muslim; Student of al-Hāfidh al-‘Alwān, may Allāh free them both soon

4 February 2018 20:53

#### Radwan Dakkak updated his status.

May Allāh curse the Shayātīn!

Rasūlullāh (صلى الله عليه وسلم) said, “Verily, Satan places his throne over the water and he sends out his troops. The closest to him in rank are the greatest at causing tribulations. One of them says: I have done this and this. Satan says: You have done nothing. Another one says: I did not leave this man alone until I separated him from his wife. Satan embraces him and he says: You have done well.”

Source: Ṣaḥīḥ Muslim 2813

### Radwan Dakkak posted in Ummah Of Tawheed.

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Source: Ṣaḥīḥ Muslim 2813

4 February 2018 20:37

### Radwan Dakkak updated his status.

“Whoever would love to be saved from Hellfire and entered into Paradise, then let him die with faith in Allah and the Last Day and let him treat people the way he would love to be treated.”

Source: Ṣaḥīḥ Muslim 1844.

“The Muslim is the one from whose tongue and hand the Muslims are safe.”

Source: Ṣaḥīḥ al-Bukhārī 10.

4 February 2018 19:41

### Radwan Dakkak posted in Ummah Of Tawheed.

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Source: Ṣaḥīḥ Muslim 1844.

“The Muslim is the one from whose tongue and hand the Muslims are safe.”

Source: Ṣaḥīḥ al-Bukhārī 10.

4 February 2018 19:41

### Radwan Dakkak added a new photo.



“It might not mean much to you, but it might mean the world to someone else.”

4 February 2018 18:25

### Radwan Dakkak posted in Ummah Of Tawheed.



**Group:** Ummah Of Tawheed

**Abu Misk** سبجان الله

4 February 2018 18:28

“It might not mean much to you, but it might mean the world to someone else.”

4 February 2018 18:25

### Radwan Dakkak added a new photo.



**Radwan Dakkak** Additional comment, it's also fair to mention the other opinion among Ahlus-Sunnah, even if it's a minority view. There's also another well-known opinion which states, as long as the land is abiding by principles of Islām, outwardly displaying all the rituals such as salah, athān, and ordaining the good and forbidding evil (Not allowing Shirk and Kufr, unlike in

many lands today), while its people are adhering to Islam and muslims, then this is called a “Dār Islām”, even if the ruler on his own is considered a Kāfir. And they used some strong evidences such as An-Najāshī who became muslim in “Al-Habasha”, yet that land was called “Dār al-Kufr”, so they mention the ruler himself being a disbeliever or not doesn’t affect the label. So this is to show the other side which differs with the majority opinion that I adhere too. And Allāh knows best 🌱

4 February 2018 17:17

According to most scholars, the land is called “Dār al-Islām” if the rulings of Islām are applied upon it, even if its population are Kuffār | Shaykh Sālim al-Gharīb wrote:

“Undoubtedly, the belief of Ahlus-Sunnah wal-Jamā’ah concerning those lands which Kufr has fallen upon, while most of its inhabitants are upon Islām, that this occurrence of Kufr falling upon the rulers along with implementing the rulings of Kufr in it, doesn’t affect the ruling upon the population at all.

So we would remain calling its inhabitants with Islām, who have avoided the Tāghūt and its armies and its Tā’ifah Mumtani’ah (those who resist to comply with Shari’ah by force).

Because there’s no connection between the two whatsoever, between the ruling upon the land (being Dār al-Kufr) and the ruling upon its inhabitants as the Imāms among the ‘Ulamā’ have firmly established.

So the ruling upon the land and its Manāt (the cause which affects it being called “land of Islām” or “land of Kufr”) are the rulings that are implemented in it, as it’s the Madhab of the majority of the scholars, and the ruling upon its inhabitants is in accordance to what they outwardly display, and what’s predominantly found amongst them (whether Islām or Kufr).

For indeed, Khaybar after it was conquered had the rulings of Islām implemented in the city, so it became a land of Islām, even though most of its population are Kuffār, so this is the belief of Ahlus-Sunnah wal-Jamā’ah.”

— “Al-Qawl al-Mubīn Fī Hatk Astār Bid’at at-Tawaqquf wat-Tabayyun” (page 4).

4 February 2018 15:03

#### Radwan Dakkak added 2 new photos.



Stay away from the “Daily KUFR Fawaid” page, it’s run by an apostate madkhalī who thinks he’s a follower of the salaf — They believe it’s part of their ‘Aqīdah to spy against muslim brothers and get them in trouble, may the curse of Allāh be upon them.

4 February 2018 14:16

#### Radwan Dakkak posted in Ummah Of Tawheed.



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4 February 2018 14:12

#### Radwan Dakkak posted in Ummah Of Tawheed.



“The sharp word against the one who doesn’t make Takfīr on the apostate” by the Mujāhid, Shaykh Sultān al-‘Utaybī (تقبله الله) has been completely translated in “English” (95 pages) with additional bonus Fatāwā 🌱

It will be uploaded shortly إن شاء الله

4 February 2018 13:48

#### Radwan Dakkak added a new photo.



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4 February 2018 13:48

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Shaykh Sulaymān Ibn Nāsir al-‘Alwān (فك الله أسرہ) said:

Not everyone who agrees with the Murji'ah in an opinion becomes a Murji', and not everyone who adopts an opinion from the sayings of the Khawārij becomes a Khārijī, so an individual is not ruled with absolute Irjā' nor as being from the Khawārij...

UNTIL his Usūl coincides with the Usūl of the Murji'ah or the Usūl of the Khawārij. And it could be said about an individual: "He has some Irjā' in this issue, and that other person has some (opinions) from the Madhāhib of the Khawārij"

And beware beware from oppression and injustice when speaking about others amongst the Scholars, Preaches, Reformers and other than them, for indeed justice in speech and actions is from the characteristics of the believers, and it is what Allāh loves and orders.

Allāh(سبحانه وتعالى) said: "And when you speak, be just"

And Allāh(سبحانه وتعالى) said: "Indeed, Allah orders justice and good conduct"

4 February 2018 13:34

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4 February 2018 13:34

### Radwan Dakkak posted in Ummah Of Tawheed.

What is the ruling on wearing “Nike” — The Mujāhideen have prohibited it, including our Shaykh Ahmad Musa Jibrīl (حفظه الله).

4 February 2018 12:52

### Radwan Dakkak posted in Ummah Of Tawheed.

[Click for video:](#)  
□

Shaykh Abū Sufyān as-Sulamī (تقبله الله) debating one of the Ghulāt in Shām exposes contradictions of Al-Hāzimī in his false understanding of the 3rd nullifier, saying all those who adopted this view have inconsistencies in applying it (which is why he fell into disbelief according to his own principles several times).

Shaykh Abū Sufyān as-Sulamī (تقبله الله) mentions “How can he (i.e. al-Hāzimī) make all this rebuke against the likes of ash-Shaykh al-Hāfidh Sulaymān Ibn Nāsir al-‘Alwān, may Allāh hasten his release.

But when he’s asked about who to return back too (for verdicts), he (i.e. Al-Hāzimī) says ‘the Imām ‘Abdul-‘Azīz Ibn Bāz’, and ‘our Shaykh Muhammad Ibn Sālih al-‘Uthaymīn’, and so forth. So he has contradictions according to his own principles, he did not apply it upon these people for example (let

alone also claiming Saudi Tawāghīṭ rule by Sharīʿah which he didn't openly recant from).”

— A benefit from this is the respect Shaykh Abū Sufyān as-Sulamī (تقبله الله) had for Shaykh al-ʿAllāmah Sulaymān al-ʿAlwān (فك الله أسرته) by making duʿā for him among the Mujāhideen and rightfully giving him the title of “Hāfidh”.

4 February 2018 12:08

### Radwan Dakkak added a new video.

[Click for video:](#)

□  
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4 February 2018 12:05

### Radwan Dakkak added a new photo.

□

The scholars state, “ALLAH never gave praise to anyone except that He TESTED them first.”

— The path of the Prophets عليهم الصلاة والسلام.

4 February 2018 11:25

### Radwan Dakkak posted in Ummah Of Tawheed.

Group: Ummah Of Tawheed

Feda Hammoud True

4 February 2018 11:34

The scholars state, “ALLAH never gave praise to anyone except that He TESTED them first.”

— The path of the Prophets عليهم الصلاة والسلام.

4 February 2018 11:24

### Radwan Dakkak updated his status.

The Murjiʿah of the past who condemned the ‘Takfīrī’.

“And another (case) is when one of the worshippers saw someone leaving the mosque, he heard one of those that don't have any consideration for the Dīn, nor do they raise a head out of respect for the Lord of creation and the Messenger, the illiterate and honest one, peace & blessings be upon him and his family.

So that man (leaving the mosque) insulted Allāh (سبحانه وتعالى), is there any Kufr above this? So that worshipper stood up and condemned him and made Takfīr upon him.

And the rest of the worshippers (in the mosque) got up and condemned the one who make Takfīr upon the one that insulted Allāh (جل وعلا) — They left the insulter of Allāh (جل وعلا) alone, and condemned the one that made Takfīr upon him! Walā hawlā walā quwatā ilā Billāh.”

— The ʿĀlim and Mujāhid, Shaykh Abū Sufyān as-Sulamī (تقبله الله).

**Radwan Dakkak posted in Ummah Of Tawheed.**

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— The 'Ālim and Mujāhid, Shaykh Abū Sufyān as-Sulamī (تقبله الله).

4 February 2018 10:02

**Radwan Dakkak posted in Ummah Of Tawheed.**

Usūl of the Khawārij

The Imām, Al-Hāfidh Shaykh Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرهم) says:

All praise belongs to Allāh, may peace and blessings be upon our Prophet Muhammad, May the blessings and peace of Allāh be upon him in perpetuity, to proceed:

The brother asks about the usūl of the khawārij madhab, since the people today use this phrase and this group in all directions.

And many of them do not differentiate, a lot of the people classify others by assumptions, doubts, and without certainty.

The khawārij are the first group and sect that appeared in this ummah, and the Prophet spoke about them, he said:

“A group of people will appear among you whose prayer, fasting and deeds will make you think little of your own prayer, fasting and deeds. They will pass through Islām like an arrow passes through game.”

The Prophet said, “If I should live up to their time, I will kill them as the people of 'Ād were killed (i.e. all of them).”

The Prophet said, “kill them wherever you find them.”

And these khawārij make takfīr upon sins absolutely, they make takfeer upon the kabā'ir (major sins). So they view the major sinner such as the alcohol drinker, fornicator, consumer of interest, they take him outside of Islām, and they declare lawful his blood and wealth.

They also view the lands of the people of sins and disobedience, or who they believe as sinners when in reality they didn't sin, as lands of war!

They believe in fighting the Imāms of justice, and unleashing the sword against them. They would make takfīr upon 'Uthmān ibn 'Affān, 'Alī Ibn Abī Tālib, and those with them.

For this reason, the Sahābah fought them, except that many of the Sahābah such as 'Alī who took authority in fighting them, did not view they were kuffār.

And that's why 'Alī or any of his companions would not finish off their wounded (in battle), and 'Alī would not allow initiating them in fighting.

He would say, “If they fight you, then fight them”.

And this group is the first sect that appeared in Islām, it appeared during the era of 'Alī, and he is the one who took charge in fighting them.

And this group has remained present until this time, and they still have remnants in 'Omān, who are called al-Ibādhiyyah, and al-Ibādhiyyah are from the khawārij. And in our times, they are Jahmiyyah in the topic of Allāh's names and attributes.

The rawāfidh in the Asmā' (labels) and Ahkam (rulings) of the religion are khawārij in this aspect when it comes to the sahabah (i.e. takfīr upon sins), and when it comes to the rulings of Īmān, they are from the ghuḷāt al-Murji'ah (i.e. no takfīr upon kufr except if he disbelieves in his heart).

They combined between two contradictory beliefs, and this is similar to many people in this day and

age, who call others khawārij, while they are khawārij with the scholars and preachers (of tawhīd), and murji'ah with the (apostate) rulers.

So they are defined by the saying, “She accused me of something she has, then sneaked away.”

As for those who call others khawārij for making takfīr upon nullifiers of Islām, this is an oppressive label which Allāh sent down no authority or evidence for.

What necessitates from this is that the Sahābah are khawārij, the Imām of guidance would be khawārij, the 4 Imams would be khawārij, and Ibn Taymiyyah would be from the heads of the khawārij, since he's among those who spoke the most about these matters.

Ahlus-Sunnah unanimously agree that everyone who comes with a saying, action or belief which negates the foundation of Īmān and doesn't unite with it, then he has come with Kufr.

Yes, the scholars may differ on the shurūt and mawānī' (conditions and preventatives of takfīr), and they could differ on the hukm (ruling upon certain individuals), however this is not from the madhab of the khawārij, this is from the madhāhib of Ahlus-Sunnah wal-Jama'ah.

The Sahābah disputed concerning the khawārij, are they kuffār or not. Most of them adopted that they're not kuffār, whereas a group among them made takfīr upon them, such as Abū Umāmah and Ibn 'Umar.

And those who made takfīr didn't call others murji'ah, and those who didn't make takfīr upon them call those who made takfīr as being khawārij.

And the early Imāms differed over making takfīr upon the Rāfidah that insulted (groups) among the companions (i.e. not the clear mushrikeen that came later), takfīr upon the mu'tazilah, and takfīr upon some other sects.

And they were brothers who loved each other, despite their dispute concerning this (takfīr), since this returns back to the shurūt and mawānī' (conditions and preventatives of takfīr), or whether the hukm (ruling upon this action) nullifies the asl of Īmān or not.

For example, the dispute among the Imāms of the tābi'een concerning the disbelief of al-Hajjāj. So al-Hassan al-Basrī, 'Umar Ibn 'Abdil-'Azīz, and Mujāhid the companion of Ibn 'Abbās the well-known mufasssir, viewed that al-Hajjāj was a kāfir, who's an apostate taken outside the fold of Islām.

And al-Hassan al-Badrī would make du'a against him in his lessons, and curse him. There was not a gathering except that he would make du'ā against him and curse him.

Whereas Imām Muhammad ibn Sīrīn and a group of Imāms would differ with them on this, and they viewed that al-Hajjāj didn't come with a nullifier.

But al-Hassan and his companions and those who agreed with him, would not say that this Ibn Sīrīn is a murji'. And Ibn Sīrīn and those who agreed with him would not say that al-Hassan and those with him are khawārij, since this was purely based upon Ijtihād and knowledge, not based upon bid'ah.

For instance, the scholars disputed over the one who abandons Salah, is he a kāfir or not, whilst an Ijmā' has been mentioned from the Sahābah that he's a kāfir.

A group of Imāms after the Sahābah differed concerning that, so they did not make takfīr upon the one who abandons Salāh. So if this was based upon Ijtihād, knowledge and analysis, this is their right as being Mujtahidīn, as it's the Madhab of Mālik, Ash-Shāfi'ee, and Ahmad in 1 narration.

But if this was based upon the pretext that Salāh is an “action”, and the one who abandons actions doesn't disbelieve, then this is a bid'ah, because this contradicts the madhab of Ahlus-Sunnah wal-Jama'ah.

Since kufr can be through actions and abandonment, just like it could be through speech and belief.

Moreover, I'll like to draw towards an important point. That a scholar may agree with the khawārij in an issue based on knowledge and Ijtihād, and he wouldn't be considered a khārijī. And he could agree with the murji'ah in an issue based on knowledge and Ijtihād, and he wouldn't be considered a Murji'.

A scholar is not tagged along with a group, until he adopts an Asl from their Usūl, or until he has many individual traits (of that sect) which resembles the Asl (core principle).

So the one who says that the major sinners are kuffār, this person is from the Khawarij, we will say he is a khārijī.

Or the one who says that the Asl (default position) of all the people is kufr, “so I do not affirm the Islām of anyone until it's proven to me that he's a muslim”, whilst viewing that the (true) lands of the muslims are land of war, then this person is from the khawārij.

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The most enormous virtue of Abū Bakr as-Siddīq is fighting the people of apostasy, they would pray, fast, perform Hajj, give charity, testify that there's no deity worthy of worship except Allāh and that Muhammad is the messenger of Allāh, yet the Sahabah did not dispute concerning making takfīr upon them.

Because everyone who comes with a nullifier, even if he says “Lā ilāha ilā Allāh” 1000 times in a day, as long as he hasn't made Tawbah from this nullifier, he would be a kāfir.

For the one who testifies that there's no deity worthy of worship except Allāh and that Muhammad is the messenger of Allāh, and then testifies that Musaylamah is a prophet, he would be a kāfir by Ijmā', even if he prays, fasts and claims to be a muslim.

And the one who says that Zinā is halāl, or says drinking alcohol is halāl, or says consuming ribā is halāl, then his disbelief is explicitly known in Islām.

A group became defeated due to the pressure of others, claiming that this is the madhab of the khawārij, so they stepped down upon the tenets and constants of the religion!

And one of them would become so frightened from the matters of takfīr, even if it was directed to the Shaytān ar-Rajeem!! Out of fear that he would be called from the khawārij, or their figureheads and so forth.

The Haqq must be conveyed, and let not the amount of rebuke from Fulān or the praise of 'Allān stop you from speaking the truth, whether over here and over there, since the Haqq is Haqq, and Bātil is Bātil, whoever may be pleased or angered with it, because this is the religion of Allāh, the most high and exalted.

And these people who classify others falsely, woe to them, and woe to them! These people who punish in the dunyā, they will be held to account on judgement day, because this is from oppression, and there's no despicable sin that Allāh hastens his punishment than the one who oppresses and cuts off family-ties.

And this is from the transgression against others, while at the same time, it is considered deterring away from the path of Allāh the exalted and most high, and false classifications.

And the Prophet said about slander, “if what you said about him is true, then you've backbit him, but if what you said is not true, then you've slandered him!”

And this is what slander is! And this hadīth was collected by Imām Muslim in his “saḥīḥ” from the hadīth of Abī Hurayrah.

And whoever is confused with anything regarding this, then he should look at the guidance of the Sahābah in their traditions, and let him read the works of the A'immah, and let him read the fatāwā of Ibn Taymiyyah and the books of Ibn al-Qayyim, and let him read from ad-Durar as-Saniyyah by the A'immat ad-Da'wah an-Najdiyyah.

Let him look at who is more deserving of being classified and who is closer towards the path of guidance, and Allāh says:

“Say, "Each [of us] is waiting; so wait. For you will know who are the companions of the sound path and who is guided.” [20:135]

3 February 2018 23:06

## Radwan Dakkak updated his status.

Usūl of the Khawārij

The Imām, Al-Hāfidh Shaykh Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرهم) says:

All praise belongs to Allāh, may peace and blessings be upon our Prophet Muhammad, May the blessings and peace of Allāh be upon him in perpetuity, to proceed:

The brother asks about the usūl of the khawārij madhab, since the people today use this phrase and this group in all directions.

And many of them do not differentiate, a lot of the people classify others by assumptions, doubts, and without certainty.

The khawārij are the first group and sect that appeared in this ummah, and the Prophet spoke about them, he said:

“A group of people will appear among you whose prayer, fasting and deeds will make you think little of your own prayer, fasting and deeds. They will pass through Islām like an arrow passes through game.”

The Prophet said, “If I should live up to their time, I will kill them as the people of 'Ād were killed (i.e. all of them).”

The Prophet said, “kill them wherever you find them.”

And these khawārij make takfīr upon sins absolutely, they make takfeer upon the kabā'ir (major sins). So they view the major sinner such as the alcohol drinker, fornicator, consumer of interest, they take him outside of Islām, and they declare lawful his blood and wealth.

They also view the lands of the people of sins and disobedience, or who they believe as sinners when in reality they didn't sin, as lands of war!

They believe in fighting the Imāms of justice, and unleashing the sword against them. They would make takfīr upon 'Uthmān ibn 'Affān, 'Alī Ibn Abī Tālib, and those with them.

For this reason, the Sahābah fought them, except that many of the Sahābah such as 'Alī who took authority in fighting them, did not view they were kuffār.

And that's why 'Alī or any of his companions would not finish off their wounded (in battle), and 'Alī would not allow initiating them in fighting.

He would say, “If they fight you, then fight them”.

And this group is the first sect that appeared in Islām, it appeared during the era of 'Alī, and he is the one who took charge in fighting them.

And this group has remained present until this time, and they still have remnants in 'Omān, who are called al-Ibādhiyyah, and al-Ibādhiyyah are from the khawārij. And in our times, they are Jahmiyyah in the topic of Allāh's names and attributes.

The rawāfīdh in the Asmā' (labels) and Ahkam (rulings) of the religion are khawārij in this aspect when it comes to the sahabah (i.e. takfīr upon sins), and when it comes to the rulings of Īmān, they are from the ghuḷāt al-Murji'ah (i.e. no takfīr upon kufr except if he disbelieves in his heart).

They combined between two contradictory beliefs, and this is similar to many people in this day and age, who call others khawārij, while they are khawārij with the scholars and preachers (of tawhīd), and murji'ah with the (apostate) rulers.

So they are defined by the saying, “She accused me of something she has, then sneaked away.”

As for those who call others khawārij for making takfīr upon nullifiers of Islām, this is an oppressive label which Allāh sent down no authority or evidence for.

What necessitates from this is that the Sahābah are khawārij, the Imām of guidance would be khawārij, the 4 Imams would be khawārij, and Ibn Taymiyyah would be from the heads of the khawārij, since he's among those who spoke the most about these matters.

Ahlu-Sunnah unanimously agree that everyone who comes with a saying, action or belief which negates the foundation of Īmān and doesn't unite with it, then he has come with Kufr.

Yes, the scholars may differ on the shurūt and mawānī' (conditions and preventatives of takfīr), and they could differ on the hukm (ruling upon certain individuals), however this is not from the madhab of the khawārij, this is from the madhāhib of Ahlu-Sunnah wal-Jama'ah.

The Sahābah disputed concerning the khawārij, are they kuffār or not. Most of them adopted that they're not kuffār, whereas a group among them made takfīr upon them, such as Abū Umāmah and Ibn 'Umar.

And those who made takfīr didn't call others murji'ah, and those who didn't make takfīr upon them call those who made takfīr as being khawārij.

And the early Imāms differed over making takfīr upon the Rāfidah that insulted (groups) among the companions (i.e. not the clear mushrikeen that came later), takfīr upon the mu'tazilah, and takfīr upon some other sects.

And they were brothers who loved each other, despite their dispute concerning this (takfīr), since this returns back to the shurūt and mawānī' (conditions and preventatives of takfīr), or whether the hukm (ruling upon this action) nullifies the asl of Īmān or not.

For example, the dispute among the Imāms of the tābi'een concerning the disbelief of al-Hajjāj. So al-Hassan al-Basrī, 'Umar Ibn 'Abdī-'Azīz, and Mujāhid the companion of Ibn 'Abbās the well-known mufasssir, viewed that al-Hajjāj was a kāfir, who's an apostate taken outside the fold of Islām.

And al-Hassan al-Badrī would make du'a against him in his lessons, and curse him. There was not a gathering except that he would make du'ā against him and curse him.

Whereas Imām Muhammad ibn Sīrīn and a group of Imāms would differ with them on this, and they viewed that al-Hajjāj didn't come with a nullifier.

But al-Hassan and his companions and those who agreed with him, would not say that this Ibn Sīrīn is a murji'. And Ibn Sīrīn and those who agreed with him would not say that al-Hassan and those with him are khawārij, since this was purely based upon Ijtihād and knowledge, not based upon bid'ah.

For instance, the scholars disputed over the one who abandons Salah, is he a kāfir or not, whilst an Ijmā' has been mentioned from the Sahābah that he's a kāfir.

A group of Imāms after the Sahābah differed concerning that, so they did not make takfīr upon the one who abandons Salāh. So if this was based upon Ijtihād, knowledge and analysis, this is their right as being Mujtahidīn, as it's the Madhab of Mālik, Ash-Shāfi'ee, and Ahmad in 1 narration.

But if this was based upon the pretext that Salāh is an "action", and the one who abandons actions doesn't disbelieve, then this is a bid'ah, because this contradicts the madhab of Ahlus-Sunnah wal-Jama'ah.

Since kufr can be through actions and abandonment, just like it could be through speech and belief.

Moreover, I'll like to draw towards an important point. That a scholar may agree with the khawārij in an issue based on knowledge and Ijtihād, and he wouldn't be considered a khārijī. And he could agree with the murji'ah in an issue based on knowledge and Ijtihād, and he wouldn't be considered a Murji'.

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3 February 2018 23:05

## Radwan Dakkak posted in Ummah Of Tawheed.

#Looking | What’s the ruling on a woman looking at a man and vice versa?

The Imām, Al-Hāfidh Shaykh Sulaymān Ibn Nāsir al-‘Alwān (فك الله أسرهم) said:

“As for a woman looking at men, then this has 3 situations;

The first situation — That she looks at men out of desire, whether she looks at a man in a newspaper or magazine, or via mobile phones or on the street or a man going to the mosque, or anything other than this. However, to look at a man out of desire, this type is considered Harām by Ijmā’ (consensus), there’s no dispute in it.

Allāh, the Exalted and Most High said, “And tell the believing women to lower their gaze.” [24:31]

And the Prophet (صلى الله عليه وسلم) said, “Turn your eyes away.” [Sunan Abū Dāwūd, #2148]

The second situation — That a woman looks at a man with the intention of looking at his body features and his looks, Ya’nī she intends the actual looking (at the opposite gender), and without any desire.

So this was considered Makrūh by a group of scholars, since it may lead to something Harām.

Whereas another group of scholars considered it Harām, because this is the apparent ruling from the evidences. For indeed, Allāh’s statement:

“And tell the believing women to lower their gaze.” [24:31]

This is general, and it hasn’t been restricted to a looking with desire.

Also when the Prophet (صلى الله عليه وسلم) prohibited a woman from looking at a man, and prohibited a man from looking at a woman, he didn’t restrict that (looking) to a desire, and there’s not a single narration that mentions, this is only for a desire.

Rather the Prophet (صلى الله عليه وسلم) said, “No woman is to describe the details of another woman’s figure to her husband, as if he is looking at her.”

This has two benefits:

The first benefit — The impermissibility of a woman describing another woman to her husband.

The second benefit — The Prophet hanged the reason for this by saying, “It’s like he is looking at her”, so this is an evidence that looking (at the opposite gender) is Harām, because the reason for prohibiting the describing of another woman is “So that he doesn’t look at her”. So if he would look at her, it would be a more severe sin, and this is also from the strongest proofs in prohibiting looking.

Likewise, the hadīth of Az-Zuhri from Nabhān from Umm Salamah, that the Prophet (صلى الله عليه وسلم) said:

“Are you two blind such that you can not see him?” [1]

And this hadīth is Sahīh according to the most correct opinion among the scholars of hadīth. Nabhān is Sadūq (truthful), At-Tirmidhī authenticated his narrations, and this uplifts his unknownness (Jahālah).

Likewise Ibn Khuzaymah, Ibn Hibbān and a group of Muhaditheen authenticated his narrations, and he hasn’t come with anything that is objectionable.

And whoever has not been declared reliable (i.e. no statements surrounding the narrator), and one of the eminent Imāms have authenticated his hadīths, and his narration is upright (doesn’t mix up narrations), then his hadīths are to be declared Sahīh, and the narrator doesn’t fall beneath the level of Sadūq (truthful).

The third situation — That a woman looks at a man without intending (looking) at one’s body features, such as a woman looking at a seller with the intention of exchanging Darāhim (silver coins).

Or she looks at the Muftī with the intention of taking a Fatwā, not by looking at his body features. Or she looks at a man on the road with the intention of observing the road and travelling in the right direction, so this type is permissible by Ijmā’ (consensus).

This type is permissible by Ijmā’, since looking (at the opposite gender) wasn’t intended, rather

something external was intended.

And this is what the Hadīth of ‘Ā’isha in the Saḥīḥayn is hanged upon, when she would look at the Habasha, while they are playing. ‘Ā’isha (رضي الله عنها) would not look at the individuals or their body features, and she would not look at their characteristics, rather they were at a distance looking at their playing.”

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[1] Full Hadīth — Nabḥān, the freed slave of Umm Salamah narrated: To Ibn Shihab (az-Zuhri), that Umm Salamah narrated to him, that she and Maimunah were with the Messenger of Allah (ﷺ), she said:

“So when we were with him, Ibn Umm Maktum came, and he entered upon him, and that was after veiling had been ordered for us. So the Messenger of Allah (ﷺ) said: 'Veil yourselves from him.' So I said: 'O Messenger of Allah! Is he not blind such that he can not see us or recognize us?' So the Messenger of Allah (ﷺ) said: 'Are you two blind such that you can not see him?'" [At-Tirmidhi, #2778].

3 February 2018 09:50

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3 February 2018 09:50

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A muslim and muslimah must focus on two matters:

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2. Learning Fiqh al-Wāqī' — This means, you must learn about what's happening in the Ummah on the ground (not like those deviants who claim otherwise), striving to learn who are the groups of Haqq, and which groups are apostates, traitors and misguided.

Point #1 is extremely important, as that will help you determine who the truthful scholars and groups of Haqq are, especially in analysing who's strictly adhering to the Qur'ān and Sunnah.

Point #2 is also extremely important, as it will help you when implementing knowledge, and not falling into the trap of being deceived by lying apostates, or even dying under a flag of Shirk, Wallāhul-Musta'ān.

2 February 2018 17:57

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2 February 2018 17:55

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### Radwan Dakkak added a new photo.



The mountain terrain of Dağestān is so beautiful

## Radwan Dakkak posted in Ummah Of Tawheed.

□

The mountain terrain of Dağestān is so beautiful

2 February 2018 17:30

## Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Muslimahmimz Mimz** ^^ the women back in the days didn't have their arms hanging out of the horses with the music pumping

2 February 2018 16:08

**Group:** Ummah Of Tawheed

**Sarah Jay** I don't think because some do wrong and act inappropriately, the rest of us have to be stopped from the same thing if we're being modest and respectful.

2 February 2018 16:13

**Group:** Ummah Of Tawheed

**Muslimahmimz Mimz** if brother Radwan can correct me if I'm wrong but I think this implies to women who do not act in accordance to shariah

2 February 2018 16:15

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Correct, the Shaykh mentioned those arguments of women riding on camels and showing the weakness of those who prohibit it. And many of the fitan those who prohibit it speak about, is found when walking, does this mean we prohibit walking, etc...

2 February 2018 16:23

**Group:** Ummah Of Tawheed

**Radwan Dakkak** What you both mentioned is fine.

2 February 2018 16:24

**Group:** Ummah Of Tawheed

**Muhammad Imran** The craziest reason for prohibiting women from driving is because it affects their ovaries..

2 February 2018 16:36

**Group:** Ummah Of Tawheed

**Radwan Dakkak** LOL I've seen that! Moreover, the Shaykh actually touches on similar crazy reasons, such as "Those who allow a woman to drive lack Ghīrah" or "They are mostly westerners" ☺

2 February 2018 16:38

**Group:** Ummah Of Tawheed

**Abdul Bari** I don't mind women driving but as long as there are some regulations. Its better they learn how to drive in case of emergency, or going somewhere, markets or somewhere far for personal reason. Ustad Ebu Hanzala spoke about this issue as well in Turkey. He said quite a statement "Will you let your wife drive a car or let her ride in a minibus or otobus crowded by Men? ofcourse its better for her to drive" However, I wouldn't advice women to drive late at night except for utmost emergency. Because we know at night, Shayateens move around the most. And there are some who don't fear Allah and Audhubillah what can they do to the woman at night. And yes, no Bumping Music or enjoy racing the other gender like they do in Arab countries that I've seen with my own eyes.

2 February 2018 18:31

**Group:** Ummah Of Tawheed

**Abu Hurayrah** its fine if they follow set rules, like covering everything including the face and hands and going for a necessity, not to drink coffee with some sisters at the public cafee :D

2 February 2018 18:34

**Group:** Ummah Of Tawheed

**Abdul Bari** Abu Hurayrah lol, but perhaps like once a week its better if they go out with some sisters to eat in restaurants. Can't always stay at home. If not with car, someone to drop them atleast. Please do correct me if m wrong.

2 February 2018 18:36

**Group:** Ummah Of Tawheed



**Abu Turayrah** Abdul Bari as long as those sisters are good for her and the place they're eating at is niqab friendly, or else going to a sisters house is an alternative :D  
2 February 2018 18:37

**Group:** Ummah Of Tawheed

**Abdul Bari** I like those restaurants with rooms or curtains that cover the dinning table area. Total privacy. Common in Saudi, Afghanistan and other parts of the countries. :D  
2 February 2018 18:38

**Group:** Ummah Of Tawheed

**El'iza Junadah** Is riding camels and horses comparable to driving a car? There's opinions to say it is not allowed to go horse riding without necessity e.g. jihad etc. As riding these animals can affect women's physicality and also not much haya in doing so. The horse and camel is better suited to be compared to a motorbike or moped where the leg positions are the exact same & imitation of men and perhaps women should refrain from riding these except without need. The car doesn't put a woman in that position or affect her physically & also puts her in her own private space where people can only parts of her through the window. When driving also, you generally don't interact with men or other drivers. I don't understand why it wouldn't be allowed? Allahu a'lam  
2 February 2018 19:06

**Group:** Ummah Of Tawheed

**Sarah Jay** Safiyyah Huyay ukhti can you elaborate on the physical affects of riding? I've never heard of such before.  
2 February 2018 19:40

**Group:** Ummah Of Tawheed

**Alam Usoof** Asking sheiks is a stupid thing, women can ride horses, then they can drive a car.  
2 February 2018 23:49

**Group:** Ummah Of Tawheed

**Alam Usoof** Don't equate the Saudi Arab tribe customs as Islam. Islam is progressive, and if you have read the Prophets time and Sahaba times, there was more women working and contributing to Islamic development. Now what we have paid sheiks with there fatwas with no meaning.  
2 February 2018 23:52

**Group:** Ummah Of Tawheed

**Ali Alan Nassif** Why can't it be approved if you mentioned it haha  
3 February 2018 00:02

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Coz it was hot We don't wanna cause issues.  
3 February 2018 00:04

**Group:** Ummah Of Tawheed

**Ilyas Mansur** yeah like dougies grill in liverpool, sydney. Was the first time i had ever seen it (a private space for sisters in a restaurant) I was so impressed.  
3 February 2018 00:24

**Group:** Ummah Of Tawheed

**Ali Alan Nassif** That's smart  
3 February 2018 01:08

**Group:** Ummah Of Tawheed

**Abu Abdillah** Do you have the pdf for his talk on the Murjia?  
3 February 2018 16:00

**Group:** Ummah Of Tawheed

**Azwajun Mutahhara** Do u have pdf of d 10 page booklet?  
4 February 2018 01:58

In response to a sisters post which cannot be approved — She asked “can a woman drive a car?”.

The Mujāhid, Shaykh Abū Sufyān as-Sulamī (تقيله الله) wrote a 10 page booklet stating that he has observed the opinions of those who prohibit it and allow it.

However the Shaykh views that what's correct is that it's permissible in accordance with the principles of the Sharī'ah. However if the Imām of the muslims views a Maslaha in preventing it, that's his decision to make.

Note: Even for argument sake, one follows the opinion of that scholar you asked who said it is prohibited, HOWEVER during your circumstances @ the sister, that's a necessity, and the Darūrāt permit what's Harām.



### Radwan Dakkak updated his status.

I don't speak about matters of marriage to anyone besides my mother, but I have been posting some general words and reminders here and there for personal benefit, and I'm planning on writing up a Fiqh of marriage according to the Madhab of Imām Ahmad, so people can benefit from the rulings إن شاء الله.

Also, I advise sisters to be careful in who they marry, and don't believe the outward appearance of someone online. The reason I bring this up, is because there are sisters (who know who they are) that immediately ask "Can you marry me" — Never rush into it blindly, get to know the person properly and do background checks, especially if he's from a different country.

This even applies for the brothers who must have Ghīrah over their women. Since I have come across brothers online who recommended their own mahārim for Nikāh, and even shared photos of them, which angered me and forced them to delete it, even if they were fully covered, you don't just send pics like that to someone who you haven't met, which I am not allowed to look at to begin with.

May Allāh reward those who look out for their brothers in Islām, and give everyone the spouse which they are seeking and deserve.

2 February 2018 08:22

### Radwan Dakkak posted in Ummah Of Tawheed.

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May Allāh reward those who look out for their brothers in Islām, and give everyone the spouse which they are seeking and deserve.

2 February 2018 08:22

### Radwan Dakkak shared Al-risālah's post.

May Allāh reward the translator.

2 February 2018 00:33

### Radwan Dakkak shared Digital Mimbar's video.

Soothing Recitation | Surah Al-Qamar - Fahad Aziz Niazi

1 February 2018 22:22

### Radwan Dakkak posted in Ummah Of Tawheed.

Soothing Recitation | Surah Al-Qamar - Fahad Aziz Niazi

1 February 2018 22:22

### Radwan Dakkak posted in Ummah Of Tawheed.

#Fatwā | Imām Muhammad Ibn ‘Abdil-Wahhāb (رحمه الله) includes the issue of “Khalq al-Qur’ān” (claiming the Qur’ān is created) and “Al-Istiwā” (Allāh being above the ‘Arsh) as from the Masā’il al-Khafiyyah (unclear matters), wherein an individual only becomes a Kāfir if the Hujjah is established upon him [1].

Imām Muhammad Ibn ‘Abdil-Wahhāb (رحمه الله) mentioned the following in his letter to Ahmad Ibn ‘Abdil-Karīm al-Ihsā’ī:

“Indeed, the words of Ibn Taymiyyah where he said that the specific individual is not called a kāfir, unless the hujjah has been established upon him. What is meant by this are not the matters pertaining to major shirk and (clear) apostasy.

But rather it’s pertaining to specific ‘unclear’ matters, whether it was from the usūl (matters of ‘Aqīdah) or from the furū’ (matters of Fiqh), such as matters related to the Sifāt (attributes of Allāh) or the Qur’ān (i.e. claiming it’s created) or the issue of Al-Istiwā’ (Allāh being above the throne), and other matters similar to this.

He then said, indeed the salaf would state in the likes of these matters, we make general takfīr in it, but as for specific takfīr, if he knows the truth and opposes it, he would disbelieve on an individual sense, otherwise he wouldn’t.

Then he mentioned the scenarios of mu’ānadah (stubbornly opposing the truth after knowing it), such as whoever knows the madhab of the Salaf and the madhab of those who oppose them, then he declares in his books that the madhab of the opposition (to the salaf) is correct while insulting and cursing the madhab of the salaf, so this person is considered the mu’ānid (stubborn opposer of the truth) who’s individually judged upon with kufr.”

~ Refer to “Fatāwā al-A’immat an-Najdiyyah” (3/295-296).

[1] Note: At certain times and places, a specific issue may become clear, while at other times and places, the reality shows it’s unclear. Likewise, it may differ depending upon who the doer of kufr is, such as the scholar who debates on its behalf and blind-follower — Concerning this point are details.

1 February 2018 21:39

### Radwan Dakkak updated his status.

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1 February 2018 21:38

### Radwan Dakkak added a new photo.

AbdurRahman Umar Ibn Bakr Subhanallah ☺

1 February 2018 20:12

Deniz Topal Hahahaha lol

1 February 2018 21:50

**Umm Bilal Ameen**

1 February 2018 23:06

**Muhammad Deen Ameen**

29 April 2018 06:56

May Allāh guide them to Islām.

1 February 2018 19:57

## Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Abu Misk** You full had me for a sec lol

1 February 2018 20:05

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Remember when we were speaking about asking Allāh to guide people, instead of destroy them ☺ I am being nice here.

1 February 2018 20:06

**Group:** Ummah Of Tawheed

**Maryam Umm Agim** Who are these?

1 February 2018 20:12

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Hamzah Yusuf (the mushrik). Johnny Depp (his brother in faith).

1 February 2018 20:14

**Group:** Ummah Of Tawheed

**Sumayyah Omaira** One is a better actor than the other

1 February 2018 20:16

**Group:** Ummah Of Tawheed

**Zayn Ali** mark hanson not sheikh

1 February 2018 20:24

**Group:** Ummah Of Tawheed

**Mohammed Al Khorassani** Akhi please make this public

1 February 2018 20:24

**Group:** Ummah Of Tawheed

**Radwan Dakkak** It's public on my wall if you wanna share from there.

1 February 2018 20:25

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Btw akhi, edit the word insha'Allah after the du'a, as supplications is made with yaqeen. A little benefit.

1 February 2018 20:25

**Group:** Ummah Of Tawheed

**Zayn Ali** [https://m.facebook.com/story.php?](https://m.facebook.com/story.php?story_fbid=10211805255590024&id=1328589188&ref=content_filter)

[story\\_fbid=10211805255590024&id=1328589188&ref=content\\_filter](https://m.facebook.com/story.php?story_fbid=10211805255590024&id=1328589188&ref=content_filter)

1 February 2018 20:26

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Shared part of this on my TG channel "Ulama Archives" over a year ago. #Misconception "Only a Judge can make Takfīr upon an individual, because he is the one who carries out the punishment on him" This statement is so corrupt!! Yes, it's true that the leader of the Muslims carries out the punishment of Allāh upon an individual, however there are other matters that are obligatory for the general muslims to apply, such as whether he gives Salāms to this "individual" or not, or whether he sends mercy upon this "individual" when he dies or not, or whether he inherits from this "individual" or not, or whether he prays Janāzah over him or not, or whether he marries his daughter to him or not? Is this only exclusive to the Judges? No one prays upon the deceased except the Judges? No one can send mercy upon the dead except for the Judges? It really sounds absurd saying this... Rather Takfīr is obligatory upon all Muslims, if you adopt the view that Tārik al-Salāh [Abandoner of Salāh] is a Kāfir, then you "as a general layman" make Takfīr upon him, and you don't give Salāms to him, and you don't marry your daughter to him, and you don't send Allāh's mercy and forgiveness upon him, and you don't pray Janāzah over him, so this deals

- with all the Muslims, what's exclusive to the Judge is carrying out the punishment of Allāh upon him.  
1 February 2018 20:51
- Group:** Ummah Of Tawheed
- Dee Lulu** Did johnny depp revert?  
1 February 2018 20:54
- Group:** Ummah Of Tawheed
- Radwan Dakkak** Nah, but make du'ā for him.  
1 February 2018 20:59
- Group:** Ummah Of Tawheed
- Aisha Moubarak** Someone fill me on the inside joke? I get one needs hidayah... ok maybe a bit more than that, but why's Johnny here?  
1 February 2018 21:42
- Group:** Ummah Of Tawheed
- Sarah Jay** Maybe because of the physical resemblance?  
1 February 2018 21:47
- Group:** Ummah Of Tawheed
- Aisha Moubarak** I don't see it ♀ ♀  
1 February 2018 21:48
- Group:** Ummah Of Tawheed
- Sarah Jay** I do  
1 February 2018 21:49
- Group:** Ummah Of Tawheed
- Aisha Moubarak** I looked again... I see it lol  
1 February 2018 21:52
- Group:** Ummah Of Tawheed
- Mariam Kathrin Shaleena Bründel** You can not make dua for a human who is not muslim  
Good morning  
1 February 2018 23:21
- Group:** Ummah Of Tawheed
- Radwan Dakkak** You're right, however I was referring to du'ā of 'guidance', not du'ā of 'mercy and seeking forgiveness'. Apologies for not clarifying that.  
1 February 2018 23:33
- Group:** Ummah Of Tawheed
- Sidrat Al-Muntaha** Sara Jansen  
2 February 2018 08:37

May Allāh guide them to Islām.

1 February 2018 19:57

**Radwan Dakkak updated his status.**

There's no better feeling than making your mother and grandmother laugh, and laughing with them ☺☺ Look after them and be a family-man, Wallāhi they will make millions of du'ā for you

1 February 2018 17:44

**Radwan Dakkak posted in Ummah Of Tawheed.**

There's no better feeling than making your mother and grandmother laugh, and laughing with them ☺☺ Look after them and be a family-man, Wallāhi they will make millions of du'ā for you

1 February 2018 17:43

**Radwan Dakkak updated his status.**

A kāfirah heard me reciting Qur'ān as she walked past, and I told her "I didn't mean to disturb anyone", so she tells me "Please continue, it's the most beautiful thing, I loved listening to the Qur'ān all the time in dubai".

This was one of the most sweetest things I've heard, I was almost going to cry ☹☹☹ She

wanted me to keep reciting 🙏🙏🙏

She didn't laugh at me, insult me, hurt me, or tell me to shut up, she respected the words of Allāh

1 February 2018 17:15

#### Radwan Dakkak posted in Ummah Of Tawheed.

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1 February 2018 17:15

#### Radwan Dakkak shared Abu Hurayrah's post.

الله أكبر🔊

1 February 2018 12:50

#### Radwan Dakkak shared Abu Hurayrah's post.

1 February 2018 12:50

#### Radwan Dakkak shared Abu Hurayrah's post.

Haqq.

1 February 2018 12:50

#### Radwan Dakkak updated his status.

A muslimah takes a risk in Nikāh, but if she puts her trust in Allah, He will lead her to the truthful innocent man. Allah will make this spouse the source of power, strength and comfort for her, the same way she will be his biggest supporter and comfort zone.

1 February 2018 10:16

#### Radwan Dakkak posted in Ummah Of Tawheed.

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1 February 2018 10:15

#### Radwan Dakkak added a new photo.

**Ibrahim Qānit** Jazaakah Allah khairan akhi  
1 February 2018 08:26

**Radwan Dakkak** اللهم آمين، وإياكم  
1 February 2018 08:28

**Abu Qital Maldifi** Is this dhalaailu tawheed?  
1 February 2018 15:43

**Prince Prince** Akhi is it available in english  
2 February 2018 15:26

**Abu Qital Maldifi** Do u have English translation of it akhi.?  
12 February 2018 17:16

Excellent booklet to teach our children Tawhīd — “50 Q&A in ‘Aqīdah” (11 pages) by Imām Muhammad Ibn ‘Abdil-Wahhāb (رحمه الله).

#Readers | Link to the book — [https://drive.google.com/file/d/0B73Fi\\_sQc-iNUmVwSIFnQU8xT3M/view](https://drive.google.com/file/d/0B73Fi_sQc-iNUmVwSIFnQU8xT3M/view)

#Listeners | Link to the audio — <https://m.youtube.com/watch?v=VYbaNw5OxC8>

1 February 2018 08:23

Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Khan Tauheed Ahmad** Unable to Understand it,akhi do you have English version of this book? Jazak'Allahu khair  
2 February 2018 02:11

Excellent booklet to teach our children Tawhīd — “50 Q&A in ‘Aqīdah” (11 pages) by Imām Muhammad Ibn ‘Abdil-Wahhāb (رحمه الله).

#Readers | Link to the book — [https://drive.google.com/file/d/0B73Fi\\_sQc-iNUmVwSIFnQU8xT3M/view](https://drive.google.com/file/d/0B73Fi_sQc-iNUmVwSIFnQU8xT3M/view)

#Listeners | Link to the audio — <https://m.youtube.com/watch?v=VYbaNw5OxC8>

1 February 2018 08:23

Radwan Dakkak added a new photo.

<https://www.gofundme.com/muslims-behind-bars>

1 February 2018 08:05

Radwan Dakkak posted in Ummah Of Tawheed.

<https://www.gofundme.com/muslims-behind-bars>

1 February 2018 08:05

Radwan Dakkak updated his status.

Studying the science of hadīth helps you in so many ways; Not only does it keep you pre-occupied with the noble Prophet and his companions, but the stronger you are in hadīth, the better you are able to distinguish between authentic|weak when you read narrations and books of the scholars.

The following is all about Imām ash-Shāfi’ī (رحمه الله):

“And his strict adherence to the Sunnah reached the point that he used to advise his companions to stick to it, so he used to say:

“Stick to the people of hadīth, since they are the most correct amongst the people.”

And he said “If I see a man from amongst the people of hadith, then it is as if I have seen a man from the companions of the Prophet صلى الله عليه وسلم.

May Allāh وتعالى سبحانه reward them with good, they preserved the foundations for us, so they have an excellence over us.”

And he (i.e. Imām ash-Shāfi’ī), may Allāh have mercy upon him, recited the following verses of poetry:

All forms of knowledge besides the Qur’ān is a pre-occupation — Except for the Hadīth and

knowing the Fiqh (jurisprudence) of the religion;

Knowledge is that which contains “he said...” or “he informed us...” — Anything other than that is from the whisperings of the Shaytān.”

~ Refer to “Al-Bidāyah wan-Nihāyah” (10/254) by Imām Ibn Kathīr (رحمه الله).

31 January 2018 23:33

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31 January 2018 23:32

### Radwan Dakkak posted in Ummah Of Tawheed.

How many people out there have a soft spot for mushrikīn, treating them kindly and gently, but when it comes to someone holding firmly onto Tawhīd, they consider him a ‘Takfīrī Khārijī’ who’s worse than the mushrikīn.

This shows a lack of Walā’ and Barā’, ignoring the fact that the worst muslim is better than the ‘best’ kāfir.

Imām Ahmad was attributed to the Khawārij, yet that did not harm him. Imām Ibn Taymiyyah was attributed to the Khawārij, yet that did not harm him. Imām Muhammad Ibn ‘Abdil-Wahhāb till this day is attributed to the Khawārij, yet all they’re doing is giving our great scholars more hassanāt (good deeds) for their slander and backbiting.

Yes, we make Barā’ah from the deviant path of the Khawārij which makes Takfīr upon others based upon “Sins”, and “Lawāzim” (the consequences of one’s statement), and “Tasalsul” (chain Takfīr), hastening and making blank Takfīr upon muslim populations unjustly, including other major principles and traits.

But why do you think extremism and Fitnah is only found within the Khawārij, don’t you know that the Fitnah and extremism of the Murji’ah was considered by the Salaf as much worse than the Fitnah of the Khawārij?!

And we can see the results of that today, the Murji’ah went in extremes in not applying Takfīr upon individuals who are Tawāghīṭ, mushrikīn and murtaddīn, and other Murji’ah went in extremes in excluding actions from the nullifiers of Īmān, saying one doesn’t disbelieve except via Istihlāl (declaring it lawful) and I’tiqād (belief in the heart), even if he allied with the Kuffār against the whole Ummah of Muhammad and replaced the Sharī’ah!

The Murji’ah have been making over 1,000 excuses (without exaggeration!) and warning against Takfīr upon the Tawāghīṭ and Murtaddīn, but ask yourself O murji’, who you have benefited by making such excuses? By Allāh, the KUFFĀR are using your own Fatāwah against our own brothers, have you no shame?! Are you pleasing Allāh or are you a slave for the Tāghūt?!

Allāh said in Sūrat al-Fath, “So they enter into the religion in multitudes” — Imām Ahmad (رحمه الله) said, “And they also leave the religion in multitudes”.

The more you learn about your Dīn, the more Murtaddīn you see! The real FITNAH is in excusing

apostate rulers and mushrikīn, as that only results in massacres and humiliation for the Ummah.

May Allāh keep us firm upon the manhaj of Ahlus-Sunnah which is in-between both extremes; The laxation of the Murji'ah and the negligence of the Khawārij.

31 January 2018 21:42

### Radwan Dakkak updated his status.

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But why do you think extremism and Fitnah is only found within the Khawārij, don't you know that the Fitnah and extremism of the Murji'ah was considered by the Salaf as much worse than the Fitnah of the Khawārij?!

And we can see the results of that today, the Murji'ah went in extremes in not applying Takfir upon individuals who are Tawāghīt, mushrikīn and murtaddīn, and other Murji'ah went in extremes in excluding actions from the nullifiers of Īmān, saying one doesn't disbelieve except via Istihlāl (declaring it lawful) and I'tiqād (belief in the heart), even if he allied with the Kuffār against the whole Ummah of Muhammad and replaced the Sharī'ah!

The Murji'ah have been making over 1,000 excuses (without exaggeration!) and warning against Takfir upon the Tawāghīt and Murtaddīn, but ask yourself O murji', who you have benefited by making such excuses? By Allāh, the KUFFĀR are using your own Fatāwah against our own brothers, have you no shame?! Are you pleasing Allāh or are you a slave for the Tāghūt?!

Allāh said in Sūrat al-Fath, "So they enter into the religion in multitudes" — Imām Ahmad (رحمه الله) said, "And they also leave the religion in multitudes".

The more you learn about your Dīn, the more Murtaddīn you see! The real FITNAH is in excusing apostate rulers and mushrikīn, as that only results in massacres and humiliation for the Ummah.

May Allāh keep us firm upon the manhaj of Ahlus-Sunnah which is in-between both extremes; The laxation of the Murji'ah and the negligence of the Khawārij.

31 January 2018 21:42

### Radwan Dakkak updated his status.

Extremism is something that causes one to leave the religion, even though his intention is to strictly follow it.

Don't forget that the first Shirk that began in our Ummah was initiated by the Rāfidah, and this was due to their extremism in loving the Prophet's family.

And how many mushrikīn idol worshippers claim to love 'Īsa and Muhammad عليهما الصلاة والسلام, yet end up worshipping them.

You might ask, how can you call them idol worshippers, isn't that only for statues and rocks? Well Rasūlullāh (صلى الله عليه وسلم) even said "Do not make my grave an idol that is worshipped" as mentioned in the authentic Hadīth:

"O Allāh! Do not make my grave an idol that is worshipped. The anger on those who took the graves of their Prophets as places of prostration was severe." [Sahih].

May Allāh protect us from all forms of extremism.

31 January 2018 20:46

### Radwan Dakkak posted in Ummah Of Tawheed.

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May Allāh protect us from all forms of extremism.

31 January 2018 20:46

#### Radwan Dakkak updated his status.

May Allāh protect all our brothers and sisters from making slips that cause harm for themselves — Look after yourself in order to look after your Ummah.

31 January 2018 16:13

#### Radwan Dakkak posted in Ummah Of Tawheed.

May Allāh protect all our brothers and sisters from making slips that cause harm for themselves — Look after yourself in order to look after your Ummah.

31 January 2018 16:12

#### Radwan Dakkak posted in Ummah Of Tawheed.

#Hidden\_Defect | This is a secret hidden defect unknown to many scholars! The Imām, Al-Hāfidh Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرته) says:

"The Hadīth, "Among the things of this world, women and perfume have been made beloved to me, and the coolness of my eyes is in prayer.", this Hadīth outwardly seems authentic, however there's a defect, it has a hidden break in the chain."

31 January 2018 14:14

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31 January 2018 14:14

#### Radwan Dakkak updated his status.

"What is yours is going to come to you even if you are sleeping in your home. Just be patient and make Du'ā, but be patient."

~ Shaykh Musa Jibrīl (حفظه الله).

31 January 2018 00:21

#### Radwan Dakkak posted in Ummah Of Tawheed.

"What is yours is going to come to you even if you are sleeping in your home. Just be patient and make Du'ā, but be patient."

~ Shaykh Musa Jibrīl (حفظه الله).

31 January 2018 00:20

#### Radwan Dakkak shared a link.

<https://youtu.be/yGOjJp2V3f8>  
<https://youtu.be/yGOjJp2V3f8>

Wonderful video by the noble Imām, Shaykh al-'Allāmah Abū Mālik at-Tamīmī (تقبله الله) back when he was in Khurasān 🕊

31 January 2018 00:05

#### Radwan Dakkak posted in Ummah Of Tawheed.

<https://youtu.be/yGOjJp2V3f8>

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<https://youtu.be/yGOjJp2V3f8>

31 January 2018 00:04

#### Radwan Dakkak added a new photo.

- Abu Hurayrah** What about me  
31 January 2018 00:38
- Radwan Dakkak** You're on the 2nd level of my loved ones 😊  
31 January 2018 00:40
- Abu Hurayrah** 😊 that's love  
31 January 2018 00:41
- Radwan Dakkak** Alhamdulillah 😊  
31 January 2018 00:41
- Abu Hurayrah** When you coming to pick up the book 😊  
31 January 2018 00:41
- Radwan Dakkak** I'll let u know when Insha'Allāh, just trying to lessen some load off me, before taking on this task, hope u understand.  
31 January 2018 00:43
- Abu Hurayrah** Hm, understood  
31 January 2018 00:44

The same feeling I get whenever I open up a clip and listen to the truthful Imāms and Mujāhideen; Those special green birds, تقبلهم الله جميعاً

30 January 2018 23:56

#### Radwan Dakkak shared a link.

<https://www.youtube.com/watch?v=B0UPU11RJk4&list=RDyhKoC9paT8s&index=3>  
<https://www.youtube.com/watch?v=B0UPU11RJk4&list=RDyhKoC9paT8s&index=3>

Don't let people get to you, because in the end you will know who you are and what others falsely claimed you are. If you're going through a tough time, open your heart to the words of Allah, as this is the true Shifa'.

Find some righteous companions who love to recite Qur'an, and just sit together for hours reciting, you will literally have the best time.

Don't use your blessed efforts in asking what, how and why - Just do it, and then see how u feel. May Allah change your lives for the better.

30 January 2018 22:23

#### Radwan Dakkak posted in Ummah Of Tawheed.

<https://www.youtube.com/watch?v=B0UPU11RJk4&list=RDyhKoC9paT8s&index=3>

Don't let people get to you, because in the end you will know who you are and what others falsely claimed you are. If you're going through a tough time, open your heart to the words of Allah, as this is the true Shifa'.

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30 January 2018 22:22

#### Radwan Dakkak posted in Ummah Of Tawheed.

\*A Happy And Smiling Face\*

Ibn Battaal said:

«إِنَّ لِقَاءَ النَّاسِ بِالتَّبَسُّمِ وَطَلَاقَةَ الْوَجْهِ مِنْ أَخْلَاقِ النَّبِوةِ وَهُوَ مَنْافٍ لِلتَّكْبُرِ، وَجَالِبٌ لِلْمَوَدَّةِ

“Verily, greeting people with a smile and a happy face is from the prophetic manners, it removes arrogance, and attracts love.”

[From Explanation of Saheeh Bukhari, (5/193) |

30 January 2018 21:50

#### Radwan Dakkak updated his status.

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30 January 2018 21:50

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

The great Imām, Shaykh al-‘Allāmah Siddīq Hassan Khān (رحمه الله) wrote in his book entitled;

“The noble example in treating women via what’s been confirmed from Allāh and His Messenger” (page 526):

Chapter 435 — What has been narrated in changing women’s names.

Ibn ‘Umar reported, “That a daughter of ‘Umar was called ‘Āsiya (disobedient), so the Messenger of Allāh (صلى الله عليه وسلم) named her ‘Jamīlah’ (beautiful).”

It was narrated by At-Tirmidhī and Ibn Mājah; At-Tirmidhī said the Hadīth is Hassan.

It was also narrated by Muslim concisely, he said: “Indeed, the Messenger of Allāh changed the name of ‘Āsiya, and said: ‘You are Jamīlah’ (beautiful).”

Abū Hurayrah reported, “Zaynab used to be called "Barrah" (good), and it was said that she was praising herself. So the Messenger of Allāh (صلى الله عليه وسلم) changed her name to Zaynab.”

Muhammad Ibn ‘Amr Ibn ‘Attā’ reported that he said:

“I had given the name Barra to my daughter. Zaynab Bint Abī Salamah told me that Allāh’s Messenger (صلى الله عليه وسلم) had forbidden me to give this name.

(She said): I was also called Barra, but Allāh’s Messenger (صلى الله عليه وسلم) said: Don’t hold yourself to be pious. It is Allāh alone who knows the people of piety among you. They (the Companions) said: Then, what name should we give to her? He said: Name her Zaynab.”

It was narrated by Muslim and Abū Dāwūd.

30 January 2018 20:40

#### Radwan Dakkak added a new photo.

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30 January 2018 20:39

#### Radwan Dakkak updated his status.

Straight out!

“Every human tenderness, love, kindness, warm-heartedness, after the mothers is a delusion & an illusion. Ya Allāh grant our mothers ferdous.”

— Shaykh Ahmad Musa Jibrīl (حفظه الله).

30 January 2018 08:56

#### Radwan Dakkak posted in Ummah Of Tawheed.

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30 January 2018 08:55

#### Radwan Dakkak posted in Ummah Of Tawheed.

The Tatār (mongols) came towards a muslim saying — “Allāh loves us, since He gave us victory over you”.

So the muslim replied; Rather, us muslims were like sheep without a shepherd, so Allāh sent dogs like yourself to bring us back to the straight path, not because He loves you.

30 January 2018 00:51

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30 January 2018 00:51

### Radwan Dakkak posted in Ummah Of Tawheed.

{Western Islām} New religion! Campaign for voting as if it's pillar #6. Yet turn a deaf ear & blind eye to oppressed prisoners and Muslim causes.

— Shaykh Ahmad Musa Jibrīl (حفظه الله).

29 January 2018 09:16

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29 January 2018 09:16

### Radwan Dakkak posted in Ummah Of Tawheed.

“A man’s elegance begins from lowering his gaze.”

أناقة الرجل تبدأ من غص البصر

29 January 2018 08:59

### Radwan Dakkak updated his status.

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أناقة الرجل تبدأ من غص البصر

29 January 2018 08:53

### Radwan Dakkak updated his status.

We tend to see the translation for the words “Ar-Rahmān” & “Ar-Rahīm” as being “The All-Merciful, the Most-Merciful”.

However, a better translation may be derived from understanding what the names of Allāh mean, so to keep it simple:

1. “Ar-Rahmān” is a name solely restricted to Allāh, and this relates to His essence, so a good translation for Ar-Rahmān would be “The lord of mercy”.

2. “Ar-Rahīm” is also the name of Allāh, and this relates to His actions. Moreover it’s from the أسماء المشتركة (names which may be shared among others), so it’s permissible to call someone “Rahīm” (as humans have the quality of giving mercy). However, Allāh is the possessor of infinite mercy. A good translation for Ar-Rahīm would be “The giver of mercy”.

والله أعلم

29 January 2018 00:15

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والله أعلم

29 January 2018 00:14

## Radwan Dakkak updated his status.

A gentle reminder on the dangers of being amazed with yourself.

Shaykh al-Islām Ibn Taymiyyah (رحمه الله) says:

“Many of the people are either accompanied by Riyā’ (insincerity — showing off) and ‘Ujb (being amazed with oneself).

Riyā’ is from the aspect of committing (minor) shirk with the creation, and ‘Ujb is from the aspect of committing (minor) shirk with oneself, and this is the reality of the arrogant person.

For indeed, the one who shows off does not actualise Allāh’s statement, “To you (O Allāh) we worship”, and the one amazed with himself doesn’t actualise Allāh’s statement, “To you (O Allāh) we ask for help”.

So whoever actualises Allāh’s statement, “To you (O Allāh) we worship”, he would be free from Riyā’.

And whoever actualises Allāh’s statement, “To you (O Allāh) we ask for help”, he would be free from being amazed with himself.

It’s reported in the well-known Hadīth, “There are 3 destructive things; Holding onto stinginess, following whims, and someone being amazed with themselves”. [End Quote]

However, what does ‘Ujb (or al-‘Ajab) specifically mean according to the scholars?

Imām ‘Abdullāh Ibn al-Mubārak (رحمه الله) said, “Al-‘Ujb is to see something within yourself which you don’t see from anyone else.”

Imām al-Mahāsibī (رحمه الله) said, “Al-‘Ujb is to praise oneself due to what you have performed or learnt, whilst forgetting that bounties come from Allāh, the Exalted and Majestic.”

The main causes for Riyā’ and ‘Ujb are ignorance of Allāh and forgetting his favour and bounties upon you, exalting oneself and looking at your virtues, and allowing the Shaytān to mislead you.

Imām Yahyā Ibn Mu’āth (رحمه الله) said, “Beware of al-‘Ujb, for indeed being amazed with oneself is a destruction to its people, and al-‘Ujb burns away your good deeds just like the hellfire burns wood.”

May Allāh give us Ikhlās, اللهم آمين.

28 January 2018 22:40

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May Allāh give us Ikhhlās, آمين اللهم.

28 January 2018 22:38

#### Radwan Dakkak updated his status.

"If education and upbringing is not based upon Tawhīd and disbelief in the Taghūt, and upon Jihad in the path of Allāh and love & enmity for the sake of Allāh, then it will be destined to fail, and the youth will become supporters of the Taghūt and servants of the traitors!"

~ Shaykh Sulaymān ibn Nāsir al-'Alwān (حفظه الله).

28 January 2018 21:37

#### Radwan Dakkak posted in Ummah Of Tawheed.

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28 January 2018 21:37

#### Radwan Dakkak updated his status.

Be sincere and kill that ego; Follow the evidences.

! يضيغ وقتك إن ناقشت مُعتقداً :: يأن آراءه وحى من الله

"You will waste your time if you argued with someone who believes — That his opinions are revelation from Allāh!"

28 January 2018 20:22

#### Radwan Dakkak posted in Ummah Of Tawheed.

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28 January 2018 20:21

#### Radwan Dakkak updated his status.

:advised his students رحمه الله Imam Bukhari

Be delighted, because the people of amusements are busy in their fun and games, manufacturers" are busy with manufacturing, business people are busy with their businesses, and as for you, then ".you are busy with the Prophet and his Companions

[Siyar A'lam an-Nubala v.12 pg.445]

28 January 2018 20:14

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[Siyar A'lam an-Nubala v.12 pg.445]

## Radwan Dakkak shared UWS Penrith MSA's photo.

Just realised an admin posted this almost 3 years ago ☹️ The kāfir wrote down his email to finish off the conversation and refute me; But after emailing him, I'm still waiting for a response after almost 3 years...

28 January 2018 19:59

## Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Sarah Abdul Qadir** She's still alive as an asīrah now? ثبتها الله وفك الله اسرها  
28 January 2018 19:39

**Group:** Ummah Of Tawheed

**Radwan Dakkak** I have no idea, آمين.  
28 January 2018 19:43

**Group:** Ummah Of Tawheed

**Khawala Adam** Walaa hawla wa LA qowata illa billah!!! Can I share it?  
28 January 2018 20:35

**Group:** Ummah Of Tawheed

**Khawala Adam** May Allah destroy the oppressors. Ameen  
28 January 2018 20:35

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Āmīn, Inna lillāhi wa inna ilayhi rāji'ūn, yes please share the message, least we can do.  
28 January 2018 20:36

**Group:** Ummah Of Tawheed

**Abou Ilyas** ALLAHOUMAH 3ALYKA BI Tawhageet EL3ARAB GJAME3AN.Allahoumah DEMERHOUM DADTMIRA A3Dah elmilah  
29 January 2018 23:55

**Group:** Ummah Of Tawheed

**Umm Hafsa** أسيرة عند طاغوت يكبلني بقيد عار وأيام مريرات فيهتك الكلب عرضي، ثم يصعقني كي لا أدافع عن عرضي وعن ذاتي I'm an aseerah with the taghut who shackless me with a chain that disgrace and days that bitter so the dog violates my honour, then he stuns me so that i do not defend my honour and myself الله أكبر  
31 January 2018 01:37

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Jazāk Allāhu Khayran for the correction, I understood مرير (bitter) as مرور (passing by), just looked up يصعق which does mean electrocute/stun.  
31 January 2018 09:22

**Group:** Ummah Of Tawheed

**Umm Hafsa** وأنت فجزاك الله خيرا  
31 January 2018 11:54

**\*\*A letter from our ukht in Misr - May Allāh destroy the modern-day Fir'awn of Egypt As-Sīsī\*\*** ☹️

Do not write to me any words in trying to comfort my suffering — Woe to you, and to the deliverers of speeches.

My prison cell has become tightened with scattered lines of poetry — In every corner (of the cell), there are 1000 words.

Enough of your speeches, your disgraceful silence keeps me calm — Are your messages going to really cure my pain?

I'm an Aseerah with the Tāghūt who shackles me — With a disgraceful chain and the days are bitter.

When I wake up, anxiety drinks me and I drink from it — And humiliation strikes me like the whips I receive in my night.

So the dog violates my honour, then he stuns me — So that I do not defend my honour and myself.



He insults me when he strips me and beats me — He takes pleasure in striking me with crooked metal and hearing my cries.

When he drops it out of his hand, I asked him for how much longer — I remain in my shackles naked for hours.

The miscreant coward laughs whenever I cry, and makes a ridicule of — My mother and the honour of my father, and insults my chiefs.

O people, O free ones from our ummah — O everyone whose heart is moved by my words.

O people of honour - if there is any honour left - within yourselves — O every eye that cried from the sadness of the Aseerāt.

Isn't there any free man among you to take my soul — Or eliminate this prison so that my suffering may come to an end.

How cheap are tears and two eyes that shed them — Has disgrace ever been removed by mere shouting slogans.

You cry for my honour, so what chivalry and manhood has remained — Among men whose aching pain is like my pain.

They threaten me with words, which cause tears to flow — As if they did not have enough of the flood of my flowing tears.

So if the free women do not have a hand of support — Then for whom is blood going to be shed on the day of confrontation (in Ribāt).

And to who will my heroes store their power for — If we are here, and the heroism did not bring any benefit.

What a disgrace for you, if your relatives have been violated — And what an unbearable disgrace for the thousands of chaste women.

While you are either COWARDS and SHIVERING — Or totally pre-occupied in the enjoyments (of this world).

O lord give me strength since their determination has slackened — They were not moved by my dishonoured soul and calamity.

O lord be with me, for who besides you knows what — I am living from my humiliation and heart-brokenness.

If the men who are supposed to protect me have lost their masculinity — Then who else am I supposed to call, and what benefit does my calling have!

~ Related by Al-'Iqāb al-Misrī, i.e. Abī Mawaddah (حفظه الله).

28 January 2018 18:20

## Radwan Dakkak added a new photo.

□

\*\*A letter from our ukht in Misr - May Allāh destroy the modern-day Fir'awn of Egypt As-Sīsī\*\* ☹

Do not write to me any words in trying to comfort my suffering — Woe to you, and to the deliverers of speeches.

My prison cell has become tightened with scattered lines of poetry — In every corner (of the cell), there are 1000 words.

Enough of your speeches, your disgraceful silence keeps me calm — Are your messages going to really cure my pain?

I'm an Aseerah with the Tāghūt who shackles me — With a disgraceful chain and the days are bitter.

When I wake up, anxiety drinks me and I drink from it — And humiliation strikes me like the whips I receive in my night.

So the dog violates my honour, then he stuns me — So that I do not defend my honour and myself.

He insults me when he strips me and beats me — He takes pleasure in striking me with crooked metal and hearing my cries.

When he drops it out of his hand, I asked him for how much longer — I remain in my shackles

naked for hours.

The miscreant coward laughs whenever I cry, and makes a ridicule of — My mother and the honour of my father, and insults my chiefs.

O people, O free ones from our ummah — O everyone whose heart is moved by my words.

O people of honour - if there is any honour left - within yourselves — O every eye that cried from the sadness of the Aseerāt.

Isn't there any free man among you to take my soul — Or eliminate this prison so that my suffering may come to an end.

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~ Related by Al-'Iqāb al-Misrī, i.e. Abī Mawaddah (حفظه الله).

28 January 2018 18:20

#### Radwan Dakkak updated his status.

When someone pleases you, it's only natural to love them so much more. However, many brothers like to be pleased without doing the same for their wife. This is a selfish mentality, since a true man tries his best to fulfil what pleases her soul, never giving her a chance to regret loving him.

The story of never breaking a woman's heart is a wonderful example of this, and it always comes up on my mind سبحانه الله - May Allāh reward that man with Jannatul-Firdaws.

28 January 2018 13:26

#### Radwan Dakkak posted in Ummah Of Tawheed.

When someone pleases you, it's only natural to love them so much more. However, many brothers like to be pleased without doing the same for their wife. This is a selfish mentality, since a true man tries his best to fulfil what pleases her soul, never giving her a chance to regret loving him.

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28 January 2018 13:25

#### Radwan Dakkak updated his status.

Everything that's built upon Halāl will place tranquility and blessings in your life. True pleasure is found in obeying Allāh's commands; Wallāhi our enjoyment in loving for Allāh's sake and pleasing Him is much more than the enjoyment of those who please the Shaytān with their worldly amusements.

28 January 2018 01:21

#### Radwan Dakkak posted in Ummah Of Tawheed.

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28 January 2018 01:19

#### Radwan Dakkak added a new photo.

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□

I will be sharing a small letter by an Aseerah from the land of Kinānah (Misr) tomorrow, Inshā'Allāh Related by Abi Mawaddah.

28 January 2018 00:13

#### Radwan Dakkak shared a link.

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<https://www.youtube.com/watch?v=yhKoC9paT8s>

<https://www.youtube.com/watch?v=yhKoC9paT8s>

Mashallah!!! Allahumma Baarik lahu - Surat al-Layl.

27 January 2018 21:17

#### Radwan Dakkak posted in Ummah Of Tawheed.

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<https://www.youtube.com/watch?v=yhKoC9paT8s>

Mashallah!!! Allahumma Baarik lahu - Surat al-Layl.

<https://www.youtube.com/watch?v=yhKoC9paT8s>

27 January 2018 21:16

#### Radwan Dakkak shared a link.

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[https://www.youtube.com/watch?v=oT-mo8I5j5I&list=PLS46OqkAU\\_ZImF7kSrD5yQwWbpm2AlvAf](https://www.youtube.com/watch?v=oT-mo8I5j5I&list=PLS46OqkAU_ZImF7kSrD5yQwWbpm2AlvAf)

[https://www.youtube.com/watch?v=oT-mo8I5j5I&list=PLS46OqkAU\\_ZImF7kSrD5yQwWbpm2AlvAf](https://www.youtube.com/watch?v=oT-mo8I5j5I&list=PLS46OqkAU_ZImF7kSrD5yQwWbpm2AlvAf)

Surat ash-Shams with nice video effects, subhanAllah his slow|smooth recitation has got me hooked.

27 January 2018 21:07

#### Radwan Dakkak posted in Ummah Of Tawheed.

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[https://www.youtube.com/watch?v=oT-mo8I5j5I&list=PLS46OqkAU\\_ZImF7kSrD5yQwWbpm2AlvAf](https://www.youtube.com/watch?v=oT-mo8I5j5I&list=PLS46OqkAU_ZImF7kSrD5yQwWbpm2AlvAf)

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27 January 2018 21:07

#### Radwan Dakkak added a new photo.

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Duster Eeman اللهم اجعلنا منهم.. الله يحفظهم وفك اسرهم

27 January 2018 21:08

It's not a condition for our beloved brothers and sisters to know all the details of 'Aqīdah, Hadīth and Takfir. These are matters which one can keep learning.

As long as you stick to the clear verses in the Qur'ān and Sunnah, and hold onto the righteous scholars who understand the Manhaj of the Salaf, you'll be on the right track Inshā'Allāh.

27 January 2018 18:49

## Radwan Dakkak posted in Ummah Of Tawheed.

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□

It's not a condition for our beloved brothers and sisters to know all the details of 'Aqīdah, Hadīth and Takfir. These are matters which one can keep learning.

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27 January 2018 18:48

## Radwan Dakkak updated his status.

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Q. If someone believes ignorance can be an excuse in Major Shirk, is he considered a Kāfir?

A. No, this contradicts the Ijmā' (consensus) of Ahlus-Sunnah as mentioned by the Imāms of Najd. Rather it's pure misguidance and the belief of the Mu'tazilah and Khawārij who come with false principles to call him an absolute Kāfir.

A complete book would be required to easily refute all the false arguments of these Ghulāt al-Khawārij, however Sulaymān Ibn Sahmān (رحمه الله) from the Imāms of Najd summed it up very briefly in his book "Kashf ash-Shubhatayn" (page 28) by saying:

"And thereafter, if it were decreed that a person from the Scholars had stopped short from viewing the kufr of a person from the ignorant blind followers of al-jahmiyyah or the ignorant blind followers of the grave worshippers, it would definitely be possible for us to pardon him regarding that, because he is excusably mistaken.

We do not say that he is a disbeliever because he is not safe from mistakes, and the Ijmā' regarding that is absolutely clear-cut. And it is understandable for him to make a blunder because those who are better than him have made errors."

And there are literally dozens of quotes from the Imāms of Najd which mention him being excusably mistaken who's opinion would be rejected, as this is from the masā'il al-khafiyyah (unclear matters).

والله أعلم

27 January 2018 17:43

## Radwan Dakkak posted in Ummah Of Tawheed.

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والله أعلم

27 January 2018 17:42

## Radwan Dakkak shared a link.

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<https://justpaste.it/1g9cf>  
<https://justpaste.it/1g9cf>

For convenience, I've made a justpaste link so the hadīth benefits may be copied & pasted easily, unlike a pdf.

27 January 2018 17:18

### Radwan Dakkak posted in Ummah Of Tawheed.

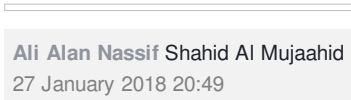
<https://justpaste.it/1g9cf>

For convenience, I've made a justpaste link so the hadīth benefits may be copied & pasted easily, unlike a pdf.

<https://justpaste.it/1g9cf>

27 January 2018 17:18

### Radwan Dakkak added a new photo.



I asked my father about the authenticity of the Hadīths concerning the black flags which come from Khurasān, and concerning some hadīths which mention it comes from the east.

Al-Hāfidh, Shaykh Sulaymān al-'Alwān (فك الله أسره) answered:

There are numerous Hadīths which have been narrated from Ahmad, At-Tirmidhī and Ibn Mājah, however nothing from it is authentic.

The best (hadīth) concerning this topic is the hadīth of Thawbān that's narrated by Ibn Mājah in the chapter of Fitan, the chain appears to be authentic, whereas it's defective (weak).

~ Related by 'Abdul-Malik al-'Alwān; The son of Shaykh Sulaymān al-'Alwān (فك الله أسره).

27 January 2018 17:11

### Radwan Dakkak posted in Ummah Of Tawheed.

□

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~ Related by 'Abdul-Malik al-'Alwān; The son of Shaykh Sulaymān al-'Alwān (فك الله أسره).

27 January 2018 17:10

### Radwan Dakkak added a new photo.

□

[AR] "A refutation against the criminal court" by the Imām al-Hāfidh al-'Allāmah Shaykh Abū 'Abdillāh Hamad al-Humaydī (تقبله الله):

<https://justpaste.it/Bttar-Rd-jzaei>

27 January 2018 15:03

### Radwan Dakkak posted in Ummah Of Tawheed.

"The saudi government is an apostate puppet government, which gave its allegiance to the disbelievers.

It protected the Mushrikīn and the grave worshippers, and it ruled by other than what Allāh has

revealed, and it made Tahākum (sought judgements to comply with) to the Tāghūt, and it gave approval for those to mock the Dīn, including several other nullifiers.

And every single one of these (nullifiers) became additionally more severe, so it increased in its support for the disbelievers, justifying it and declaring it acceptable [1], moreover even being proud of this (alliance) and openly announcing that.

Furthermore, it must show animosity to those that the Kuffār show animosity too, and to whoever is hostile towards them. And making alliance with those who have Mudāhanah [2] towards them and give their allegiance towards them.

Finally, they punish whoever professes Barā’ah (disavowal) from the Kuffār, or proclaims the truth which they hate, and you can say the same thing for the rest of the nullifiers they fell into.”

~ The Imām, Shaykh al-‘Allāmah ‘Abdul-‘Azīz at-Tuwayla’ī (تقبله الله).

[1] Infact, the apostate scholars of the Tawāghīt have openly proclaimed the ‘obligation’ of allying with the Kuffār against the muslims, and if they don’t, they would be sinful!

[2] Al-Hāfidh, Shaykh Sulaymān Ibn Nāsir al-‘Alwān (فك الله أسرهم) says;

“Mudāhanah is a despicable characteristic and it is from the Akhlāq of the Munāfiqīn, and its meaning is to be soft with the people of falsehood, mix with them without forbidding evil on them, with no intention of their rectification or taking them away from their falsehood.”

27 January 2018 14:23

### Radwan Dakkak updated his status.

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27 January 2018 14:23

### Radwan Dakkak updated his status.

The Mujāhidīn are the most superior in virtue among the creation, as they have actualised what it means to worship Allāh alone and seek His aid, without relying upon anyone else.

Shaykh ‘Abdullāh ad-Dawsarī (رحمه الله) made a beneficial comment on the Tafsīr of Sūrat al-Fātiḥah:

إياك نعبد وإياك نستعين

“Only you (O Allāh) we worship, and only you (O Allāh) we ask for help”.

He mentioned from the great forms of ‘Ubūdiyyah is Striving Fi-Sabīlillāh. This is an important obligation in our dīn and the pillar to which Islām is safe-guarded and given honour.

Moreover, someone who doesn’t have the determination for striving against those who have harmed Allāh and His messenger with the worst of hostility, this shows that he lacks ‘Love’ for Allāh, which is among the greatest aspects of Tawḥīd.

And a lack of love means a deficiency in one's worship of Allāh, so he must strive fee-Sabeelillāh in order to attain the true love and actualise 'Ubūdiyyah (servitude of submission and worship) in respect to His creator, Allāh.

27 January 2018 13:51

### Radwan Dakkak posted in Ummah Of Tawheed.

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27 January 2018 13:51

### Radwan Dakkak added a new photo.

□

Sometimes, we completely ignore the moon while it shines for us in the dark. This is similar to the kind souls among the believers, their feelings and hearts of light must be preserved the way a pearl is preserved by its hard shell.

27 January 2018 12:00

### Radwan Dakkak posted in Ummah Of Tawheed.

□

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27 January 2018 12:00

### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Ahmed Syed** May Allah forgive and accept them Ameen Bayah to Haqq.. yaani some political group or saying the haq?

27 January 2018 05:18

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Yeah sure, just gimme a sec

27 January 2018 21:22

Hamad al-Humaydī, At-Tuwayla'ī & Az-Zahrānī enraged Āl-Salūl so much by releasing famous books from prison & giving Bay'ah to the Haqq. Āl-Salūl executed them with 40+ Muwahhidīn!

Source: Shaykh Abū Ibrāhīm Mu'tazz Ibn 'Abdīl-Halīm (حفظه الله).

27 January 2018 04:33

## Radwan Dakkak added a new photo.

**Ibrahim At-Tounsi Dabboussi** Sobhan'Allah Shaykh Faris Al-Zahrani taqaballahuAllah looks a little bit like Shaykh Ahmad musa jibril hafidahuAllah

27 January 2018 05:38

**Abdullah Muqdish** What is this book akhī?

27 January 2018 09:10

Hamad al-Humaydī, At-Tuwaylaī & Az-Zahrānī enraged Āl-Salūl so much by releasing famous books from prison & giving Bay’ah to the Haqq. Āl-Salūl executed them with 40+ Muwahhidīn!

Source: Shaykh Abū Ibrāhīm Mu’tazz Ibn ‘Abdīl-Halīm (حفظه الله).

27 January 2018 04:32

## Radwan Dakkak updated his status.

It’s Harām for a brother to privately speak to a sister without a Mahram, even if it’s for any need and benefit, and this includes speaking in PM’s or inbox, as this is a secluded private place which several ‘Ulamā’ have considered to be a Khalwa (seclusion like in person) on its own.

Let alone the issue of speaking to someone who’s not related to you, and what possible causes of Fitnah it may cause, even if you’re engaged, she is not lawful to be spoken too privately! I even had to tell off some Jāhil who thought it was okay to speak to aunty while being engaged non-Mahram, he turned out to be a Murtad mocking the Dīn who doesn’t fear Allah anyways.

It hurts alot to know something like this is common everywhere, knowing the Fitnah online in our times is often more than in-person.

How can I hear about brothers messaging someone else’s Mahram, I take an oath by Allāh, Wallāhil-’Athīm I would prefer to be dead than have my own mahram get messaged by a strange man, this causes too much pain...

No one is free from mistakes, but you must never even think of private messaging a non-Mahram, walā hawla wala quwata ilā billāh.

Brothers can only speak to brothers, and sisters can only speak to sisters in private. If it’s in an open setting, like at the shops, then a brother can only mention what he needs and then leave.

The only situation when a person may be spoken too in private, is if there is a mahram actually present, or if it’s a true necessity of someone dying for instance.

May Allāh guide the muslims back to their Dīn, اللهم آمين.

26 January 2018 23:17

## Radwan Dakkak posted in Ummah Of Tawheed.

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May Allāh guide the muslims back to their Dīn, اللهم آمين.



### Radwan Dakkak updated his status.

There's NOTHING that angers me more than those who have hurt my brothers and sisters with the worst form of harm.

How dare anyone say a single word with their poisonous tongue against the Muwahhidīn, while the apostate criminals (preachers and 'shaykhs') have harmed them for years and distorted the Sharī'ah of Allāh, giving their Walā' (allegiance) to the Kuffār, and falling into nullifiers of Islām!

Imām Muhammad Ibn 'Abdil-Wahhāb (رحمه الله) mentioned in the 38th Risālah from "Ar-Rasā'il Ash-Shakhsiyyah":

"However, today they argue with one misconception, so know the answer to it, and what they say is that all of this is truth, we bear witness that it's the religion of Allāh & His Messenger, except for the Takfīr & Fighting".

I am honest, my heart doesn't break except that the Ummah's tears are in my mind, forget about my voice. This is the voice of those who have left everything behind, and the voice of those silenced orphans, women and children. We cannot even speak a single word against the Murtaddīn without being silenced, slandered and accused.

Wallāhi, if only people would give us a chance to hear us speak, all these years of humiliation and being mocked, where is the justice and mercy of Islām that you speak of, or does that only belong to the Kuffār, while the believers are treated harshly by everyone ☹

26 January 2018 22:21

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Imām Muhammad Ibn 'Abdil-Wahhāb (رحمه الله) mentioned in the 38th Risālah from "Ar-Rasā'il Ash-Shakhsiyyah":

"However, today they argue with one misconception, so know the answer to it, and what they say is that all of this is truth, we bear witness that it's the religion of Allāh & His Messenger, except for the Takfīr & Fighting".

I am honest, my heart doesn't break except that the Ummah's tears are in my mind, forget about my voice. This is the voice of those who have left everything behind, and the voice of those silenced orphans, women and children. We cannot even speak a single word against the Murtaddīn without being silenced, slandered and accused.

Wallāhi, if only people would give us a chance to hear us speak, all these years of humiliation and being mocked, where is the justice and mercy of Islām that you speak of, or does that only belong to the Kuffār, while the believers are treated harshly by everyone ☹

26 January 2018 22:21

### Radwan Dakkak updated his status.

If you take your Dīn from Kuffār Murtaddīn like the Muftī of Australia, Shady Suleiman, Yāsir Qādhī, Nu'mān 'Alī Khān, Omar Sulaymān, Muftī Menk and the 100's of other apostates like them - Then just know, you have serious 'Aqīdah issues! You must make Barā'ah and Takfir upon these filthy apostates.

26 January 2018 20:30

### Radwan Dakkak posted in Ummah Of Tawheed.

[Click for video:](#)



Shaykh Ahmad Jibril says he would've had 100 facebook accounts if it existed during his time - Then he explains why the good deeds of Abu Bakr as-Siddiq outweighs the whole ummah, subhanAllah!

P.S: Please don't make 100 Facebook accounts...may Allah have mercy upon you.

26 January 2018 18:19

### Radwan Dakkak added a new video.

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[Click for video:](#)



Shaykh Ahmad Jibril says he would've had 100 facebook accounts if it existed during his time - Then he explains why the good deeds of Abu Bakr as-Siddiq outweighs the whole ummah, subhanAllah!

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26 January 2018 18:19

### Radwan Dakkak posted in Ummah Of Tawheed.

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What is the meaning of ح (Hā') and Mutāba'āt in Mustalah Al-Hadīth?

Shaykh Haytham Sayfaddīn (حفظه الله) says:

\*Hā': Muhaddithīn place this letter in their chains of transmission when restarting their chain with another of their Shaykhs whom they heard the same Hadīth from.

\*\*Mutāba'āt: Secondary narrations narrated by an author after the main narration which meets the standards of their book.

26 January 2018 15:35

### Radwan Dakkak updated his status.

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26 January 2018 14:13

### Radwan Dakkak posted in Ummah Of Tawheed.

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26 January 2018 12:08

### Radwan Dakkak shared Mohammad Choc's post.

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26 January 2018 11:36

### Radwan Dakkak posted in Ummah Of Tawheed.

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It's official, white muslim = automatically a revert.

I finally got the chance to ask someone, "what makes you say revert", the reply was "you look like a european or white aussie with red cheeks".

Interesting, but what happened to the 20,000,000+ born muslims from Russia with highly populated muslim provinces like Dağestān and Şhīshān, who came in 1,000's to defend the muslims in Bilād ar-Rāfidayn and Shām? Count the millions from Bosnia, Albania/Kosovo and elsewhere.

Reminds me of two guys who are even from my own country, they didn't wanna believe I was from the same country. Just staring from top to bottom, saying you're an aussie from bondi mate ☺

To make it even worse, I literally had the best meeting with a revert brother I met in the Masjid, we got along with each other so well, but no; He had to bring the shock, "So when did you revert".

C'mon ya Mr. revert, even you as well ☺

25 January 2018 20:51

### Radwan Dakkak is feeling thoughtful.

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C'mon ya Mr. revert, even you as well ☺

25 January 2018 20:47

#### Radwan Dakkak posted in Ummah Of Tawheed.

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Some may find it strange that I love talking and smiling to myself, however the way I see it is that receiving joy and comfort from talking to yourself and remembering Allāh is true contentment - This will help you alot when you're alone.

25 January 2018 08:17

#### Radwan Dakkak updated his status.

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25 January 2018 08:17

#### Radwan Dakkak posted in Ummah Of Tawheed.

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<https://www.youtube.com/watch?v=D8OiwSUQWSU>

My favourite reciter to memorise and revise Qur'an

<https://www.youtube.com/watch?v=D8OiwSUQWSU>

24 January 2018 10:08

#### Radwan Dakkak shared a link.

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<https://www.youtube.com/watch?v=D8OiwSUQWSU>

<https://www.youtube.com/watch?v=D8OiwSUQWSU>

My favourite reciter to memorise and revise Qur'an

24 January 2018 09:39

#### Radwan Dakkak posted in Ummah Of Tawheed.

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My aunty calls me from her village overseas, and informs me that rumours are spreading that I'm getting paid to make FB posts lol - Who even tells them I got facebook to begin with -.'

24 January 2018 00:08

#### Radwan Dakkak shared Just Eat Real Food's post.

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Avoid soda to the best of your ability, or reduce it down slowly.

23 January 2018 23:36

#### Radwan Dakkak updated his status.

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My aunty calls me from her village overseas, and informs me that rumours are spreading that I'm getting paid to make FB posts lol - Who even tells them I got facebook to begin with -.'

23 January 2018 22:57

#### Radwan Dakkak posted in Ummah Of Tawheed.

Haha, when someone considers you a mental weirdo and alien for getting excited in reciting Qur'an, but as for those who get crazy over shaytanica musika, they're perfectly fine right?! :D eshhhh hatha ))

23 January 2018 22:46

#### Radwan Dakkak updated his status.

Haha, when someone considers you a mental weirdo and alien for getting excited in reciting Qur'an, but as for those who get crazy over shaytanica musika, they're perfectly fine right?! :D eshhhh hatha ))

23 January 2018 22:45

#### Radwan Dakkak posted in Ummah Of Tawheed.

“Some people when they get imprisoned, they say "Oh my Lord, release me!". And this is wrong. But rather you should say, "Oh my Lord, make me firm..." Because how many people got imprisoned and came out of the prison after losing his Aqīdah and as deviated, misguided, apostate, corrupt, or as a disgrace to the people of truth. So ask Allāh for firmness firstly and after that there is no problem if you ask for being released.”

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرهم).

23 January 2018 21:10

#### Radwan Dakkak posted in Ummah Of Tawheed.

Mashallah.

23 January 2018 21:10

#### Radwan Dakkak updated his status.

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23 January 2018 21:09

#### Radwan Dakkak shared Brothers Behind BARS Canada's post.

Mashallah ♥

23 January 2018 21:07

#### Radwan Dakkak posted in Ummah Of Tawheed.

:stated (رحمه الله) Imām Ahmad ibn Hanbal

إياك أن تتكلم في مسألة ليس لك فيها إمام

".[Beware of speaking about a matter in which you have no imām [who is preceding you"

23 January 2018 20:53

#### Radwan Dakkak updated his status.

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”.[Beware of speaking about a matter in which you have no imām [who is preceding you“

23 January 2018 20:43

### Radwan Dakkak posted in Ummah Of Tawheed.

Treat everyone in a way that makes them feel like the most special person to you.

This is how Rasūlullāh صلى الله عليه وسلم used to treat his companions, so always think about it as following his sunnah.

The reason why I emphasise on connecting this deed to Allāh and his messenger, is so it helps you follow up an action out of conviction. Whereas if someone tells you to do something, you may be a bit stubborn to act upon it (dw - I've probably got some stubbornness too).

23 January 2018 17:02

### Radwan Dakkak updated his status.

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23 January 2018 16:58

### Radwan Dakkak posted in Ummah Of Tawheed.

Something that we see flying around everywhere are the words "I love you fillāh", but are we really meeting the minimum requirement of this so called 'love'?

Hence, I would like to share 7 qualities concerning the mannerisms of loving one another for the sake of Allāh, and whether the brotherhood and sisterhood is true or half-true or completely fake.

1. Exchanging salāms, while being cheerful and excited to see each other. Rasūlullāh (ﷺ) says, "Do not belittle any good deed, even meeting your brother (Muslim) with a cheerful face." [Sahīh Muslim; #2626].

What it means by a cheerful face, is that you give each other a good vibe, and a smile that quickly comes but slowly fades away, not those fake ones that slowly come and quickly go away, those are the fake ones as our Shaykh Ahmad Jibril said.

2. Exchanging gifts, and this act of kindness leaves a permanent effect on the person. It takes away all kinds of grudges and jealousy in our nafs, and only strengthens the bond of love.

Rasūlullāh (ﷺ) said, "Give each other gifts and you will love each other." [Al-Adab al-Mufrad, #594]

3. Making du'ā for him, as Rasūlullāh (ﷺ) said, "Whenever a Muslim supplicates for his (Muslim) brother in his absence, the angels say: May the same be for you too." [Sahīh Muslim, #2732]

And as we all know, du'ā continues to take effect during one's lifetime and after you pass away, so keep all your loved ones in your du'ā, Inshā'Allāh those who love you will do the same for you.

4. Informing him about this love, Rasūlullāh (ﷺ) said, "When a man loves his brother, he should tell him that he loves him." [Sunan Abī Dāwūd, #5124].

If you're unsure how to do this, you don't have to get fancy or anything - Basically the next time you meet up with you brother, tell him that "I love you fillāh", and he would respond to you "I love you for whose sake you loved me for".

Or even better, say it in the language of the Qur'ān:

أُحِبُّكَ فِي اللَّهِ

He can reply with - أَحَبَّنِي إِلَيَّ أَحِبَّنِي لَهُ

5. Visiting one another, and the best way to do this is every now and then, not just meet up once every blue moon. And don't take it to the other extreme where you visit each other too often, as you don't wanna end up being tired and bored of each other.

Rasūlullāh (ﷺ) said, "Visit during intervals (i.e. every now and then), that would increase your love for each other." [Sahīh al-Jāmi', #3562].

6. Helping each other, and fulfilling their needs. This is a big one, and can be divided into 3 levels:

- Highest level: Giving priority in fulfilling the needs of your brother over your own needs.
- Medium level: Fulfilling his needs without being requested by him to do so.
- Lowest level: Fulfilling his needs when he requests for help.

Ask yourself what level you're at, because it's very saddening to realise that many people don't even meet the lowest level, Wallāhul-Musta'ān.

7. Concealing their shortcomings, and preserving their secrets, and rightfully giving him advise (private is best) in accordance to the islamic mannerisms and etiquettes.

You should also defend his honour from being spoken against, and overlooking his mistakes, and always having the best of manners with him, never hurting him.

I hope this opens the eyes of some brothers and sisters, and Inshā'Allāh we can be truthful when it comes to what we say, especially words that hold lofty weight.

22 January 2018 20:30

### Radwan Dakkak updated his status.

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22 January 2018 18:02

#### Radwan Dakkak shared a link.

<https://www.gofundme.com/bk5vap-raise-money-for-funeral>  
<https://www.gofundme.com/bk5vap-raise-money-for-funeral>

Help out if you can, they've raised around 1/3 for the funeral.

22 January 2018 14:35

#### Radwan Dakkak posted in Ummah Of Tawheed.

When you watch your own brothers and sisters go through trials and hardships, without making the effort to help in any way, shape or form, know that you will be next.

The Hāfidh, Shaykh Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرهم) mentioned that when you get tested with the trial of prison for instance, don't immediately ask Allāh to free you! Ask Allāh to keep you steadfast! After doing this, you may afterwards ask Allāh to hasten your release, which is exactly what Shaykhul-Islām Ibn Taymiyyah (رحمه الله) did.

Because how many have you seen claim to be firm upon Tawhīd get tested with prison, then flip over and fall into misguidance, and even apostasy, may Allāh protect us! Shaykh Al-'Alwān mentions that some of these people become deviant, distorted, fussāq and some of the worst people alive.

Therefore if we truly love our brothers, we would try our utmost best to take them out of such trials. Not everyone is firm like Imām Ahmad (رحمه الله), no one is protected from Fitān.

When you see our dear scholars remain firm upon their 'Aqīdah without a single change, such as with Shaykh Walīd as-Sinānī (فك الله أسرهم), do you think they remained firm for nothing?

They remained firm due to their unshakable 'Aqīdah and Walā' wal-Barā', along with a strong heart purified by the constant remembrance of Allāh, recitation of Qur'ān, Qiyām al-Layl, Siyām, 'Ibādah, pre-occupying themselves with knowledge and implementing it, having Ikhlās, not corrupting their hearts by frequently sinning or falling into Kabā'ir. Every Mujaddid focused on the important matters of their times, and that's exactly what we see from these pious scholars.

May Allāh keep them steadfast, may Allāh keep them steadfast, may Allāh keep them steadfast, THEN may Allāh free them. How many scholars have we seen in the past preach Tawhīd then start working for the Tawāghīt or stumble upon misguidance, wallāhul-Musta'ān.

22 January 2018 10:09

#### Radwan Dakkak updated his status.

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22 January 2018 09:02

#### Radwan Dakkak updated his status.

#200\_Fatāwā

Q6. What is the correct view concerning the incident of "Thāt Anwāt", did they fall into Kufr, however the Rasūl (صلى الله عليه وسلم) excused them due to their ignorance, or did they not fall into Kufr to begin with?

A. They did not fall into Kufr or Shirk, and they did not perform it. Rather, they requested and wanted (a tree to hang their weapons on for blessings), but were prohibited on the spot, so they stopped, and did not perform (any Kufr), and them not performing any Kufr was also the opinion adopted by Ibn Taymiyyah in "Iqtidā' as-Sirāt", Muhammad Ibn 'Abdil-Wahhāb in "Kitāb at-Tawhīd" and "Kashf ash-Shubuhāt", and Ash-Shātībī in "Al-I'tisām".

~ The Imām, Shaykh 'Alī al-Khudayr (فك الله أسرہ).

21 January 2018 11:31

#### Radwan Dakkak posted in Ummah Of Tawheed.

For the one who asked about the Shaykh's stance.

21 January 2018 10:43

#### Radwan Dakkak posted in Ummah Of Tawheed.

Stop putting a space after the letter و - It is so ANNOYING to read!!! Many people be writing stuff like;

و الحق في هذه المسألة ما ذهب اليه الإمام أحمد و الشافعي

21 January 2018 10:43

#### Radwan Dakkak posted in Ummah Of Tawheed.

A True Muwahhidah!

I have received news today of our incarcerated sister, Umm Bara'.

I am never anything short of being amazed by this girl.

In recent weeks she been moved from the Protective Unit to General Population and is now sharing a cell with an elderly lady.

I was told that once again, each time increasing more than the last, she is nothing but smiles and shines with Nur.  
Remember, Umm Bara' is the only Muslimah in the entire prison complex and the first Muslimah to ever be put in there.

The elderly lady who she is sharing the cell with was suffering from very bad health due to stress as it is her first time in prison and she was not coping. But since Umm Bara' has been moved in to the cell, this ladies health has increased rapidly and says she finds peace from our Sister's presence in the cell and really enjoys hearing our Sister recite Qur'an and has been learning about Islam from her.

Even the other prisoners in Gen-Pop' have been really kind to her and some have been making a lot of inquiries about Islam.

Umm Bara' is nothing but smiles and thankfulness of Allah and has complete trust in Him no matter the calamities she may face. She says that this is an opportunity Allah has given her to show Islam to those who may not have known otherwise.

Allahu Akbar.

Please don't forget her, and all the Prisoners in your 'Adiyah.

Hearing the condition of Umm Bara' has brought a lot of solace to my own heart as our sisters in



'Aqeedah hold more importance than our sisters in blood; no matter where they are as 'Aqeedah is everything 🌱

Her condition has reminded me of this hadith narrated in Sahih Muslim:  
The Rasulullah صلى الله عليه وعلى آله وسلم said: "If Allah loves someone He calls (angel) Jibreel and says: 'I love so-and-so, so you love him.' Jibreel loves him and calls the other angels in Heaven to love that person. They love him, then his love is made upon earth, and he becomes loved."

May Allah continue to keep her firm and hasten her release.  
Ameen

- Brother ilyas.

21 January 2018 10:42

#### Radwan Dakkak updated his status.

Stop putting a space after the letter و - It is so ANNOYING to read!!! Many people be writing stuff like;

و الحق في هذه المسألة ما ذهب اليه الإمام أحمد و الشافعي

21 January 2018 07:43

#### Radwan Dakkak posted in Ummah Of Tawheed.

Allah tests you to purify you, never to punish you. Forgiving those who have wronged you means to avoid speaking about them.

Shaykh al-Islam Ibn Taymiyyah said, "Ahlus-Sunnah wal-Jama'ah follow the Qur'an and Sunnah, they obey Allah and his Messenger and follow the truth. They have mercy upon the creation." (Al-Fatawa 1/278).

The scholars also mention that it's a Fardh Kifayah to have Ahlus-Sunnah dominate and humiliate all the people of innovation and boycott them. However, we will remain fair and just by never misquoting our hated opponents or falsely accusing them, "Indeed, Allah does not love the transgressors".

20 January 2018 23:10

#### Radwan Dakkak updated his status.

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20 January 2018 23:03

#### Radwan Dakkak posted in Ummah Of Tawheed.

#200\_Fatāwā

Q5. Some say that Tawassul (i.e. Seeking means of nearness to Allāh) [1] by the Rasūl (صلى الله عليه وسلم) is a dispute in Fiqh, how true is this statement? While providing evidences if possible.

A. Making such unrestricted statements is not correct, rather the dispute concerning Tawassul by the Rasūl (صلى الله عليه وسلم) is partly related to 'Aqīdah (creed), and is partly related to Bida' (innovations).

As for the evidences and listing that, that would take a while, however you should refer to the book "At-Tawassul wal-Wasīlah" by Ibn Taymiyyah, as he has cured and adequately sufficed this matter.

Also the treatise "Al-Wāsiṭiyyah" that belongs to him, which may be found in "Majmū'at at-Tawhīd".

Also the books of the A'immat ad-Da'wah, especially "Ad-Durar as-Saniyyah".

~ The Imām, Shaykh 'Alī al-Khudayr (فك الله أسرہ).

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[1] Tawassul can be permissible, an innovation, and major shirk. An example of permissible Tawassul is seeking nearness to Allāh by one's good deeds, or by the du'ā of the living righteous people and prophets, this is perfectly fine by consensus.

Allāh says, "O you who have believed, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed." [5:35].

An innovated form of Tawassul according to most scholars is calling upon Allāh by the noble status of a prophet or righteous man that has passed, this wasn't performed by any of the Salaf. However, this is an innovation which doesn't reach the level of Major Shirk.

A form of Tawassul which falls under Major Shirk is what the Mushrikīn do of calling upon the dead, seeking their aid and help, etc...

20 January 2018 20:20

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### Radwan Dakkak updated his status.

#200\_Fatāwā

Q5. Some say that Tawassul (i.e. Seeking means of nearness to Allāh) [1] by the Rasūl (صلى الله عليه وسلم) is a dispute in Fiqh, how true is this statement? While providing evidences if possible.

A. Making such unrestricted statements is not correct, rather the dispute concerning Tawassul by the Rasūl (صلى الله عليه وسلم) is partly related to 'Aqīdah (creed), and is partly related to Bida' (innovations).

As for the evidences and listing that, that would take a while, however you should refer to the book "At-Tawassul wal-Wasīlah" by Ibn Taymiyyah, as he has cured and adequately sufficed this matter.

Also the treatise "Al-Wāsiyyah" that belongs to him, which may be found in "Majmū'at at-Tawhīd".

Also the books of the A'immah ad-Da'wah, especially "Ad-Durar as-Saniyyah".

~ The Imām, Shaykh 'Alī al-Khudayr (فك الله أسرہ).

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20 January 2018 20:19

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### Radwan Dakkak posted in Ummah Of Tawheed.

□

The Imāms of Najd tend to be labelled as 'extreme' and disrespectful to the scholars, but rather they were among the most respectful to the Imāms of this Ummah, and Inshā'Allāh I would love to make a separate post proving that in the near-future.

For instance, the following is a book by Shaykh al-'Allāmah Sulaymān Ibn Sahmān (رحمه الله) refuting whoever makes takfīr upon the great scholar Siddīq Hassan Khān (رحمه الله) entitled;

"Pelting stones by the people of verification and faith in response to the one who makes takfīr upon (Siddīq) Hassan Khān."

The Imāms of Najd knew that it was a great duty to defend the righteous muslim scholars from being called disbelievers, and Ibn Taymiyyah says this is from the most rightful causes, since ignoring this is a clear attack against the Sharī'ah.

20 January 2018 20:14

## Radwan Dakkak added a new photo.

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□

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20 January 2018 20:07

## Radwan Dakkak posted in Ummah Of Tawheed.

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Lately, I have been researching into a topic which deals with the etiquettes of social media. It's something which has been neglected, despite the large amount of muslims using these platforms.

I'm hoping to share a brief article discussing the issue, but alot of the things is really common sense and we should know our boundaries, like pressing a 'love heart' reaction or emoji to the opposite gender's post, that's cringing to see. Causing continuous notifications/likes for someone is also another, and these matters should not be under-estimated, irregardless of the excuse one gives, such as the most common 'good intentions' excuse or "it's just a love heart to the post", no excuses Inshā'Allāh.

Speech can be both written and orally spoken, and what I'll be sharing is some gems from the Tafsīr of Sūrat al-Ahzāb which should enable us to know our limits, and alot of the speech that occurs, whether in person or online returns back to the عرف (customs).

Thus, the scholars mention that appropriate speech is something a mahram would be pleased with seeing or hearing. The same way we have alot of jealousy and hate when people speak to our non-mahram's (even telling them off), we should have the same ghīrah for other people's non-Mahram's, without being hypocritical.

Just because something is widespread (for e.g. Diyātha & Tabarruj is everywhere), it doesn't justify it according to the Sharī'ah, we return back to what Allāh, the messenger and scholars of Islām understood etiquettes in speech between opposite genders.

And Allāh knows best.

20 January 2018 14:41

## Radwan Dakkak updated his status.

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20 January 2018 14:13

## Radwan Dakkak posted in Ummah Of Tawheed.

The Murji'ah and Kufr Bit-Tāghūt

The Mujāhid, Shaykh 'Ubaydah al-Athbajī (تقبله الله) wrote:

Kufr bit-tāghūt or kufr in those who disbelieve in the tāghūt!?

Millah Ibrāhīm is worshipping Allāh alone and having barā'ah from shirk and its people. He (تعالى) said, "And [mention, O Muhammad], when Ibrāhīm said to his father and his people, "Indeed, I am disassociated from that which you worship. Except for He who created me; and indeed, He will guide me."" (43:26-27).

And He (تعالى) said, "There has already been for you an excellent pattern in Ibrāhīm and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allāh . We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone" (60:4).

The Millah of Ibrāhīm is kufr bit-tāghūt and Īmān in Allāh. Shaykh Muhammad ibn 'Abdīl-Wahhāb said, "The description of kufr bit-tāghūt is to believe in the invalidity of the worship to other than Allāh, and to leave it (i.e., the tāghūt), to hate it, make takfīr on its people, and to show enmity in them."

As for the Murjah they achieved the description of kufr bit-tāghūt by applying it upon the people of Tawhīd and Jihād; and I shall highlight that for you:

a. Believing in its invalidity

They believe in the invalidity of Jihād except with the permission of the tawāghīt whom we wage Jihād against [saying], "permit me for Jihād."

b. Leaving

They leave Jihād and do not participate in it in any way.

c. Hatred

They hate the people of Jihād from every angle one [is supposed] to hate the mushrikīn.

d. Takfīr

They judge the people of Tawhīd as Khawārij, then some of them adopt takfīr on the Khawārij as their argument to make takfīr on the people of Tawhīd.

e. Enmity

Their enmity towards the people of Tawhīd reached the highest levels of killing [the people of Tawhīd], and the best evidence is the current reality.

Is this the Millah of Ibrāhīm al-Khalīl or the millah of tāghūt al-'amīl (agent of the tāghūt)?

20 January 2018 11:36

## Radwan Dakkak posted in Ummah Of Tawheed.

Khawārij with the Muwahhidīn | Murji'ah with the Murtaddīn!

The Mujāhid, Shaykh 'Ubaydah al-Athbajī (تقبله الله) wrote:

This is the reality of those who falsely and slanderously call themselves "Salafis".

With the people of Tawhīd and Jihād, they are Khawārij Ghulāt. But with the people of apostasy and stubbornness, they are despicable Murji'ah.

I'll give you 1 example of their big one who taught them Sihr, as they say:

"If the lord of the house would beat the tambourine\*\*\*\*the habitual nature of everyone within the home would be dancing" (Poetry).

Minor intro: Al-Fawzān in an audio clip says, "Everyone who holds the ideas of Ibn Lāden and views it permissible to revolt against the rulers, then he is a Khārījī"!!

Major intro: Al-Fawzān says, the Khawārij are kuffār according to the correct view.

The person mentioned says (i.e. Fawzān), "The scholars differed concerning the Khawārij, are they kuffār or misguided fussāq (corrupt doers)? There are 2 opinions, and the opinion that makes takfīr upon them is closer to the truth, because the evidences are indicative of their disbelief. But as for praying behind them, it's not permissible due to them being kuffār, unless they enforce their

authority on a land - as the jurists mention - then a muslim may pray behind them." (Lessons in Sharh Nawāqidh al-Islām; Page 174).

Conclusion: Everyone who holds the ideas of Ibn Lāden and views it permissible to revolt against the rulers, then he is a kāfir!!

So are the Murji'ah considered Khawārij with the preachers or not? But as for them being Murji'ah with the rulers, they didn't even make takfīr upon their king "fahd" for wearing the cross!! This is clear and doesn't require going further.

20 January 2018 11:36

### Radwan Dakkak updated his status.

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20 January 2018 11:05

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20 January 2018 10:36

#### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Rhonda Hayek** Allahuma Ameen Ya Rabb

20 January 2018 00:35

The du'ā he used to make by reciting this Āyah put so much barakah in his life, الله أكبر.

19 January 2018 19:13

#### Radwan Dakkak added a new photo.

□

The du'ā he used to make by reciting this Āyah put so much barakah in his life, الله أكبر.

19 January 2018 19:13

#### Radwan Dakkak posted in Ummah Of Tawheed.

#Thāhirī\_Fiqh

Imām Abū Muhammad Ibn Hazm al-Andalusī (رحمه الله) says that if someone has physical relations on the day of Jum'ah, he must do a double ghusl:

Firstly: To make ghusl from Janābah.

Secondly: To make ghusl again due to the obligation of Jum'ah.

This is an interesting example of where the Thāhiriyyah would get into a bit of exaggeration in understanding the Sunnah. [1]

[1] Side Note: The dominant position among the scholars of Fiqh is that only 1 ghusl is required, since the niyyah can suffice for both.

It's also important to mention that Ghusl is divided into two types:

1. A غسل كامل (complete ghusl), which involves performing wudū' during ghusl, and this renders one in a state of purity (he is ready to pray Jum'ah).

2. A غسل مجزئ (partial ghusl), which doesn't involve performing wudū', but simply washing oneself - This alone doesn't render one in a state of purity and he is NOT allowed to go pray on jum'ah by this partial ghusl (without performing wudū' afterwards).

However, there is 1 exception, and that is if he was in a state of Janābah, and made the ghusl with the intention of uplifting Janābah, since a special exception has been narrated concerning this in the Sunnah (to make him pure). Otherwise, the steps of wudū' are wājib (and not to be left off!), and a mere shower doesn't render someone in a state of purity to go pray Jum'ah, this was discussed by Shaykh Sulaymān al-'Alwān (فك الله أسرهم) and others.

19 January 2018 18:05

## Radwan Dakkak updated his status.

#Thāhiri\_Fiqh

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19 January 2018 17:56

## Radwan Dakkak posted in Ummah Of Tawheed.

Chapter 42: Applying the name (of munāfiq) upon someone who has most branches of nifāq (hypocrisy) fall upon him.

Ibn Taymiyyah (رحمه الله) said in "al-fatāwā" (7/352):

"Whoever has īmān and nifāq in him, he is called a muslim, since he doesn't fall under the pure munāfiq.

But if his qualities of nifāq outweigh (the qualities of a believer), he wouldn't be deserving of the title "īmān", rather the title of "munāfiq" would be more suitable for him. [1]

Since if something contains black and white, and the black exceeds the white, it would be more deserving of being called black than white, as Allāh the exalted said:

"They were nearer to disbelief that day than to faith." [3:167]

But if his īmān outweighs (his nifāq), while he has nifāq which he would be deserving of being punished for, he also wouldn't be from the believers that are promised paradise (i.e. Allāh may forgive or punish him)."

~ The Imām, Shaykh 'Alī al-Khudayr (فك الله أسرته).

[1] Being called a munāfiq doesn't necessarily imply takfīr, unless it falls under major nifāq, whereas many branches of nifāq such as breaking a trust falls under the minor nifāq which doesn't take one outside of Islām.

18 January 2018 21:05

## Radwan Dakkak updated his status.

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18 January 2018 21:00

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#### Radwan Dakkak posted in Ummah Of Tawheed.

Don't be a person who only appreciates blessings when they lose it. When you make sujūd, think about those who can't make sujūd anymore, think about those who are blind, deaf, and without parents. Please be thankful to Allāh, and try your best to avoid using Allāh's blessings, i.e. Hands, eyes and tongue to disobey Him. None of us are infallible, keep repenting from your sins, but remain as much as you can in a pure state, this is better for your heart and Ākhirah. Don't think about it as me telling you this, think about what Allāh wants from you.

18 January 2018 16:53

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#### Radwan Dakkak updated his status.

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18 January 2018 16:50

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#### Radwan Dakkak posted in Ummah Of Tawheed.

Sometimes the videos can be missed due to algorithms, but you can still click the “see first” button on this page under the Follow tab, so that way you won't miss them Inshā'Allāh.

18 January 2018 16:32

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#### Radwan Dakkak shared Special Books by Special Kids's post.

Sometimes the videos can be missed due to algorithms, but you can still click the “see first” button on this page under the Follow tab, so that way you won't miss them Inshā'Allāh.

18 January 2018 16:31

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#### Radwan Dakkak shared a link.

<https://www.youtube.com/watch?v=LjEwuC6J-Uk>  
<https://www.youtube.com/watch?v=LjEwuC6J-Uk>

The athaan is such an important ritual in Islam, and should be learnt the way we learn how to recite Qur'an.

18 January 2018 10:59

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#### Radwan Dakkak shared a link.

<https://www.youtube.com/watch?v=zBNUdeWw-wE>  
<https://www.youtube.com/watch?v=zBNUdeWw-wE>  
<https://www.youtube.com/watch?v=zBNUdeWw-wE>

18 January 2018 10:46



#### Radwan Dakkak shared a link.

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[https://www.youtube.com/watch?v=noH\\_IAZ6vQI](https://www.youtube.com/watch?v=noH_IAZ6vQI)  
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18 January 2018 10:43

#### Radwan Dakkak posted in Ummah Of Tawheed.

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#Fatwā | Look at how the Imāms of Najd did not make absolute Takfīr upon those who misinterpreted Allāh being above the 'Arsh if they were ignorant of what Rasūlullāh (ﷺ) believed concerning this, until the Hujjah was established!

Q. Concerning rejecting the Sifāt (attributes) that Allāh described Himself with in His book such as:

"The hand of Allah is over their hands." [48:10].

Then he says, the hand of Allāh is His power.

He also misinterprets the Istiwā' (rising above the throne) as meaning Isteelā' (taking power and dominating), or says that Allāh is everywhere, no place escapes Him, so is this person a Kāfir or not?

A. Whoever believes in this I'tiqād (creed) is an ignorant deviant innovator who has opposed the Salafi 'Aqīdah that the Prophet (ﷺ), his companions and successors who followed excellently came with, such as the 4 Imāms and those who followed them among the scholars.

But as for making Takfīr due to that, then he is not judged upon as a Kāfir, unless he knows that this 'Aqīdah contradicts what the messenger of Allāh (ﷺ), his companions and successors who followed excellently adopted, and Allāh knows best.

~ Answered by the 2 sons of Shaykh al-Islām Muhammad Ibn 'Abdīl-Wahhāb (رحمه الله), i.e. Hussayn and 'Abdullāh in "Majmū' ar-Rasā'il wal-Masā'il an-Najdiyyah" (1/41).

17 January 2018 16:25

#### Radwan Dakkak updated his status.

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But as for making Takfīr due to that, then he is not judged upon as a Kāfir, unless he knows that this 'Aqīdah contradicts what the messenger of Allāh (ﷺ), his companions and successors who followed excellently adopted, and Allāh knows best.

~ Answered by the 2 sons of Shaykh al-Islām Muhammad Ibn 'Abdīl-Wahhāb (رحمه الله), i.e. Hussayn and 'Abdullāh in "Majmū' ar-Rasā'il wal-Masā'il an-Najdiyyah" (1/41).

17 January 2018 16:13

#### Radwan Dakkak posted in Ummah Of Tawheed.

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This is a wonderful clip for all those who have the 'Haqq' and 'Daleel' :))

17 January 2018 08:58

#### Radwan Dakkak posted in Ummah Of Tawheed.

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Two important chapters which contain alot of Ahkām in Fiqh that the Muwahhidin must learn 📖

Sūrat al-Anfāl and Sūrat at-Tawbah

16 January 2018 18:43

#### Radwan Dakkak added a new photo.

- Khan Tauheed Ahmad** Meshary Rashid Al-Afasy???

16 January 2018 18:41
- Radwan Dakkak** It's only a recitation.

16 January 2018 18:47
- AbdurRahman Tawhid** <https://m.youtube.com/watch?v=SVVxxkdm3lo>

16 January 2018 18:52
- Abdullah Muqdish** Yet don't listen to his recitation bro.

16 January 2018 20:08
- Ibrahim Khan** Akhi whete from i can download this book Link plz

16 January 2018 20:33
- Abdullah Muqdish** It's not a book brother

17 January 2018 01:57
- Ibrahim Khan** Akhi i know but i want a hard copy of this

17 January 2018 02:20
- Abdullah Muqdish** Of what?

18 January 2018 00:12
- Ibrahim Khan** Biography of prophet (saw) by imams najd

18 January 2018 00:14

Two important chapters which contain alot of Ahkām in Fiqh that the Muwahhidin must learn 📖

Sūrat al-Anfāl and Sūrat at-Tawbah

16 January 2018 18:30

#### Radwan Dakkak posted in Ummah Of Tawheed.

<https://www.youtube.com/watch?v=NI3-G48jdMY>

<https://www.youtube.com/watch?v=NI3-G48jdMY>

16 January 2018 18:12

#### Radwan Dakkak shared a link.

<https://www.youtube.com/watch?v=NI3-G48jdMY>

<https://www.youtube.com/watch?v=NI3-G48jdMY>

<https://www.youtube.com/watch?v=NI3-G48jdMY>

16 January 2018 18:12

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

Self-Righteous + don't fear Allāh = Takfir upon the ummah.

16 January 2018 16:22

#### Radwan Dakkak added a new photo.

□

Self-Righteous + don't fear Allāh = Takfir upon the ummah.

16 January 2018 16:18

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#### Radwan Dakkak posted in Ummah Of Tawheed.

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Hidden Sins are the reason why people are going astray while hidden acts of worship are one of the reasons why people become firm and steadfast in Islam.

16 January 2018 05:44

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#### Radwan Dakkak updated his status.

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Hidden Sins are the reason why people are going astray while hidden acts of worship are one of the reasons why people become firm and steadfast in Islam.

16 January 2018 05:42

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#### Radwan Dakkak added a new photo.

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□

Women who love to be house-wives in one of the most feministic places

16 January 2018 05:40

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#### Radwan Dakkak posted in Ummah Of Tawheed.

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Before the righteous predecessors went to sleep, they would think about everything they did that day, and ask Allāh for forgiveness.

We can implement this in our lives, especially online. Think about what you have mentioned or typed every day, and whether it was correct or incorrect, individually.

One reason we regret our sins, is because we want to try our best to change them, and keep our heart pure by continuously doing good deeds, being conscious of Allāh in our actions and speech, which falls under the topic of Taqwā.

Since alot of posts have been made about "people" and "some people", we tend to forget ourselves.

And after observing some my own posts, there were clear faults which wasn't very pleasing to see, such as mentioning a good deed and have it tied to myself, and this is very bad for one's humility and brings about self-conceit, especially the constant use of the word "I" or "my" which should only be used in necessity.

There's no excuse for directly or indirectly praising oneself, even though a big cause for doing so can be due to being surrounded in negative harsh environments. However, forget about us, look at the Mujāhideen who the whole world united upon considering them شر مطلق (absolutely evil in every shape and form) and wouldn't mention a single praiseworthy thing about them. Infact they would be blamed for everything, from being accused of killing to the electricity being cut out, even if a drought occurs in the land and the rain stops, they will be blamed!

Yet despite all the betrayal and oppression (then being blamed for it!), you find them to be among the most humble of creation, the furthest away from praising themselves or symbolising their scholars who have strived for long decades!

15 January 2018 22:15

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#### Radwan Dakkak updated his status.

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15 January 2018 22:14

#### Radwan Dakkak shared Haytham Sayfaddīn's post.

The first lesson in 'Aqīdah by Shaykh Haytham Sayfaddīn (حفظه الله) is up 📖

Here is a link to the book he is going through (Arabic only) -  
<https://ia600703.us.archive.org/18/items/BolghatAl-Mofleheen/BolghatAlMofleheen.pdf>

15 January 2018 18:00

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

This Āyah is incredible.

15 January 2018 17:59

#### Radwan Dakkak added a new photo.

□

This Āyah is incredible.

15 January 2018 17:46

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

Never ignore those hearts ☺

15 January 2018 07:53

#### Radwan Dakkak posted in Ummah Of Tawheed.

“Love only Allāh & love others for His sake, because one who loves in other than that path will end up getting hurt with what he loves!”

~ Shaykh Ahmad Jibrīl (حفظه الله).

15 January 2018 07:53

#### Radwan Dakkak added a new photo.

□

Abu Hurayrah lol.

15 January 2018 16:03

Never ignore those hearts ☺

15 January 2018 07:47

#### Radwan Dakkak updated his status.

“Love only Allāh & love others for His sake, because one who loves in other than that path will end up getting hurt with what he loves!”

~ Shaykh Ahmad Jibrīl (حفظه الله).

15 January 2018 07:36

#### Radwan Dakkak posted in Ummah Of Tawheed.

"Allāh will ask the truthful about their truth" [33:8].

If the truthful will be questioned, then imagine how it will be for those who lied?

~ Shaykh Ahmad Jibrīl (حفظه الله).

14 January 2018 21:59

#### Radwan Dakkak posted in Ummah Of Tawheed.

“How wretched is he whose only gain in life is that which his eyes can see!”

~ Shaykh Ahmad Jibrīl (حفظه الله).

14 January 2018 21:59

#### Radwan Dakkak updated his status.

“How wretched is he whose only gain in life is that which his eyes can see!”

~ Shaykh Ahmad Jibrīl (حفظه الله).

14 January 2018 21:42

#### Radwan Dakkak updated his status.

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~ Shaykh Ahmad Jibrīl (حفظه الله).

14 January 2018 21:39

#### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Ahmed Syed** Ameen

14 January 2018 18:22

**Group:** Ummah Of Tawheed

**Rocco Camatti** Ameen.

14 January 2018 18:52

**Group:** Ummah Of Tawheed

**Abdul-Razzaq Ibn Hussein** Ameen, please how many years is he serving.

14 January 2018 19:16

**Group:** Ummah Of Tawheed

**Abdul Bari** SubhanAllah, and the reason he says this is because he met them, sat with them, spoke with them and was among those murjia traitors. Alhamdulillah Allah guided him. May Allah keep him steadfast.

14 January 2018 21:03

<p><b>Group:</b> Ummah Of Tawheed</p> <p><b>Khadija Graham-Laube</b> Allahhumma ameen</p> <p>14 January 2018 22:10</p>
<p><b>Group:</b> Ummah Of Tawheed</p> <p><b>Alam Usoof</b> Most muftis have sold there soul for few dollars</p> <p>14 January 2018 22:13</p>
<p><b>Group:</b> Ummah Of Tawheed</p> <p><b>Daniel Ibraheem Abdul Hakam</b> Allahumma ameen</p> <p>14 January 2018 22:38</p>
<p><b>Group:</b> Ummah Of Tawheed</p> <p><b>Sumayyah Omaira</b> May our brothers and sisters be kept strong .</p> <p>14 January 2018 23:02</p>
<p><b>Group:</b> Ummah Of Tawheed</p> <p><b>Umm Bilal</b> Ameen allahuma ameen</p> <p>15 January 2018 01:01</p>
<p><b>Group:</b> Ummah Of Tawheed</p> <p><b>Umm Bilal</b> I didn't even know he was in prison 😊</p> <p>15 January 2018 01:01</p>
<p><b>Group:</b> Ummah Of Tawheed</p> <p><b>Naz Ali</b> All traitors will be humiliated in the end, and as for the lost scholars who will deviate from the true path will try to confuse and lead the ummati on the wrong path, it's a sign of Akhira which we have already been warned about from the teachings left by our beloved leader Prophet Muhammad PBUH</p> <p>15 January 2018 03:00</p>
<p><b>Group:</b> Ummah Of Tawheed</p> <p><b>Asma Umm Khalid</b> Ameen yaa rabb</p> <p>15 January 2018 12:09</p>
<p><b>Group:</b> Ummah Of Tawheed</p> <p><b>Umm Turaab</b> Ameen</p> <p>15 January 2018 13:58</p>
<p><b>Group:</b> Ummah Of Tawheed</p> <p><b>Abou Omar Al Trabolsi</b> Allahuma ameen</p> <p>15 January 2018 22:54</p>
<p><b>Group:</b> Ummah Of Tawheed</p> <p><b>Sumaiah Ismail</b> haqq</p> <p>17 January 2018 02:43</p>
<p><b>Group:</b> Ummah Of Tawheed</p> <p><b>Em Shaira</b> Aameen</p> <p>17 January 2018 10:44</p>
<p><b>Group:</b> Ummah Of Tawheed</p> <p><b>Ahkam Akram</b> Ameen</p> <p>18 January 2018 00:20</p>

May Allāh free him.

14 January 2018 18:16

Radwan Dakkak added a new photo.

<p><b>AbuMusa Khan</b> Ameen.</p> <p>14 January 2018 18:22</p>
<p><b>Issa Khoder</b> Aneen</p> <p>14 January 2018 18:50</p>
<p><b>Ibrahim Qānit</b> Amin</p> <p>14 January 2018 19:05</p>
<p><b>Ilyas Mansur</b> Allahumma 'Ameen Think of him daily</p>

14 January 2018 22:59

**About Omar Al Trabolssi** Allahuma ameen

15 January 2018 04:28

**Dauda Muhammed Jamiu** please any news about him? read he'll appear in court this January

15 January 2018 06:17

May Allāh free him.

14 January 2018 18:14

#### Radwan Dakkak posted in Ummah Of Tawheed.

Shaykh ‘Abdullah Ibn Hamad al-Hijazi (رحمه الله) was asked about the surpasser, if he gets up before his Imam finishes from the Salam, is his Salah valid?

He answered: If he got up before the Imam finished from the first Salams, then it's invalid, and the Salah would be considered a voluntary one (instead of obligatory).

But if he got up before the Imam finished from the second Salams, then based upon the view that it's wajib (i.e. both salams are required acc. to Imam Ahmad), then it would also be considered a voluntary prayer as well.

Therefore, it's required for the surpasser to abandoning getting up before the Imam finishes the second Salams, to be excluded from the difference of opinion (on the second salam being required or not – i.e. remain on the safe side).

~ Refer to “Ad-Durar as-Saniyyah” (4/403).

13 January 2018 19:50

#### Radwan Dakkak updated his status.

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~ Refer to “Ad-Durar as-Saniyyah” (4/403).

13 January 2018 19:48

#### Radwan Dakkak posted in Ummah Of Tawheed.

“Your palaces in Heaven are built by glorifying & remembering Allāh. Once you stop glorifying him, the angels stop the construction.”

— Shaykh Ahmad Jibril حَفِظَهُ اللهُ تَعَالَى

13 January 2018 18:43

#### Radwan Dakkak updated his status.

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13 January 2018 18:41

#### Radwan Dakkak posted in Ummah Of Tawheed.

What is the meaning of Tahārah?

Tahārah has two meanings:

The first type: And it's the Asl (default meaning), Tahārah from avoiding Shirk, innovations and corrupt deeds.

This Tahārah (purification) is the major aim and objective, since the other Tahārah is not valid except by actualising this Tahārah by avoiding Shirk.

However the other Tahārah (purification) is valid, even if there was innovations present that didn't take him outside the fold of Islām, or sins which doesn't cause him to disbelieve.

But with regards to the presence of Shirk, then his Tahārah is not valid, Allāh the exalted said:

"Indeed, the polytheists are Najas (impure)." [9:28].

Najāсах here is the impurity of shirk, a non-physical Najāsah, and the Najāsah is not sensory (physical) as some of the Thāhiriyyah say, for this is wrong and goes against the evidence of the Qur'ān, Sunnah and what the Major Imāms of the Salaf are upon.

The second type: Tahārah (purification) means to purify oneself, to purify oneself by water or remove filth, and whatever meaning that's tied to that, so Tahārah is removing filth and whatever meaning that's tied to this.

~ The Hāfidh, Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرہ).

13 January 2018 13:24

### Radwan Dakkak updated his status.

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13 January 2018 13:18

### Radwan Dakkak posted in Ummah Of Tawheed.

"He said, 'Abdur-Rahmān Ibn Mahdī narrated to us."

The Hāfidh, Shaykh Sulaymān al-'Alwān (فك الله أسرہ) comments upon this by saying:

"He is the famous Imām, the precise Thiqah (trustworthy and reliable narrator), the one who's noble Imām status is unanimously agreed upon.

He was born in the year 135 AH, he heard from Hishām ad-Dastawāī, Hammād Ibn Salamah, Yūnus Ibn Abī Ishāq as-Sabīī, Mālik Ibn Anas, and Ibn al-Majishūn.

Ash-Shāfi'ī (رحمه الله) said about him, "I do not know anyone who can compete with him in this field (i.e. Hadīth)."

Imām ash-Shāfi'ī says about 'Abdur-Rahmān Ibn Mahdī, "I do not know anyone who can compete with him in this field (i.e. Hadīth)."

Imām 'Alī Ibn al-Madīnī (رحمه الله) said, "The most knowledgeable person in Hadīth is 'Abdur-



Rahmā Ibn Mahdī."

This is what 'Alī Ibn al-Madīnī said, and sufficient for you is the testimony of 'Alī Ibn al-Madīnī!!

Imām al-Bukhārī said, "I did not consider myself belittled in the presence of anyone, except in the presence of 'Alī Ibn al-Madīnī."

And despite that, here he says, "The most knowledgeable person in Hadīth is 'Abdur-Rahmān Ibn Mahdī."

Imām al-Qawārīrī (رحمه الله) says, "Ibn Mahdī dictated to me 20,000 Hadīths, out of his MEMORY!!!"

Imām Ahmad (رحمه الله) says, "If Ibn Mahdī narrates from a person, then that person is Thiqah (trustworthy and reliable)!"

But this is to be held upon most cases, because Ibn Mahdī narrated from al-Mas'ūdī and he has some Līn (slight weakness), and he narrated from 'Imrān Ibn Qattān and he has some Līn (slight weakness).

And Imām Ibn Mahdī passed away in the year 198 AH."

13 January 2018 12:21

### Radwan Dakkak updated his status.

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13 January 2018 12:20

### Radwan Dakkak updated his status.

One of the most knowledgeable scholars of Hadīth in the history of Islām, Imām 'Abdur-Rahmān Ibn Mahdī (رحمه الله) said:

"The people of knowledge write down what's for them and what's against them, whereas the people of innovation only write down what's for them."

~ Refer to "Iqtidā' as-Sirāt al-Mustaqīm" (page 13) by Shaykh al-Islām Ibn Taymiyyah (رحمه الله).

13 January 2018 11:57

## Radwan Dakkak posted in Ummah Of Tawheed.

#Character | Anas ibn Mālik عنه الله صلى reported in Bukhārī and Muslim: I served the Prophet, peace and blessings be upon him, for ten years.

By Allah, he never even said to me, “Uff!”

He never said, “Why did you do that?”

Or, “Why did you not do that?” [متفق عليه].

Rasūlullāh صلى الله عليه وسلم mentioned in the authentic Hadīth; “The Hellfire is forbidden from every person who is gentle, lenient, easy-going and accessible to people.”

I would like to share a gem from Shaykh Mūsā Jibrīl (حفظه الله) which was shared a couple days ago:

“When the prophet صلى الله عليه وسلم used to eat with Aisha رضي الله عنها he used to take the meat with his hand and put it in her mouth, she would eat the meat and then he would suck on the bones after.

When Aisha used to drink, the prophet used to look for where her lip marks were and put his lips on the same spot and drink. He would swear by Allah for her to drink first so he could look for where she drank from and drink from the same spot.

Why?!

To please his wife!

Have you pleased your wife like that? Sometimes it is the little actions which leave the biggest impact. Learn from the prophet صلى الله عليه وسلم, an exemplary character in all aspects of life.”

May Allāh preserve Shaykh Ahmad Jibrīl's father, "exemplary character in all aspects of life", subhānAllāh - In all aspects of life, from the humility in one's knowledge to the etiquettes in eating and drinking.

Don't forget that a smile may open many hearts to your message:

Ja'ir Ibn 'Abdillāh رضي الله عنه said in Saḥīḥ al-Bukhārī and Muslim; “The Prophet صلى الله عليه وسلم never seen me but smiled in my face.”

12 January 2018 07:24

## Radwan Dakkak updated his status.

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12 January 2018 07:18

#### Radwan Dakkak posted in Ummah Of Tawheed.

It's never too late to become sincere, allow this tweet to hit home.

“Salaf hid their deeds except in very rare circumstances to get reward from Allāh; Today they tweet them & get the reward from people!”

~ Shaykh Ahmad Jibrīl (حفظه الله).

11 January 2018 17:17

#### Radwan Dakkak updated his status.

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11 January 2018 17:16

#### Radwan Dakkak posted in Ummah Of Tawheed.

“When you return home from a difficult day, turn to Allāh سُبحانه وتعالى and don't take it out on family members that had nothing to do with it.”

~ Shaykh Ahmad Jibrīl (حفظه الله).

11 January 2018 16:18

#### Radwan Dakkak updated his status.

“When you return home from a difficult day, turn to Allāh سُبحانه وتعالى and don't take it out on family members that had nothing to do with it.”

~ Shaykh Ahmad Jibrīl (حفظه الله).

11 January 2018 16:18

#### Radwan Dakkak posted in Ummah Of Tawheed.

[https://archive.org/details/andulsia\\_bk\\_20171217\\_1627](https://archive.org/details/andulsia_bk_20171217_1627)

Allāhu Akbar, 28 lessons have been uploaded from the Mujāhid, Shaykh Abū Mālik at-Tamīmī an-Najdī (رحمته الله) on Sharh Kitāb at-Tawhīd by Imām Muhammad Ibn 'Abdil-Wahhāb (رحمه الله)



We continuously keep stumbling across new gems from the sincere scholars of the ummah, who only a few years ago were unknown, but today their knowledge is spreading across the horizons, may Allāh accept all their efforts!

Download link below ↓

[https://archive.org/details/andulsia\\_bk\\_20171217\\_1627](https://archive.org/details/andulsia_bk_20171217_1627)

10 January 2018 19:58

#### Radwan Dakkak shared a link.

[https://archive.org/details/andulsia\\_bk\\_20171217\\_1627](https://archive.org/details/andulsia_bk_20171217_1627)

[https://archive.org/details/andulsia\\_bk\\_20171217\\_1627](https://archive.org/details/andulsia_bk_20171217_1627)

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Download link below ↓

10 January 2018 19:48

### Radwan Dakkak posted in Ummah Of Tawheed.

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May Allah guide those who consider the Niqab extreme. When you tell them our beloved sisters are trying to look like 'A'isha and the pure sahabiyyaat, they will respond "that was a different time".

Our sisters are having troubles around the world for simply being a modest woman looking like 'A'isha (receiving fines!), and then you have our own muslims condemning their own sisters for imitating the mothers of the believers because it's a "different time", our modesty and religion is being oppressed from all sides :(

I can completely understand why Shaykh Ahmad Jibril said the following:

"Wallahi-llathee la ilaha illa hu (I swear by Allah, the one who there is no God other than him) I have never seen a niqabi in the US except that I have made dua for her."

We should also make du'a for our sisters covering up for the sake of Allah, especially those in Niqab, may Allah protect them and preserve our Hayaa'.

9 January 2018 21:08

### Radwan Dakkak updated his status.

---

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9 January 2018 21:06

### Radwan Dakkak posted in Ummah Of Tawheed.

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There's no better feeling than waiting for some brothers to be released in the next few days ☺

Brothers who may live oceans away! But no matter how hard anyone tries to claim we're far away, we will always prove you wrong.

You can place all the oceans and mountains and barriers of the world in between us, but as long as we see each other as an Ummah, we are automatically connected as 1.

How can you separate between those who look at each other as an ummah which 'must' be protected, infact their driving force is the mirror they look into (their brothers from the ummah).

So before trying to compare us to salt water and fresh water which do not mix in the sea, understand that we are mixed together with an unbreakable bond (the Kalimah).

As for the greetings which have reached me from the other prisoners, may your blessed Salāms be returned back to you from across the oceans, and may the noble angels continue to say Āmīn to your du'ās back to you.

9 January 2018 16:36

### Radwan Dakkak updated his status.

---

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9 January 2018 16:36

### Radwan Dakkak posted in Ummah Of Tawheed.

<https://t.me/MannersBeforeKnowledge>

I'm back again my beloved muwahhideen

Shaykh 'Umar Maḥdī Zaydān ↓  
<https://t.me/joinchat/AAAAAEs7v0UWwDZOe5oM8g>

Shaykh Abū Mālik at-Tamīmī ↓  
<https://t.me/AMTameemee>

Official channel ↓  
<https://t.me/MannersBeforeKnowledge>

8 January 2018 13:29

### Radwan Dakkak updated his status.

Glad tidings to the Strangers | Lol, I found my primary school graduation photos - I was the only Muwahhid surrounded by a whole class of aussie kids

8 January 2018 13:20

### Radwan Dakkak shared a link.

<https://t.me/MannersBeforeKnowledge>  
<https://t.me/MannersBeforeKnowledge>

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Shaykh Abū Mālik at-Tamīmī ↓  
<https://t.me/AMTameemee>

Official channel ↓  
<https://t.me/MannersBeforeKnowledge>

8 January 2018 13:16

### Radwan Dakkak posted in Ummah Of Tawheed.

Behind the scenes | We tend to hear about a controversial topic of 'preachers' and 'shaykhs' abusing their power and deen appearance, showing a nice face in public, but are vicious wolves in private, targeting vulnerable women Wallāhul-Musta'ān.

Now this can include every preacher, irregardless of their 'Aqīdah and Manhaj (even though the one with a true Walā' and Barā' is more likely to look after his ummah).

We need to understand that no matter how much da'wah we give, it can have 99 doors of good, but Shaytān can always open that 1 door of evil and destroy everything.

We need to ask ourselves, how can we preach something to the people, telling them to fear Allāh, when us ourselves are not fearing Allāh in private and betraying Allāh and His messenger (صلى الله عليه وسلم).

How can anyone who speaks on behalf of Allāh and His messenger (صلى الله عليه وسلم) come close to something which would earn him the hellfire.

How can any sane person who looks at the situation of our ummah, our children and sisters

slaughtered and humiliated, then decides to prey on vulnerable women of our ummah for his own nafs?!!!! What Īmān and Islām is left within such a heart, where is the Islām within a heart that doesn't think about the ummah?!!! [1].

Also, if anyone comes onto social media in order to score a "wife" by showing off his inner-shakespear or whatever, I would suggest you delete your account, get out of the da'wah scene, re-think your intentions and come back when you start to post for the sake of Allāh.

This social media can be a big Fitnah, and the sisters must realise this, I probably have 100+ messages from sisters which read "My intentions are not bad" or "sorry for messaging you", okay your intentions may be perfectly fine, but how do you know my intentions are not going to be evil, don't you know that women are the biggest fitnah for man?!

So sisters need to also be aware and look after their brothers in Islām. I don't care if you were in serious need to understand something, I'm not going to open up any message that involves speaking to a non-mahram and may result in Fitnah, and these have been my 2 reasons in telling people messaging the opposite gender is Harām in Islām.

As for the married couples, wallāhi trust is absolutely necessary and the key for successful marriages, may Allāh protect us from any fitan, however you must all abide by the rules of not messaging a non-mahram (don't ever bring suspicion about yourself either), and even if you see each other's social media, you should be open to that, ensure the trust is 100% solid, because social media has proven to be a relationship wrecker, where both brothers and sisters are spending so much time on social media instead of their spouses.

I conclude by what Shaykh Ahmad Jibrīl (حفظه الله) once wrote on twitter:

{Buy not with My Verses a small price} [2:41] - How evil is he who gets loved for his deen appearance then invests that for personal worldly gain.

I seek refuge in Allāh from the evils of our nafs, may Allāh increase us in truthfulness and sincerity, O Allāh make the inside of us better than the outside, Āmīn.

---

[1] This is a severe rebuke, not any Takfir. This type of hyperbole has been affirmed when the Sahābah even made lesser mistakes such as not making Rukū' and Sujūd properly, Huthayfa (رضي الله عنه) said if he was to die upon that, he would die upon a different Fitrah that Muhammad was embarked upon!

8 January 2018 11:23

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8 January 2018 11:19

### Radwan Dakkak posted in Ummah Of Tawheed.

□

#Book | Our beloved Shaykh Omer Bejrami (حفظه الله) from Albania translated "Al-Fatāwā Al-Hā'iriyyah" (110 pages) by the Imām, Shaykh Nāsir al-Fahd (فك الله أسرهم) into Albanian, may Allāh reward him.

Download link below ↓

<https://ia601502.us.archive.org/8/items/64FETVANasirEIFehd/64-FETVA-Nasir-EI-Fehd.pdf>

8 January 2018 09:06

### Radwan Dakkak added a new photo.

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**Ibrahim At-Tounsi Dabboussi** Oh wallahi, I love that shaykh 😊, May Allah reward him and protect him. He studied in Masr and have a lot of knowledge and baseerah, even though I dont understand the language, there was many lectures/videos of him translated into various languages and around 50-60 of them translated into swedish finished them and they were very beneficial :)

8 January 2018 10:46

#Book | Our beloved Shaykh Omer Bejrami (حفظه الله) from Albania translated "Al-Fatāwā Al-Hā'iriyyah" (110 pages) by the Imām, Shaykh Nāsir al-Fahd (فك الله أسرهم) into Albanian, may Allāh reward him.

Download link below ↓

<https://ia601502.us.archive.org/8/items/64FETVANasirEIFehd/64-FETVA-Nasir-EI-Fehd.pdf>

8 January 2018 09:01

### Radwan Dakkak posted in Ummah Of Tawheed.

Nūr al-Hedāyya has 4,412 members just on this group alone, اللهم بارك.

I remember when Nūr al-Hedāyya was first established, and the brother went through alot of difficulties and effort to keep it running smoothly, but Alhamdulillah I'm very pleased to see where it has reached today.

The brotherhood is wonderful, and the events made by the sisters for the Muslimāt and kids is a big success, may Allāh show mercy to you the way you showed mercy to the children and struggling muslims of the ummah.

May Allāh reward all the beneficial and sincere charity organisations with an abundance of good deeds on their scales on Yawm al-Qiyāmah.

If you want to know whether Allāh is pleased with you, look at yourself today and be thankful that your creator continues to guide you towards righteous deeds and good character.

7 January 2018 21:18

### Radwan Dakkak posted in Ummah Of Tawheed.

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<https://youtu.be/ZJy1ajvMU1k>

#Cooking | 5 basic cooking skills which everyone should learn:

1 - How to cut onions (and avoid crying).

2 - How to cook rice correctly.

3 - How to skin and debone salmon (and fish in general - don't cut too far away from the skin).

4 - Importance of sharpening the knife (10x more efficient than a blunt knife - keep finger/thumb behind the handle).

5 - How to cook pasta (very easy to under/over cook).

A very simple and beneficial demonstration (7 mins) in the link below, it's okay to make mistakes when starting:

<https://youtu.be/ZJy1ajvMU1k>

7 January 2018 20:19

### Radwan Dakkak shared a link.

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7 January 2018 20:18

### Radwan Dakkak posted in Ummah Of Tawheed.

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□

Shaykh 'Abdullāh Muhammad al-Hussayn Abā al-Khayl was asked: Is Shaykh Sulaymān al-'Alwān from your students?

He replied: Yes, however he surpassed his Shaykhs the way Al-Bukhārī surpassed his Shaykhs.

~ Related by the Mujāhid, Shaykh Abū Sufyān as-Sulamī (تقبله الله) in his famous lecture, "The Seerah of Shaykh al-'Alwān".

7 January 2018 20:09

### Radwan Dakkak added a new photo.

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□

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7 January 2018 19:46



#### Radwan Dakkak posted in Ummah Of Tawheed.

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May Allāh protect us from the punishment of Jahannam, both the freezing cold ❄ and burning fire in it

7 January 2018 16:26

#### Radwan Dakkak updated his status.

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Paintball bruises on my back makes me feel like doing Hijamah (cupping) 😊

7 January 2018 16:15

#### Radwan Dakkak shared 7 News Sydney's live video.

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May Allāh protect us from the punishment of Jahannam, both the freezing cold ❄ and burning fire in it

7 January 2018 16:07

#### Radwan Dakkak posted in Ummah Of Tawheed.

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<http://www.luxuryandglamor.com/the-famous-chef-jamie-oliver-won-the-court-process-against-mcdonalds-company-proving-that-their-products-are-not-edible/>

Alhamdulillah, I'm so glad for never having a meal at McDonald's (except once at a party when younger) 😊

Jamie Oliver wins court case against McDonald's who claim their burgers are 100 per cent beef, it turns out it is 15 per cent beef and the majority of their meat is unfit for human consumption and should be used for dog food, it's funny how this has not hit the front page news.

Don't do it to yourself. Stop eating McDonald today and read this story on line.

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7 January 2018 09:26

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7 January 2018 09:22

#### Radwan Dakkak updated his status.

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#200\_Fatāwā

Q4. Is blind-following permissible in matters of 'Aqīdah? Is it also acceptable to say "I am upon the 'Aqīdah of Fulān"?

A. Yes, it's permissible by Ijmā', a consensus was mentioned by As-Saffārīnī in his "'Aqīdah", and it was also mentioned by An-Nawawī.

However, it's necessary to have certitude in 'Aqīdah, (Allāh) the Exalted says:

"So ask the people of knowledge if you do not know." [16:43]

Nothing was obligated except for asking (the trustworthy scholars), then blind-following them in that. And also because the layman doesn't know the evidence or memorise it, as it's above his capability.

"So fear Allāh as much as you can." [64:16]

"Allāh does not burden a soul beyond that it can bear." [2:286]

As for the acceptability of saying "I am upon the 'Aqīdah of Fulān". If you meant by Fulān (i.e. So and so) for example, the Rasūl (صلى الله عليه وسلم) and the Sahābah, there's no objection in doing so.

If you meant other than that, then we must observe who is Fulān. If his 'Aqīdah was in-line with the 'Aqīdah of Ahlus-Sunnah such as Imām Ahmad for example, or Mālik and those similar to them, then there's no objection in doing so, due to the permissibility of blind-following.

But what's preferred over this, is to state that he's upon the 'Aqīdah of the Salaf or Sahābah, and so forth.

~ The Imām, Shaykh 'Alī al-Khudayr (فك الله أسرهم).

6 January 2018 23:38

### Radwan Dakkak updated his status.

#200\_Fatāwā

Q3. What is the ruling on the Ash'ariyyah of our time?

A. The Ash'ariyyah are two types:

1. Grave worshipping pagans, so these (Ash'ariyyah) are Mushrikīn.
2. Pure Ash'ariyyah, who do not have any kind of major shirk, so these (Ash'ariyyah) take same ruling as the Ashā'irah who preceded them.

And the Ashā'irah of the past are two types:

1. The First Ash'ariyyah, so these are Kullābiyyah, and they are an innovated sect, and are not made Takfīr upon.
2. The Second Ash'ariyyah (who came afterwards), and they are not made Takfīr upon by the Majority of the scholars due to Ta'wīl (misinterpretation).

And a few scholars went towards making Takfīr upon them, such as Ibn Hazm, Ibn al-Jawzī, ad-Dustī, and some of the Hanābilah.

But what's correct is that it differs depending upon the time and place, so if it was a time of where the Sunnah is widespread and openly displayed, or a place where the Sunnah is clear and apparent, like in the time of Imām Mālik (رحمه الله), Ahmad (رحمه الله), and ash-Shāfi'ī (رحمه الله), then someone adopts al-Ash'ariyyah, then this person is a Kāfir.

And if the time was a time of ignorance where bid'ah is widespread and the Sunnah is hidden, such as the time of Ibn Taymiyyah (رحمه الله) and Muhammad Ibn 'Abdīl-Wahhāb (رحمه الله), then no Takfīr is made until the misconception is removed and he stubbornly rejects the text, and Allāh knows best.

Pay Attention: There's a group (of scholars) who are from Ahlus-Sunnah in general, however they agreed with the Ashā'irah (in certain issues), and their situation is unlike the situation of the Ashā'irah from giving precedence to the intellect over the text (Qur'ān & Sunnah).

Rather their situation is giving precedence to the Qur'ān and Sunnah and rejecting giving precedence to the intellect, such as the likes of al-Bayhaqī (رحمه الله), Ibn Fūrak (رحمه الله) and those similar to them.

So what these (scholars) fell into are called slips/mistakes, so whatever falsehood they have would be rejected, and their position would be preserved and their knowledge would be benefitted from.

~ The Imām, Shaykh 'Alī al-Khudayr (فك الله أسرهم).

6 January 2018 23:24

### Radwan Dakkak shared a link.

<https://www.youtube.com/watch?v=EM-BBV-8ZOM&list=UUzRAtybailE6MEIZAd5Vblg&index=70>  
<https://www.youtube.com/watch?v=EM-BBV-8ZOM&list=UUzRAtybailE6MEIZAd5Vblg&index=70>

Sh. Abū 'Abdīr-Rahmān al-Jazā'irī has 4 beneficial lessons commenting upon the treatise "The legality of being severely harsh against the Rawāfidih" belonging to the Imām, Shaykh al-'Allāmah Nāsir al-Fahd (فك الله أسرهم), touching on numerous matters in dealing with the Kuffār in our circumstances.

<https://www.youtube.com/watch?v=PPBXIfdVyDk&feature=youtu.be>

Part (2/4) ↓

<https://www.youtube.com/watch?v=ARYUDC00YE4>

Part (3/4) ↓

<https://www.youtube.com/watch?v=u05zPqTx2cl>

Part (4/4) ↓

<https://www.youtube.com/watch?v=EM-BBV-8ZOM&list=UUzRAtybailE6MEIZAd5Vblg&index=70>

6 January 2018 22:50

#### Radwan Dakkak posted in Ummah Of Tawheed.

Another example for the sisters to encourage them to seek knowledge.

Fātima bint Yahyā, a daughter of an Imām and a famous mujtahidah. She used to debate with her father in juristic issues.

She later married, another famous jurist, Mutahhar ibn Muhammad ibn Sulayman ibn Muhammad. And whenever a complicated issue is brought forward to Mutahhar and his students he would approach his wife and seek a solution.

And when he returns his students will say "this is not from you, this is from behind the curtains"

6 January 2018 19:07

#### Radwan Dakkak shared درع الدين الطاهري's post.

Women must be empowered with knowledge.

6 January 2018 18:28

#### Radwan Dakkak posted in Ummah Of Tawheed.

[EN] Walā' and Barā' by the noble Imām, Shaykh Hamad al-Humaydī (تقبله الله)

"You will not have any īmān in Allāh or in the last day, until you have animosity to the closest of people to you, if he was hostile to Allāh and His messenger (ﷺ).

"You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred." [58:22]

Allāh, the Most High and Exalted says:

"O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you - then it is those who are the wrongdoers." [9:23]

This is the millah of Ibrāhīm, which Allāh ordered His Prophet (ﷺ) to follow, and whoever turns away from it, then he has fooled himself.

"There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than Allāh...

WE DISBELIEVE IN YOU, WE DISBELIEVE IN YOU, WE DISBELIEVE IN YOU

...and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone." [60:4]

And we can look at some aspects of this command among the companions of the Prophet (ﷺ).

It has been narrated in Saḥīḥ Muslim, wherein the Prophet (ﷺ) consulted Abū Bakr (رضي الله عنه) concerning the captives.

Abū Bakr (رضي الله عنه) said, they should be ransomed.

Then he consulted 'Umar (رضي الله عنه), so 'Umar said, O Messenger of Allāh (ﷺ), I am of the opinion that Ḥamzah should be handed over to his brother 'Abbās, and 'Aqīl should be handed over to his brother 'Alī, and hand over such and such to me - a relative to 'Umar - so that we may strike

their heads.

So that they know there is no leniency with the kuffār in our religion! And there is no substituting our religion for the kuffār!

Because the kāfir is the worst of creation and living beings! He doesn't have a status on this earth nor any dignity. Whoever despises Allāh, then no one can honor him.

So why do we love them, why do we raise them, why do we bring them closer to us, when Allāh, the Most High and Exalted, has ordered us to expel them, showing animosity towards them and having hatred to them?!

Hence, the greatest description Allāh described our Prophet Muḥammad (ﷺ) and his Ṣaḥābah with was:

"Muḥammad is the Messenger of Allāh, and those with him (Ṣaḥābah) are stern towards the Kuffār, and merciful towards each other."

Allāh, the Exalted and Majestic, also said:

"O you who have believed, fight those close to you of the disbelievers and let them find in you harshness. And know that Allāh is with the righteous." [9:123]

Allāh, the Exalted and Majestic, said:

"O you who have believed, whoever of you should revert from his religion - Allāh will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allāh and do not fear the blame of a critic. That is the favor of Allāh ; He bestows it upon whom He wills. And Allāh is all-Encompassing and Knowing." [5:54]

Imām Muslim narrated in his Ṣaḥīḥ from the Hadīth of Abū Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said:

"Do not initiate greetings of peace to the Jews and the Christians (when you meet them), and if you meet any of them on the road, force him to go to the narrowest part of the road."

Thus, this is the Book of Allāh and Sunnah of the Messenger of Allāh (ﷺ) between our hands.

So, O slaves of Allāh, why do we do such a thing when we read the Qur'ān and listen to it?

Furthermore, O slaves of Allāh, we observe the command that Allāh ordered concerning His obedience and the obedience of His messenger (ﷺ) - Yet despite that, many people today give precedence to the obedience of the creation and his systems and commands, over the obedience of Allāh and His messenger.

Allāh, the Exalted and Majestic, said in the clear revelation:

"O you who have believed, obey Allāh and His Messenger and do not turn from him while you hear [his order]. And do not be like those who say, "We have heard," while they do not hear.

Indeed, the worst of living creatures in the sight of Allāh are the deaf and dumb who do not use reason. Had Allāh known any good in them, He would have made them hear. And if He had made them hear, they would [still] have turned away, while they were refusing." [8:20-23]

Hence, Allāh the Exalted and Majestic said, clarifying the abode of those who give precedence to the obedience of the creation, over the obedience of Allāh and His messenger (ﷺ):

"The Day their faces will be turned about in the Fire, they will say, "How we wish we had obeyed Allāh and obeyed the Messenger."

And they will say, "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the [right] way.

Our Lord, give them double the punishment and curse them with a great curse." [33:66-68]

A serious wa'id (torment in the Hellfire), and a severe threat from the Lord of Creation, however where are those who comprehend and ponder over the Qur'ān?

Ponder over the Qur'ān, O slave of Allāh. So that you may become successful and attain happiness in the dunyā and ākhirah.

Moreover, O slaves of Allāh, another stop with the Qur'ān. The Qur'ān commands us, in fact, Allāh has prescribed for us this qitāl, which is fighting the kuffār.

"Fighting has been prescribed for you..." [2:216]

Who prescribed it? Any random person among the people? No, it was prescribed by the lord of creation.

And that there's no honor for a believer, nor any dignity for a believer, nor does the religion of Islām remain, nor does the Sharī'ah of Muḥammad (ﷺ) remain (in authority), except by raising the banner of Jihād and fighting the kuffār.

And if the ḥudūd (punishments) are suspended and the Sharī'ah of Allāh is removed, and the Qur'ān is ridiculed, and Allāh is insulted, and His messenger (ﷺ) is insulted, due to what reason?!

Due to not raising the banner of Jihād. By Allāh, if we raised the banner of Jihād, our religion would remain venerated, and we would be honored.

All praise belongs to Allāh, our religion is venerated, however it is us who were inflicted with humiliation when we inclined towards the dunyā and abandoned striving against the kuffār.”

6 January 2018 15:05

### Radwan Dakkak updated his status.

[EN] Walā' and Barā' by the noble Imām, Shaykh Hamad al-Humaydī (تقبله الله)

“You will not have any īmān in Allāh or in the last day, until you have animosity to the closest of people to you, if he was hostile to Allāh and His messenger (ﷺ).

"You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred." [58:22]

Allāh, the Most High and Exalted says:

"O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you - then it is those who are the wrongdoers." [9:23]

This is the millah of Ibrāhīm, which Allāh ordered His Prophet (ﷺ) to follow, and whoever turns away from it, then he has fooled himself.

"There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than Allāh...

WE DISBELIEVE IN YOU, WE DISBELIEVE IN YOU, WE DISBELIEVE IN YOU

...and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone." [60:4]

And we can look at some aspects of this command among the companions of the Prophet (ﷺ).

It has been narrated in Ṣaḥīḥ Muslim, wherein the Prophet (ﷺ) consulted Abū Bakr (رضي الله عنه) concerning the captives.

Abū Bakr (رضي الله عنه) said, they should be ransomed.

Then he consulted ‘Umar (رضي الله عنه), so ‘Umar said, O Messenger of Allāh (ﷺ), I am of the opinion that Ḥamzah should be handed over to his brother ‘Abbās, and ‘Aqīl should be handed over to his brother ‘Alī, and hand over such and such to me - a relative to ‘Umar - so that we may strike their heads.

So that they know there is no leniency with the kuffār in our religion! And there is no substituting our religion for the kuffār!

Because the kāfir is the worst of creation and living beings! He doesn't have a status on this earth nor any dignity. Whoever despises Allāh, then no one can honor him.

So why do we love them, why do we raise them, why do we bring them closer to us, when Allāh, the Most High and Exalted, has ordered us to expel them, showing animosity towards them and having hatred to them?!

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Indeed, the worst of living creatures in the sight of Allāh are the deaf and dumb who do not use reason. Had Allāh known any good in them, He would have made them hear. And if He had made them hear, they would [still] have turned away, while they were refusing." [8:20-23]

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And if the ḥudūd (punishments) are suspended and the Sharīʿah of Allāh is removed, and the Qurʾān is ridiculed, and Allāh is insulted, and His messenger (ﷺ) is insulted, due to what reason?!

Due to not raising the banner of Jihād. By Allāh, if we raised the banner of Jihād, our religion would remain venerated, and we would be honored.

All praise belongs to Allāh, our religion is venerated, however it is us who were inflicted with humiliation when we inclined towards the dunyā and abandoned striving against the kuffār."

6 January 2018 14:12

#### Radwan Dakkak posted in Ummah Of Tawheed.

Only Allah knows how much I love him - A man who truly put his words into action. Such truthful brave men in our times are rare to find.

5 January 2018 22:34

#### Radwan Dakkak added a new video.

[Click for video:](#)



[AR] Beautiful short talk - Glad tidings of victory by Shaykh Abu Malik at-Tamimi (تقبله الله).

5 January 2018 21:46

#### Radwan Dakkak updated his status.

1 : Believing in democracy as a religion and ideology

Allah ta'ālā says:

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ} - آل عمران: ٨٥

"And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers." 'Āli-'Imrān: 85

2 : Judging by the tāghūti international and domestic legislations that nullifies the Sharī'ah of Allah subhānahu

Allah ta'ālā says:

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَخَفَتُوا إِلَى الطَّاغُوتِ { وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا} - النساء: ٦٠

"Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it; and Satan wishes to lead them far astray." an-Nisā: 60

3 : Partaking in writing kufr legislations or amendments of it in the shirki parliament.

Allah ta'ālā says:

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ □ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ \* مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ{ النحل: ١١٦-١١٧

"And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allah . Indeed, those who invent falsehood about Allah will not succeed \* [It is but] a brief enjoyment, and they will have a painful punishment." an-Nahl: 116-117

4 : Alliances with tawāghīṭ & murtadīn and cooperates with them - like their situation with tawāghīṭ of Iran & others.

Allah ta'ālā says:

يَنْشُرِ الْمُتَافِقِينَ يَأَنَّ لَهُمْ عَذَابًا أَلِيمًا \* الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ □ ابْتِغَاوْا عِنْدَهُمُ الْعِزَّةَ { فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا} - النساء: ٣٨-١٣٩

"Give tidings to the hypocrites that there is for them a painful punishment \* Those who take disbelievers as allies instead of the believers. Do they seek with them honor [through power]? But indeed, honor belongs to Allah entirely." an-Nisā: 138-139

5 : Coordinating and seeking assistance in tawāghīṭ & their soldiers to fight the muwahidīn in Wilayat Sinai and other places.

Imam Muhammad ibn 'Abdul-Wahhāb rahimahullāh said:

الناقض الثامن مطاهرة المشركين ومعاونتهم على المسلمين والدليل قوله تعالى: {وَمَنْ يَتَوَلَّهِمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ □ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الطَّالِقِينَ} المائدة ٥١

Eight nullifier: supporting the mushrikeen and helping them against the Muslims, and the evidence is the saying of ta'ālā: "And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people." al-Mā'idah: 51

6 : Denying and delaying a lot of texts from the Book & Sunnah, and more than that, they reject whoever implements it, like establishing jiziyah and fighting kuffār.

Allah ta'ālā says:

وَمَا يَجْعَدْ يَأْتَانَا إِلَّا الْكَافِرُونَ{ العنكبوت ٤٧}

"And none reject Our verses except the disbelievers" al-'Ankabūt 47

7 : Islamization of the rāfidhah (i.e saying they are Muslims) and correcting their religion and getting close to them (in friendship & brotherhood).

Imam Muhammad ibn 'Abdul-Wahhāb rahimahullāh said:

".من لم يكفر المشركين، او شك في كفرهم، او صح منهم كفر".

"Whoever does not hold the mushrikīn to be kuffār, or has doubts about their kufr or considers their ways and beliefs to be correct, has committed kufr".

5 January 2018 19:59



SubhānAllāh I used to think it was wealth until Shaykh Ahmad Jibrīl indicated it was knowledge, now I'm back to the opinion it means wealth, thanks to Shaykh Haytham Sayfaddīn's excellent essay.

5 January 2018 19:46

### Radwan Dakkak shared a link.

<https://sahwatarchives.wordpress.com/2017/12/31/harakat-nour-din-zinki/>  
<https://sahwatarchives.wordpress.com/2017/12/31/harakat-nour-din-zinki/>

#Rushing | It has been brought to my attention that I've been rushing into Takfīr 'out of emotions' (since I called 'Abdur-Razzāq al-Mahdī an Apostate).

But if you ask them about the reasons behind my Takfīr, they will dispute among each other cluelessly, and infact they are the ones rushing without verification, and even coming up with doubtful accusations.

As Shaykh Sulaymān al-'Alwān (فك الله أسرته) mentioned about these Murji'ah and Jahmiyyah, they are quick to defend and make as much excuses for the Tawāghīṭ (and be soft with them + private Nasīhah), while they don't make such excuses for the preachers and those who uphold Tawhīd (very harsh on Mujāhideen etc..).

Allāh is my witness that I didn't even wish to respond, but because a beloved brother wanted me to clarify this and explain who the Sahawāt are, I've done this for him, and Inshā'Allāh my intentions have now changed to also benefitting the muslims.

No, I did not make Takfīr upon 'Abdur-Razzāq al-Mahdī due to that tweet and in no way ever suggested that, but simply mentioned it was a new fatwa by an apostate shaykh of the Sahawāt, who are well-known for their kufr among the little children of the muslims.

However, if I did intend Takfīr based upon that tweet, then everyone has the right to label me emotional, ignorant and misguided, following a very dangerous path.

In any case, for those who don't know, 'Abdur-Razzāq al-Mahdī was from HTS who were best-friend allies with Ahrār ash-Shām (now independant but still issues fatwas for them and allows allying with Turkey for the US-Turkey backed Euphrates Shield groups), Ahrār is a group exposed for their clear apostasy around 4 years ago, so feel free to have a read on their alliance with the Tawāghīṭ and nullifiers they fell into, wallāhul-Musta'ān:

<https://sahwatarchives.wordpress.com/2018/01/03/everything-you-need-to-know-about-ahrar-ash-sham/>

If you want to know more about their allies, read this below with a sincere heart:

<https://sahwatarchives.wordpress.com/2017/12/31/harakat-nour-din-zinki/>

5 January 2018 19:41

### Radwan Dakkak posted in Ummah Of Tawheed.

#Intentions | Imām Sufyān ath-Thawrī (رحمه الله) said there was nothing I struggled more with than my intentions.

Shaykh Ahmad Jibrīl (حفظه الله) mentions some beautiful words:

"Renew your oath, renew your oath every day. Renew your Niyyah every day. Not every day but many times a day, not many times a day but every step of your way, every act of your way.

Every time you say a word, every time you type something, every time you go for a Da'wah event, any time, renew your Niyyah. That is how you get your strength for Sabr, when calamity hits you later on. If hard times pass you in this life and people turn away, do you think anyone is going to help you before Allah?

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۚ ٣٤ وَأُمُّهُ وَأَبِيهِ ۚ ٣٥ وَصَاحِبَتِيهِ وَبَنِيهِ ۚ ٣٦ عَبَسَ

If they do not help you in this life, you think they are going to help you in the life after? If trials overwhelm you, you are not going to find no one there but Allah and truly Allah is sufficient. That is all you really need.

The question is how to get Allah on your side? You are going to get hurdles and bumps in your Da'wah, the trials and tribulations are like hurdles and bumps, one after another in your Da'wah path. You are not going to find no one but Allah when you get on these hurdles.

So if you want Him to be there for you, make sure that every step of the way before you got to those hurdles, you were doing that which pleases Allah and not what pleases the masses. And not what pleases your friends or what pleases people. Does this please Allah, does this make Allah happy, is this in accordance with the teachings of Islam?"

May Allāh bless us with friends who remind us to purify our intentions and save us from minor



Shirk.

5 January 2018 13:34

#### Radwan Dakkak updated his status.

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يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۚ ۳٤ وَأُمُّهُ وَأَبِيهِ ۚ ۳٥ وَصَاحِبَتِيهِ وَنَتْنِيهِ ۚ ۳٦ عِيسَى

If they do not help you in this life, you think they are going to help you in the life after? If trials overwhelm you, you are not going to find no one there but Allah and truly Allah is sufficient. That is all you really need.

The question is how to get Allah on your side? You are going to get hurdles and bumps in your Da'wah, the trials and tribulations are like hurdles and bumps, one after another in your Da'wah path. You are not going to find no one but Allah when you get on these hurdles.

So if you want Him to be there for you, make sure that every step of the way before you got to those hurdles, you were doing that which pleases Allah and not what pleases the masses. And not what pleases your friends or what pleases people. Does this please Allah, does this make Allah happy, is this in accordance with the teachings of Islam?"

May Allāh bless us with friends who remind us to purify our intentions and save us from minor Shirk.

5 January 2018 13:08

#### Radwan Dakkak updated his status.

#200\_Fatāwā

Q2. Tawhīd is divided into three types, but is it possible to divide Tawhīd into more than three types? If the answer is yes, what's the proof for that, and how do we respond to those who simply divide it into three types?

A. Yes, it's permissible (to further divide it) if the division was correct without any prohibition found in it. Indeed, there's nothing wrong in using correct terminologies.

A group among the people of knowledge divided Tawhīd into two types, some of them divided it into three types, some of them divided it into four types, and others divided it into five types, and so on.

~ The Imām, Shaykh 'Alī al-Khudayr (فك الله أسرهم).

5 January 2018 00:04

#### Radwan Dakkak updated his status.

#200\_Fatāwā

Q1. Is there an abridged book in 'Aqīdah?

A. Concerning Tawhīd al-Ulūhiyyah (worship), there are the books "Kashf ash-Shubuhāt" and "Thalāthāt ul-Usūl" by Shaykh Muhammad Ibn 'Abdīl-Wahhāb.

With regards to the 'Aqā'id (creed), you have the book "Al-Wāsitiyyah" by Ibn Taymiyyah, and the book "Lum'at ul-l'iqād" by Ibn Qudāmah.

~ The Imām, Shaykh 'Alī al-Khudayr (فك الله أسرهم).

4 January 2018 23:46

#### Radwan Dakkak added a new photo.

- Zayn Ali** crazy sell out sheikh. was thinking if its a sarcastic joke but nope.

4 January 2018 23:14
- Ilyas Mansur** The hatred I have for this man... words cannot express it.

4 January 2018 23:22
- Abdullah Muqdish** The funny thing is that hizb tahrir members called this murtad and the sahawāt mujāhidīn

4 January 2018 23:45
- محمد ابو سفيان** Two words, Ikhwani Murtad.

5 January 2018 00:11
- Ilyas Mansur** what do you mean called them? As in by phone or as in called them Murtadeen and sahawāt

5 January 2018 00:13
- Radwan Dakkak** He's saying, they label this murtad and sahawāt as mujāhideen.

5 January 2018 00:14
- Ilyas Mansur** 🙄🙄

5 January 2018 00:15
- Ali Alan Nassif** So might as well wear a cross and impress the Kufur in fear that they may attack us for been a Muslim .... lol

5 January 2018 00:25
- Radwan Dakkak** 😊

5 January 2018 00:25
- Abdullah Muqdish** Excuse my English, brothers

5 January 2018 02:17
- Ilyas Mansur** Nah you're good, akhil kareem It was just how I was reading it for some reason that made me confused :)

5 January 2018 02:20

#Fatwā | Apostate Shaykh of the Sahawāt, 'Abdur-Razzāq al-Mahdī, comes up with a new Fatwā:

"O Hizbut-Tahrīr, you do realise that establishing a Khilāfah is prohibited according to international law. So whoever establishes it in a city, it's as if he's asking the enemies: Come and destroy this city and those within it."

Source: Official Twitter page.

4 January 2018 23:05

**Radwan Dakkak shared Gym Memes's video.**

ILS (Invisible Lat Syndrome) is a huge phenomena in Australia.

4 January 2018 21:02

**Radwan Dakkak posted in Ummah Of Tawheed.**

□

#Upgrade | Just gotta say; Nur Al Hedayya new logo is looking fleek

4 January 2018 13:40

**Radwan Dakkak added a new photo.**



**Abû Khadijah** May Allāh reward my man Ibn Shaami. He got some real good skills

4 January 2018 18:22

**Najmus Sakib** One possible improvement could be the words themselves, which are , at the moment, kind of not really standing out, because of the background .

4 January 2018 19:57

#Upgrade | Just gotta say; Nur Al Hedayya new logo is looking fleek

### Radwan Dakkak posted in Ummah Of Tawheed.

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#Benefit | "Whoever prays 12 Rak'ah in the day and night, a house in Jannah will be built for him." [Muslim].

Shaykh Sulayman al-'Alwan said, yes the rewards and bounty of Allah is immense, however in order to get this reward mentioned in the Hadith, you need to do this continuously, it's not just pray 12 rak'ah in 1 day and never do it again.

Since other narrations have mentioned this Hadith with the wording "Whoever preserves 12 Rak'ah in the day and night".

And what does preserve mean? It means that he's continuously doing it, and Allah knows best.

4 January 2018 10:40

### Radwan Dakkak updated his status.

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4 January 2018 10:38

### Radwan Dakkak posted in Ummah Of Tawheed.

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#Trials | When being faced with trials, you may one day realise what caused this to occur - The Mujahid, Shaykh 'Uthman Aal-Nazih (تقيله الله) said he was afflicted with severe trials in prison for abandoning the serious obligation of migration, subhanAllah.

"And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much." [42:30]

Allah pardons much, so regret your sins, turn back to Him in repentance and Allah will raise your ranks in Jannah, as He did to those before you.

4 January 2018 10:22

### Radwan Dakkak updated his status.

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4 January 2018 10:10

### Radwan Dakkak posted in Ummah Of Tawheed.

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#Thinking | So today, I was reflecting over these words by Ibn Taymiyyah, "Verily, in this world there is Paradise. Whoever does not enter it here will not enter Paradise in the Hereafter."

Now, I'm not going to be explaining the meaning of this statement, however I'll share 1 similarity that came to mind Insha'Allah.

I was telling myself, I always thought this world was a paradise for the Kafir and a prison for the believer, so how is Ibn Taymiyyah saying we must enter the paradise in this world to enter the paradise in the hereafter.

Well, if we return back to the Qur'an, Allah only mentions the word "Sa'aadah" (happiness) once in

the Qur'an, but guess where it is referring too? The hereafter, subhanAllah :))

Yes, this world is a prison for the believer, but you can still enter the paradise of this world, and attain true happiness by the Qur'an, something the Kuffar will never ever taste!

But you may ask, I thought happiness is referring to the Akhirah, why are you contradicting yourself? Just hold up, I'll clarify Insha'Allah - The great Muhaddith, Imam Abu Dawud mentioned, "The gatherings of Imam Ahmad were gatherings of Akhirah, he did not mention a single thing from the Dunya".

So we come to learn that the gatherings of the Qur'an and Sunnah are "gatherings of Akhirah", and that's true happiness, but there's an enormous difference between the happiness in this world and the next, which is that this world is full of trials and a prison for the believer, whereas Jannah is eternal bliss without a single problem, infact your sweat will smell like musk, Allahu Akbar!!!

Therefore, if you want to enter the paradise in the hereafter, we need to seek the paradise of this world, which is holding onto the glorious Qur'an and following its true teachings. Open up the Mus'haf and say Alhamdulillah that Allah guided you to the HAQQ!! This is the uncreated perfect speech of Allah.

That was simply my thoughts for today, and Allah knows best.

3 January 2018 22:50

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#### Radwan Dakkak updated his status.

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That was simply my thoughts for today, and Allah knows best.

3 January 2018 22:49

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#### Radwan Dakkak updated his status.

O Allāh, take away any type of love in my heart for 'praise' which I don't truly deserve to begin with, and increase me in humility, and forgive me for not fulfilling your commands correctly ☹

3 January 2018 14:20

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#### Radwan Dakkak shared his post.

4 years from today, the biggest acts of betrayal occurred.

3 January 2018 13:50

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#### Radwan Dakkak updated his status.

“I would travel for days to meet a man and the first thing I would notice about him is his prayer. If he would establish the prayer perfectly and on time, I would stay with him and hear the knowledge he had. If I found him to be careless concerning the prayer, I would leave him and say to myself that for things other than the prayer, he would be even more careless.”

~ Abu al-Aliyah رحمه الله

3 January 2018 12:22

#### Radwan Dakkak shared At Tawheed's video.

May Allāh grant him Hūr al-'Ayn in Jannat al-Firdaws.

1 January 2018 19:22

#### Radwan Dakkak updated his status.

"To an atheist, the universe is the most exquisite masterpiece ever constructed by nobody."

G.K. Chesterton

31 December 2017 08:46

#### Radwan Dakkak added a new photo.

□

31 December 2017 08:40

#### Radwan Dakkak posted in Ummah Of Tawheed.

[EN] The Imām, Shaykh Sulaymān al-'Alwān (فك الله أسرته) refutes Sahawāt & apostate allies who fight and accuse Mujāhideen of Ghuluw and being Khawārij

“Student: Our Shaykh, what are your thoughts on the recent vicious assault upon the Mujāhideen, especially in Ash-Shām, and what is your advice for the Mashāyikh, students of knowledge, and the rest of the muslims, and Jihādī groups over there.

Shaykh: Victory comes from Allāh alone, few numbers and strength doesn't prevent it from occuring, nor the plots by the people of deceit and betrayal.

The trajectories by the people of wretchedness, destruction and disgrace have all began aiming at slandering the allies of Allāh and trying to alter Islām today, degrading them, betraying them and fabricating lies against them.

A group among them have been exposed for stealing support funds and donations for the Mujāhideen.

Another group have been exposed for inciting the killing of the Mujāhideen.

Another group have been exposed for financing factions that call for democracy.

Another group have been exposed for theorizing partitions (dividing the country into separate states).

Another group have been exposed for being agents for the Tawāghīt (apostate rulers) and puppets of the west.

"They plan, and Allāh plans, and Allāh is the best of planners" [8:30].

Evil plans are only confined to its people, and these people will never succeed, and they will be the fuel for their Fitnah.

I call upon those involved in being agents, or Sahawāt, or calling others innovators without due right, describing the opponents with ghuluw (extremism) and being from the Madhab of the Khawārij, or accusing them of killing the muslims and inciting that, to make Tawbah to Allāh and apologise to the muslims for these betrayals and filthy acts!!

And whoever doesn't make Tawbah among them, and it has been confirmed that he was involved in these crimes, and his wretchedness and guilty offence has been verified, then I view that it's a necessity upon the truthful men to expose the agents and those who spread corruption, and standing up to confront their destructive project, and to repel their campaigns of transgression and defamation.

This is considered Jihād, from the greatest forms of Jihād. And beware of trusting them or supporting them, when the true realities have been exposed.

Since the wealth of the muslims that goes through their path, will be given to suspicious factions that has doubts in its affairs.

It could go towards fighting the Muwahiddīn under the pretext of fighting the Ghulāt, and for the Maslaha (benefit) and repelling Mafsadah (harm).

I call upon the people of knowledge and Mashāyikh to stand in the ranks of the Mujāhideen, supporting them and giving them directions, and that their judgement upon the people of Thughūr (those who defend the borders) is based on knowledge, insight of the reality on the ground, and being in contact with their leaders, not by listening to their opponents and those who are ignorant among them.

And the people of Thughūr (those who defend the borders), due to their virtue, and their enormous status, and their great deeds, they are the most befitting of people concerning your justice and verifying what is mentioned about them.

Especially since the world powers have all united in fighting them, and misrepresenting their image, reputation, and fabricating accusations against them.

And I call upon the fighting factions to unite upon the Qur'ān and Sunnah, separating and distancing themselves from the calls of Jāhiliyyah, of secularism and democracy.

Allāh, the Exalted said:

"And hold firmly to the rope of Allah all together and do not become divided." [3:101]

And the unity of the Jihādī groups is strength, and today they are in greater need of doing this, and if their ranks aren't united, then their word must be united (of Tawhīd), so that they aren't a vulnerable piece of cake to the enemies of Islām.

If the muslims aren't brought together by the truth, then they will be divided by falsehood, and if the flimsy thread is stitched up together, it would become a strong rope."

31 December 2017 00:14

### Radwan Dakkak updated his status.

[EN] The Imām, Shaykh Sulaymān al-'Alwān (فك الله أسرته) refutes Sahawāt & apostate allies who fight and accuse Mujāhideen of Ghuluw and being Khawārij

“Student: Our Shaykh, what are your thoughts on the recent vicious assault upon the Mujāhideen, especially in Ash-Shām, and what is your advice for the Mashāyikh, students of knowledge, and the rest of the muslims, and Jihādī groups over there.

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If the muslims aren't brought together by the truth, then they will be divided by falsehood, and if the flimsy thread is stitched up together, it would become a strong rope."

31 December 2017 00:13

## Radwan Dakkak added a new photo.



**محمد ابو سفيان** As sallam alaikum akhi  
30 December 2017 18:41

**Abu Qital Maldifi** May Allah accept his deeds♥♥♥♥♥  
30 December 2017 21:42

**Radwan Dakkak** وعليكم السلام ورحمة الله وبركاته اشلونك  
30 December 2017 22:01

**Radwan Dakkak** آمين  
30 December 2017 22:01

**محمد ابو سفيان** You all good bro  
30 December 2017 22:32

**Radwan Dakkak** Yes, Alhamdulilāh - Been spending time running around in the sun, then took family to the beach.  
30 December 2017 23:01

**محمد ابو سفيان** Alright brother enjoy yourself and take care, I just wanted to know if you been well  
30 December 2017 23:09

**Radwan Dakkak** Shukran, that's nice of you akhī - Allāh Yehmeek.  
30 December 2017 23:15

**محمد ابو سفيان** Allah yabarrek feek ya ghalee  
30 December 2017 23:17

#Rare\_photo ☺☺☺Shaykh Humūd Ibn 'Uqlā' Ash-Shu'aybī 🕌

Очень редкая фотография шейха Хамуда бин Укъ'ля аш-Шу'айби [1925-2002], да помилует его Аллах обширной милостью!

### Radwan Dakkak is feeling fabulous.

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Hot sunny day with a cool breeze, just the way I like it ☺

30 December 2017 13:37

### Radwan Dakkak updated his status.

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Shaykh Ahmad Jibril said, once you know who the righteous scholars are, you will know who the misguided scholars are.

The righteous scholars are those who fear Allah and are firmly established in knowledge and know 'Aqidah of the Salaf, inside and out.

For example, Imam Ahmad in terms of his knowledge of 'Aqidah, Fiqh, Hadith, Adab was exceptional - But in his biography, he was also known for his Taqwa as if the hellfire is between his eyes, also for safe-guarding his tongue from gossip and backbiting, loving for his brother what he loves for himself, remaining firm upon harm and torture, lowering his gaze, his justice, avoiding worldly amusements, treating his family with honour and so much more.

There's a reason why the scholars say to follow someone who's known for Taqwa and Knowledge, because if he truly fears Allah, he would never deceive or lie about the religion of Allah, he would proclaim the clear truth with fairness, without hastening to a conclusion, pushing an agenda, and concealing what is mentioned against him.

And the reason why you search for someone who's most knowledgeable, is because he would know the 'Aqidah of the Salaf, inside and out like the names of his children, and would know more things others won't know. And if he doesn't know something, his fear of Allah will allow him to have humility and say "I don't know".

We need to appreciate the truthful people of knowledge and honour them, not listen to the misguided preachers or ignorant individuals that speak without knowledge online and elsewhere.

May Allah allow us to clarify the truth for the muslims, and bring benefit to the ummah through the very little knowledge Allah has blessed us to learn, from the works of the classical and contemporary scholars, Ameen.

30 December 2017 10:41

### Radwan Dakkak updated his status.

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Q. Why do you condemn the shia for using taqiya when sunnis also believe in it?

A. To keep it very simple, Sunnis only believe in Taqiyyah (concealing one's faith or saying what they don't believe) in a situation of Darūrah (necessity) and Ikrāh (compulsion - to say Kufr etc...), otherwise it's considered lies and deception which is Harām.

This is unlike the Rāfidah Mushrikīn, may Allāh curse them all, who believe it's a fundamental tenet of their religion, wherein they have numerous narrations attributed to their Imāms which state, "9/10 of the religion is Taqiyyah, whoever doesn't practise Taqiyyah has no religion."

Whereas the belief of Ahlus-Sunnah is that Taqiyyah is only allowed in times of necessity and compulsion, just like drinking alcohol and eating pig is allowed during times of necessity, so there's an enormous difference between Sunnis and Shi'as.

Shi'as have numerous narrations in their books which state, "Taqiyyah is my religion and the religion of my forefathers".

Can you imagine a Sunni saying "Eating pork and drinking alcohol is my religion and the religion of my forefathers", or "whoever doesn't eat pork has no religion".

So this is the difference between Sunnis and Shi'as on Taqiyyah, and to even take it further, the Imāms of Ahlus-Sunnah have even stated, that not doing Taqiyyah - even if one was to be killed - then he is better than the one who does Taqiyyah and says Kufr, but both options are allowed.

Where are the Shi'a from this? Infact, they are treacherous cowards who believe in doing Taqiyyah at all times, and are well-known throughout ALL of history for allying with the Kuffār against the muslims, let alone their beliefs of Kufr and Shirk which only becomes worse as time goes by, may Allāh destroy them and their allies among the Kuffār.

29 December 2017 21:26

### Radwan Dakkak updated his status.

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I'm taking a break from posting until the beginning of next year Insha'Allah.

Got a very painful injury, and takes around 1 week to heal by the permission of Allah.

23 December 2017 08:45

#### Radwan Dakkak added a new photo.

□

خروج المطلقة من بيت زوجها من الأمور الشائعة بين المسلمين والله المستعان

المصدر: مجموع الرسائل والمسائل النجدية

22 December 2017 21:20

#### Radwan Dakkak shared Abû Khadijah's post.

Alhamdulillah, share the message around for this new project

22 December 2017 20:56

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

Whenever I feel exhausted from writing, the Qur'ān is what brings life to my soul - I can't understand how a muslim can neglect the Qur'ān in their life :(

22 December 2017 17:33

#### Radwan Dakkak posted in Ummah Of Tawheed.

The great Imām, 'Ikrimah (رحمه الله) said:

"مَا رَأَيْتُ أَقْلَ عَقْلاً مِمَّنْ يَعْلَمُ  
مِنْ نَفْسِهِ السَّوْءَ ، وَيُحِبُّ مِنَ النَّاسِ  
أَنْ يَصِفُوهُ بِالْعِلْمِ وَالصَّلَاحِ"

“I have not seen anyone with lower intellect than someone who knows his evil nature, and wishes that people describe him with knowledge and righteousness.”

~ Refer to "Tanbīh al-Mughtarīn" (1/33).

22 December 2017 17:33

#### Radwan Dakkak updated his status.

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“I have not seen anyone with lower intellect than someone who knows his evil nature, and wishes that people describe him with knowledge and righteousness.”

~ Refer to "Tanbīh al-Mughtarīn" (1/33).

22 December 2017 17:10

#### Radwan Dakkak added a new photo.

□

Rizwan Hanif Abu Zar  
23 December 2017 02:40

Whenever I feel exhausted from writing, the Qur'ān is what brings life to my soul - I can't understand how a muslim can neglect the Qur'ān in their life ☹

### Radwan Dakkak posted in Ummah Of Tawheed.

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Has anyone ever thought how stupid those 26 arab leaders look when they stand together, like they did on the Quds issue?

On the other hand, you have Erdogān sending Trump and Israel threats and an army that doesn't go beyond twitter and facebook.

22 December 2017 12:18

### Radwan Dakkak updated his status.

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Has anyone ever thought how stupid those 26 arab leaders look when they stand together, like they did on the Quds issue?

On the other hand, you have Erdogān sending Trump and Israel threats and an army that doesn't go beyond twitter and facebook.

22 December 2017 12:10

### Radwan Dakkak posted in Ummah Of Tawheed.

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<https://youtu.be/0xLRQohZtuo>

I have now learnt that you can laugh without smiling 😊

You may find this a bit unusual, but hey the words of Imām Anwar al-'Awlaqī (تقبله الله) clicked to me, wherein he mentioned that the Rasūl (صلى الله عليه وسلم) wouldn't overburden his companions with knowledge, especially in a time where they may get bored.

And I looked to myself and said SubhānAllāh, I talk way too much and the last thing I want is for people to get bored

In addition to that, you may ask a genuine question, is this beneficial? Well, the way I look at it, is since the Ummah is going through tough times, muslims are going to feel sad - Therefore, anything that places happiness in a muslim's heart and a smile on their face is ofcourse beneficial, and hopefully that could give them an extra push to their day

That's just my opinion, it may be completely wrong lol, but I hope I receive some Ajr for the good intentions whether my understanding is mistaken or not 😊

<https://youtu.be/0xLRQohZtuo>

22 December 2017 10:04

### Radwan Dakkak shared a link.

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22 December 2017 09:40

### Radwan Dakkak posted in Ummah Of Tawheed.

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**Group:** Ummah Of Tawheed

**Radwan Dakkak** You love someone for their imperfection. Moreover, the righteous wife doesn't rehear her husband's sins for breakfast, lunch and dinner  
21 December 2017 20:24

**Group:** Ummah Of Tawheed

**Zayn Ali** go indonesia or malaysia  
21 December 2017 20:35

**Group:** Ummah Of Tawheed

**Radwan Dakkak** What's that supposed to mean  
21 December 2017 20:36

**Group:** Ummah Of Tawheed

**Zayn Ali** dont limit yourself finding a spouse in Australia there are other countries where western influence is limited  
21 December 2017 20:38

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Oh you're right, I hate western influenced women xD  
21 December 2017 20:38

**Group:** Ummah Of Tawheed

**Zayn Ali** yes im high on panadol  
21 December 2017 21:30

**Group:** Ummah Of Tawheed

**Zayn Ali** ur screenshots are not as good as Ali Akyuz ones  
21 December 2017 21:46

Best advice for the brothers who are searching for Hūr al-'Ayn in this Dunyā, when they aren't angels either

21 December 2017 20:23

**Radwan Dakkak added a new photo.**

**Radwan Dakkak** You love someone for their imperfection. Moreover, the righteous wife doesn't rehear her husband's sins for breakfast, lunch and dinner  
21 December 2017 20:12

**Abū Yahyā Al-Maghribī** May Allāh (جلا وعلا) bless you & grant u the best in the dunya & ākhirah akhī al-kaīm.  
21 December 2017 21:36

**Radwan Dakkak** SubhānAllāh, Allāhumma Āmīn ☺ Keep making du'ā for your brothers, because the Malā'ikah will return those precious words back to u 🕌  
21 December 2017 21:39

**Ilyas Mansur** Ameen  
21 December 2017 22:55

Best advice for the brothers who are searching for Hūr al-'Ayn in this Dunyā, when they aren't angels either

21 December 2017 20:05

**Radwan Dakkak added a new photo.**

□

'Love is a matter of great importance, and it deserves attention and knowledge, because creed and matters of faith largely revolve around it.'

#Love\_fesabeelillāh #Know\_who\_you\_Love coz #Love\_is\_Blind

21 December 2017 19:58

**Radwan Dakkak posted in Ummah Of Tawheed.**

#Beneficial\_Cure

Imām Abū Muhammad Ibn Hazm al-Andalusī (رحمه الله) wrote in his book "Al-Akhlāq was-Siyar" (1/190):

إن استحققت عيوبك ؛ ففكّر فيها لو ظهرت إلى الناس

"If you belittle your shortcomings, then think what would happen if it was to be shown to the people."

21 December 2017 19:22

#### Radwan Dakkak updated his status.

#Beneficial\_Cure

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21 December 2017 19:21

#### Radwan Dakkak posted in Ummah Of Tawheed.

Shaykh Ahmad Jibrīl once mentioned in a lecture on "Imām Baqī Ibn Makhlad" that the righteous in the past all had 4 common qualities:

1 - Seeking knowledge the classical way.

2 - Lots of worship.

3 - Sincerity.

4 - Always caring for the ummah.

Proving this through your heart and actions is extremely difficult for many of us, but let me re-assure you all, that being surrounded by Fitan will give you 1000x more rewards for striving and remaining firm upon the Dīn.

However, this doesn't mean you are allowed to remain in the state you are in! For indeed, that's no excuse whatsoever when the angels take your soul as mentioned in the Qur'ān, may Allāh guide us all.

21 December 2017 18:56

#### Radwan Dakkak updated his status.

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21 December 2017 18:48

#### Radwan Dakkak posted in Ummah Of Tawheed.

No one can place anything above the importance of learning 'Aqīdah and Manhaj, which is what

separates a believer from all the deviant sects out there, which is why it takes priority over every science.

However, once you have established strong foundations in your Tawhīd, you should also make the effort to learn other sciences such as Fiqh and Hadīth, as we are in need of true men and women who fear Allāh to teach the ummah these important sciences.

You can never stop learning new matters related Tawhīd, but don't be stuck in this field, where you don't know anything else - As a matter of fact, if you study other sciences, your understanding of Tawhīd will increase.

بارك الله فيكم

21 December 2017 14:56

#### Radwan Dakkak updated his status.

No one can place anything above the importance of learning 'Aqīdah and Manhaj, which is what separates a believer from all the deviant sects out there, which is why it takes priority over every science.

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بارك الله فيكم

21 December 2017 14:38

#### Radwan Dakkak added a new photo.

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محمد إبراهيم حسين Assalaamu alaykum akhi who is this Muhaddith? Is there a biography of him so we know him better?

1 January 2018 03:18

**Radwan Dakkak** Short biography of the Imām, Shaykh Musā'id Ibn Bashīr (فك الله أسرہ):  
“Do you know who is the Shaykh, the Muhaddith, the Faqeeh, Abū Usāmah Ibn Bashīr al-Sadīrah? All praise belongs to Allāh, the lord of mankind, and peace and blessings be upon the most noble of messengers, our master Muhammad, and upon all of his household and companions, to proceed: The Shaykh, the Faqeeh, the Muhaddith, Musā'id Ibn Bashīr Ibn 'Alī al-Hassanī al-Sharīf, most famously known as Hāj al-Sadīrah, was born in the year 1944AD which similarly corresponds to the year 1363AH. He was born in "al-'Aslāt", then his family moved to the western area of "al-Sadīrah", and over there, he met the Shaykh, the Muhaddth, the Faqeeh, the Wara' (devoutly pious), Shaykh al-Fakī 'Umar al-Fannūjī, when he was 9 years old, so he resided with the Shaykh and studied alot from him. And Shaykh 'Umar travelled around the countries for Da'wah and knowledge, so he travelled to al-Maghrib al-'Arabī, whilst Shaykh Musā'id was at a young age, and he received an Ijāzah from Shaykh al-Kittānī, and he attended his lessons and listened from him. Moreover, Shaykh 'Umar travelled to Egypt, and he was among those who received knowledge by the hands of Shaykh Muhammad al-Badawī, and Shaykh Musā'id learnt from him 'Ulūm al-Qur'ān (sciences of the Qur'ān), and Fiqh, and Hadīth, and the islamic sciences. And Shaykh Fakī 'Umar is a man of high enthusiasm in teaching and reading all the way till the end of his life, may Allāh have mercy upon him. Shaykh Musā'id recited the Qur'ān upon him with the Riwayah (recitation) of Warsh and ad-Dawrī. And he recited upon him in the Mālikī Fiqh, "Al-'Ashmāwiyyah", and "Ibn 'Ashūr", and "Akh'dharī", "al-'Uzyah", and "al-Mayārah al-Sughrāh" and "al-Kubrah", and "Ar-Risālah" by Ibn Abī Zayd (Al-Qayrawānī) with its Sharh, and "Mukhtasar Khaleel", and "al-Mudawanah al-Kubrah". And in the Sunnah, he recited upon him the 6 books of Hadīth, and "Fath al-Bārī", and "al-Mu'jam al-Tabarānī al-Saghīr", and al-Muwatta' through several narrations from it {Al-Qa'nabī, and Ash-Shaybānī, and Al-Laythī}, and "Al-Sunan al-Kubrah", and "Mukhtasar Ibn Hamzah", and "Al-Arba'een al-Nawawiyyah", and "al-'Ajlūniyyah", and other than that, so we don't extend the speech. And he recited upon him in 'Aqīdah, "al-Wāsiṭiyyah", and "at-Tahāwiyyah", and (he read) the Ash'arī books of creed. And in al-Mustalah (al-Hadīth) he recited upon him, "Mizān al-I'tidāl" by al-Dhahabī. And he also studied under Shaykh 'Abdul Wahhāb al-Sarāj and Shaykh Muhammad Ahmad 'Umar al-'Abbāsī, the Imām of al-Masjid al-Kabīr at the time, and studied under Shaykh Majthūb Mudathir al-Hijāz. Shaykh Musā'id recited Saḥīh al-Bukhārī and Tafsīr upon Shaykh Majthūb Mudathir Al-Hijāz, and he was a Shaykh of the Tījāniyyah sect in Sūdān, Shaykh Musā'id said about him, "He has a concern for narrations and knowledge, except that he was extreme in at-Tījāniyyah (a wicked sect in Africa). And likewise with Shaykh Ibrāhīm Ibn Inyās al-Kūlakhī, Shaykh Musā'id said, "Shaykh Zuhayr al-Shāwish pointed to me to exclude the likes of these from my Ijāzah's (as they are deviant shuyūkh), and there's no need to mention much about the likes of these and their likes". Also Shaykh Muhammad Najīb al-Mutīī, who passed away in Madīnah in the year 1986AD, and he resided for a while in Sūdān and he wanted to establish

a school for Ahlul Hadīth, and he wasn't successful in doing that, so he went back to al-Hijāz and appointed a teacher in Jiddah university, Shaykh Musā'id recited upon him the 6 books of Hadīth, except some portions from (sunan) Ibn Mājah, Shaykh Musā'id said about him: "I recited the 6 books of Hadīth upon him, except some portions from (sunan) Ibn Mājah", and he was zealous to the Ash'arī creed and also zealous to Ibn Taymiyyah (رحمه الله), whilst he had some Tasawwuf (Sūfī inclinations), but he wasn't among the extreme ones. Continued ↓  
1 January 2018 08:12

**Radwan Dakkak** And he also travelled to al-Hijāz and resided there for years, so he met Shaykh 'Alī al-Hindī and Shaykh Muhammad al-Mukhtār al-Shinqīti, the father of the Dr. muhammad Mukhtār, and also the Shaykh al-Musnad al-Muhaddith Muhammad Yāsīn al-Fādānī, Shaykh Musā'id heard the 6 books of Hadīth from him, Shaykh Musā'id said: "I recited and heard the 6 books of Hadīth and many of the Musalsalāt (Hadīths that are narrated from a Shaykh returning all the way back to the Rasūl) under Shaykh Muhammad Yāsīn al-Makki al-Fādānī from the inhabitants of Jāwah." And Shaykh 'Abdul Fattāh al-Shinqīti, Shaykh Musā'id said: "Shaykh 'Abdul Fattāh al-Shinqīti who resides in al-Hafā'ir in Makkah, I recited upon him, Mustadrak al-Hākim, Alfiyyat Ibn Mālik, Al-Shātibiyyah with at-Taysīr by al-Dānī". And Shaykh 'Abdullāh al-Lahjī al-Yamanī al-Hadramī al-Makkī: He went through "al-Minhāj" with him and the Shāfi'yyah books, and he gave me an Ijāzah, just as many of the Scholars gave him an Ijāzah, such as Shaykh 'Abdillāh Ibn al-Siddīq al-Ghimārī, and he travelled towards him to al-Maghrib and met him in Cairo in the year 1988AD, Shaykh Musā'id said: "And he gave me an Ijāzah and I recited upon him Sahīh al-Bukhārī and other than it". And he (i.e. Shaykh Musā'id Ibn Bashīr) met with Shaykh al-Albānī, the Shaykh heard Sahīh Al-Bukhārī more than 65 times as he narrated to me by his own words, and he heard it one complete time in Kuwait in 8 days with Shaykh 'Abdul Haqq al-Hāshimī, just like he heard the Musnad of Imām Ahmad completely twice, and this is very difficult to occur, may Allāh preserve him and reward him with good. Just like he heard the books of the Sunnah in Saudi arabia and kuwait and syria and egypt and other places, and he has lessons almost daily in his home, and he had an institute which the government Sūdānī security forces closed down. After they imprisoned him for a long time, he travelled around Sūdān for Da'wah for the sake of Allāh and spreading the teachings of Hadīth and the Prophetic Sunnah, and reviving the Sunnah of the Salaf in the attentive gatherings. And the Shaykh has a cartilage disease, and despite this, he is able to bear sitting down for a long time to listen, and I was with him in 1 of the years, when he visited the (saudi) kingdom, and he heard Muwatta' Mālik in al-Madīnah al-Nabawiyyah, a group of students of knowledge gathered around him, and the Shaykh is an aspiration with regards to hospitality and chastity and safe-guarding his tongue and preserving knowledge and understanding it, calm nature, he is a lover of goodness and lover of gatherings of knowledge and its people, he is stern against the people of falsehood. And after all of this knowledge and virtue and lofty status, he was faced with arrest more than once. One occasion is when he went to egypt on a trip for treatment in the year 2009, he was arrested at the airport prior to his departure to Sūdān {with an order by the Sūdānī government} for 15 days, he was prevented from taking medicine and his eyes were closed, and he was prevented from Salāh, and they would not allow him to pray with a loud voice at all, nor to pray in congregation. The Shaykh said that he faced beatings by the hands that confined him, and he was once hit by a metal instrument without being struck with an affliction, and he said: "They stripped me from my clothes naked completely 4 times, and they made me face torture by electricity, however the doctor prevented them from using it with me after they consulted him concerning my health situation". And he alluded towards the fact that they would only allow him to pray {the way they liked him too}, so loudly reciting was prohibited, and likewise praying in congregation, and at the place of his confinement, he said: "My eyes were blind-folded from cairo airport and throughout the whole time of my confinement, and my eyes wouldn't open except that I would see a painful view, they threatened to afflict me with it if I do not give in". Continued ↓  
1 January 2018 08:12

**Radwan Dakkak** And when he was released, the Shaykh said: "I came to know by the order from the egyptian security offices who apologised to me, under the pretext that they had false information about a Sudanese man {they mentioned his name to me} who was the reason behind my arrest". Moreover, the Shaykh was arrested after the incident that occurred outside the american embassy in "Khartūm" prior 2 years to when the monotheist muslims came out in defence of their prophet, he was arrested for more than 8 months consecutively, and his eye-sight was almost taken away if it wasn't for Allāh's kindness to him. And he was beaten on his head severely, and he was also imprisoned more than once during his youth days, and for a period of several months consecutively. This is who the Shaykh, Al-'Allāmah, Al-Muhaddith, al-Faqeeh, Musā'id Ibn Bashīr al-Sadīrah is, O Allāh protect him and free him from the prisons of Sudān's Tawāghīṭ. This is a portion of the Shaykh's biography, may Allāh free him, which was written by one of his students." [1] ~ It was narrated to you by your brother, Abū Zayd al-Sudānī. [2] \_\_\_\_\_ [1] Translator's Note: The Shaykh was imprisoned on October 2012 and was released mid-2013, and he remained defending the righteous Mujāhideen and speaking the truth until he was arrested again and is still in prison till this day, may Allāh preserve him and hasten his release. [2] Here is a link to the Arabic text ➡ <https://justpaste.it/mosaad>  
1 January 2018 08:12

**محمد إبراهيم حسين** Jazakallah khair akhi  
1 January 2018 08:12

**Radwan Dakkak** وياكم  
1 January 2018 08:13

**Muhammad Sauvlat** Is this book a refutation of shaykh tarefe?  
1 January 2018 13:36

أهكذا العلم يا طريقي؟

قال الشيخ المحدث مساعد بن بشير حفظه الله:

سبحان الله أهكذا العلم يُتخذ سلعة حسب شهوة الطواغيت ألا توجه هذا الخذلان لساداتك آل سعود وبقية الحكام الذين تراهم يا طريقي شرعيين ولا يجوز الخروج عليهم؟ ليتك سكنت تحت مظلة الإستضعاف إنها الخيانة منك ومن كان على مثل سؤتك إنها المشاركة لهؤلاء الطواغيت في كل صغيرة وكبيرة لا والله فإن وزركم أكبر وأعظم من هؤلاء الخونة الخشب المسندة إن النفيسي خير منكم وأنصح لله من هؤلاء الباعورين ؟ المنعمين الذين لا يريدون أن ينفروا ويصدون عباد الله بهذه الفتاوى طنا منهم بأنهم يؤدون واجبا صحيحا في الإستعباد لله ، لكن الصحيح أنهم يمكنون لهؤلاء الحكام دسائس اليهود قاتلهم الله أنى يؤفكون،إن شاء الله سيظهر الحق وستندمون وتحسرون إن من أسوأ الناس خساسة العلماء عند إنحرافهم يصحون كما قال الله تعالى :

مثلهم كمثل الكلب إن تحمل عليه يلهث أو تتركه يلهث) ...

يا عباد الله يا أهل الجهاد لا يضركم من خذلكم ولا من ناؤكم ..إنها سنة الله وسينكشف البهرج وستعلمون حينها حين لا مناص..،أما ترون المؤامرات أما ترون هؤلاء الخنائي وأشباه الرجال من حكامكم كيف يُساقون للمؤتمرات المعلومة المآلات يؤدون عملا هو تأخير عجلة الإسلام .واستعير من الإمام الذهبي كلمات نفيسات يتحدث فيها عمن ظنَّ أن تسويد الوجه بالمداد سيجعله في صفوف الجهادية والربانيين والعلماء الأخيار .؟ كذلك أنتم ممن أدخلتم أنفسكم حكاما على أهل الجهاد الذين خرجوا على المألوف وتركوا الدعة والأموال والجاه والبهرج وسكنوا في الجبال وتسربلوا السلاح ليلا ونهارا يحمونكم من أن لاتباعوا في سوق النخاسين وأن لا تُساموا أكثر ممن أنتم فيه..إنهم هم الملوك ملكوا أنفسهم ودفعوا بجهدهم وطاقاتهم مع العراقيين التي جابهتهم من أهل العلم الزائف .قال الذهبي: فإن أنست يا هذا من نفسك فهما وصدقا ودينا وورعا وإلا فلا تتعن ، وإن غلب عليك الهوى والعصية لرأي، ولمذهب فبالله لا تتعب ،وإن عرفت أنك مخلط مخبط مهمل لحدود الله فأرحنا منك فيعد قليل ينكشف البهرج وينكب الزغل ولا يحيق المكر السيء إلا بأهله ، فقد نصحتك فعلم الحديث صلف فأين علم الحديث؟ وأين أهله ؟ كدت أن لا أراهم إلا في كتاب أو تحت تراب. رحم الله الذهبي.. أين المجاهدون أين العكارون أين الأسود أين الذين حموا بيضة الدين أين الذين باعوا أنفسهم رخيصة لله الكبير المتعال أين الذين هم الطائفة المنصورة ..دعوني من الأزهر ومفتي آل سعود والمقدسي وأبي قتادة الطريق طويل ليس محفوقا بالورود والياسمين وبريطانيا وأمريكا والفنادق والمنتديات والطيران من بلد وإلى آخر..هكذا وطنوا أنفسهم بأن هذا هو الطريق لنصرة الدين ..إنه محفوف بجز الجماجم والطرد والتضييق إنه محفوف بنزع الروح من الحلقوم.. ليس كرفقات ولا عمانم ولا مجرد لحى إنه كما قال مولانا سبحانه وتعالى

( ما كان لأهل المدينة ومن حولهم من الأعراب أن يتخلفوا عن رسول الله ولا يرغبوا بأنفسهم عن نفسه ذلك بأنهم لا يصيبهم ظمأ ولا نصب ولا مخمصة في سبيل الله ولا يطنون موطناً يعيط الكفار ولا ينالون من عدوِّ نيلاً إلا كتب لهم به عملٌ صالحٌ إن الله لا يضيع أجر المحسنين )

يقينا لو صدقوا أنهم لا يعرفون هذه المصطلحات والمفردات القرآنية فبواقعهم يعلمونها من ناحية اللغة ليس إلا ..فغضوا الطرف إنكم من نمير فلا كعبا بلغتكم ولا كلابا... لا أقول الفحش لكنكم في هذا اساتذة فتمموا البيت فهذا الذي تفعله الماسونية والموساد والجمعيات التي تستقطب هؤلاء العياقرة ليقوموا بدور الذب، جُبدوا له ،عما قريب ينكشف المخبوء سنة الله في عبادہ ،كثيرا ما إنكشف المستور..وهذا الذي قاله الذي لا ينطق عن الهوى من جلدتنا ويتكلمون بألسنتنا..، ما أوتينا إلا من الجيوب الداخلية الطواير ، المافيا المأجورة وخاصة التي لها صلة بالعمل الجهادي فهؤلاء أشبر لأنهم يلبسون ويدلسون لا بد من أن تتخصص فئة ترد عليهم والبقية الباقية تنطلق لما نديها له ربها اللهم أكفيهنم بما شئت

21 December 2017 13:08

Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Aishah Humaira** source of this news?

21 December 2017 10:36

إنا لله وإنا إليه راجعون

spent much of his time (رحمه الله), The hadīth scholar from Hind, Shaykh Muhammad al-A'thamī and refuting the ignorant orientalist, he (صلى الله عليه وسلم) defending the ahādīth of the Prophet .has passed into the mercy of Allāh today

:From his best works are

The History of the Quranic Text .1

On Schacht's Origin of "Muhammadian" Jurisprudence .2

Studies in Early Hadīth Literature .3

21 December 2017 08:19

Radwan Dakkak added a new photo.

May Allah have mercy on his soul. محمد ابو سفيان

إنا لله وإنا إليه راجعون

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:From his best works are

The History of the Quranic Text .1

On Schact's Origin of "Muhammadan" Jurisprudence .2

Studies in Early Hadīth Literature .3

21 December 2017 08:05

### Radwan Dakkak posted in Ummah Of Tawheed.

The Mujāhid, Shaykh Abū Mālik at-Tamīmī (تقبله الله) says:

To conclude:

What's incumbent upon the people of knowledge who have the capability of issuing verdicts, is to not leave the opportunity for those ignorant individuals that act knowledgeable (to speak).

Rather, they must rise to remove doubts and falsehood, by clarifying the truth through solid evidence, and eliminating the component of confusion, and not leaving the people in a puzzled state of mind, where they are muddled up in their affairs.

And this is an enormous trust which has be given to the people of knowledge, for indeed Allāh has taken a covenant from them, and prohibited them to conceal knowledge, Allāh the Exalted says:

"And [mention, O Muhammad], when Allah took a covenant from those who were given the Scripture, [saying], "You must make it clear to the people and not conceal it." But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased." [3:187]

~ Taken from his exceptional lecture, "The dangers of speaking about Allāh without knowledge".

20 December 2017 22:58

### Radwan Dakkak shared Abū Khadijah's post.

Your ukht needs support.

20 December 2017 22:57

### Radwan Dakkak updated his status.

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~ Taken from his exceptional lecture, "The dangers of speaking about Allāh without knowledge".

20 December 2017 22:44

### Radwan Dakkak updated his status.



I never liked people uploading photos of themselves at Hajj, but who in their right mind puts a "merry Christmas" frame with santa to their profile picture with the ka'bah in the background?!!!

20 December 2017 21:07

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### Radwan Dakkak is feeling positive.

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I rarely go to the doctors, but I went to do a blood test and checked my health, and the results were excellent, Alhamdulillah the awesome doctor loved it so much 😊 Always nice to learn something new, also came to realise my height was 177cm 😊

20 December 2017 10:51

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### Radwan Dakkak posted in Ummah Of Tawheed.

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A beneficial book related to matters of ruling by other than what Allāh has revealed.

20 December 2017 10:40

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### Radwan Dakkak posted in Ummah Of Tawheed.

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The Perfect Personality Trait For Intelligent People

Being aware you could be wrong is a fundamentally important personality trait, new research reveals.

People who are intellectually humble are better able to assess evidence and they also tend to stick to their principles, once established.

In other words, the humble show more integrity.

Professor Mark Leary stated:

“There are stereotypes about conservatives and religiously conservative people being less intellectually humble about their beliefs.

We didn’t find a shred of evidence to support that.”

The conclusions come from a series of four studies investigating intellectual humility.

They found that intellectually humble people were:

- more likely to be non-judgemental,
- better able to evaluate evidence,
- and less likely to ‘flip-flop’ on political issues.

Professor Leary said the personality trait was valuable:

“Not being afraid of being wrong – that’s a value, and I think it is a value we could promote.

I think if everyone was a bit more intellectually humble we’d all get along better, we’d be less frustrated with each other.”

Intellectual humility is just as important in business as it is in politics, Professor Leary thinks:

“If you’re sitting around a table at a meeting and the boss is very low in intellectual humility, he or she isn’t going to listen to other people’s suggestions.

Yet we know that good leadership requires broadness of perspective and taking as many perspectives into account as possible.”

- Something beneficial I stumbled across, and this is exactly what Islām teaches us. It enables us to analyse all matters in a fair gentle manner, and speak the truth even if it's against us.

19 December 2017 21:54

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### Radwan Dakkak updated his status.

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The Perfect Personality Trait For Intelligent People

Being aware you could be wrong is a fundamentally important personality trait, new research reveals.

People who are intellectually humble are better able to assess evidence and they also tend to stick to their principles, once established.

In other words, the humble show more integrity.

Professor Mark Leary stated:

“There are stereotypes about conservatives and religiously conservative people being less intellectually humble about their beliefs.

We didn't find a shred of evidence to support that.”

The conclusions come from a series of four studies investigating intellectual humility.

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19 December 2017 21:42

### Radwan Dakkak posted in Ummah Of Tawheed.

After praying Salāt al-Istikhārah in 3 authentic ways, I'm hoping to give the precious ummah of Muhammad a special gift.

I haven't come across a single scholar or person of knowledge address this issue, which has held me back fearing my Lord, until being able to reach a firm conclusion with Allāh's help.

#Coming\_Soon قريباً قريباً

18 December 2017 22:15

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18 December 2017 22:03

### Radwan Dakkak posted in Ummah Of Tawheed.

The cousin of Khadijah, Waraqa Ibn Nawfal who was a scholar well-versed in the previous scriptures said to Rasūlullāh (ﷺ).

"Never did a man come with something similar to what you have brought but was treated with hostility." [Agreed Upon]

If you aren't treated with hostility, then doubt the path you're following, because it's definitely not the Haqq.

18 December 2017 19:35

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18 December 2017 19:18

### Radwan Dakkak posted in Ummah Of Tawheed.

There's nothing I can emphasise more on than analysing, scrutinising, studying and clarifying the most important matters concerning 'Aqīdah and Manhaj.

Allāh سبحانه وتعالى has preserved this religion and allowed a small group of truthful believers in every era to confront Bātil and spread the Haqq.

The truthful Mujāhidīn and scholars of Tawhīd have strived immensely hard to perfect their Usūl (principles) and Qawā'id (fundamentals), which made them so consistent and accurate in their Tafrī' (application of those principles).

They remained firm and humble upon the same Manhaj from beginning to end without stepping down on their principles whatsoever, unlike those who continuously stumbled and deviated in different ways as time went past.

They devoted their lives on remaining upon the same Manhaj as the Imāms of Najd, the head of them being the reviver of Tawhīd, Shaykh al-Islām Muhammad Ibn 'Abdil Wahhāb (رحمه الله).

Furthermore, Imām Muhammad Ibn 'Abdil Wahhāb (رحمه الله) didn't come with anything new, but rather he followed the same path as those who came before him, such as the reviver of Tawhīd, Shaykh al-Islām Ibn Taymiyyah (رحمه الله) and his student, Imām Ibn al-Qayyim (رحمه الله).

Moreover, Shaykh al-Islām Ibn Taymiyyah (رحمه الله) only stuck to the same Manhaj as the 4 great Imāms, such as Imām Abū Hanīfah, Imām Mālik, Imām ash-Shāfi'ī, and Imām Ahmad, may Allāh have mercy upon them all.

And the 4 great Imāms only took their 'Aqīdah from Rasūlullāh (صلى الله عليه وسلم) and his students among the Sahābah (رضي الله عنهم) and their students among the Tābi'een (رحمهم الله).

Allāh has preserved the true Manhaj and 'Aqīdah of Rasūlullāh in every single era and raised Imāms among them to be followed by Ahlus-Sunnah, and this is the greatest and largest Ummah that will enter into Jannah, may Allāh use us and not replace us, Āmin!

There's nothing I have read and studied from the Imāms of Ahlus-Sunnah among the Salaf and Khalaf, except that it goes in-line with the Manhaj and 'Aqīdah that I'm upon today, all praise and thanks returns back to Allāh for His guidance.

17 December 2017 20:28

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17 December 2017 20:10

#### Radwan Dakkak posted in Ummah Of Tawheed.

[https://t.me/joinchat/AAAAAE3\\_GldL9igZcTLHtA](https://t.me/joinchat/AAAAAE3_GldL9igZcTLHtA)

[EN] !! Sunnah Studies TG channel !!

Brothers and sisters, my apologies, but we will move this to a broadcast channel instead.

[https://t.me/joinchat/AAAAAE3\\_GldL9igZcTLHtA](https://t.me/joinchat/AAAAAE3_GldL9igZcTLHtA)

16 December 2017 21:01

#### Radwan Dakkak shared a link.

[https://t.me/joinchat/AAAAAE3\\_GldL9igZcTLHtA](https://t.me/joinchat/AAAAAE3_GldL9igZcTLHtA)

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[EN] !! Sunnah Studies TG channel !!

Brothers and sisters, my apologies, but we will move this to a broadcast channel instead.

16 December 2017 20:41

#### Radwan Dakkak posted in Ummah Of Tawheed.

Imām Abū Hāmid al-Ghazālī (رحمه الله) mentioned that one should not wander about his day randomly without a timetable.

Rather, everyday you must have a journal or list of what to do, otherwise you will be wasting so much time.

It's all about putting your mind to it, praying Salāh on time and reciting Qur'ān will help you alot, placing Barakah in your time.

If you're having struggles with Salāh itself, I can completely understand that, and one practical way which may help (I'm sure there are better ways) is printing a monthly calendar and marking off the prayers you have completed in that day, until you get into a routine and reach a stage where you're constantly praying obligatory prayers on time and even voluntary (Sunnah) prayers! Since if you only pray obligatory prayers, there's a very high chance you will miss some, unlike the case if you keep up the voluntary prayers.

This is what I've observed, and Allāh knows best.

15 December 2017 23:01

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15 December 2017 22:58

**Radwan Dakkak posted in Ummah Of Tawheed.**

[HD] NEW VIDEO RELEASE!!

Shaykh Sulaymān al-'Alwān (فك الله أسرہ) refuting the Sahawāt and deviants who condemned the Mujāhideen on their ruling upon the Nusayriyyah.

15 December 2017 18:40

**Radwan Dakkak added a new video.**

[Click for video:](#)

□

[HD] NEW VIDEO RELEASE!!

Shaykh Sulaymān al-'Alwān (فك الله أسرہ) refuting the Sahawāt and deviants who condemned the Mujāhideen on their ruling upon the Nusayriyyah.

15 December 2017 18:24

**Radwan Dakkak posted in Ummah Of Tawheed.**

This guy is awesome

15 December 2017 17:41

**Radwan Dakkak shared Special Books by Special Kids's video.**

This guy is awesome

15 December 2017 17:02

**Radwan Dakkak posted in Ummah Of Tawheed.**

□

I am still trying to understand!

What did Mūsā (عليه السلام) see from the girl of Madyan, in order to exhaust 10 years of his life to pay her Mahr!

This deserves to be reflected upon!

The answer is in Allāh's statement, the Exalted:

"She walks with shyness" [28:25]

How beautiful is Hayā' (shyness).

The Messenger (ﷺ) said:

"Hayā' (shyness) does not bring anything except good" [Agreed upon].

14 December 2017 20:00

**Radwan Dakkak added a new photo.**

\_\_\_\_\_

**AbdurRahman Umar Ibn Bakr** Ameen

15 December 2017 05:32

**Radwan Dakkak** Jazāk Allāhu Khayran for the beautiful du'ā.

15 December 2017 08:09

**AbdurRahman Umar Ibn Bakr** Radwan Dakkak Ameen Akhi 😊😊

15 December 2017 08:09

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14 December 2017 20:00

#### Radwan Dakkak added a new photo.

□

😊😊😊

13 December 2017 21:13

#### Radwan Dakkak updated his status.

Imam Abu Hanifah (may Allah be pleased with him) is from Ahlus-Sunnah, and it's a matter of Ijtihad to classify the Ahnaf to "Murji'at al-Fuqaha" which Ibn Taymiyyah did, whereas others disagreed and said it's simply a linguistic dispute.

But in any case, there's no difference between Ahlus-Sunnah and Murji'at al-Fuqaha' when it comes to Eman and Kufr and applying Takfeer upon individuals, except for the "reasoning" given off.

Ahlu-Sunnah define Eman as "belief, speech and actions", therefore whoever falls into an act of Kufr is due to the act itself.

Murji'at al-Fuqaha' define Eman as "belief and speech", and say that actions is extracted from belief, therefore whoever falls into Kufr is due to him nullifying his belief, and this is simply a wrong reasoning, but the end result is the same as Ahlus-Sunnah.

This is unlike the pure Murji'ah and Jahmiyyah who exclude actions from Eman completely, and don't call those that fall into an act of Kufr as Kuffar, unless they declare it lawful.

This is a brief summary, and basically what the shuyukh such as Shaykh Humud al-'Uqla' and Sulayman al-'Alwan have mentioned.

13 December 2017 19:48

#### Radwan Dakkak added a new photo.

\_\_\_\_\_

**Hamzah Ibn Yahya** and "revolutionised" (tfeh) by a sodomite named tom ford...

13 December 2017 19:18

**Radwan Dakkak** what u mean by revolutionized.

13 December 2017 19:19

**Hamzah Ibn Yahya** nah i was being sarcastic, before calling the guy out for being a sodomite i verified the info and part of what i read said he revolutionized the brand , sorry i should of used better grammar 😊

13 December 2017 19:45

**Abu Hurayrah** You in a cave?

13 December 2017 19:47

**Mazen Ibrahim** Fake Gucci is popular amongst lebos

13 December 2017 21:08

**Abū Ḥafṣ Al-Ḥanbalī** Well, if you're in Australia its close enough to being in one to be honest. 😊

13 December 2017 21:39

**Zayn Ali** yes mostly lebos who are mostly materialistic. not racist. fact.

13 December 2017 22:35

**AbdurRahman Umar Ibn Bakr** I heard the owner of Gucci is homosexual. I heard that from mufti menk lecture. He was saying how many of these owners of these brand name companies are actually homosexuals and Unfortunately Muslims spend their money supporting them.

14 December 2017 01:25

**Ali Alan Nassif** Lmaoooooooooooo

14 December 2017 01:44

**Abdul Bari** I want to know which cave is that.

14 December 2017 02:00

**Abu Aysha Al-Turkmani** Where Have U been living habibie?? Lol. Even an alien like me who lives on a different planet in a cave knew this LOL. And I hate brands and know nothing about them except what I get told

14 December 2017 16:02

**Zayn Ali** 100% brother u. visit some masjids n many ppl (wont mention race.. no need to) will be proudly wearing names of faggots on their bodies.

14 December 2017 16:12

**Zayn Ali** ppl who boost abt wearing crap like this will also be proudly eating at a maccas resturant while chanting death to israel ☹

14 December 2017 16:13

**Abdul Bari** Omar Latif Wikipedia is blocked where I am.

14 December 2017 17:32

I used to hear some people mention the word "Gucci", but I just realised that it's a fashion brand lol - Apparently it's popular among lebos

13 December 2017 18:48

## Radwan Dakkak posted in Ummah Of Tawheed.

The ruling on kissing (one's wife) for the Sā'im (one fasting) has a difference of opinion:

1) Completely Harām, because it is a means to Ejaculation and Breaking the Fast.

2) There's a difference between the young and old man, according to the Hadīth of Abī Hurayrah(رضي الله عنه) that's reported by Abī Dāwūd, and it is Defective and isn't authentic, and it is Mawqūf upon Ibn 'Abbās(رضي الله عنه) and others, and there's no authentic Hadīth (from the Prophet) regarding the differentiation, even the Mawqūf report (upon Ibn 'Abbās) has been negatively criticised, because a man asked Ibn 'Abbās(رضي الله عنه) about kissing (his wife) while he recently got married, and Ibn 'Abbās(رضي الله عنه) asked him: Are you able to control yourself? He replied: Yes, so Ibn 'Abbās said: "Kiss".

3) There's a difference between the one who is able to control himself and the one who isn't able too, according to the Hadīth of 'Ā'isha(رضي الله عنها): "The Messenger of Allāh(صلى الله عليه وسلم) used to kiss and embrace while he was fasting, but he was the one amongst you who had most control over his desire."

4) It's Recommended, and this was stated by Ibn Hazm (رحمه الله).

5) It's Permissible at all times, even if it results in what it incurs from it, as long as it's not intercourse.

- If the Sā'im (one fasting) emits prostatic fluid (المذي), then his fast isn't broken, only if he emits seminal fluid (المني).

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān (حفظه الله).

- {Extra Benefit} The issue of committing sins such as backbiting & other than that for the one fasting, does it break his fast? [1].

Shaykh Sulaymān Ibn Nāsir al-'Alwān (حفظه الله) said: There's a difference of opinion:

1) Sins during the day of Ramadān are greater than other than it, because of the sanctity of the time, just like the sanctity of the place in al-Haram [i.e. Makkāh], however it doesn't break the fast, and this is what's correct.

2) That it breaks the fast, and that was chosen by Ibn Hazm(رحمه الله), but it's questionable, and what's correct is the first view.

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[1] Benefit: Imām Ahmad (رحمه الله) said, "If backbiting broke the fast, none of us will have a fast".

Shaykh Sulaymān al-'Alwān (فك الله أسرته) comments upon this by saying, that he said this out of humility, since Imām Ahmad is well-known for safe-guarding his tongue, may Allāh have mercy upon him.

13 December 2017 16:00

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13 December 2017 15:56

### Radwan Dakkak posted in Ummah Of Tawheed.

There's nothing that strengthens us together as an Ummah than to unite upon Tawhīd. For someone to divide the brotherhood and sisterhood over minor matters really comes from a lack of maturity.

There are brothers on Tawhīd I may have disagreements with, but if you ask me about them, I wouldn't be able to find except perhaps a single shortcoming I see in them.

We have a new Manhaj in our times, and that is "If I disagree with you on 1 minor issue, I'm going to search for every mistake and shortcoming you have made in your life".

Obviously they don't say this But their hearts and actions do, which says alot about them, wallāhul-Musta'ān.

#Unity\_upon\_Tawhīd #Sisterhood #Brotherhood

13 December 2017 15:21

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#Unity\_upon\_Tawhīd #Sisterhood #Brotherhood

13 December 2017 15:19

## Radwan Dakkak posted in Ummah Of Tawheed.

<https://justpaste.it/1ei28>

#64\_Fatāwā

Q36. What is the ruling on the one who says: "O messenger of Allāh, call upon Allāh to forgive me"?

And is this like saying: "O messenger of Allāh, intercede for me"? And what's the ruling on the one who says that this saying [statement #1] is a bid'ah and isn't major shirk?

A. This issue has Tafsīl (i.e. requires a detailed explanation), so it's divided into two categories:

1. If he supplicated with this du'ā & he is far away from his grave (i.e. the Prophet's grave), then this is Major shirk without any doubt, because there's no misconception in that.

2. If he supplicates near his grave, then he is also upon two categories:

A) That he asks for his intercession or help or victory & similar to that, then this is also Major Shirk.

B)) That he says "Ask Allāh for me" or "Intercede for me by (the permission of) your Lord" and it's from the same type (both sayings are the same), so the people of knowledge have two sayings regarding this:

- So the Imāms of the Da'wah al-Najdiyyah view it as Major Shirk, from among the types of Shirk that Quraysh used to do "These are our intermediaries with Allāh", "Except that they bring us closer to Allāh in position".

- And among the later scholars are those who view it as an innovation & Munkar (despicable evil) & a means to Shirk, however it's not disbelief, because they have a misconception which is his life in the grave (i.e. He's alive in the grave) & that he hears the Salām for whoever gives him Salāms & similar to that.

So according to themselves they aren't calling upon the absent (Ghā'ib) or an incapable person (i.e. Dead etc.), and they do not call upon him by anything from the Attributes of Divinity like asking for help, intercession & similar to that, so (according to him) it's just like asking for a supplication from him during his life, and this isn't Shirk by Ijmā', and he is right now alive in his grave, so this is their misconception.

And what appears to be most correct in my view is that it's Major Shirk, however he is excused [1] from this by Ignorance & Ta'wīl (misinterpretation), because of their strong Shubha (misconception) in this situation, and Allāh (جل وعلا) knows best. [2]

~ The Imām, Shaykh Nāsir al-Fahd (فك الله أسره).

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[1] Translator's Note: He is excused because this matter returns back to the branch issue of denying the text, and misinterpreting the reality of a particular act.

There are 3 conditions that must be met when making du'ā; He must be alive, present and capable.

Now, if we hear someone near the grave of the Rasūl (صلى الله عليه وسلم) say "O messenger of Allāh, ask Allāh to forgive me", he has only uttered this due to misinterpreting the life of the Rasūl (صلى الله عليه وسلم) in the grave, thus it's necessary to clarify his doubts before making Takfīr upon him.

Since, he has met the conditions of du'ā, which is that he's present (near the Rasūl), and he's also asking for something which he's capable of doing (if he was alive), except that he misinterpreted the Rasūl (صلى الله عليه وسلم) being alive, which is why we say he has "Ta'wīl al-Hāl" (a misinterpretation of the reality) and is excused before having the matter clarified to him, and this is what Imām 'Abdullāh Ibn Muhammad Ibn 'Abdil Wahhāb (رحمه الله) alludes too in "Ad-Durar As-Saniyyah" (1/236), by saying Imām Ibn Hajr al-Haytamī was mistaken on this issue, and considered him to be from the sincere "Muslim scholars".

It's also important to mention, that unlike other acts of clear Major Kufr which by principle are not

given any excuse except for Ikrāh, the Shaykh views that this particular issue is differed upon whether it's Major Shirk or Minor Shirk, open to misconceptions which makes it fall under the "Unclear Matters", and as Shaykh 'Alī al-Khudayr (فك الله أسره) said in Sharh Nawāqidh al-Islām, if a particular nullifier is differed upon (whether it's Kufr or not and open to doubts), then the individual is excused by Ignorance and Ta'wil until the Hujjah is applied upon him.

Even though Shaykh Sulaymān al-'Alwān (حفظه الله) views it as Major Shirk, he stated many Scholars agreed with Shaykh al-Islām Ibn Taymiyyah that it's a bid'ah and minor Shirk, but not Major. He mentioned that you will find this in the books such as "Siyānatul Insān" and "Majmū' al-Rasā'il wal-Masā'il" by the great Imām of Najd Shaykh 'Abdul Latīf Ibn Hassan Āl al-Shaykh.

As for those who went into extremes in this issue, such as Al-Hāzimī and Al-Ghāmīdī, they even ended up making Takfīr upon other Ghulāt for simply disagreeing on this issue, let alone their Takfīr upon the Imāms of Tawhīd and Mujāhidīn who perfected their Tawhīd.

Sh. Khālid al-Ghāmīdī stated whoever claims there's a difference of opinion on this issue being Major Shirk is a Kāfir Mushrik without any excuse, wallāhul-Musta'ān. He has so much inconsistencies and extremism in his works, he says apostasy is feared for those who permit photography and video taking, even for lessons of knowledge and battles!

Sh. Ahmad al-Hāzimī even takes it a step further and claims, whoever says to a Mujāhid who's actually alive!! "If Allāh accepts you and gives you permission, ask Him to intercede for me", then this person is a Kāfir Mushrik by Ijmā', walā hawlā walā quwattā ilā Billāh.

May Allāh purify the Ummah from the extremism of the Ghulāt al-Khawārij, who even went further than the Khawārij of the past that made Takfīr upon major sins, these Khawārij of our time make Takfīr upon minor sins (mistakes) and even lawful matters that giants disputed!

[2] Link to the Fatwā ➡ <https://justpaste.it/1ei28>

13 December 2017 12:10

### Radwan Dakkak shared a link.

<https://justpaste.it/1ei28>

<https://justpaste.it/1ei28>

#64\_Fatāwā

Q36. What is the ruling on the one who says: "O messenger of Allāh, call upon Allāh to forgive me"?

And is this like saying: "O messenger of Allāh, intercede for me"? And what's the ruling on the one who says that this saying [statement #1] is a bid'ah and isn't major shirk?

A. This issue has Tafsīl (i.e. requires a detailed explanation), so it's divided into two categories:

1. If he supplicated with this du'ā & he is far away from his grave (i.e. the Prophet's grave), then this is Major shirk without any doubt, because there's no misconception in that.

2. If he supplicates near his grave, then he is also upon two categories:

A) That he asks for his intercession or help or victory & similar to that, then this is also Major Shirk.

B)) That he says "Ask Allāh for me" or "Intercede for me by (the permission of) your Lord" and it's from the same type (both sayings are the same), so the people of knowledge have two sayings regarding this:

- So the Imāms of the Da'wah al-Najdiyyah view it as Major Shirk, from among the types of Shirk that Quraysh used to do "These are our intermediaries with Allāh", "Except that they bring us closer to Allāh in position".

- And among the later scholars are those who view it as an innovation & Munkar (despicable evil) & a means to Shirk, however it's not disbelief, because they have a misconception which is his life in the grave (i.e. He's alive in the grave) & that he hears the Salām for whoever gives him Salāms & similar to that.

So according to themselves they aren't calling upon the absent (Ghā'ib) or an incapable person (i.e. Dead etc.), and they do not call upon him by anything from the Attributes of Divinity like asking for help, intercession & similar to that, so (according to him) it's just like asking for a supplication from him during his life, and this isn't Shirk by Ijmā', and he is right now alive in his grave, so this is their misconception.

And what appears to be most correct in my view is that it's Major Shirk, however he is excused [1] from this by Ignorance & Ta'wil (misinterpretation), because of their strong Shubha (misconception) in this situation, and Allāh (جل وعلا) knows best. [2]

~ The Imām, Shaykh Nāsir al-Fahd (فك الله أسره).

[1] Translator's Note: He is excused because this matter returns back to the branch issue of

denying the text, and misinterpreting the reality of a particular act.

There are 3 conditions that must be met when making du'ā; He must be alive, present and capable.

Now, if we hear someone near the grave of the Rasūl (صلى الله عليه وسلم) say "O messenger of Allāh, ask Allāh to forgive me", he has only uttered this due to misinterpreting the life of the Rasūl (صلى الله عليه وسلم) in the grave, thus it's necessary to clarify his doubts before making Takfīr upon him.

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[2] [Link to the Fatwā ➡](#)

13 December 2017 12:09

#### Radwan Dakkak posted in Ummah Of Tawheed.

اللهم آمين

13 December 2017 09:28

#### Radwan Dakkak shared Brothers Behind BARS's post.

اللهم آمين

13 December 2017 09:12

#### Radwan Dakkak posted in Ummah Of Tawheed.

Our sister Zeinab Umm Baraa (فك الله أسرها) shared the following:

Ibn Qayyim Al-Jawziyyah (Rh) on how to achieve patience during difficult times:

1. Thinking of the good reward that lies ahead. The more you believe in the rewards that are waiting for you, the easier it becomes to have patience. If it were not for the anticipation of the rewards, no goals or objectives pertaining to this life or the hereafter would have been achieved. Human nature loves instant gratification, but reason and maturity make us think of the long-term outcome, which helps to strengthen our patience in enduring whatever faces us, whether there is no choice or otherwise;

2. Expecting and hoping for a time of ease. This hope in itself offers a measure of immediate relief;

3. Thinking of Allāh’s countless blessings. When we realise that we cannot enumerate the blessings of Allāh, it becomes easier for us to exercise patience in facing the current adversity, because the present troubles are like a raindrop compared to vast ocean of Allāh’s blessings and favours;

4. Thinking of previous blessings of Allāh. This will remind us of Allāh’s care, and strengthen our hopes ad expectations of a time of ease to come.

Reference: pg. 15/48 An abridgement of his original work entitled, “Uddat as-Sâbireen wa Dhâkirat ash-Shâkireen”.

13 December 2017 08:50

Radwan Dakkak is feeling excited.

So who was the one that told me Erdogân is preparing an army for Israel?

13 December 2017 08:06

Radwan Dakkak posted in Ummah Of Tawheed.

رحمه mentioned that Shaykh al-Islām Ibn Taymiyyah (فك الله أسرہ) Shaykh Sulaymān al-'Alwān prohibits a woman from travelling with her wicked brother, so imagine the case with travelling الله .with wicked strangers as is the case today and is taken lightly

The Shaykh mentions that many of the men in this day and age cannot be trusted, whereas those who can be entrusted with a woman are few, this relates to the honour of women, so we must take .this seriously

Some of the Salaf said, "You can entrust me with the treasures of the Earth, but don't entrust me "with a black slave woman

Allāh says, "Man was created weak", many of the Mufasssireen said, i.e. In the presence of .women

12 December 2017 21:38

Radwan Dakkak updated his status.

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12 December 2017 21:36

Radwan Dakkak posted in Ummah Of Tawheed.

Group: Ummah Of Tawheed

Assalam Alaekom I thought they were only 14

13 December 2017 06:57

Straight to the face! I mean, point

12 December 2017 19:06

Radwan Dakkak added a new photo.



Straight to the face! I mean, point

### Radwan Dakkak posted in Ummah Of Tawheed.

One of the reasons many brothers and sisters who are firm in their Tawhīd don't like to study Fiqh in gradual steps or according to a Madhab is coz they see alot of Kufr and misguidance within many teachers of Fiqh, therefore run away from studying a particular Madhab which is not correct.

For example, today I was listening to Sh. Muhammad 'Abdul Wāhid al-Azharī al-Hanbalī start the chapter of transactions, and he's very knowledgeable in Hanbalī Fiqh, but SubhānAllāh around 13 mins into the clip, he says the rulers are not sinful for not ruling by the law of Allāh by "CONSENSUS", since they are doing so in steps and it's a necessity, Allāhul Musta'ān.

And this is only a tiny fraction of the things these teachers come up with, another one by the name of Al-Hassan al-Kettānī even made a tweet saying that if calling towards Tawhīd and Sunnah will result in the defeat of the muslims, splitting their ranks and having the Kuffār overpower them, the wise thing to do is remain silent about Tawhīd and Sunnah!! Lā Hawlā walā Quwwatā ilā Billāh...

This is what happens when you solely focus on Fiqh and throw Tawhīd out the window, you will end up falling into so much misguidance and Kufr without realising.

Our beloved scholars put the study and implementation of Tawhīd before everything, and this is why they've remained firm like mountains, despite many of them also being experts in every other science such as Tafsīr, Fiqh and Hadīth, as they would focus on every field, not just 1 SubhānAllāh.

12 December 2017 17:19

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12 December 2017 17:18

### Radwan Dakkak posted in Ummah Of Tawheed.

Listening to the lives of the prophets and righteous is amazing, since there's not a single lesson that happened in the past except that we can learn from it - If you have true trust in Allāh, you would believe that He has an answer to everything.

One thing that caught my interest, is that it's amazing how you read about those who literally hit rock-bottom, due to a struggle, but then picked themselves up and established strong foundations upon those rocks until they reached the summit (peak of the mountain), SubhānAllāh!

But I also realised something else, that what helped them achieve such outstanding goals was due to positive encouragement and support from their true brothers and sisters fillāh.

I'll give an example Inshā'Allāh of the best of creation to walk the face of the Earth, our noble Prophet Muhammad (صلى الله عليه وسلم).

Now, revelation came down to the Rasūl (صلى الله عليه وسلم) in different ways, and at times, it would come very intense upon him!

When the first verses of the Qur'ān were revealed to Muhammad (صلى الله عليه وسلم) by the angel Jibrīl (عليه السلام), he then ran home to his wife Khadijah Bint Khuwaylid (رضي الله عنها), telling her "Cover me! Cover me!" due to the intensity of the wahī (revelation) that he received, SubhānAllāh!

After soothing and comforting him for a while, the Rasūl (صلى الله عليه وسلم) calmed down and related to her his intense experience, but Khadijah (رضي الله عنها) put all his fears to rest:

"Do not worry", she said, "for by Him who has dominion over Khadijah's soul, I hope that you are the Prophet of this nation. Allāh would never humiliate you, for you are good to your relatives, you are true to your word, you help those who are in need, you support the weak, you feed the guest and you answer the call of those who are in distress."

She then took him to her cousin, Waraqa Ibn Nawfal (رضي الله عنه) who was a scholar well-versed in the previous scriptures, and he confirmed to the Rasūl (صلى الله عليه وسلم) that his experience was Divine and he was to be the Last Prophet.

The point behind mentioning this is that even the Rasūl (صلى الله عليه وسلم) had a source of comfort to return back too, and this gave him the determination to speak the truth that Allāh ordered him to speak (despite the harm and false accusations he was faced with), whilst Khadijah (رضي الله عنها) was side by side with him, supporting him in every possible way, from sacrificing all of her wealth for the cause of Islām.

And look at how Allāh has raised her ranks as being 1 of the 4 greatest women to walk the face of this Earth, along with the amazing Āsiyah Bint Muzāhim (عليها السلام), Maryam Bint 'Imrān (عليها السلام), and Fātimah Bint Muhammad (رضي الله عنها).

I didn't mean to turn this into the life of Muhammad with Khadijah, but Alhamdulillah he truly loved her so much, that he would remember her so much after she passed away, and 'Ā'isha (رضي الله عنها) once felt jealous of her, and this is human nature, which even the mothers of the believers weren't free of, let alone other righteous women, and the reply the Rasūl (صلى الله عليه وسلم) gave to her about Khadijah is well known to everyone:

"She believed in me when no one else did, she accepted Islām when people rejected me; and she helped and comforted me when there was no one else to lend me a helping hand."

So let's communicate with one another, and encourage positivity and righteousness, we don't need negativity and complaints, may Allāh have mercy upon us, Āmīn!

11 December 2017 23:24

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11 December 2017 23:18

### Radwan Dakkak posted in Ummah Of Tawheed.

May Allāh guide the blind ignorant hearts, and destroy any arrogant individual who doesn't make Barā'ah from Hamās, the Syrian rebels and their apostate allies such as Muhaysinī and Jawlānī, and all those who betrayed the Ummah.

11 December 2017 07:55

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11 December 2017 07:50

### Radwan Dakkak posted in Ummah Of Tawheed.

Q. Is there a limit to how much Thikr we can make?

A. There's no limit to how much Thikr you can make, unless it reaches the extent where it exceeds the uttering of permissible speech, so in this case one should refrain from going to such extremes.

Moreover, if there's a specific number of Thikr narrated in the Hadīths, whether it's after Salāh, the morning and evening Athkārah, then it's not prescribed to add extra Thikr to that number specified by the Rasūl (صلى الله عليه وسلم).

Likewise, what many Sūfī sects do of fabricating Ahādīth on Thikr and going into exaggeration in making Thikr in their gatherings is also incorrect and innovation within the Dīn, may Allāh guide them.

But in general cases, there's no limit to how much Thikr you can make, and as the Scholars of Hadīth have verified, that it's confirmed from some of the Sahābah that they made Thikr in the 1000's!

Imām Abū Nu'aym (رحمه الله) narrated in "Al-Hilyah" (1/383) that Abū Hurayrah (رضي الله عنه) said:

"I seek forgiveness from Allāh and repent to Him 12,000 times each day."

Imām 'Abdul Ghani al-Maqdisī (رحمه الله) also narrated in his book "Al-Kamāl" that Abī ad-Dardā' (رضي الله عنه) would make Thikr of Allāh 40,000 times each day.

Similar words have been narrated from Khālid Ibn Mi'dān (رضي الله عنه) and others, so keeping your tongue moist with the Thikr of Allāh is recommended and the practise of the Sahābah, may Allāh be pleased with them.

Finally, as a point of benefit which may be nothing new to you, but Imām An-Nawawī (رحمه الله) and others have stated that the Qur'ān is the greatest form of Thikr, may Allāh make us all from أهل القرآن (people of the Qur'ān).

والله أعلم

10 December 2017 22:07

### Radwan Dakkak updated his status.

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والله أعلم

10 December 2017 22:06

### Radwan Dakkak posted in Ummah Of Tawheed.

MY HEART IS FINALLY AT REST ♥

I got no words, except to thank Allāh for everything, for protecting me, for making me stronger, for making me get through it all, and remaining a Muslim with Ēmān like iron.

After a life full of silenced suffering, harshest form of restriction, oppression and abuse, the burden in my heart is relieved, all thanks to Allāh for giving us the courage to confront the problem and putting it to an end.

Wallāhi, Wallāhi, Wallāhi silence is the biggest guilt!! Any form of falsehood must be confronted with determination, otherwise you will live a life with a broken heart, sadness and depression which only pleases the Shaytān.

Ya Allāh, forgive my shortcomings and allow me to instantly ignite everyone's Ēmān, place happiness in their hearts, and put a smile on their blessed faces.

Ya Allāh, make my tongue truthful and fair, and allow me to chase my dreams to what I love ♥

10 December 2017 20:28

### Radwan Dakkak updated his status.

MY HEART IS FINALLY AT REST ♥

I got no words, except to thank Allāh for everything, for protecting me, for making me stronger, for making me get through it all, and remaining a Muslim with Ēmān like iron.

After a life full of silenced suffering, harshest form of restriction, oppression and abuse, the burden in my heart is relieved, all thanks to Allāh for giving us the courage to confront the problem and putting it to an end.

Wallāhi, Wallāhi, Wallāhi silence is the biggest guilt!! Any form of falsehood must be confronted with determination, otherwise you will live a life with a broken heart, sadness and depression which only pleases the Shaytān.

Ya Allāh, forgive my shortcomings and allow me to instantly ignite everyone's Ēmān, place happiness in their hearts, and put a smile on their blessed faces.

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10 December 2017 20:27

### Radwan Dakkak posted in Ummah Of Tawheed.

Beware Of Hypocritical Humility



كما قال بعضهم : استعيزوا بالله من خشوع النفاق. قالوا : وما خشوع النفاق؟ قال : أن ترى الجسد خاشعًا والقلب ليس بخاشع. ونظر عمر رضي الله عنه إلى شاب قد نكس رأسه فَقَالَ له : يا هذا ، ارفع رأسك ، فإن الخشوع لا يزيد عَلى ما في القلب . فمن أظهر للناس خشوعًا فوق ما في قلبه ، وإنما هو نفاق عَلى نفاق.

The Salaf would seek refuge from hypocritical humility, just like (it has been reported that) some of them would say:

“Seek Allāh’s refuge from hypocritical submissiveness.”

It was said: “And what is hypocritical submissiveness?”

They said: “That you see the body in submissiveness while the heart has no humility.”

● [Narrated by Ibn Abī ash-Shaybah in his al-Muṣannaf, 7/243 no. 3571’, and Imām Aḥmad in az-Zuhd, pg. 135’ and Ibn al-Mubārak in ad-Durr al-Manthūr]

‘Umar b. al-Khaṭṭāb عنه رضي الله عنه saw a young man with his head lowered so 'Umar said to him:

"O this one raise your head for indeed humility is not more than what is present in the heart, so whoever displays submissiveness more than what's present within the heart, then this is only hypocrisy on top of hypocrisy."

● [Narrated by al-Qurṭubī in his Tafsīr, 1/375]

10 December 2017 19:03

### Radwan Dakkak updated his status.

Beware Of Hypocritical Humility

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● [Narrated by al-Qurṭubī in his Tafsīr, 1/375]

10 December 2017 19:01

### Radwan Dakkak shared Brothers Behind BARS's post.

Last call for tickets! May Allah guide us all.

9 December 2017 22:04

### Radwan Dakkak updated his status.

معنى " بياك " في قولنا " حياك الله وبياك "

قال الفراء: أصل بياك بؤأك فخفف وقلب. ومعنى بؤأك: أسكنك منزلا في الجنة وهبأه لك وقال غيره: بياك عجل لك ما تحب وقال آخر بياك تغمذك بالتحية وقال آخر استقبلك بما تريد.

ابن الجوزي/ غريب الحديث

9 December 2017 19:12

### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Shaykh Usama said to his first wife “Najwa” the day he married her: “You are for me a precious pearl that must be protected, and I will be the hard shell that protects you, just like how the hard sea shell protects its pure pearl.” (Growing Up bin Laden, P. 40)  
9 December 2017 10:05

**Group:** Ummah Of Tawheed

**Zayn Ali** these days instead of protecting we wish harm so that we are free of them 🤖  
9 December 2017 12:39

A man must protect his wife in every possible way

9 December 2017 10:05

#### Radwan Dakkak added a new photo.

**Radwan Dakkak** Shaykh Usama said to his first wife “Najwa” the day he married her: “You are for me a precious pearl that must be protected, and I will be the hard shell that protects you, just like how the hard sea shell protects its pure pearl.” (Growing Up bin Laden, P. 40)  
9 December 2017 10:04

**Easa Mohamed** 🤖  
9 December 2017 10:19

**Ad-dahhak Al-Qannas** Akhi, do you have pdf copy of this book? i really need it  
9 December 2017 22:35

A man must protect his wife in every possible way

9 December 2017 09:58

#### Radwan Dakkak posted in Ummah Of Tawheed.

The same way you seek knowledge with your friends, it's just as important to discuss good manners with each other.

This can be done through numerous ways, such as advising each other on avoiding non-beneficial speech which contains gossip, joking and backbiting (even if it was permissible!), and also how to interact with those who differ in an upright mature manner etc...

It's not very nice to see brothers speak harshly to others or compel them to abide by what they have learnt from some prominent scholars.

If a beloved scholar mentions something, a person is free to disagree and hold onto his own position, and we can have a sensible discussion Inshā'Allāh, who knows perhaps their position is stronger than ours and we may learn something new.

However, if the scholars have agreed upon an issue, then in this case, it's obligatory to adhere to this position, but we politely show the other individual the Haqq, not be rude.

By Allāh, someone who is sincere and well-mannered but has very little knowledge is better than the one with alot of knowledge and has arrogance in his heart.

You don't need to look further from the great Salaf which everyone loves to ascribe too, wherein Imām 'Abdullāh Ibn al-Mubārak (رحمه الله) said:

نحن إلى قليل من الأدب أحوج منا إلى كثير من العلم

"We need a little amount of manners, more than we need a great amount of knowledge."

~ Sharh Al-Adab Al-Mufrad (2/392).

8 December 2017 19:17

#### Radwan Dakkak updated his status.

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"We need a little amount of manners, more than we need a great amount of knowledge."

~ Sharh Al-Adab Al-Mufrad (2/392).

8 December 2017 18:53

### Radwan Dakkak posted in Ummah Of Tawheed.

While I was getting ready for Jum'ah today, I was just saying to myself, how amazing is the religion of Islām - Everything we do, from our thoughts, speech and actions, we have an angel on our right shoulder recording each good deed we will receive on our scale for judgement day.

Islām touches on all walks of life, it's the most encouraging Dīn in attaining Taqwā (God-Consciousness) from all the abundant amount of rewards one receives from doing something so simple!

اللهم لك الحمد

O Allāh, all praise belongs to You.

Allāh is truly Al-Karīm (Most generous).

8 December 2017 14:32

### Radwan Dakkak updated his status.

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8 December 2017 14:31

### Radwan Dakkak posted in Ummah Of Tawheed.

Arrogant hearts usually end up falling into misguidance, whether they realise this or not.

When someone does not fear Allāh, he will not know his limits, forces others to adopt his ignorant views and thinks he is someone worthy of having an opinion.

How many people have I seen who have no knowledge in the science of Hadīth read from some of the books of the Salaf weak and rejected narrations (or even second hand translations), and then make Takfīr upon the great Imām, Abū Hanīfah (may Allāh be pleased with him).

I can tell everyone for a fact, that everything I've read and studied from the famous works and letters of Imām Muhammad Ibn 'Abdīl Wahhāb (رحمه الله), his beloved students and descendants among the Imāms of Najd, is that they are upon a completely different creed than these ignorant Khawārij, which I can bring over 100 quotes showing that!

Many of these extremists have realised this, so they have openly come out making Takfīr upon Imām Muhammad Ibn 'Abdil Wahhāb (رحمه الله) and the Imāms of Najd for having "Kufr", may Allāh have mercy upon us.

Little do they know, making reckless Takfīr without Haqq can have the Kufr bounce back upon them to be "Kuffār" as the Hadīth mentions, and take them further away in the darkness.

As the Mujāhid, Shaykh Abū Suyfān as-Sulamī (تقبله الله) stated after mentioning a narration where the Khawārij made Takfīr upon Imām Mālik (رحمه الله), he said if they make Takfīr upon these guided Imāms and their peers, then imagine the case with us (general muslimen), no doubt they would be more hasty in making Takfīr upon us.

May Allāh make us among those who fear Allāh, and grant us fairness and balance in our Dīn, Allāhumma Āmīn.

8 December 2017 08:55

### Radwan Dakkak updated his status.

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8 December 2017 08:52

### Radwan Dakkak posted in Ummah Of Tawheed.

□

#Weak\_Hadīth {Messenger of Allah (صلى الله عليه وسلم) said, "Verily! The world is accursed and what it contains is accursed, except remembrance of Allah and what facilitates it, the scholar and the seeker of knowledge.}

~ Shaykh Sulaymān al-'Alwān (حفظه الله)

Note: Shaykh 'Abdul 'Azīz ibn Ibrāhīm al-Khudayr said this Hadīth was narrated by al-Tirmidhī & it is Mudtarib [Inconsistencies in the chain], it has 'Abdul Rahmān ibn Thābit who Imām Ahmad (رحمه الله) said about him "He's not strong" & Yahyā ibn Ma'īn (رحمه الله) said "He is weak in Hadīth". Likewise, Al-Tirmidhī (رحمه الله) graded it "Hassan Gharīb", i.e. Weak.

8 December 2017 08:29

### Radwan Dakkak added a new photo.

□

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8 December 2017 08:26

#### Radwan Dakkak posted in Ummah Of Tawheed.

?upon the Manhaj of the Salaf in his gradings (رحمه الله) Is Imām Ibn Taymiyyah

In brief, at times Ibn Taymiyyah would go along the principles of the Salaf in defecting the ḥadīths, as he did in his book "Ar-Radd 'ala al-Akhnāṭ", but generally speaking Ibn Taymiyyah would follow the principles of the later scholars

It's worthy of mentioning that many principles that were inserted into the science of ḥadīth by the .Usūliyyīn and Fuqahā' have no basis whatsoever and completely contradict the Manhaj of the Salaf

But despite that, we still benefit from the knowledge and final gradings of Imām Ibn Taymiyyah, Ibn Kathīr, Ibn Hajr, Al-Nawawī, Ibn al-Salāh etc...as they are Imāms of this science and many times bring quotes full of proof from the Salaf

However, during the era of Ibn Taymiyyah, the ones who strictly followed the Salaf in their and also the student of Ibn Taymiyyah's (رحمه الله) principles was his student, Imām Ibn 'Abdīl Ḥadī (رحمه الله) student, Al-Hāfidh Ibn Rajab

The default basic principle regarding the gradings of those upon the later Usūl is that we don't solely rely upon it, but benefit from it and appreciate them, while holding firmly upon the gradings of those upon the early Usūl who are more precise and stress on referring back to the Salaf

7 December 2017 22:41

#### Radwan Dakkak updated his status.

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7 December 2017 22:34

#### Radwan Dakkak posted in Ummah Of Tawheed.

Sunan an-Nasāṭ is the most authentic book after Bukhārī and Muslim. He really excels in the prestige of the narrators, as Imām az-Zanjānī (رحمه الله) mentioned, "Indeed, An-Nasāṭ has a criterion in the narrators that is stricter than the criterion of al-Bukhārī".

7 December 2017 22:05

#### Radwan Dakkak updated his status.

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7 December 2017 22:01

#### Radwan Dakkak posted in Ummah Of Tawheed.

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□

#### SISTERS ONLY

For the akhawāt in Sydney, invite your sisters fillāh and grab your tickets for this sisterhood get-together.

Also yā ikhwān, share the message around to your mahārim and get the sisters involved to help these families who are doing it tough.

7 December 2017 12:13

#### Radwan Dakkak added a new photo.

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□

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7 December 2017 12:12

#### Radwan Dakkak shared a Page.

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facebook.com

Brothers Behind BARS UK

Support brothers behind bars new page, liking and sharing will raise awareness, which is the least u can do, if not donate.

7 December 2017 10:21

#### Radwan Dakkak updated his status.

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al-Makhzumi said: "My son, beware of useless talk, [too much] jesting, laughing and kidding with brothers."

● [روضة العقلاء صفحة ٨٦٢]

7 December 2017 10:15

#### Radwan Dakkak added a new video.

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[Click for video:](#)

□

11 reasons why the rulers are Kuffār by Shaykh Fāris az-Zahrānī (تقبله الله).

6 December 2017 22:16

#### Radwan Dakkak added a new video.

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[Click for video:](#)

□

Message to the soldiers of the Tāghūt by the Imām, Shaykh Fāris az-Zahrānī (تقبله الله).

6 December 2017 21:57

#### Radwan Dakkak posted in Ummah Of Tawheed.

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Someone can spend years taking notes & researching to author a book, while the reader can finish reading it in 1 day - Be grateful

6 December 2017 20:39

#### Radwan Dakkak updated his status.

Someone can spend years taking notes & researching to author a book, while the reader can finish reading it in 1 day - Be grateful

6 December 2017 20:38

#### Radwan Dakkak posted in Ummah Of Tawheed.

The mother of the believers, 'A'isha رضى الله عنها narrated that:

Allah's Messenger (ﷺ) said, "The most hated person in the sight of Allah, is the most argumentative person." [Agreed upon]

6 December 2017 19:12

#### Radwan Dakkak updated his status.

The mother of the believers, 'A'isha رضى الله عنها narrated that:

Allah's Messenger (ﷺ) said, "The most hated person in the sight of Allah, is the most argumentative person." [Agreed upon]

6 December 2017 19:11

#### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Khan Saima** pondering over the creation of Allah subhanhu wa ta'ala and glorifying him, is a form of Ibadah and one of the mean of seeking his pleasure.. "Verily! In The Creation Of The Heavens And The Earth, And In The Alternation Of Night And Day, There Are Indeed Signs For Men Of Understanding. Those Who Remember Allâh (Always, And In Prayers) Standing, Sitting, And Lying Down On Their Sides, And Think Deeply About The Creation Of The Heavens And The Earth, (Saying): "Our Lord! You Have Not Created (All) This Without Purpose, Glory To You! (Exalted Be You Above All That They Associate With You As Partners). Give Us Salvation From The Torment Of The Fire". [Qur'an 3:190-191]

6 December 2017 05:36

Sometimes, I just feel like having birds fly me away from everyone to relax on a boat while pondering over the skies and waters

5 December 2017 18:39

#### Radwan Dakkak added a new photo.

**Shafeeu Ibrahim** Radwan Dakkak my beloved brother can you please accept my friend request? May Allah bless you. Ameen

5 December 2017 21:04

Sometimes, I just feel like having birds fly me away from everyone to relax on a boat while pondering over the skies and waters

5 December 2017 18:37

#### Radwan Dakkak updated his status.

Thanks guys for the advice, that's what brothers and sisters are there for, to look out for one another.

Forgive me for the swearing :) I don't show respect to arrogant cowards in this Dunya ^^

5 December 2017 13:37

#### Radwan Dakkak added a new photo.

[CD] More than 2,000 Audio Fatāwā on various topics by the Muhaddith, Shaykh Sulaymān al-'Alwān (فك الله أسره).

Download link below

<https://drive.google.com/drive/mobile/folders/0B7xYiTAXmspwaHNuN1FPTHF1cnc>

5 December 2017 09:36

#### Radwan Dakkak added a new photo.

**Abdullah Husain** AsSalaamu'alaikum habibi, do you have a page or link with his works translated into English?  
5 December 2017 10:35

**Ash Malik** arabic?  
5 December 2017 13:52

**Umm Abdur-Rahmān Hassan Khalīf F**  
8 December 2017 22:28

For those who don't have it, this is "Fatāwā As-Salāh" (331 pages) by Shaykh Sulaymān al-'Alwān (فك الله أسره) touching on more than 440 matters.

Download link below

<http://saaid.net/book/21/14070.pdf>

5 December 2017 09:22

#### Radwan Dakkak added a new photo.

**Abdulrahman Mosh** Arabic or english?  
5 December 2017 09:26

**Radwan Dakkak** عربي أخي  
5 December 2017 09:28

**Radwan Dakkak** No english, no spanish, it just came out in arabic lol.  
5 December 2017 09:29

**Ibn Abdur-Rahmān Al-Atharī** I thought you once posted this book back then. Or is that a different one and this is a new one?  
6 December 2017 03:01

New book, "Fatāwā As-Siyām" (276 pages) by Shaykh Sulaymān al-'Alwān (فك الله أسره) containing over 300 matters.

Download link below

<http://saaid.net/book/21/15605.pdf>

5 December 2017 09:22

#### Radwan Dakkak updated his status.

Being absent from your partner.

The following incident has been narrated in many classical books:

رواه الإمام مالك في الموطأ عن عبد الله بن دينار قال: خرج عمر بن الخطاب من الليل فسمع امرأة تقول تطاول هذا الليل واسود جانبه وأرقني ألا خليل الأعبه فوالله لولا الله أني أراقبه لحرك من هذا السرير جوانبه فسأل عمر ابنته حفصة : كم أكثر ما تصبر المرأة عن زوجها؟ فقالت: ستة أشهر، أو أربعة أشهر. فقال عمر: لا أحبس أحداً من الجيوش أكثر من ذلك

Imaam Malik has narrated in his "Muwatta", on the authority of Abdullah bin Dinar: "Umar Ibn Al-Khattaab went on patrol on a night, and he heard a woman saying:



"This night stretches out and it is dark, and that I am without a companion to be intimate with has made me so sleepless. Were it not for my fear of Allaah, the sides of this bed would have been moving!"

..So Umar asked his daughter Hafsa: "How long can a woman remain without her husband?" She said: "Six months... or (actually) Four months." So Umar declared: No person should be sent on a military expedition for longer than that."

[Tafsir Ibn Katheer, 1/235].

4 December 2017 20:31

#### Radwan Dakkak posted in Ummah Of Tawheed.

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Even the french occupiers ordered muslims to celebrate the Mawlid!!

The historian, 'Abdur Rahmān Ibn Hassan al-Jabartī said:

"The 2nd day in the month of Rabee' al-Awwal on the year 1213 (AH) commenced....

And on this day, the french military commander asked about the Mawlid of the Prophet; And the reason why they didn't celebrate it as a tradition?

So Shaykh al-Bakrī apologised in neglecting the affairs and suspending the circumstances (of being unable to celebrate it). But he didn't accept that (apology) and said:

You must do that, and he gave him 300 French Riyāl for assistance, and ordered the hanging of ropes with lamps, and the french gathered on the day of Mawlid, playing and beating their drums!!"

The historian, 'Abdur Rahmān Ibn Hassan al-Jabartī also stated:

"So when the command of (celebrating) Mawlid and assemblies was established (for everyone), and the permission to do that by the french; of what they saw of abandoning the ordinances of the religion, free-mixing between men and women, following desires, entertainments and committing Harām acts, this mawlid (of 'Alī al-Bakrī) was also celebrated."

~ Refer to "Tārīkh 'Ajā'ib al-Āthār Fit-Tarājum wal-Akhbār".

4 December 2017 11:48

#### Radwan Dakkak updated his status.

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Even the french occupiers ordered muslims to celebrate the Mawlid!!

The historian, 'Abdur Rahmān Ibn Hassan al-Jabartī said:

"The 2nd day in the month of Rabee' al-Awwal on the year 1213 (AH) commenced....

And on this day, the french military commander asked about the Mawlid of the Prophet; And the reason why they didn't celebrate it as a tradition?

So Shaykh al-Bakrī apologised in neglecting the affairs and suspending the circumstances (of being unable to celebrate it). But he didn't accept that (apology) and said:

You must do that, and he gave him 300 French Riyāl for assistance, and ordered the hanging of ropes with lamps, and the french gathered on the day of Mawlid, playing and beating their drums!!"

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4 December 2017 10:50

#### Radwan Dakkak posted in Ummah Of Tawheed.

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Ahibati fillāh, please be mindful of the words that you speak.  
Be wise.  
Be smart.  
May Allāh preserve you.

4 December 2017 08:51

### Radwan Dakkak updated his status.

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Ahibati fillāh, please be mindful of the words that you speak.  
Be wise.  
Be smart.  
May Allāh preserve you.

4 December 2017 08:37

### Radwan Dakkak posted in Ummah Of Tawheed.

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Thanks to Allāh, I had the chance to teach Tajwīd for my first time to a group of Sri-Lankan teenagers, since their Hāfidh teacher was overseas, and it was literally one of the best things I've ever experienced.

I simply decided to teach in my own style, and subhānAllāh I received 1,000,000% attention and joy throughout the whole lesson - I would deeply touch on each point on the slides, from talking about intentions, manners before knowledge, loving each other for Allāh's sake, how to give loving advice and warnings, encouraging one another in Sabr and Haqq, expectations in attending Qur'ān class, remaining upon wudū', virtues of Qur'ān, true happiness, Basmalah, Isti'āthah, major and minor mistakes in recitation, brief Tafsīr of Sūrat al-Falaq, hassad, Sihr, and so much more.

So much excitement with authentic knowledge, they had a blast! We would recite Qur'ān, then have exciting discussions in-between, it brought life to our hearts with angels surrounding us ﷻ They kept insisting on me to return next time to teach ☺

Teaching and lecturing is my life passion, I love Islām and the Muslimeen so much alhamdulillah, every muslim & muslimah deserve the best quality of teaching with tranquility in their hearts

3 December 2017 23:59

### Radwan Dakkak updated his status.

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3 December 2017 23:35

### Radwan Dakkak updated his status.

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Shaykh al-Islām Ibn Taymiyyah (رحمه الله) and Al-Hāfidh Ibn Rajab (رحمه الله) both mention that the topic of Asmā' and Ahkām is the most important issue, as it relates to Ēmān, including and excluding someone from the Dīn, and it was the first matter that this Ummah differed upon.

Despite our beloved scholars writing books on so many different sciences, such as arabic grammar, fiqh, hadīth, tawhīd etc...

They really put an extra emphasis in clarifying the most important matters related to the principles of Takfīr and Tafsīq etc...

May Allāh reward them for their service to Islām and holding firmly upon the methodology of the Salaf.

The Imām, Shaykh Nāsir al-Fahd (فك الله أسره) stated that the enemies fight against Tawhīd under the pretext of "Takfīr", and they also fight against Jihād under the pretext of "Terrorism".

3 December 2017 10:45

### Radwan Dakkak posted in Ummah Of Tawheed.

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<https://theintercept.com/2015/06/09/abu-taubah-case/>

Retraction: I take back my praise of Abu Tawbah.

I used to advise brothers and sisters to learn from his Arabic classes, as they are beneficial for beginners.

However, after receiving evidence and confirmation, I must warn against this Murtad, as he has worked for the CIA and entrapped brothers, without openly repenting from that till this day, may Allah deal with him.

If someone wishes to benefit from the Arabic lessons, then that's up to them, Wallahul Musta'an.

<https://theintercept.com/2015/06/09/abu-taubah-case/>

2 December 2017 23:49

#### Radwan Dakkak shared a link.

<https://theintercept.com/2015/06/09/abu-taubah-case/>

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2 December 2017 23:49

#### Radwan Dakkak updated his status.

[EN] Shaykh Sulaymān al-'Alwān refuting those misguided deviants who condemned the Mujāhideen for executing 3 Nusayriyyah

"The brother is asking "what is the basis behind ruling the Nusayriyyah with apostasy when they haven't even entered Islam to begin with?"

Everyone who utters the Shahadatayn even if he is committing shirk or one of the nullifiers like the Nusayriyyah, Druze, 'Alawiyyah, Baha'iyyah, Isma'iliyyah, Batiniyyah and the likes of these extreme groups.

For they are to be dealt with as apostates because they uttered the Shahadah and whoever utters the Shahadah has entered into Islam, even if he doesn't abide by Islam he is considered an apostate (i.e. we don't call them muslims, but give them the hukm of apostasy for saying the Shahādah and negating it at the same time).

As such, when Imām Ahmad (رحمه الله) was asked about a Jew mocking saying, "I bear witness that there's no deity worthy of worship except Allāh, and I testify that Muhammad is the Messenger of Allah" while he was mocking and didn't truly believe it sincerely, Imām Ahmad replied by saying, "He is a murtadd."

He came back to Imām Ahmad (رحمه الله) concerning him and mentioned that he is only mocking, how can he enter into Islam while he says that out of mockery? Imām Ahmad replied, "He is a murtadd and he is to be dealt with like the apostates."

Since these people come with and utter the Shahadah they are considered apostates even though this Shahadah doesn't benefit them while they are committing shirk and the enormous nullifiers, and they are sunk deeply into the nullifiers of Islam so they are dealt with as apostates.

However, whoever says that he will deal with them as kuffār asliyyīn then he must adhere to his principles because there's a group of brothers who lack knowledge and they object the view that they are people of apostasy.

While I don't know any dispute amongst the scholars, I don't know anyone from the scholars who said they are kuffār asliyyīn; this is from the statements of the later scholars and no consideration is given to it.

Based on the statements of the Salaf they are considered apostates and they don't consider them kuffār asliyyīn. However, a person must adhere to his principles and not mix up rulings of the Shari'ah when he says, "I don't consider them apostates, I consider them kuffār asliyyīn," he must adhere to his principles, meaning if he captures a Nusayri and the Nusayri utters the Shahadah it's obligatory according to ijma' to not kill him.

So he cannot be a person of whims who plays around with the Shari'ah and with rulings of the Din

wherein one time he mixes up something without proof then adopts something else.

If he would say, "I don't say they are apostates, I say they are kuffār asliyyūn," it is incumbent that if you capture him and he says the Shahadah and enters into Islam that you don't kill him. Yes, he could be a possessed slave, this is another issue, but as for killing him then it is not permissible.

Based upon the view which we re-iterated numerous times, support and mention the agreement of the early scholars in it is that these are people of apostasy. And based on this he is from the tawāif mumtani'ah (groups that forcefully abstain from abiding by an ordainment of the religion). So, whenever a Nusayri is captured he is to be executed even if he utters the Shahadah because he is from the tawāif mumtani'ah.

Moreover, I want to draw attention to another important matter. At times people don't differentiate between the one who is grabbed for apostasy and the one who affiliates himself to the tawāif mumtani'ah (resisting groups).

The individuals who affiliate themselves to the tawāif mumtani'ah (resisting groups) there is no need to seek their repentance, whenever one of them is captured it is permissible to strike his neck without seeking repentance from him because he falls under the tawāif mumtani'ah.

Therefore, there is no objection to those who executed the Nusayriyyin who don't even know their own religion. Those who ascribe to the Sunnah that say, "No repentance was sought from them," no repentance needs to be sought from them.

No one from the scholars mentioned that repentance is sought from the tawāif mumtani'ah, this has no basis to it. This has no basis to it.

Some people are ignorant and speak and this is our calamity today. He is ignorant and doesn't understand, yet speaks.

There is a difference between the individual who is living under a state or under a group that came with a nullifier, this is the one scholars said is to be asked to repent.

But if he was from the tawāif mumtani'ah there is no repentance to be sought from him and it's not worth anything for him. He is originally part of a tawāif mumtani'ah; whenever he is captured he is to be executed.

If he came as a Muslim who repented before being captured then yes, in this case we accept it from him with the condition that we verify the validity of his Islam. At times he may deceive us and lie. He'll claim to be a Muslim whilst lying then attacks us.

So, from our rights is to protect ourselves such as placing him in prison until we can verify the validity of his Islam. This has been done by the Sahabah in the case of Tulayhah al-Asadi, who killed a group amongst the Sahabah.

He killed Zayd ibnul-Khattab, 'Ikrimah, was from among the tawāif mumtani'ah, claimed Prophethood and turned back from the Din of Allah.

If he was to be captured it would have been obligatory to execute him according to the agreement of the scholars.

However he reverted back to Islam and repented before being captured so the Sahabah accepted his Islam. No one objected to him with anything even though he killed and shed blood and claimed Prophethood.

So, no one amongst the Sahābah objected to him since he repented before being captured. However, if it has been affirmed that he's from the groups of these criminals who repent then afterwards attack the Muslimin, we must not be deceived.

Therefore, we keep them until we verify their repentance and whenever their lies or wickedness is displayed to us, it becomes permissible to kill them.

And if we capture one of them it becomes permissible to kill them absolutely, it is not a condition that we say, "do you repent?" This is not stipulated.

If someone did this we wouldn't rebuke him, however if he killed a man and then someone comes to object to that saying, "Why wasn't repentance sought from them?" This is not correct and it has no basis because he is from the tawāif mumtani'ah. They kill and attack the Muslimin.

And even if he repents when he was captured, it's permissible for us to kill him, since this is after he has repented because he reverted to Islām after he was captured.

Therefore, the one who doesn't understand the difference between the tawāif mumtani'ah and individuals (who apostate), I advise him not to speak about these matters.

Because some people object to the killing of three Nusayriyyin saying "why wasn't repentance sought from them", and what's astonishing from his ignorance and misguidance, he arranges on top of this that those who killed them are Khawārij.

He didn't just stop (at rebuking them), it's clear that he has a grudge in himself, he doesn't speak with knowledge, it's clear that this person has a sick heart.

He speaks with a grudge, if he intended the haqq, say for argument sake that they made a mistake, why are they Khawārij?! He did not even kill a Muslim by mistake, why would he be a Khārijī? Why would he be a Khārijī?

If a Muslim kills a Muslim by mistake he is not a Khārijī, he may have made a mistake. Usāmah killed a man out of tawīl (misinterpretation), he wasn't considered a Khārijī, or innovator, or misguided. The Prophet didn't even compel him to pay blood money!

So, if someone kills someone out of tawīl how can it be said that he's a Khārijī? How about this guy who you can hear say "I'm a Nusayrī", he says "I'm a Nusayrī" therefore there is no need to stipulate seeking repentance from him whilst he's part of a tāifah mumtani'ah.

They kill women, they subdue women, they kill children, mutilate them, they side against Allāh and His messenger, they are hostile to Islām, they associate partners with Allāh, they testify that divinity belongs to 'Alī, they don't know the prayers, they don't even affirm its obligation, and even the one who affirms its obligation doesn't perform it!

If a man came along and struck the neck of this person he would be a doer of good, and even if he made a mistake according to the manhaj of these people, he's not considered a Khārijī by the agreement of the scholars!

And not everyone who says a statement from the statements of the Khawārij becomes a Khārijī. It's not valid to classify someone as being from the Khawarij until he says an asl (core principle) from their principles, or he has many individual traits (of the Khawārij) wherein these individual traits would be upon the same level as the asl (core principle).

If someone says a statement from the statements of the Khawārij mistakenly, then it's considered oppression and transgression to call this man a Khārijī, so how about the case if he was correct?!

However, at times you find a group of people who have enmity, he wants to exploit the Sharī'ah, knowledge and the Dīn just to oppose certain groups because he has distortions and misguidance.

So, whoever he doesn't like straight away he may say that these are Khawārij, these people are this and that. If he is unable to say this or that, he will come with other phrases, the most important thing is that he comes with phrases that the general masses won't accept and run away from (i.e. scaring them).

Whereas on the contrary, you can say that this man has such and such, he's a Murji for example, or a Jahmī, or one of the stooges, or one of the despicable individuals, or one of the ignorant people, he deceives people, he hasn't understood the issue.

Even in a sharī point of view he hasn't understood it to begin with. He hasn't understood the difference between the individual who is grabbed for apostasy and the tawāif mumtani'ah (those in the resisting groups).

And that's why all the nullifiers of Islām that were authored, such as the ten nullifiers of Islām by Shaykh Muhammad ibn 'Abdil Wahhāb and what ibn Taymiyyah mentions from the nullifiers of Islām, and what is mentioned by those who came before and after him, they mostly speak about the individual who is grabbed for apostasy.

And what has been narrated from 'Umar, "Why didn't you seek their repentance?" Because this was one grabbed for apostasy, they wouldn't speak about the rulings on the tāifah mumtani'ah.

The tāifah mumtani'ah is taken from the sīrah of Abī Bakr as-Siddīq, and ibn Taymiyyah clarified it explicitly in the chapter of jihād from "al-Fatāwā", he said about these groups: "There's nothing wrong in finishing off their wounded and following those who run away amongst them (in battle)".

This is what concerns the tāifah mumtani'ah, the rulings on the tāifah mumtani'ah differs to the rulings upon the individual cases of apostasy so this person didn't differentiate between the rulings on the tāifah mumtani'ah, and other than them.

Moreover, there's also another important issue that even the individual who's grabbed for apostasy if his apostasy is explicitly clear-cut, there's a dispute whether he's to be given a period to repent or not, there are different opinions among the scholars. Meaning, if someone makes a mistake he wouldn't be a Khariji to begin with.

Ya'ni, there's a difference of opinion. For example, al-Bukhārī is from the aimmah of Ahlus-Sunnah wal-Jamā'ah, he doesn't view that the apostate is to be given a period to repent, he doesn't view this, and many others, a group among the scholars, say it must be on the spot, ya'ni, it's not necessary to give three days as 'Umar said.

Yes, the mathhab of 'Umar is the mathhab of the vast majority of the scholars and this is what Imām Ahmad adopted, he said, "He is given three days to repent, so he either repents or is killed."

However, there's a group of scholars who said it's to be done on the spot, you say "you either return back to Islam or not", if he doesn't return back to Islām he is to be executed on the spot; this is the view of a group among the scholars, it's an opinion of a group among Ahlus-Sunnah.

The issue is not related to the mathhab from the mathāhib of the Khawārij, so that a person goes into a spasm at times and speaks, saying they are Khawārij, and frightening the people from them. Consequently, even if it was a mistake for argument sake, there is no relation whatsoever to this view with the mathhab of the Khawārij."

~ The Imām, Shaykh Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرته).

1 December 2017 15:06

### Radwan Dakkak posted in Ummah Of Tawheed.

[Click for video:](#)



Exclusive translation coming soon!

Shaykh al-'Alwan before being imprisoned (on Oct 3rd, 2013) exposing the Sahawat alliance uniting against the Mujahideen and labelling them with Ghuluw and being Khawarij - He calls upon the disbelieving democratic and secularist factions and all those who falsely accuse the Mujahideen to repent to Allah for their betrayal.

30 November 2017 22:28

### Radwan Dakkak added a new video.

[Click for video:](#)



Exclusive translation coming soon!

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30 November 2017 22:22

### Radwan Dakkak posted in Ummah Of Tawheed.

Imām 'Abdul Qāhir Al-Baghdādī (رحمه الله) mentioned the names of 20 sects of the Mu'tazilah in his book "Al-Farq bayn al-Firaq", then he mentioned:

"Every single one of them made Takfīr upon each other".

History repeats itself. Look at the Mu'tazilah Khawārij of our times who didn't simply make unjust Takfīr upon the Imāms of Tawhīd and Mujāhideen on false claims, but their own shuyūkh and laymen ended up splitting into so many sects making Takfīr upon each other.

Then 'Abdul Qāhir spoke about the Mardāriyyah sect, who are the followers of 'Īsa Ibn Sabīh al-Mardār, and he studied under Bishr Ibn al-Mu'tamar:

Shaykh 'Abdul Qāhir al-Baghdādī (رحمه الله) says concerning al-Mardār:

"He went into extremes in Takfīr, to the extent that Ibrāhīm Ibn al-Sundī asked him once about the whole world, so he made Takfīr upon them.

So Ibrāhīm told him: The Jannah which is as wide and spacious as the heavens and the earths isn't to be entered by anyone except you and three others who agreed with you?

So al-Mardār was humiliated and didn't answer."

~ Refer to "al-Milal wan-Nihal" (1/68-70) and "al-Farq bayn al-Firaq" (1/164-166).

30 November 2017 21:43

### Radwan Dakkak updated his status.

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~ Refer to "al-Milal wan-Nihal" (1/68-70) and "al-Farq bayn al-Firaq" (1/164-166).

30 November 2017 21:41

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#### Radwan Dakkak added a new video.

[Click for video:](#)



Youtube also deleted this Seerah lesson of Shaykh Sulayman al-'Alwan related by his student, Shaykh Abu Sufyan al-Sulami.

30 November 2017 20:55

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#### Radwan Dakkak added a new video.

[Click for video:](#)



Phone call between Shaykh Sulayman al-'Alwan when he got released with his student, Shaykh Abu Sufyan as-Sulami who got banned from crossing the border.

Youtube is deleting everything from the shuyukh, alhamdulillah I got basically all the lessons and clips backed up.

30 November 2017 20:51

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#### Radwan Dakkak added a new video.

[Click for video:](#)



Ijazah from Shaykh Sulayman al-'Alwan to his student, Shaykh Abu Sufyan as-Sulami.

30 November 2017 20:50

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#### Radwan Dakkak added a new video.

[Click for video:](#)



Shaykh Abu Sufyan al-Sulami phone call with his Shaykh al-'Allamah Sulayman al-'Alwan, part 3.

30 November 2017 20:49

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#### Radwan Dakkak added a new video.

[Click for video:](#)



Shaykh Abu Sufyan al-Sulami phone call with his Shaykh al-'Allamah Sulayman al-'Alwan, part 2.

30 November 2017 20:48

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#### Radwan Dakkak added a new video.

[Click for video:](#)



Shaykh Abu Sufyan al-Sulami phone call with his Shaykh al-'Allamah Sulayman al-'Alwan part 1.

30 November 2017 20:47

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#### Radwan Dakkak updated his status.

"The muslims only conquered the world and took control over it, by the justice of 'Umar, the Fiqh of Mu'ādh, the Hadīth of Abī Hurayrah, the Zuhd (abandoning the dunyā with piety) of Abī Dhar, and the courage of Khālid.

They did not conquer it by the signals of Ibn Sīnā, nor by the sharpness of Ar-Rāzī, nor by the optics of Ibn al-Haytham, and nor by the music of al-Fārābī."

~ The Imām, Shaykh Nāsir al-Fahd (فك الله أسرہ).

**Radwan Dakkak posted in Ummah Of Tawheed.**

:wrote in his book al-Jawāb al-Mufīd (رحمه الله) Imām Ibn al-Qayyim

أن العبد ليأتي يوم القيامة بسيئات أمثال الجبال، فيجد لسانه قد هدمها من كثرة ذكر الله تعالى وما اتصل به

That a slave will come on the day of judgement with sins the size of mountains, whilst finding out" that his tongue has demolished it due to the frequent remembrance of Allāh, the Exalted, and what ".is connected to it

30 November 2017 14:28

**Radwan Dakkak updated his status.**

:wrote in his book al-Jawāb al-Mufīd (رحمه الله) Imām Ibn al-Qayyim

أن العبد ليأتي يوم القيامة بسيئات أمثال الجبال، فيجد لسانه قد هدمها من كثرة ذكر الله تعالى وما اتصل به

That a slave will come on the day of judgement with sins the size of mountains, whilst finding out" that his tongue has demolished it due to the frequent remembrance of Allāh, the Exalted, and what ".is connected to it

30 November 2017 14:26

**Radwan Dakkak posted in Ummah Of Tawheed.**

I love BBQ, so tasty 😊

30 November 2017 10:14

**Radwan Dakkak updated his status.**

I love BBQ, so tasty 😊

30 November 2017 10:11

**Radwan Dakkak added a new photo.**

□

30 November 2017 04:55

**Radwan Dakkak posted in Ummah Of Tawheed.**

□

Q. Why do many scholars mention that Al-Bayqūnī (رحمه الله) started his poem with al-Basmalah when I can't find it?

A. This was answered by the Mujāhid, Shaykh Abū Sufyān al-Sulamī (تقبله الله) in his Sharh of "Al-Bayqūniyyah".

After advising the student of knowledge to return back to the explanations of the poem by his teachers and shuyūkh, such as Al-Hāfidh Sulaymān al-'Alwān (فك الله أسرهِ) and the Imām Shaykh Ahmad al-Khālidi (فك الله أسرهِ), he then states regarding the Basmalah:

"Perhaps it has not been written in some manuscripts".

But here is the Basmalah mentioned in this screenshot taken from the poem al-Bayqūniyyah, published by "Dār al-Mughnī".

29 November 2017 20:55

**Radwan Dakkak added a new photo.**

□



Q. Why do many scholars mention that Al-Bayqūnī (رحمه الله) started his poem with al-Basmalah when I can't find it?

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After advising the student of knowledge to return back to the explanations of the poem by his teachers and shuyūkh, such as Al-Hāfidh Sulaymān al-'Alwān (فك الله أسرہ) and the Imām Shaykh Ahmad al-Khālidi (فك الله أسرہ), he then states regarding the Basmalah:

"Perhaps it has not been written in some manuscripts".

But here is the Basmalah mentioned in this screenshot taken from the poem al-Bayqūniyyah, published by "Dār al-Mughnī".

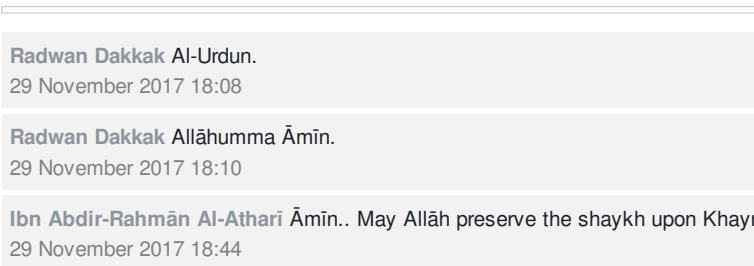
29 November 2017 20:52

### Radwan Dakkak posted in Ummah Of Tawheed.

Our beloved brother Nūr ad-Dīn (حفظه الله) reciting Sūrat al-Hāqah in Salāt al-'Ishā'.

29 November 2017 18:09

### Radwan Dakkak added a new photo.



Shaykh Al-Muhaddith Khālid al-Hāyek (حفظه الله) made some arrangements in his library

29 November 2017 17:42

### Radwan Dakkak updated his status.

No one disputed judging by the apparent

Imām Ibn 'Abdīl Barr al-Andalusī (رحمه الله) mentioned in his book, "At-Tamhīd" (10/185):

وقد أجمعوا أن أحكام الدنيا على الظاهر وأن السرائر الى الله عز وجل

"They have unanimously agreed that the rulings in the dunyā are judged by the apparent, and that the secrets (within the heart) are left to Allāh, the exalted and majestic."

Imām Ibn Battāl (رحمه الله) mentioned in his book, "Sharh Sahīh al-Bukhārī" (16/122):

وقد أجمعوا أن أحكام الدين على الظاهر، وإلى الله السرائر

"They have unanimously agreed that the rulings of the dīn are judged by the apparent, and the secrets are left to Allāh".

Imām al-Qurtubī (رحمه الله) mentioned in his book, "Al-Jāmi' Li-Ahkām al-Qur'ān" (12/203):

وأجمع العلماء أن أحكام الدنيا على الظاهر وأن السرائر الى الله عز وجل

"The scholars have unanimously agreed that the rulings in the dunyā are judged by the apparent, and that the secrets (within the heart) are left to Allāh, the exalted and majestic".

Al-Hāfidh Ibn Hajr (رحمه الله) mentioned in his book, "Fath al-Bārī" (12/273):

"وكلهم أجمعوا على أن أحكام الدنيا على الظاهر والله يتولى السرائر وقد قال ﷺ لأسامة: "هلا شققت عن قلبه

"They have all unanimously agreed that the rulings in the dunyā are judged by the apparent, and Allāh takes care of the secrets. The Prophet (ﷺ) said to Usāmah: Did you open up his heart?"

There is nothing left after all this, except distortion and misguidance of those who take the path of the Murji'ah and Jahmiyyah.

28 November 2017 20:51

### Radwan Dakkak updated his status.

Sūrat al-Fātiha #Repost

The Imām, Shaykh Muhammad Ibn 'Abdul Wahhāb (رحمه الله) said:

“And as for His statement: {not of those who have evoked [Your] anger or of those who are astray} [1:7].

So the ones who have evoked (Allāh's) anger upon them (المغضوب عليهم) are: The Scholars who do not act upon their knowledge.

And those who are Astray (الضالون) are: Those who act without knowledge.

So the first group: Is a description of the Jews.

And the second group: Is a description of the Christians.

And when many people read in the Tafsīr, that the ones who have evoked (Allāh's) anger upon them are the Jews, and that the Christians are those who are astray, the Jāhil (ignorant one) thinks that's exclusive to them, while he is reading what His Lord has obligated for him to supplicate with this du'ā, and seek refuge from the path of those who hold these traits!!

So Yā SubhānAllāh! How can Allāh teach him it, and chooses it for him, and obligates for him to supplicate to His Lord with it at all times, while there is no warning for him from it?! And nor does he imagine that this action of his is having bad assumption of Allāh.”

~ Tārīkh Najd by Ibn Ghannām (page 491).

28 November 2017 18:51

### Radwan Dakkak updated his status.

“The one who abandons Salāh is to be dealt with like the Munāfiqeen, and with regards to the Munāfiqeen, it's not necessary to have their wives separate from them, because they outwardly display Islām and conceal Kufr, such as 'Abdillāh Ibn Ubayy, the Prophet (صلى الله عليه وسلم) never ordered his wives to separate from him.

Likewise with the Munāfiqeen, and if a man doesn't pray, then there are two situations:

- His wife is not certain that he doesn't pray, in this case it's not permissible for her to separate from him.

- But if she was certain that he doesn't pray, then it's incumbent upon her to separate from him (since he's a Kāfir Munāfiq), however she does not have the right to force others to do that, and the proof for this is that Huthayfa (رضي الله عنه) was informed by the messenger of Allāh (صلى الله عليه وسلم) about the names of the (12) Munāfiqeen, he would refrain from praying over them, however he wouldn't prevent anyone (amongst the Sahābah) from praying over them at all, since this would result in many objectionable issues.”

~ The Imām, Shaykh Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرته).

28 November 2017 18:07

### Radwan Dakkak shared CARMAFIA's video.

Do you know what I mean? Hhahahahahaha 🤔🤔🤔

28 November 2017 16:47

### Radwan Dakkak posted in Ummah Of Tawheed.

Abshir! Glad tidings to our brother 'Alī, may Allāh preserve him. He is not the first and he won't be the last who is falsely accused for holding onto the true meaning of Lā ilāha ilā Allāh.

We live in a time where people change like a chameleon, but those who remain steadfast upon Tawhid will be the successful ones in the Dunyā and Ākhirah, and the Mushrikīn will be forgotten in the Dunyā and Allāh will punish them in the Ākhirah, for indeed Jahannam is their abode.

28 November 2017 14:12

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28 November 2017 13:39

### Radwan Dakkak posted in Ummah Of Tawheed.

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Thinking about death, punishment in the grave, resurrection and hellfire is beneficial to a muslim and muslimah in so many ways.

It helps you realise this life is short and pushes you to strive for righteousness, avoiding sins and eliminating bad intentions (big fitnah online is minor shirk - seeking fame, showing off etc...).

Allāh has given us a wonderful blessing of being able to think, and today I was thinking about this Āyah where Allāh said:

"It is only those who have knowledge among His slaves that fear Allāh" [35:28].

Pondering over this verse has really made me understand the meaning of only those with knowledge fear Allāh, showing the immense virtues of knowledge.

For example, recently I pondered over a verse in the Qur'ān where it said, "If you thank Me, I'll give you more" - This verse touched me in so many ways that I couldn't stop saying "Shukran Ya rabb" in everything, especially after reading Imām Abū Hanīfah (رحمه الله) saying that when he acquires knowledge, he thanks Allāh, then Allāh gives him much more, subhānAllāh.

Look how pondering over one verse relates to another, the benefit from mentioning this, is that pondering over Allāh's verses is considered seeking knowledge, and it will never be beneficial knowledge unless you implement it in your life.

Therefore, the one who doesn't have knowledge will not implement this in his life, thus he doesn't truly fear Allāh. Likewise with the ignorant person who says or does something without knowledge, and how many of them are there Ya Allāh!

This is why Imām al-Bukhārī (رحمه الله) said, knowledge comes before speech and actions.

May Allāh make us among those who seek knowledge to purify our souls and place Taqwā in there.

O Allāh, don't make us among those who turn back to you only when our souls are about to be taken on our death bed.

O Allāh, enlighten the eyes and hearts of the muslimmeen and muslimaat in our Ummah, and bring them towards righteousness.

28 November 2017 10:15

### Radwan Dakkak updated his status.

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28 November 2017 10:14

#### Radwan Dakkak posted in Ummah Of Tawheed.

The voice of some people is like silk to your ears.

That's how I feel about the Mujāhideen and Shuyūkh who fear Allāh 🤲

One thing about arabs is that we love to play with words on our tongues, unlike the westernised arabs who speak english ☹

27 November 2017 20:34

#### Radwan Dakkak updated his status.

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27 November 2017 20:33

#### Radwan Dakkak posted in Ummah Of Tawheed.

Lol, may Allāh free our brothers in the UK and expiate their sins.

26 November 2017 12:22

#### Radwan Dakkak shared Aanis Bhat's video.

Lol, may Allāh free our brothers in the UK and expiate their sins.

26 November 2017 12:22

#### Radwan Dakkak added a new photo.

**Abdulrahman Mosh** This was translated by At-Tibyan publications  
26 November 2017 08:12

**Radwan Dakkak** Yep, over 13 years ago.  
26 November 2017 08:13

**Abdulrahman Mosh** Yes that's right  
26 November 2017 08:19

**Najmus Sakib** (y)  
26 November 2017 10:18

**Wisam Haddad** a very good book  
26 November 2017 11:01

**Ash Malik** arabic?  
26 November 2017 12:15

**Abu Ali Hussain Hassan** Muhammad Yahya  
28 November 2017 11:28

[English] "Verily, the victory of Allāh is near" - An excellent book which touches on the matters of ruling by other than what Allāh has revealed by Shaykh Sulaymān al-'Alwān (فك الله أسرهم).

26 November 2017 07:26

### Radwan Dakkak posted in Ummah Of Tawheed.

Repost for 2017

#valentinesday  
#mothersday  
#fathersday  
#mawlid

Only love once a year! #jokers

25 November 2017 21:07

### Radwan Dakkak updated his status.

Repost for 2017

#valentinesday  
#mothersday  
#fathersday  
#mawlid

Only love once a year! #jokers

25 November 2017 21:06

### Radwan Dakkak shared Brothers Behind BARS Canada's post.

Like and support the page, perhaps your awareness will place Barakah in it to benefit the muslimmeen.

25 November 2017 19:20

### Radwan Dakkak posted in Ummah Of Tawheed.

I've been downloading all the books/audios/videos from the Shuyūkh and Imāms of Tawhīd in Arabic, and Alhamdulillah despite all the links being deleted online for particular works and trying to search for many months, there are people that have saved it who upload it on social media (telegram etc...).

If you care about knowledge, you would be saving everything beneficial you come across, especially in these times of knowledge being taken away and Munkar being promoted by the Shayātīn (devils) of mankind.

24 November 2017 09:09

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24 November 2017 08:17

### Radwan Dakkak posted in Ummah Of Tawheed.

What is the ruling on attending weddings without being invited?

The Imām, Shaykh Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرهم) mentioned:

“The brother asks about attending weddings without being invited, and also with regards to the woman who isn't invited but goes to weddings, and she doesn't know whether those getting married are pleased with that.

Because whoever knows that the couple getting married will be pleased with that, then it's perfectly fine to attend, even though this isn't recommended, however it would be permissible, because he knows that they're pleased with it.

But if he doesn't know that they'll be pleased with it, then he is prohibited from attending, and this is the Tufaylī (one who leeches) which the Fuqahā' spoke about, that even the Fuqahā' of the Hanābilah as it's mentioned in "al-Mughnī" adopted the view that whoever attends invitations (such as weddings) without being invited, then his testimony is rejected!

And this was the opinion adopted by Imām Ibn Qudāmah (رحمه الله), and considered this person as the Tufaylī (one who leeches), as he eats from the food of the people without being invited, and because this violates the rights of the people and entering their homes without an invitation.

Therefore, one must be warned from going to the homes of people without an invitation, not knowing that they'll be pleased with that.

Likewise, a woman is not to be given allowance to go to weddings without an invitation whilst they are not pleased with that, these people are Tufayliyyūn (leeches), and in the Madhab of Imām Ahmad, their testimony is rejected.”

23 November 2017 23:04

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23 November 2017 23:04

### Radwan Dakkak posted in Ummah Of Tawheed.

NEW VIDEO RELEASE!!

Explanation of the 3rd nullifier lesson (1/2) by the noble Mujāhid, Shaykh Abū Mālik at-Tamīmī (تقبله الله) 📺

23 November 2017 16:36

### Radwan Dakkak added a new video.

[Click for video:](#)



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23 November 2017 16:27

### Radwan Dakkak added a new photo.

Sumaiah Ismail English ?

23 November 2017 15:34

Ibn Haneefah English?

24 November 2017 02:08

Abu Bakr Al-Janabi Its true sh. Turki was indeed the head of IS reasearch center may Allah accept him

24 November 2017 19:32

#New Excellent explanation on the 3rd Nullifier from the Mujāhideen (153 pages), posted recently by the committee that Shaykh Abū Mālik at-Tamīmī (تقبله الله) and Shaykh Abū 'Alī al-Anbārī (تقبله الله) were in:

[https://ia601500.us.archive.org/12/items/puretawheed1\\_gmail/%D8%A7%D9%84%D8%A8%D8%A7%D8%B9%D8%AB%20%D8%B9%D9%84%D9%89%20%D8%A5%D8%AA%D9%85%D8%A7%D9%85%20%D8%A7%D9%84%D9%86%D8%A7%D9%82%D8%B6%20%D8%A7%D9%84%D8%AB%D8%A7%D9%84%D8%AB.pdf](https://ia601500.us.archive.org/12/items/puretawheed1_gmail/%D8%A7%D9%84%D8%A8%D8%A7%D8%B9%D8%AB%20%D8%B9%D9%84%D9%89%20%D8%A5%D8%AA%D9%85%D8%A7%D9%85%20%D8%A7%D9%84%D9%86%D8%A7%D9%82%D8%B6%20%D8%A7%D9%84%D8%AB%D8%A7%D9%84%D8%AB.pdf)

23 November 2017 14:32

#### Radwan Dakkak added a new video.

Click for video:



Wrong understanding of Takfir according to the Murji'ah by Shaykh Sulaymān al-'Alwān (فك أسره الله).

23 November 2017 10:39

#### Radwan Dakkak shared a link.

<https://www.youtube.com/watch?v=udCxM-v4dyM>

<https://www.youtube.com/watch?v=udCxM-v4dyM>

The ruling on attending weddings without being invited!!!

23 November 2017 09:48

#### Radwan Dakkak updated his status.

"If the evidence by which to prove the disbelief of this government is strength and imprisonment, then the government will be victorious because it possesses this evidence when I do not, but if the evidence to prove the disbelief of the state is the Qur'ān, Sunnah, sound knowledge and proofs, then I will be victorious without a doubt.

And I challenge all the scholars of this state, and at the head of them the muftī, for an open debate on this matter, and I swear by Allāh that I will prove the disbelief of this state by means of the Book, Sunnah, consensus and sayings of the scholars from all the schools of thought, and even from the scholars of this state such as Shaykh Muhammad ibn 'Abdil-Wahhāb (rahimahullāh) to Shaykh ibn Bāz (rahimahullāh).

I had written the third part of "at-Tibyān fi Kufrī man a'ān al-Amrikān" and it was entitled, "The Cooperation of the Sa'ūdiyyah Government in the Crusaders Campaign", and I mentioned in it over thirty quotes taken from the scholars of this state - the first, second and third - all affirming its disbelief and apostasy from Islām, and the handwritten copy is with the intelligence service"

~ (Shaykh Nāsir ibn Hamad al-Fahd in his letter from prison).

22 November 2017 20:37

#### Radwan Dakkak posted in Ummah Of Tawheed.

Shaykh 'Abdullāh Ibn Muhammad Ibn 'Abdil Wahhāb (رحمه الله) mentioned in "Ad-Durar As-Saniyyah" (3/47-48):

"What's well known: Is that the attributes of every described thing, conforms with its essence and coincides with its true-reality; So whoever doesn't comprehend from the attributes of the Lord whom "There's none like unto Him" except what coincides with the creation, then he has gone astray in his intellect and religion, and how excellent is what some (Imāms) have said:

If a Jahmī says to you: How did He rise (above the throne)? Or, how did He descend down to the lowest heaven? Or how are His hands like? And what's similar to that, then say to him:

"How is He like regarding His self (essence)?"

So if he replies, no one knows anything of Him except for Him, the essential nature of the Creator (Allāh) cannot be picked up by the intellect of humans, then say to him:

Having knowledge about how the attribute (of Allāh) is like, necessitates having knowledge about how the one (Himself) being attributed to it is like, so how is it possible to know how the attribute is like, for the one being described, when we don't know how He is like?!

Rather the essence (of Him) and attributes are only known in general (by what Allāh and the Rasūl described Him with), in a way that's required (to affirm).

Infact, these created things (that we have heard of) that will be in Jannah, it has been authentically narrated from Ibn 'Abbās (رضي الله عنه) that he said: "Nothing in this world resembles what's in Jannah, except for its name".

And Allāh, may He be Glorified said that: "And no soul knows what has been hidden for them of comfort for eyes". [32:17]

And the Prophet (ﷺ) said: "Allah said, 'I have prepared for My pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of'" [Agreed Upon]

So if the enduring pleasure of Jannah, which is a creation from the creation of Allāh almighty, also unable to know how it's like, then what you do think about the Creator, may He be Glorified and Exalted?!

And this soul that's in the human being, the one with sound mind knows the confusion amongst the people concerning how it functions, along with the textual evidences refraining from explaining how it's like, so wouldn't the sound minded one take this into consideration pertaining to speaking about how Allāh, the most high is like?

Despite the fact that we certainly assure that the soul is within the body, and that it gets extracted from it (when the individual passes away), and it gets raised to the heavens, and that it can be drawn out (of the body by the angel) in a pleasant fashion during the time of extraction (death), as the authentic textual evidences have mentioned."

22 November 2017 20:11

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22 November 2017 20:08

### Radwan Dakkak posted in Ummah Of Tawheed.

How sad is seeing someone seek knowledge and give Da'wah and then belittle others who have very little knowledge of Islām, Lā Hawlā walā Quwatta ilā Billāh.

Don't ever think your "giving of Da'wah" is the only way, and I'll prove this with a practical example of my younger brother.

My brother is a hard working guy, and let me tell you what he did when he finished school. He was working 2 jobs (70-80 hours a week), and on top of that, behind everyone's back including mine, he was studying a university degree and TAFE course, all at the same time.

Infact, he went to another state to live on his own at 18, but came back for family. Due to personal reasons, he needed a break, so he went on a holiday by himself to Indonesia, Malaysia and even Vietnam (a second time), and on a side note the kids in indonesia he spent alot of time with were absolutely well-mannered, they would kiss their mum's hands consecutively, and even give massage to my brother's feet in the Masjid and were generous humble people, these children even found it shocking that my brother didn't memorise Sūrat al-Baqarah or Sūrat Yāsin etc...They were incredible, Allāhumma Bārik.

But the main thing I wanted to mention here, is that despite my brother having very basic knowledge of the religion, he loves Islām and Muslims, and infact more people have entered into the fold of Islām through his hands than mine, even though he refers back to me for questions!

This proves that not everyone is going to have the same role in the Ummah, and you must encourage each other to do the best in the fields you are strong in. Don't ever think 'seeking knowledge of the Dīn' is the only form of Da'wah, yes it's one of the greatest obligations, but if it's going to place arrogance in your heart and look down upon others and speak negatively about them, then that's a blameworthy characteristic my brother, not a praiseworthy thing to have in you.

Even though I wasn't intending Tableeghi's in my post, but they have even looked down upon me for thinking I'm some kind of Dunyā lover just because I don't pray in Jamā'ah in their area, only if they knew the reality of someone's situation before jumping the gun, but there's no need for us to explain anything, and this is what I learnt from Shaykh Ahmad Jibrīl, he never complained once about trials, pain and the Qadar of Allāh, he would only relate something from prison for a lesson to be learnt from it, as he practised beautiful patience, may Allāh preserve him and his father.

22 November 2017 15:37

### Radwan Dakkak shared a link.

<https://t.me/alAlwaan>  
<https://t.me/alAlwaan>

5 channels for the Scholars of Tawhīd are back after being disabled:

The Imām, Shaykh Abū Mālik at-Tamīmī (تقبله الله) ↓  
<https://t.me/Tameemee>

The Imām, Shaykh Humūd al-'Uqlā' (رحمه الله) ↓  
<https://t.me/alOglaa>

The Imām, Shaykh Musā'id Ibn Bashīr (فك الله أسرهم) ↓  
<https://t.me/Musaaid>

The Imām, Shaykh 'Abdul 'Azīz at-Tuwayla'ī (تقبله الله) ↓  
<https://t.me/Tuwaylee>

The Imām, Shaykh Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرهم) ↓  
<https://t.me/alAlwaan>

22 November 2017 10:36

### Radwan Dakkak posted in Ummah Of Tawheed.

“Trying to defend the Islamic rights of women through feminism is like trying to restore khilafa through democratic elections. They both come as a reaction to oppression, but they both end up becoming oppressive... Because they are man made.”

— Crushing response by an Ukht Fillāh.

22 November 2017 08:41

### Radwan Dakkak updated his status.

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— Crushing response by an Ukht Fillāh.

22 November 2017 08:32

### Radwan Dakkak posted in Ummah Of Tawheed.

Feminists are one of the most evil despicable creatures I have met in my life, she will call you:

1. Controlling.
2. Abusing.
3. Misogynist.
4. Arab Superiorist.
5. Colourist.
6. Extremist.

Just for saying "Allāh said" and the "Rasūl said". May Allāh destroy these Kāfirāt who have long tongues - They don't believe in the Qur'ān and Sunnah, but rather want to try be the man instead of behaving themselves and remaining as feminine under the authority of man!

Islām is a religion and feminism is a religion, so choose one and abandon the other, don't be a yo-yo and jump back and forth in the religion like a hypocrite.

21 November 2017 21:50

### Radwan Dakkak updated his status.

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21 November 2017 21:50

### Radwan Dakkak posted in Ummah Of Tawheed.

I have been watching some videos uploaded by Kuffār reacting to some Islamic talks (such as on the angels of Allāh, the purpose of life etc...), and I must say, this is an excellent form of Da'wah.

And even if we say the talks being reacted too are by Murji'ah, moderates and whatever you wanna call them, a wonderful quote by Shaykh al-Islām Ibn Taymiyyah (رحمه الله) pops up in my mind, wherein he said it's better for deviants to call the Kuffār to Islām in their lands, even if they eventually adopt that deviant creed, as it's much better than remaining upon their Kufr and rejecting the Prophet (صلى الله عليه وسلم).

And just to add to this quote, I know many people who entered Islām due to the grace of Allāh alone, however the means Allāh provided for them may have been through a misguided or apostate speaker, yet afterwards these reverts carry on to learn the correct 'Aqīdah, so this is something wonderful to see, people entering into Islām in multitudes, but unfortunately those raised upon Islām are leaving the religion in multitudes, look at how Allāh can replace a people for others, may Allāh protect us.

21 November 2017 20:17

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21 November 2017 20:12

### Radwan Dakkak updated his status.

**\*\*Can you afford her Mahr\*\***

We all talk about Jannah (including myself), but we need to start acting like we really want it.

We will never reach the high ranks of Jannah until we pay the Mahr to enter it, and this Mahr my brothers is to abandon this Dunyā, not gold and silver.

21 November 2017 17:59

### Radwan Dakkak posted in Ummah Of Tawheed.

This is a perfect example of appreciation, I absolutely loved this so much - It can also apply to us, SubhānAllāh if we complain about whatever problems we have, we would be among the oppressors (as Allāh has blessed us in so many ways):

Q. "If you could make the decision between being hearing or being deaf, what would you choose?"

A. "I would stay being deaf because I like where my life is leading right now.

I have no problem in changing who I am today. I'm proud of myself of how I've accomplished today."

Question to dad's son:

"If you could change 1 thing about your dad, what would you change?"

Son responds: "Nothing!".

How amazing is this, unlike those who deny their creator by saying, "it's cruel to have evil in this world, no one should be deaf", well as the Scholars of Islām state, this world is their Jannah, and what a deluding enjoyment and pathetic 'Jannah' this world is for the Kuffār, Alhamdulillah our Jannah in the Ākhirah is the best 🕌

21 November 2017 16:15

### Radwan Dakkak shared Special Books by Special Kids's video.

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**Radwan Dakkak updated his status.**

Commentary of the Hadīth: "The most prevalent kind of usury (ribā) is going to lengths in talking unjustly against a Muslim's honour."

Imām al-Taybī (رحمه الله) said:

أدخل العرض في جنس المال على سبيل المبالغة ، وجعل الربا نوعين متعارف وهو ما يؤخذ من الزيادة على ماله من المديون ، وغير متعارف وهو استطالة الرجل اللسان في عرض صاحبه

"He included honour within the types of wealth as a hyperbole, and divided Ribā into two types, the common meaning: Which is what's taken in addition to his wealth from the debtor. And the uncommon meaning: And it is speaking in a lengthy fashion with one's tongue concerning the honour of an individual..."

Al-Qādhī 'Iyādh (رحمه الله) said:

الاستطالة في عرض المسلم أن يتناول منه أكثر مما يستحقه على ما قيل له ، أو أكثر مما رخصوا له فيه ، ولذلك مثله بالربا وعده من عداده ، ثم فضله على سائر أفرادها ، لأنه أكثر مضرة وأشد فسادا ، فإن العرض شرعا وعقلا أعز على النفس من المال ، وأعظم منه خطرا ، ولذلك أوجب الشارع بالمجاهرة بهتك الأعراض ما لم يوجب بنهب الأموال

"Going in excessive lengths in speaking about the honour of a muslim, is that he mentions things about him more than what's fitting concerning what's been said about him, or to mention more than what he was permitted to speak about him, and this is why he (the Prophet) named it as Ribā and considered it as one of its types, then he gave it precedence (of being the worst) over the rest of its individual types, because it's the most harmful and a worse corruption, for indeed the honour is given more dignity over one's self from wealth according to the Shari'ah and intellect, and it's more enormous than it in severity, and that's why the legislator (Allāh) obligated the public exposure of the one who violates one's honour, unlike with the case of someone who steals wealth (unlawfully)."

What he means by public exposure is that Allāh has commanded the one who violates honour to be publicly stoned to death, unlike with the one who steals wealth.

21 November 2017 14:59

**Radwan Dakkak posted in Ummah Of Tawheed.**

Important Rule: It's necessary to differentiate between the one who makes Takfīr upon the Mushrikīn and has complete Barā'ah from them and their Shirk (whilst giving an exception to some individuals that require Hujjah according to him), and someone who's Asl (default position) is not making Takfīr upon the Mushrikīn and having Barā'ah from them, and rather opposing the Imāms of Tawhīd and Jihād.

The Khawārij of our time don't differentiate between the two, and even claim making Takfīr upon both is known in the religion by necessity (this necessitates Takfīr upon all Imāms of Najd and Ahlus-Sunnah).

The misguided deviant, Ahmad al-Hāzimī is well-known for bringing refutations of the Imāms of Najd against the likes of the Jahmī Dāwūd Ibn Jirjīs who didn't even consider what the grave worshippers do at the graves from calling for help and invoking the dead as nullifiers of their Tawhīd, and infact was a very harsh enemy against the Da'wah of Tawhīd that Imām Muhammad Ibn 'Abdil Wahnāb (رحمه الله) came with.

Then Al-Hāzimī applies these statements used by the Scholars against the Jahmiyyah such as al-'Irāqī (Dāwūd Ibn Jirjīs) upon noble scholars of our time who absolutely reject Shirk and disbelieve in the Mushrikeen (but exclude some individuals due to mixing up the Mawānī' of Takfīr).

21 November 2017 10:09

**Radwan Dakkak updated his status.**

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21 November 2017 10:07

### Radwan Dakkak posted in Ummah Of Tawheed.

"If the first inward thought is not warded off, it will generate a desire, then the desire will generate a wish, and the wish will generate an intention, and the intention will generate the action, and the action will result in ruin and Divine wrath. So evil must be cut off at its root, which is when it is simply a thought that crosses the mind, from which all the other things follow on." [Al-Ihyā']

~ Imām Abū Hāmid al-Ghazālī (رحمه الله).

20 November 2017 21:58

### Radwan Dakkak updated his status.

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20 November 2017 21:55

### Radwan Dakkak posted in Ummah Of Tawheed.

Explanation of the Rule: "Whoever doesn't make Takfir upon the Kāfir" (Lesson 1/2)

The Mujāhid, Shaykh Abū Mālik at-Tamīmī (تقبله الله) said:  
بسم الله الرحمن الرحيم

In the name of Allāh, Al-Rahmān Al-Raheem, all Praise belongs to Allāh, the Lord of Mankind, May the most perfect and complete Peace and Blessings of Allāh be upon the most noble of Prophets and Messengers, our Prophet Muhammad, with the best Prayers and the most commendable of Salutations be upon him and his household.

Glory be to you (O Allāh), we have no knowledge except that which you have taught us, Indeed you are the All-Knowing, All-Wise.

O Allāh grant us Fiqh in the religion, and teach us its true interpretation, O Allāh teach us that which benefits us, and allow us to benefit from what you have taught us, and increase us in guidance, piety, righteousness, correctness and right direction O Lord of Mankind.

My beloved noble brothers, we will be studying in today's class, a matter from the enormous matters, and it is a matter which has been affirmed by the Scholars of the past and present, and this issue has caused confusion to some people, and a type of confusion has occurred in it.

So by the permission of Allāh during these classes, we will try to lay out the Principles for this matter according to Pure Islamic Foundations, so that Allāh (سبحانه وتعالى) may inspire and reveal to us the path of success and correctness.

A fundamental rule from the fundamental rules of the Sharī'ah which was affirmed by the Scholars, and it is the Rule:  
"Whoever doesn't make Takfir upon the Kāfir, or doubts in his disbelief, or corrects his ways, is a Kāfir".

And before starting to clarify the rulings and matters related to this Rule, I would like to use a particular approach with you in these lessons, and it is from the long-practised disciplined approaches, and it is laying out the foundations, then diving into the sub-branch issues (applications).

Meaning, that I will mention to you right now the firmly established Usūl (principles) that we will mention as we're speaking, from matters that fall under this Rule, for indeed if a person precisely understands the Usūl (principles), he will be fine with the application.

And as it's determined by the Scholars of Usūl, the "Asl" (core foundation) is what other things are built upon from it, and the "Far'" (sub-branch) is what's built upon something else.

Is there a difference or not? There's a difference, the Asl is what other things are built upon from it, whereas the Far' (sub-branch) is what's built upon something else.

So if a person's Ta'sīl (principles) are valid, his Tafrī' (application of those principles) will be correct. And if there's a fault in the principles, what would the result be? An error in the application, and this is why the Scholars say, "Whatever is built upon falsehood, is falsehood".

So if the Asl (core foundation) is correct, then it's necessary that what's built upon it is going to be correct. And if the Asl (core foundation) is corrupt, then what's built upon it is also going to be corrupt.

The First Principle from the established Usūl which we'll bring forth in our discussion on the matters related under this Rule, the first principle: Is that the one who falls into Major Shirk in the Clear Matters, is a Kāfir Murtad, whether he was ignorant or had a misinterpretation.

Now, we will mention these Principles, and it must be accompanied with us under every issue that we speak about this Rule, so these Principles that we're going to mention right now must be present with us.

The Second Principle: The Rule of whoever doesn't make Takfīr upon a Kāfir (becomes a Kāfir), is an agreed upon Rule amongst the Righteous Predecessors of the Ummah and the Great Imāms.

And this Ijmā' is a consensus upon it in general, and there are precise details which we'll clarify Inshā'Allāh while speaking about the issues related to this topic, it consists of Tafsīl (elaboration) and Clarification.

Therefore we say: Verily the Scholars have affirmed that whoever doesn't make Takfīr upon a Kāfir becomes a Kāfir, however when does he disbelieve? This is what we'll be going through Inshā'Allāh while studying this Fundamental Rule.

Therefore this Rule isn't upon that supposed absoluteness (i.e. Left unrestricted) as some think, rather there are Guidelines and Conditions, Inshā'Allāh we'll clarify it soon.

The Third Principle: Indeed, this Rule isn't as some claim as being an innovation from Imām Muhammad Ibn 'Abdil Wahhāb (رحمه الله).

Because there are those misguided individuals who say: That this rule was invented and innovated by Imām Muhammad Ibn 'Abdil Wahhāb (رحمه الله تعالى), and this isn't correct, and it is a feeble claim void of proof, infact it is a pure fabrication and lie.

Rather this Rule is affirmed by the Scholars of the Past, and the one who reads, and examines the statements of the Scholars would see that this Rule is Apparent in their Foundations (laid out).

Hence, this Rule has been mentioned from Sufyān Ibn 'Uyaynah (رحمه الله), and also Imām Ahmad Ibn Hanbal (رحمه الله), and Abū Zur'ah (رحمه الله), and Muhammad Ibn Sahnūn (رحمه الله), and also Abū Bakr Ibn 'Ayyāsh (رحمه الله), and Yazīd Ibn Hārūn (رحمه الله) and a large group from the Imāms of the Salaf.

And likewise Shaykh al-Islām Ibn Taymiyyah (رحمه الله), Al-Qādī 'Iyādh (رحمه الله), A'immat al-Da'wah (i.e. Imāms of Najd) and other than them who have mentioned this Rule.

Therefore this Rule isn't as some say, as being an innovation from Imām Muhammad Ibn 'Abdil Wahhāb (رحمه الله), rather it is a Rule which the Salaf of the Ummah have spoke about in the past.

And the one who examines their statements and narrated quotes from them, he would find that manifestly apparent while going through these quotes that are mentioned from them, and we will shortly move to these quotes Inshā'Allāh, and we'll stop at it with some pauses (to address it).

The Fourth Principle: That the one who falls under this nullifier is committing Kufr, what is this nullifier? "Whoever doesn't make Takfīr upon the Kāfir", he is committing Kufr according to the Consensus of the Scholars.

And Kufr is tagged along with him to begin with at times, and after the establishment of the Hujjah at other times, as it will be clarified and elaborated soon, that the one who falls under this nullifier is committing Kufr by Ijmā', and Kufr is tagged along with him to begin with at times, and after the establishment of the Hujjah at other times.

And this is what we affirmed in the Principle that was mentioned before it, that this Rule is Unanimously Agreed upon in General, and there are Details attached to it.

The Fifth Principle: That the Manāt of Kufr (the cause to which Kufr is tied too) for this Nullifier is "Denial, Rejection and Opposing the Judgement of Allāh after knowing it".

And this Manāt (cause to which Kufr is tied too) has numerous proofs in the Book of Allāh, the Exalted and Majestic.

Allāh (سبحانه وتعالى) says, "But it is the verses of Allah that the wrongdoers reject." [6:33]

Allāh (سبحانه وتعالى) also says, "And none reject Our verses except the wrongdoers." [29:49]

Allāh (سبحانه وتعالى) also says, "And none reject Our verses except the disbelievers." [29:47]

Precisely determining this (5th) Principle and keeping it accompanied with us while speaking about the matters related to this topic is crucially important, because as we have affirmed, that the Methodology which we will follow (in teaching) is Ta'sīl (establishing the principles), then Tafrī'

(application).

Because most of the times, mistakes occur either in Tafi' (application) without Ta'sil (principles), or by incorrect Ta'sil (principles) then Tafi' (application), or some of them determine an Usul by taking it from a Furu' (end-result) in some issues, whereas it could only be applicable in some situations.

But in any case, inconsistencies in one's methodology, most of the time incurs mistakes and distortions, that's why you find there are sects which went astray, due to a fault in the Ta'sil (establishment of the principles).

So for example, they would give precedence to the Ambiguous (text) over the Clear (text), or they make what is Ambiguous as something Explicitly Clear, or they make it into an Asl (core foundation) in which they construct as a basis, while there is an Affirmed Clear text, etc...

The Sixth Principle: What is excluded from the generality of this Rule are the Differed Upon Ijtihadi Matters, in which the Scholars have differed upon.

And it is for example: Such as the ruling on the abandoner of Salāh, the abandoner of Siyām, the abandoner of Zakāt, the abandoner of Hajj, etc...

And our discussion here about the Khilāf (difference of opinion) between the Scholars is in "Abandoning", not "Denying" (these rituals), for indeed the denial (of these rituals) is agreed upon (as being Kufr), even if the individual performed them, and established these rituals while he denies their obligation, he would become a Kāfir.

(For instance) A man always prays 5 times a day, and never misses a single Salāh, however he denies its obligation, he would become a Kāfir.

A man who adheres to fasting the month of Ramadān, and he never misses it at all, however he denies its obligation, he would become a Kāfir, even if he fasts.

Therefore Juhūd (denial) is one issue, and "Tark" (abandoning) is another issue, likewise what is excluded from the general meaning of this Rule are the Mawāni' (preventions of Takfir) which the Scholars differed upon in its particular minute details.

For example: Stipulating Bulūgh (reaching maturity) for the validity of apostasy to apply (upon the individual).

Meaning, from the conditions or affirmation of apostasy (to occur) is "Al-Bulūgh", this is disputable between the Scholars, and the place of dispute is in the age of "Tamyiz" (when does one become a Mumayyiz).

There is an Usulī Method that the Scholars follow, which they call "Settling the place of dispute" (تحرير محل النزاع), who can clarify what "settling the place of dispute" means?

**\*\*Students answering\*\***

Excellent! What is meant by settling the place of dispute, is to mention the points that are agreed upon, then after that, mention the point that's differed upon (to solve it).

So for example: The Scholars have unanimously agreed that apostasy occurs upon the person who has reached Bulūgh (maturity), and it's valid, and he's responsible for his actions, held to account, and punished.

And the Scholars have unanimously agreed that the child who is under the age of "Tamyiz" doesn't have apostasy occur upon him, and we have clarified that previously, and we stated: That if there's a boy where he could utter some words of disbelief.

For example: You say to a boy, do you love Allāh? The boy might say "No", it's possible that a similar word can come out from him, similar to this word.

So he is right now under the age of "Tamyiz", so is apostasy applied upon him in such a situation? We say, No, and this is agreed upon.

What remains is the phase which is between these two ages, (between) the age of Bulūgh and above the age of Tamyiz, so the age of Tamyiz here is differed upon by the Scholars in defining it.

- So some of them said: The border-line of Tamyiz: Is when the child understands speech, and is able to respond, i.e. if he is asked something, he understands the question, and gives a good answer.

This Criterion for Tamyiz, it doesn't have a restricted age, so it could occur at an earlier age, and it could be later. Since you can find a child who becomes 7 years old, and hasn't reached this "border-line", and you will find some who are less than this age & is able to distinguish (i.e. understand & respond).

- The second view: Which is the correct opinion, and Allāh the Exalted is the most high and knows best, is that the border-line for the age of Tamyiz is 7, so if the child becomes 7 years old, he is considered a Mumayyiz in the Islamic point of view, and this view is solidified by proof

Wherein the Prophet (ﷺ) said:

"Command your children to pray when they become seven years old, and beat them for it (prayer)



when they become ten years old"

So there are moral obligations, or there is some kind of Speech in the Sharī'ah addressing the child that's 7 years old.

Based upon that, we know that Tamyīz is from the age of 7 until the age of maturity.

And Bulūgh (maturity) occurs with 3 things in respect to the boy, and the woman has an additional indicator, which is the menses.

The boy (reaches Bulūgh) by emission, the emission of semen, and growth of hair (on the body) & roughness around the facial kissing area, and reaching 15 years old.

Is it possible that the boy reaches maturity before the age of 15?

We say: Yes, and the Scholars also differentiated between the cold areas and hot areas, and the discussion concerning this is lengthy.

The reason why I mentioned this matter, is that stipulating Bulūgh (reaching maturity) as a condition for apostasy or the validity of apostasy to be affirmed (upon an individual), is a disputable matter between the Scholars.

For example: The opinion of Imām Abū Hanīfah (رحمه الله) and his companion Muhammad Ibn al-Hassan, and also Ahmad in a narration from him, is that Bulūgh isn't a stipulated condition for the validity of apostasy to be applied (upon an individual), what do we understand from this?

That if the Mumayyiz happens to come out with a Kufr statement, or a Kufr action, he is judged upon with Kufr, except that they stated: Verily the Ahkām (rulings) related to Istitābah (repenting from apostasy) is delayed and postponed until the age of Bulūgh.

So what is the benefit of this differentiation?

Yes excellent! (student said: The benefit from this is the inheritance), because even if we delayed the rulings of Istitābah (repenting from apostasy), however if the Mumayyiz is judged upon in this situation with apostasy, then there is no inheritance between him and his muslim relatives even if he was married.

Meaning, that what incurs from this apostasy as well is the dissolving of the bond of his marriage contract, is it possible to imagine a Mumayyiz boy being married? Yes, it is present.

Student: O Shaykh, so if this child died, he is not to be washed etc..?

Shaykh: That is based upon this opinion, however it's a weak opinion, and we'll show the correct view Inshā'Allāh.

And the second opinion: It was adopted by Abū Yūsuf from the companions of Abū Hanīfah, and the Shāfi'iyyah, and Ahmad in the most dominant of the two narrations from him, which is that apostasy isn't affirmed, and isn't valid (to be applied) upon a Mumayyiz who is under the age of Bulūgh.

And based upon that, i.e. upon this view, the Mumayyiz child and other than the Mumayyiz are equal in the ruling (meaning they must reach Bulūgh for apostasy to apply), and this is what's correct, and Allāh (سبحانه وتعالى) is the Most High and Knows best.

Since the speech addressed in the Sharī'ah and the moral obligations in the Sharī'ah are tied too Bulūgh (reaching maturity).

"The pen has been lifted from 3", and the child until he reaches maturity is among those who have been mentioned.

And we mentioned the signs of Bulūgh, and you can say the same thing in regards to the intoxicated person, because the Scholars arrange & classify the removal of the mind, or the Scholars categorise it into different categories.

Removal (of the mind) due a permissible cause, and removal (of the mind) due to a prohibited cause.

And the removal (of the mind) due to a permissible cause: It includes what is by the choice of an individual, and it includes what isn't done by the choice of an individual.

The choice of a person is like: A surgery operation, so Ya'hī the doctor says to him:

"We will place for you this anesthetic" for instance. The removal of the mind here is due to a permissible cause.

And a cause which is outside the will of an individual is like deep sleep, epilepsy, and it could overcome an individuals eyes, so he falls asleep.

And the removal of the mind due to a prohibited cause: Is through drinking alcohol.

As for the removal of the mind due to a permissible cause, then the Scholars are in agreement that apostasy doesn't occur, and this isn't the place that concerns us.

What concerns us is intoxication, the Scholars have differed here, so those who say that it occurs, and those who say that it doesn't occur, does this scenario fall under this Rule (the 3rd nullifier), is the scenario about Tamyīz (we previously discussed) through which the Scholars differed upon fall



under this Rule?

We say, no. Because we have affirmed that the differed upon matters which are open to Ijtihād between the Scholars is outside of this Rule.

So it's not possible that someone comes along and constructs (his own principle)...

Look, if the Asl (foundation) becomes incorrect, it would result in an incorrect Tafrī' (application), so he makes an Asl and comes to say:

"You did not make Takfir upon the Mumayyiz, this is sufficient, you're a Kāfir, you didn't make Takfir upon whoever came with a statement of disbelief whilst drunk etc...so you're a Kāfir".

Even though what's correct from the statements of the Scholars: Is that the words which come out from an intoxicated person (has apostasy) fall upon him, however the rulings of Istitābah (to repent or face execution) is delayed until his mind returns back to him.

Since this view has a deterrence, because a person may belittle and be negligent in the issue of speaking statements or doing actions of disbelief, so he would resort to drinking alcohol, so that can be a means or a justification to saying these (Kufr) statements, or doing these (Kufr) actions.

Because there are those from the perpetrators, and those amongst the criminals who have a Fiqh, so that's why the Scholars affirm that in some situations, an individual is dealt with in opposition to his intention.

Ofcourse the intention here by mentioning this matter isn't to get into the issue with its minute details and the proofs for both sides, but rather what's intended is that there are specific issues, there are matters, and there are impediments (i.e. preventions of Takfīr etc), in which there's a difference of opinion between the Scholars, so it isn't included under this Rule (3rd nullifier).

Likewise, from the important matters is the impediment of Ikrāh (coercion), which is an agreed upon impediment (prevention of Takfir), the impediment of Ikrāh is an agreed upon impediment in general, however the Scholars have differed over some of its specific aspects.

For instance: We have an Ikrāh that is called "Ikrāh Mulji'" and "Ikrāh Ghayr Mulji'", is there a difference between the two?

Yes there is, and what is the criterion for Ikrāh al-Mulji' (to occur)?

**\*\*Students answering the question\*\***

Yes, excellent. However the Scholars have differed over this specific issue, so some of them expanded on 1 side, and others tightened it on the other side.

So for example, some of them said: "Verily, the iljā' (valid Ikrāh) is actualised by mere imprisonment", such as the Shāfi'iyyah.

And others tightened in that regard, and said, "The iljā' (valid Ikrāh) isn't actualised until an individual is threatened with a matter which involves harm to oneself or loss of a limb or torture which the ordinary self cannot bear"

Why did we say, the ordinary self? Ya'nī, there are some amongst the people whom which 1 strike could make him say everything (of Kufr), or others without a strike.

And some of them for instance, not at all, he could bear hundreds of strikes, however in this situation, if there is nothing specified, then what we go by is along the 'Urf (customs) and towards the average state of the people.

So if he was amongst the average state of the people, for instance 50 intense strikes is enough (to bear & no more), so in this instance iljā' (valid Ikrāh) is actualised etc...

But the point from that in mentioning this issue, is that based upon this, there is a difference of opinion. Are the scenarios of this difference of opinion included under this Rule (3rd nullifier)?

We say, no. And what you can say in that case, is because the Scholars have differed, they said: Is threatening sufficient for Ikrāh to occur, or is it necessary that he gets afflicted with torture?

The majority of the Scholars in opposition to Ahmad said, yes the threat (of torturing) is sufficient (for Ikrāh to occur).

What does threatening mean?

He says, if you do not do this, we will do such and such with you, and the vast Majority of the Scholars said, yes the threat is sufficient.

Whereas Ahmad said no, may Allāh have mercy upon the Imām, he said: Not until he is afflicted with torture.

That's why the authors of the Siyar mention that Yahya Ibn Ma'īn (رحمه الله تعالى) entered upon Imām Ahmad, and Yahya Ibn Ma'īn conceded, he took the concession, so he was released from prison.

As for Imām Ahmad (رحمه الله), No. He chose fixed determination, and held firmly upon his views, so when Yahya Ibn Maʿīn was visiting and entered upon him - may Allāh have mercy upon them all - visiting (Ahmad), the Imām turned away from him.

So Yahya Ibn Maʿīn said, "O Abā 'Abdillāh!!! The Hadīth of 'Ammār", so Ahmad did not respond to him.

Look at the noble position of Yahya Ibn Maʿīn (رحمه الله), an Imām and an eminent man of knowledge amongst the guided ones, and a servant from the servants of the Sunnah.

So Imām Ahmad turned away from him, pay attention. Imām Ahmad didn't make Takfīr upon him, while he took the concession (of Ikrāh) by being threatened, he said the threatening was sufficient, and this is what actualises iljā' (a valid Ikrāh), so based upon that, he takes this concession.

So when Imām Yahya Ibn Maʿīn left, Imām Ahmad said: "They use the Hadīth of 'Ammār as proof, when 'Ammār was afflicted with torture".

Students: Allāhu Akbar.

You guys know the story of 'Ammār, he was lashed, and was harmed to an extent that when he came to the Prophet (ﷺ), what did he say to him?

He said, "They did not leave me alone (in torturing me) until I spoke ill about you", that he even spoke ill of the Prophet (ﷺ).

So the Prophet (ﷺ) said to him, "how do you find your heart?"

He replied: "Comfortable with Ēmān"

The Prophet said: "If they do the same thing, then repeat what you did"

And even if some of these narrations have criticism to it, however the Scholars still use these narrations to make Tafsīr of the Āyah.

So yes, in these specific issues, is being threatened sufficient (for Ikrāh to occur) or is it necessary to be afflicted with torture?

This is a difference of opinion based upon that the one who says, it's necessary to stipulate of the actualisation of iljā' (valid Ikrāh) for e.g. that he is afflicted with torture.

So based upon this, the one who gave in (by the threat) without being afflicted by torture, and was merely threatened, based upon this Ta'sīl (principle), he is a Kāfir.

However we say, these issues aren't included within this Rule (3rd nullifier), the Rule of "whoever doesn't make Takfīr upon the Kāfir or doubts in his Kufr or corrects his beliefs, is a Kāfir."

Student: O Shaykh, even if we took Imām Ahmad's opinion, Imām Ahmad didn't make Takfīr upon Imām Yahyā Ibn Maʿīn.

Yes this is what we say and what we established. But we say, someone might come, and insert the issues that are differed upon and open to Ijtihād under this Rule, so we would say to him, no. And the Scholars have remained differing in the likes of these matters, and none of them made Takfīr upon each other.

There's something here which is of utmost importance, however we may postpone it in the last class, however I'll point towards it.

If we know that the Manāt (basis and reasons to which the ruling is tied too) of Kufr (for the 3rd nullifier) is denial and rejecting the texts, and opposing it after knowing about it.

We differentiate between the one who refrains (in making Takfīr) with the clearness of the doer's reality - because a category will come shortly with us, but I'll mention it briefly - there is a category which must be precisely understood to understand the issues of this Rule:

- Firstly: The action is clear and the reality of the doer (i.e. ruling upon the individual) is clear, so the action is clear and the reality of the doer is clear, there is no avoidance in tagging along the ruling of Kufr upon whoever's situation is like this.
- Secondly: The action is clear and the reality of the doer (i.e. ruling upon the individual) isn't clear (i.e. known in the religion by necessity by the muslims), so here we say: The ruling (of Kufr) isn't tagged along with him immediately, but rather it's necessary to establish the Hujjah and remove the doubts.
- Thirdly: The action is unclear, so here the circle for establishing the Hujjah is going to expand, i.e. Whenever the clearness of a matter is manifest, establishing the Hujjah becomes tightened, and whenever unclearness is present, the circle of establishing the Hujjah expands (i.e. Requires more effort to establish it), etc...

The Seventh Principle: The people in this Rule are divided into three types of people.

- The first type: Those who intended the Haqq and attained that.

There's no doubt that this person is precisely correct, Allāh has guided him, and for that reason, the Prophet (ﷺ) used to teach 'Alī (رضي الله عنه), O 'Alī say in your du'ā as it's narrated in the Sahīh:

"O Allāh, direct me to the right path and make me adhere correctly to the straight path. And when you make a mention of right guidance, keep in mind the right path and when you consider of the straight (path), keep in mind the straightness of the arrow."

- The second type: Those who intended the Haqq and didn't attain that.

As for these people, it's not permissible to hasten and recklessly risk classifying them with some un-Islamic descriptions, because these people intended the Haqq and mistakenly didn't attain that. And they did not intend falsehood to begin with & attained what they wanted (of falsehood), is there a difference or not? There's a difference.

We know that there are those who are seekers of the Haqq, however they mistakenly didn't attain that, doesn't this occur?

What has occurred from some of the Sahābah. Likewise during the event of Qudāmah Ibn Madh'ūn (رضي الله عنه). He made a misinterpretation, however this ta'wīl (misinterpretation) is mistaken, so we know that there are people who intend the Haqq, however they mistakenly didn't attain that, and no one is infallible.

Is there anyone who is infallible from mistakes amongst mankind? No, except for the Prophets (عليهم الصلاة والسلام) from what they convey on behalf of their Lord.

And there's no doubt that guidance and returning back to the truth is wished for them, because the original intention is good.

Student: Pardon me O Shaykh, is that also regarding Aslu Dīn?

Shaykh: No no, we were speaking about this issue, we're speaking about "whoever doesn't make Takfīr upon the Kāfir", we are speaking about this Rule, and all the principles that we are mentioning is related to this Rule.

- The third type: Those who wanted to bring about whims within themselves, we ask Allāh for good-health and well-being, so he acted in his own hands (without sincerity for Allāh's sake) and was prevented from attaining guidance and correctness, so he went astray and led others astray.

The Final (Eighth) Principle, because what will shortly come with us are the (matters of) clearness and unclearness, so what would be advisable and suitable for us now is: Mentioning the criterion for the clear matters and the criterion for the unclear matters.

Without a doubt, we're still in the introduction at the moment, meaning we haven't delved deeply, and we didn't encompass the matters of this topic, because I clarified that the methodology which we are following by the permission of Allāh, the Exalted, is At-Ta'sīl (establishing the principles), then At-Tafrī' (application).

Because if I began to apply rulings whilst the principles aren't understood, then imagine what would happen by that? You will find a lot of objections, "How is this so? How is this so?", however once the Usūl (principles) are precisely understood, you will feel at ease & be comfortable.

The Criterion for the Clear Matters: Every knowledge or every issue whose proof has become manifest, and the Ummah has unanimously agreed upon, and knowledge of it is apparent to the Scholars and Laymen.

Also, if this is precisely understood, it will benefit us in establishing the Hujjah and removing doubts, if we understand it well.

I have come to know that some people think that establishing the Hujjah and removing doubts means and assumes, is that you must come to him, then after that he sits for 30 mins explaining to him until he completely understands...

Not at all, this is all speech far from the truth, and this is not what the Salaf or the Scholars intended in this issue.

Yes, even though there are matters which stipulate understanding it (for the Hujjah to apply), and it is in the matters which may become unclear.

However, if it was from the matters of Usūl (clear matters), then it's merely sufficed by the evidence reaching him in a language that the receiver (of the Hujjah) understands it in.

So an Arab receives the message in the arabic language is sufficient, and a non-Arab receives the message in his tongue. Whether he understands or not, this is another issue.

That's why you tend to find in the context of the Qur'ān in numerous places, the condemnation comes whilst the Hujjah of Allāh has been established upon the Mushrikīn, and despite that, you find (Allāh saying):

"They have hearts with which they do not understand, they have eyes with which they do not see." [7:179]

So what's intended by "Hearing" is understanding, whilst they have "heard" and the Hujjah has been

established upon them by mere hearing, with the condition that this "hearing" is in a manner wherein the receiver understands it, an Arab who is addressed in Arabic, etc. Thus, we know the Criterion for the Clear Matters.

The Criterion for the Unclear Matters: It is every matter in which its knowledge is known to the People of Knowledge instead of the Masses, due to its obscurity and unfamiliarity.

Likewise, from its stipulated guidelines is that it's not known in the religion by necessity, so every matter which isn't known in the religion by necessity, then it's from the unclear matters, whose knowledge is independently known by the People of Knowledge instead of the Masses.

**\*\*Students talking\*\***

Thus, these are the Principles which I wanted to place for our discussion concerning the matters of this topic, so that we can begin with at-Tafrī' (applying the principles).

So we begin, seeking aid in Allāh, with the first issue. The Scholars divide this Rule or the people within this Rule into several categories:

- First Category: Those which the text has explicitly make Takfīr upon, individually, and they are divided into two types: Groups and People or Individuals.

The groups are for example: Judaism, Christianity, Majūs, Buddhists, etc. And determining the rulings which come shortly Inshā'Allāh.

The individuals are like: Fir'awn, Hāmān, Qārūn, Iblīs, Abī Lahab, and everyone whom the text has explicitly mentioned by name and specifically judging them with Kufr.

So based upon this Ta'sīl (established principle), right now you have understood this category, have you understood or not?

**\*\*Students discussing\*\***

Okay, and what is the ruling on this category. We are aware of this category, those whom the text has explicitly made Takfīr upon individually, and we said they are divided into two types, individuals and groups.

The ruling on this category: Is that whoever doesn't make Takfīr upon them, individually, then he's a Kāfir, and he is included immediately to begin with under this Rule (3rd nullifier), why is this?

Student 1: Because it's known in the religion by necessity!

Shaykh: Excellent! And we firmly established this principle in the Rule.

Student 2: Because there's an explicit text from the noble Qur'ān.

Shaykh: Excellent, and due to considering these people Muslims, such an act is considered denying and opposing (the Qur'ān), so does this issue have clearness or unclearness?

Clearness! This issue is precisely known, and likewise you can deduct from this, that every verse which Allāh has judged upon with Kufr for everyone that denies something from his verses or something from the Islamic rulings which the text has mentioned.

Is this clear O brothers? (Students reply "Clear"). Therefore, this is the first category and its ruling.

And the Scholars, may Allāh have spacious mercy upon them, have mentioned an Ijmā' upon the Kufr of whoever doesn't make Takfīr of this category or kind amongst the people.

Among those who have cited the Ijmā' regarding that is Al-Qādhī 'Iyādh (رحمه الله) in his book "Al-Shifā", and it's truly like what it's called, a Shifā' (cure), if the heart was purified and refined, indeed Allāh (سبحانه وتعالى) will make these proofs a Shifā' (cure) for the doubts, and a Shifā' (cure) for everything that hangs in the mind of an individual.

And he (i.e. Al-Qādhī 'Iyādh) has mentioned an Ijmā' regarding the Kufr of whoever doesn't make Takfīr upon anyone amongst the christians and the jews, and everyone that distances himself from the religion of the Muslims, or halts in making Takfīr upon them or doubts, he (i.e. Al-Qādhī 'Iyādh) said:

"Because the Tawqīf (divine revelation) and Ijmā' have unanimously agreed upon their Kufr - {ponder with me brothers} - so whoever halts regarding that - {i.e. whoever doubts or corrects or} - then he has denied the text or Tawqīf (divine revelation)."

This is what we founded as a principle a short while ago, that the Manāt al-Kufrī (What Kufr is tied too) in this nullifier is what?

Look at what Al-Qādhī 'Iyādh (رحمه الله) affirms, "for he has denied the text or Tawqīf (divine revelation) or doubted in it, and denying or doubting it doesn't occur except from a Kāfir".

Therefore, we benefit from this citation several things:

That the Ijmā' is firmly established regarding the Kufr of whoever doesn't make Takfīr upon this kind, and we learnt the Manāt al-Takfirī for this Nullifier (i.e. What Takfīr is hanged upon in this

nullifier), which is denying and opposing the judgement of Allāh or denying the text of the Sharī'ah.

Likewise, Shaykh Abū Butayn (رحمه الله) cited an Ijmā' pertaining whoever doesn't make Takfir upon the jews and christians, wherein he said:

"The muslims have unanimously agreed upon the Kufr of whoever doesn't make Takfir upon the jews and christians, or doubts in their Kufr".

Take heed, "we also have assurance that most of them (christians and jews) are ignorant", why? This matter is known from the religion by necessity, and the textual evidence is explicit and unanimously agreed upon, and there's not a single individual except that he has read the verses which are indicative of the Kufr of the jews and christians, or it has been recited to him.

**\*\*Students discussing\*\***

Shaykh: Yes! Because this matter is clear, the text is explicit and agreed upon, so as we affirmed, we say that whoever falls into Major Shirk in the clear matters, where is the Ta'sil (principles we laid out), isn't it present with us.

For indeed it's a clear matter, and likewise agreed upon, and the text pertaining it is explicit, so there's no way it could be unclear (concerning the Kufr of the jews and christians), and we mentioned right here, that the excuser of these (Kuffār), the text is clearly indicative of his Kufr, and he immediately falls under this nullifier, or this Rule.

And ofcourse as we have affirmed, the Kufr of the jews and christians is considered to be known in the religion by necessity, none of the masses or the scholars are ignorant of it, infact the Ēmān of any individual is not valid until he believes in the invalidity of every religion that opposes Islām, thus this is the first category.

There's another matter which we mentioned, and perhaps we will re-iterate it Inshā'Allāh, and also in the future lessons: We mentioned that there is the clearness of the action and the clearness of the reality of its doer. And there is the clearness of the action and the unclearness of the reality of its doer. And there is the unclearness of an action, so there's no doubt that they aren't upon a single level.

- The second category from the categories that fall under this Rule (3rd nullifier): Speech and actions which the text has made Takfir of those who adhere to it or act upon it.

Such as Istighātha (seeking help and refuge) in other than Allāh, the Exalted and Majestic, and sacrificing to other than Allāh, prostrating to other than Allāh, ruling by other than what Allāh has revealed etc...and mocking Allāh or the religion or the honest messenger (عليه الصلاة والسلام), we will now address the details pertaining the ruling of this category, speak Shaykh.

**\*\*Students speaking\*\***

Okay, excellent. You hastened (in our discussion), you mentioned a category and its correct Ta'sil (established principles) regarding it. We say, whoever halts or doubts in the Kufr of the committer of any of these nullifiers, then it does not escape these situations:

- The first situation: And it is very precise, that he refrains from making Takfir, due to considering what he fell into as not being Kufr, meaning that he will tell you:

Sacrificing to other than Allāh is permissible, not Kufr, this individual is a Kāfir to begin with, whether he is hesitant in the Kufr of such an individual or not, because he viewed that these actions which the text has clearly considered disbelief for whoever commits it as not being Kufr, and this is rejecting and denying the textual Sharī evidence, that he doesn't make Takfir upon him due to considering what he fell into as not being Kufr.

Such as saying, sacrificing to other than Allāh, or ruling by other than what Allāh has revealed, or Istighātha (seeking help and refuge) from other than Allāh is not Kufr and it's from that which Allāh (سبحانه وتعالى) has made permissible, so Kufr gets tagged along with this individual, we ask Allāh for good health and well-being.

- The second situation: Pay attention to the difference, these are very precise matters, that he refrains from making Takfir upon him whilst affirming that what this individual fell into is Kufr.

Ruling by other than what Allāh has revealed, he will say, I do not have the slightest of doubts that ruling by other than what Allāh has revealed is Kufr.

He slaughtered to other than Allāh, he will say, I do not have the slightest of doubts that this action is Kufr, however he refrains from making Takfir upon him whilst affirming that what the individual fell into was Kufr, but he refrains from applying Takfir upon him due to the presence of a Māni' (prevention) which prevented applying the ruling upon the committer of Kufr, and this is also not free from the following situations:

That the Māni' (impediment) which he mentioned is valid, and the application is correct. Therefore, what do we understand from this, that there are Mawāni' (impediments) that are valid and Mawāni' (impediments) that are invalid. And there are Mawāni' that are valid and the application of it is incorrect, and there are Mawāni' that are valid and the application of it is correct.

Therefore, it consists of different categories, speak ya Shaykh.

Student: Are the Murji'ah included in this (category)? They say, we know that ruling by other than what Allāh has revealed is Kufr, however did this person make Istihlāl (i.e. declare this action permissible) or not, so they don't make Takfir upon him until he declares it permissible?

Shaykh: Okay, I'll ask you right now, that this Māni' (impediment) which he cited, is it a valid or invalid Māni'?

Student: Invalid.

Shaykh: Then this doesn't have any consideration given to it to begin with, it's excluded from what we're discussing.

And because everyone that falls into Kufr, you will find he has ta'wil (misinterpretation), however not every ta'wil (misinterpretation) is accepted, and not every Māni' (impediment) is possible to be applied (in every situation).

Ya'nī, for example: If you look towards the Māni' (impediment) of ignorance, you will find that there are matters where the Scholars have unanimously agreed that ignorance is not considered a Māni' (impediment) in it.

And there are Mawāni' (impediments) where the Scholars considered ignorance as a valid Māni' (impediment) in those issues.

So the clearness and unclearness of the issue has an effect (on applying rulings).

For instance, a clear matter which is known in the religion by necessity, then the Scholars have said as we have established via principles and affirmed, that whoever commits Shirk in the clear matters disbelieves, whether he was ignorant or had a misinterpretation.

Therefore, I repeat. We mentioned the first refrainer, now we will repeat the second refrainer, that he refrains from making Takfir upon him whilst affirming that what this individual fell into was Kufr, however he refrained from making Takfir upon the individual due to an impediment which prevented applying the ruling of Kufr upon the doer of Kufr.

Okay, I want to see if you guys are paying attention with me or not, (it seems) you're not paying attention? Is there a difference between the first refrainer and the second refrainer?

Student: Yes, ofcourse.

Shaykh: What is the difference?

Student: The difference, is that the first person refrained due to NOT considering what he fell into was Kufr.

Shaykh: Excellent.

Student: This person has Kufr applied upon him.

Shaykh: Excellent, why?

Student: Because this person has denied the text.

Shaykh: Excellent, and what about the second person?

Student: As for the second person, then it's also established via the text, however he had a Māni' (impediment) with him. And if there was truly a Māni' (preventative upon the doer of Kufr), so he doesn't make Takfir upon him, then he did nothing wrong.

Shaykh: And this issue will be elaborated further, however right now I have understood your words, yes that's excellent. Because it's not possible to say here that this person didn't apply the ruling of the Sharī'ah upon him (doer of Kufr), for indeed he (the individual) is a doer of Kufr. But he says: Yes, he committed Kufr, however there was something which prevented the ruling (of Kufr) from falling upon him.

For instance, the one who is forced, he says a statement of disbelief, how come we don't call him a Kāfir?

Students: Because he is being forced.

Shaykh: Because this Māni' (of Ikrāh) prevented the ruling (of Kufr) from being applied upon him.

This is why this Māni' repels what's considered present (of Kufr) to being absent, is this clear? (Student replies, "Clear").

And the Mawāni' (preventions of Takfir) my dear brothers, there are impediments which are taken into consideration in all matters of Ēmān and Kufr, such as Ikrāh for example. And there are impediments which are taken into consideration in some matters, not in others, and here is where mistakes occur, that you bring a Māni' (prevention of Takfir) which the Scholars accepted in a specific issue, and then generalise it upon the other issues, or vice versa.

Such as ignorance for example, the Scholars take it into consideration in the unclear matters, it's necessary (to take it into consideration) if he was ignorant, so he is excused, and Kufr isn't tagged



along with him until the Hujjah is established upon him, and he understands it.

Stipulating 'understanding' (of the hujjah) for example, you will find the Scholars affirming this in the unclear matters, so he generalises this stipulation, that some people amongst us came out and said: That the Tawāghit whose Kufr is known, and their Kufr is perhaps known amongst the young and elderly, he says "Kufr isn't tagged along with him until you establish the Hujjah upon him".

And the understanding of 'Hujjah' according to him is originally faulty, meaning that it's necessary to come, and sit with him, then afterwards show him the proof, and discuss with him concerning every proof, have you understood or not? Understood, so we will go to the other issue, you haven't understood, we will remain at the first until eternity.

The Prophets (عليهم الصلاة والسلام) whom Allāh (سبحانه وتعالى) has sent them as a Hujjah to mankind, and they weren't to be considered 'addresses' to begin with, and they are immediately considered a Hujjah to mankind when Allāh sent them, infact the Prophet (ﷺ) said the exact opposite of this (i.e. the Hujjah wasn't to simply address the Mushrikīn) as it's narrated in Sahīh Muslim from the Hadīth of Abī Hurayrah:

"By Him in Whose hand is the life of Muhammad, he who amongst the Ummah {What is meant by Ummah here is Ummat al-Da'wah (those who are invited to the call of Islām)} of Jews or Christians hears about me, {Look at how he hanged the matter, he hanged it on mere 'hearing'}, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the inhabitants of Hell-Fire"

Yes, therefore there's a difference between the refraining in the 1st situation and the refraining in the 2nd situation, so the Kufr of the 1st situation is clear, and the Kufr of the 2nd situation, we will mention its different circumstances, or in other words, what the 2nd person fell into from refraining has different circumstances.

Student: Shaykh, are the Mawānī' (preventions of Takfīr) able to be counted, or restricted to a specific number?

Shaykh: Yes, the Scholars have still remained mentioning them.

Student: Ya'nī, in every time, it's restricted or?

Shaykh: No, do not say at all times. Rather, some of the matters could become unclear in some societies, whilst being clear in others, and vice versa.

Student: Is it restricted to 4 (preventions), ignorance, misinterpretation, mistake, and coercion?

Shaykh: Yes, like 'mistakes' in this context is like...

Student: "You are my slave, and I am your lord"

Shaykh: Excellent, so here it's called 'slip of the tongue', so this is what's classified as a 'mistake', what does slip of the tongue mean? That you intend a wording or meaning, but what comes out from the tongue is another wording, and from the 'mistakes' is 'not wanting to do an action (but accidentally did it)'.

Look, there's a difference and don't confuse between "intending to do the action in one's heart (i.e. permitting Kufr)" and "intending to do the action (this is what he's judged by, even if he doesn't permit the Kufr act)", ya'nī for example: A man came to break a statue, so his foot slipped over a rock and fell in a position of prostration (towards the statue), this is an example.

This action by apparent is prostration and bending over, and the general basic principle regarding this bending over is that it's one of humbleness, submission and worship!

However what is it that prevents the ruling of Kufr from being applied? Do not include Qasd (intending with one's heart), the intending of the heart is whoever performs the action of prostration, he disbelieves even if didn't intend Kufr in his heart, have you understood the difference?

There is "intending the action" and "intending it by the heart (by permitting it)", what did the Murji'ah fall into? They said, he doesn't become a Kāfir until he intends it (allowed in his heart), and this is encounters the textual evidences of the Sharī'ah!

Rather, Ahlus-Sunnah affirm that Kufr consists of different types: It could be through speech, actions, beliefs, doubts, denial, turning away etc...

But as for them, then no! They restricted it to belief in the heart, ya'nī he prostrates: What is this action? Kufr. When does he disbelieves according to them? "Until he believes it's permissible in his heart", and this is the peak of Irjā', Tajahhum (extracted from the term Jahmiyyah), we ask Allāh for good-health and well-being.

This person who prostrates takes the hukm (of Kufr), even if he didn't intend it (to be fine) in his heart. However in this example that I mentioned (of accidentally tripping to bend over to a statue), this is where you mention 'mistakes', no ruling (of Kufr) is tagged along with him. Why is that?

Because it's a mistake, and the action occurred without intending to do the action, pay attention to the difference. (Between) intending it with the heart and intending the action, there's a difference - Go ahead Shaykh.

Student: Such as the man in the desert (who found his camel).

Shaykh: Yes, excellent. We mentioned this, may Allāh bless you.

Yes, excellent. Therefore, this refrainer who affirms that what the specific individual fell into was Kufr has different circumstances:

- The first circumstance: That the Māni' (impediment) he cited is valid and the application is correct, then this person isn't included with us in the Rule (3rd nullifier) to begin with, have you understood this?

**\*\*Student speaking\*\***

Yes, excellent! A valid Māni' (impediment) and a correct application, this person doesn't get tagged with it to begin with, no ruling (of Kufr) gets tagged along with him, in order for us to say: There is someone who doesn't make Takfir upon the Kāfir, this isn't included with us.

So when I mentioned to you right now, by using this scenario. We have affirmed that the ruling (of Kufr) gets tagged along with him or not? It doesn't, so based upon this, he isn't included within the Rule (3rd nullifier) to begin with. But rather our discussion is concerning an individual who gets tagged along with the ruling (of Kufr), so the refraining occurs.

- The second circumstance: That the Māni' (impediment) isn't valid, or that it's valid and the application is incorrect. Ya'nī for instance, what's an example for a Māni' (impediment) which isn't valid:

Student: Ignorance?

Shaykh: No Yā Shaykh, what we say here is that the Māni' (impediment) is valid, but the application is incorrect, because ignorance is a valid Māni' (impediment), however it's only applicable in certain matters, I'm asking you for a Māni' (impediment) which is not valid, ya'nī something which has no proof for it being a Māni' (impediment).

Such as if an individual says "excessive fear" which has no basis for it, or a man who does it for worldly benefit, there's a man who you ask, why did you join the army, the army of the Tāghūt? So a man comes along and says, "O man, this is a strange, poor, weak guy, he has children who he spends upon", right now he is citing a Māni' (impediment) which isn't valid.

What's intended is a valid Māni' (impediment) and the application is incorrect, it's a valid Māni' (impediment), however it isn't to be applied in these matters.

For example, you might come with "Jahl" (ignorance), and consider it a Māni' (impediment) in major Shirk, so we'll say to you, it's a valid Māni' (impediment) and the application is incorrect, because it's taken into consideration in some matters besides others, so what is the ruling upon such a person?

Student: To clarify it to him.

Shaykh: Excellent! We say that this person doesn't get the ruling applied upon him immediately, except after establishing the Hujjah and removing the doubts.

Why didn't we say that the Manāt (what Takfir is hanged upon) is fulfilled with him? Because he didn't deny (the text), he affirms that this action (the person fell into) is Kufr, however he says, there's a Māni' (impediment) which prevented applying the ruling of Kufr upon its doer.

Ya'nī, according to him to begin with, he says: "It hasn't been fulfilled with him to start with", or "the conditions haven't been fulfilled".

So here, we come towards what some of the brothers mentioned, they said "when does the misconception get removed and the Hujjah gets established?"

The Ta'sil (aforementioned principles) will be brought to us that we mentioned to you, so if the action was clear and the reality of the doer is clear, does the circle of establishing the Hujjah tighten or expand? It tightens! Infact you may not find any loops for it (due to it being clear)

And if the action was clear, however the reality of the doer was unclear, in this case it expands.

Therefore, let no one come and unrestrictedly claim establishing the Hujjah and removing misconceptions is required.

And let no one come and completely abandon establishing the Hujjah and removing misconceptions.

But rather, what we say is that this is according to the action and the reality of the doer.

Right now, an important issue will arise - Pay attention: Applying the rulings upon the individuals is from the matters that require observations and the Ijtihād of the one who is fit to determine the rulings in this topic, so whoever acquired this ability, it's permissible for him to delve and observe further into this matter, and whoever doesn't acquire this ability, then he's not allowed to do so.

Okay, but where is the proof for this?



Student: Doesn't this fall underneath giving Fatwā?

Shaykh: Yes it is issuing a Fatwā without a doubt. What is application? Is it knowledge or not? It's knowledge, and pay attention that we're talking about, "Whoever doesn't make Takfīr upon the Kāfir".

And the confusion within the issue of "Whoever doesn't make Takfīr upon the Kāfir" is more apparent and clearer than the one who actually falls into Kufr.

And what we will address, is that the discussion concerning this nullifier revolves around 3 points. The one who commits Kufr to begin with, the one who refrains from making Takfīr upon him, and the one who refrains from making Takfīr upon the one who refrained (from making Takfīr).

Ahlus-Sunnah do not give the same hukm upon the third person like the second person (the one who refrains on making Takfīr upon the Kāfir), and the words of Imām al-Maltī (رحمه الله تعالى) will come shortly, wherein he spoke about the 'Aqīdah of the Mu'tazilah in Basrah and the Mu'tazilah of Baghdād, and he differentiated between them, and we'll come to it, so don't hasten towards it.

However, understand that the 'Āthir (refrainer) of the 'Āthir (refrainer) doesn't get a ruling (of Kufr) tagged along with him, because according to Ahlus-Sunnah as it will be shown by a valuable precious citation from Imām al-Maltī (رحمه الله تعالى), as the TV hosts say, "in the next episode".

So we mentioned applying rulings upon specific individuals and that it's from the matters that stop at the analysis and Ijtihād of the one suitable to make a judgement concerning this matter, so whoever acquired this ability, it's permissible for him to delve and observe further into this matter, and whoever doesn't acquire this ability, then he's not allowed to do so.

We said, what is the proof for that?

Student: Proof from the 'Aql (intellect) ya'nī...

Shaykh: The 'Aql?! Māshā'Allāh, Yallāh Abū al-'Aql (Shaykh making a joke).

Student 1: Since it returns back to being established via proof (from the text) and removing misconceptions, then this is not to be delved into except by a person who has knowledge surrounding the issue.

Student 2: There's a difference between the Asl (falling into Kufr itself) and the Far' (branch issue of the 3rd nullifier), so it's a condition that he's a person fit to determine rulings in it, such as (surrounding) someone who doesn't make Takfīr (upon the doer of Kufr).

Shaykh: Yes, excellent. That's why whoever delves into other than his field, he will come with strange things, there is a divine command, where Allāh, the Majestic and Exalted says:

"Ask the people of knowledge...", when? "...if you don't know..."

If we come to know that this person acquires this ability and encompassed the knowledge surrounding this issue, there's no blame upon him in an Islamic aspect, however when is he blamed? When a person hasn't encompassed the knowledge surrounding the issue, and delves into it, this is where faults are to be found.

I'll give an example right now: Let's say that there's a man who is suffering from a heart disease - May Allāh give us and you and every muslim well-being - then he faints on the floor quickly between us, and all of the people of this gathering knows that they don't have any ability or knowledge in medicine, nothing close or far to it.

So I rolled up my sleeves and said: "Give me the knife - may Allāh have mercy upon you all - so that I may perform a surgery operation for this man", is it permissible for me to do this or not permissible?

Students: Not permissible!

It's not permissible, SubhānAllāh, all the people condemned this action of mine, despite the fact that it relates to the life of a single human, so how about the case with the religion of an entire Ummah?!

Students: Allāhu Akbar!

So that's why we say, whoever is eloquent in discussion, and possessed the ability then there's no rebuke upon him, however the problem in the matters of application, is when someone who is not suitable to enter into it, delves into it and comes with strange things.

And this issue if ours, why do we say that it's required to make an analysis and the Ijtihād of one fit to determine a judgement?

Because he is the one who knows the islamic ruling and the reality of the matter, because it's stipulated with us at all times in the matters related to Fatwā or matters of application or what's similar to that, that we have knowledge of the islamic ruling in this specific issue and the reality of this issue in and of itself, the reality of the person falling into it etc...

Because for example, at times, and you will even find this in the speech of the early generations, you will find that they possess the ability and are suitable to pass judgements, and they could differ

with regards to a specific individual amongst the people, and examples will be brought to us regarding that.

Student: Pardon me Shaykh, I have a question. In a previous lesson, it was about fulfilling the Shurūt (conditions of Takfīr) and removal of Mawānī' (preventatives of Takfīr). So being fit to analyse this topic means you need to know when the conditions are fulfilled and the preventatives are removed.

Shaykh: Yes, excellent. This is concerning the ruling according to the Sharī'ah, and likewise the reality (of the matter).

Infact, at times, there could be a Scholar who knows the ruling with its details attached to it, however he is ignorant of the reality, so it becomes Harām for him to apply rulings.

And there could be a person who knows the reality with its edges and specific details, whilst he was ignorant of the Islamic ruling, it becomes Harām for him to apply rulings, "He must combine between both", yes, the judgement of Allāh in this issue and the reality of who he will apply the judgement of Allāh and its true state of affairs.

And ofcourse, the one fit to determine that ruling, we said that the matters can expand with regards to applying the Hujjah and removing misconceptions, likewise he must be someone fit to determine rulings (of the issue), and here his opinion is open to being correct and mistaken, so the correct view may be with whoever made Takfīr and the mistaken one may be contrary to that, and it could be the other way around, the correct view may be with whoever gave an excuse, and the mistake is with who made Takfīr, and vice versa, etc...

So by this, we will have finished today's lesson, and I apologise for taking longer, and we'll finish it off in the next lesson tomorrow Inshā'Allāh. All praise belongs to Allāh, and peace and blessings be upon the Messenger of Allāh, and upon all of his household and companions, and those who followed them with excellence till the day of judgement.

20 November 2017 19:27

## Radwan Dakkak updated his status.

Explanation of the Rule: "Whoever doesn't make Takfīr upon the Kāfir" (Lesson 1/2)

The Mujāhid, Shaykh Abū Mālik at-Tamīmī (تقبله الله) said:  
بسم الله الرحمن الرحيم

In the name of Allāh, Al-Rahmān Al-Raheem, all Praise belongs to Allāh, the Lord of Mankind, May the most perfect and complete Peace and Blessings of Allāh be upon the most noble of Prophets and Messengers, our Prophet Muhammad, with the best Prayers and the most commendable of Salutations be upon him and his household.

Glory be to you (O Allāh), we have no knowledge except that which you have taught us, Indeed you are the All-Knowing, All-Wise.

O Allāh grant us Fiqh in the religion, and teach us its true interpretation, O Allāh teach us that which benefits us, and allow us to benefit from what you have taught us, and increase us in guidance, piety, righteousness, correctness and right direction O Lord of Mankind.

My beloved noble brothers, we will be studying in today's class, a matter from the enormous matters, and it is a matter which has been affirmed by the Scholars of the past and present, and this issue has caused confusion to some people, and a type of confusion has occurred in it.

So by the permission of Allāh during these classes, we will try to lay out the Principles for this matter according to Pure Islamic Foundations, so that Allāh (سبحانه وتعالى) may inspire and reveal to us the path of success and correctness.

A fundamental rule from the fundamental rules of the Sharī'ah which was affirmed by the Scholars, and it is the Rule:  
"Whoever doesn't make Takfīr upon the Kāfir, or doubts in his disbelief, or corrects his ways, is a Kāfir".

And before starting to clarify the rulings and matters related to this Rule, I would like to use a particular approach with you in these lessons, and it is from the long-practised disciplined approaches, and it is laying out the foundations, then diving into the sub-branch issues (applications).

Meaning, that I will mention to you right now the firmly established Usūl (principles) that we will mention as we're speaking, from matters that fall under this Rule, for indeed if a person precisely understands the Usūl (principles), he will be fine with the application.

And as it's determined by the Scholars of Usūl, the "Asl" (core foundation) is what other things are built upon from it, and the "Far'" (sub-branch) is what's built upon something else.

Is there a difference or not? There's a difference, the Asl is what other things are built upon from it, whereas the Far' (sub-branch) is what's built upon something else.

So if a person's Ta'sīl (principles) are valid, his Tadrī' (application of those principles) will be correct.

And if there's a fault in the principles, what would the result be? An error in the application, and this is why the Scholars say, "Whatever is built upon falsehood, is falsehood".

So if the Asl (core foundation) is correct, then it's necessary that what's built upon it is going to be correct. And if the Asl (core foundation) is corrupt, then what's built upon it is also going to be corrupt.

The First Principle from the established Usūl which we'll bring forth in our discussion on the matters related under this Rule, the first principle: Is that the one who falls into Major Shirk in the Clear Matters, is a Kāfir Murtad, whether he was ignorant or had a misinterpretation.

Now, we will mention these Principles, and it must be accompanied with us under every issue that we speak about this Rule, so these Principles that we're going to mention right now must be present with us.

The Second Principle: The Rule of whoever doesn't make Takfir upon a Kāfir (becomes a Kāfir), is an agreed upon Rule amongst the Righteous Predecessors of the Ummah and the Great Imāms.

And this Ijmā' is a consensus upon it in general, and there are precise details which we'll clarify Inshā'Allāh while speaking about the issues related to this topic, it consists of Tafsīl (elaboration) and Clarification.

Therefore we say: Verily the Scholars have affirmed that whoever doesn't make Takfir upon a Kāfir becomes a Kāfir, however when does he disbelieve? This is what we'll be going through Inshā'Allāh while studying this Fundamental Rule.

Therefore this Rule isn't upon that supposed absoluteness (i.e. Left unrestricted) as some think, rather there are Guidelines and Conditions, Inshā'Allāh we'll clarify it soon.

The Third Principle: Indeed, this Rule isn't as some claim as being an innovation from Imām Muhammad Ibn 'Abdil Wahhāb (رحمه الله).

Because there are those misguided individuals who say: That this rule was invented and innovated by Imām Muhammad Ibn 'Abdil Wahhāb (رحمه الله تعالى), and this isn't correct, and it is a feeble claim void of proof, infact it is a pure fabrication and lie.

Rather this Rule is affirmed by the Scholars of the Past, and the one who reads, and examines the statements of the Scholars would see that this Rule is Apparent in their Foundations (laid out).

Hence, this Rule has been mentioned from Sufyān Ibn 'Uyaynah (رحمه الله), and also Imām Ahmad Ibn Hanbal (رحمه الله), and Abū Zur'ah (رحمه الله), and Muhammad Ibn Sahnūn (رحمه الله), and also Abū Bakr Ibn 'Ayyāsh (رحمه الله), and Yazīd Ibn Hārūn (رحمه الله) and a large group from the Imāms of the Salaf.

And likewise Shaykh al-Islām Ibn Taymiyyah (رحمه الله), Al-Qādī 'Iyādh (رحمه الله), A'immat al-Da'wah (i.e. Imāms of Najd) and other than them who have mentioned this Rule.

Therefore this Rule isn't as some say, as being an innovation from Imām Muhammad Ibn 'Abdil Wahhāb (رحمه الله), rather it is a Rule which the Salaf of the Ummah have spoke about in the past.

And the one who examines their statements and narrated quotes from them, he would find that manifestly apparent while going through these quotes that are mentioned from them, and we will shortly move to these quotes Inshā'Allāh, and we'll stop at it with some pauses (to address it).

The Fourth Principle: That the one who falls under this nullifier is committing Kufr, what is this nullifier? "Whoever doesn't make Takfir upon the Kāfir", he is committing Kufr according to the Consensus of the Scholars.

And Kufr is tagged along with him to begin with at times, and after the establishment of the Hujjah at other times, as it will be clarified and elaborated soon, that the one who falls under this nullifier is committing Kufr by Ijmā', and Kufr is tagged along with him to begin with at times, and after the establishment of the Hujjah at other times.

And this is what we affirmed in the Principle that was mentioned before it, that this Rule is Unanimously Agreed upon in General, and there are Details attached to it.

The Fifth Principle: That the Manāt of Kufr (the cause to which Kufr is tied too) for this Nullifier is "Denial, Rejection and Opposing the Judgement of Allāh after knowing it".

And this Manāt (cause to which Kufr is tied too) has numerous proofs in the Book of Allāh, the Exalted and Majestic.

Allāh (سبحانه وتعالى) says, "But it is the verses of Allah that the wrongdoers reject." [6:33]

Allāh (سبحانه وتعالى) also says, "And none reject Our verses except the wrongdoers." [29:49]

Allāh (سبحانه وتعالى) also says, "And none reject Our verses except the disbelievers." [29:47]

Precisely determining this (5th) Principle and keeping it accompanied with us while speaking about the matters related to this topic is crucially important, because as we have affirmed, that the Methodology which we will follow (in teaching) is Ta'sil (establishing the principles), then Tafsir (application).

Because most of the times, mistakes occur either in Tafrī' (application) without Ta'sīl (principles), or by incorrect Ta'sīl (principles) then Tafrī' (application), or some of them determine an Usūl by taking it from a Furū' (end-result) in some issues, whereas it could only be applicable in some situations.

But in any case, inconsistencies in one's methodology, most of the time incurs mistakes and distortions, that's why you find there are sects which went astray, due to a fault in the Ta'sīl (establishment of the principles).

So for example, they would give precedence to the Ambiguous (text) over the Clear (text), or they make what is Ambiguous as something Explicitly Clear, or they make it into an Asl (core foundation) in which they construct as a basis, while there is an Affirmed Clear text, etc...

The Sixth Principle: What is excluded from the generality of this Rule are the Differed Upon Ijtihādī Matters, in which the Scholars have differed upon.

And it is for example: Such as the ruling on the abandoner of Salāh, the abandoner of Siyām, the abandoner of Zakāt, the abandoner of Hajj, etc...

And our discussion here about the Khilāf (difference of opinion) between the Scholars is in "Abandoning", not "Denying" (these rituals), for indeed the denial (of these rituals) is agreed upon (as being Kufr), even if the individual performed them, and established these rituals while he denies their obligation, he would become a Kāfir.

(For instance) A man always prays 5 times a day, and never misses a single Salāh, however he denies its obligation, he would become a Kāfir.

A man who adheres to fasting the month of Ramadān, and he never misses it at all, however he denies its obligation, he would become a Kāfir, even if he fasts.

Therefore Juhūd (denial) is one issue, and "Tark" (abandoning) is another issue, likewise what is excluded from the general meaning of this Rule are the Mawānī' (preventions of Takfir) which the Scholars differed upon in its particular minute details.

For example: Stipulating Bulūgh (reaching maturity) for the validity of apostasy to apply (upon the individual).

Meaning, from the conditions or affirmation of apostasy (to occur) is "Al-Bulūgh", this is disputable between the Scholars, and the place of dispute is in the age of "Tamyīz" (when does one become a Mumayyiz).

There is an Usūlī Method that the Scholars follow, which they call "Settling the place of dispute" (تحرير محل النزاع), who can clarify what "settling the place of dispute" means?

**\*\*Students answering\*\***

Excellent! What is meant by settling the place of dispute, is to mention the points that are agreed upon, then after that, mention the point that's differed upon (to solve it).

So for example: The Scholars have unanimously agreed that apostasy occurs upon the person who has reached Bulūgh (maturity), and it's valid, and he's responsible for his actions, held to account, and punished.

And the Scholars have unanimously agreed that the child who is under the age of "Tamyīz" doesn't have apostasy occur upon him, and we have clarified that previously, and we stated: That if there's a boy where he could utter some words of disbelief.

For example: You say to a boy, do you love Allāh? The boy might say "No", it's possible that a similar word can come out from him, similar to this word.

So he is right now under the age of "Tamyīz", so is apostasy applied upon him in such a situation? We say, No, and this is agreed upon.

What remains is the phase which is between these two ages, (between) the age of Bulūgh and above the age of Tamyīz, so the age of Tamyīz here is differed upon by the Scholars in defining it.

- So some of them said: The border-line of Tamyīz: Is when the child understands speech, and is able to respond, i.e. if he is asked something, he understands the question, and gives a good answer.

This Criterion for Tamyīz, it doesn't have a restricted age, so it could occur at an earlier age, and it could be later. Since you can find a child who becomes 7 years old, and hasn't reached this "border-line", and you will find some who are less than this age & is able to distinguish (i.e. understand & respond).

- The second view: Which is the correct opinion, and Allāh the Exalted is the most high and knows best, is that the border-line for the age of Tamyīz is 7, so if the child becomes 7 years old, he is considered a Mumayyiz in the Islamic point of view, and this view is solidified by proof

Wherein the Prophet (ﷺ) said:

"Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old"

So there are moral obligations, or there is some kind of Speech in the Shari'ah addressing the child that's 7 years old.

Based upon that, we know that Tamyiz is from the age of 7 until the age of maturity.

And Bulūgh (maturity) occurs with 3 things in respect to the boy, and the woman has an additional indicator, which is the menses.

The boy (reaches Bulūgh) by emission, the emission of semen, and growth of hair (on the body) & roughness around the facial kissing area, and reaching 15 years old.

Is it possible that the boy reaches maturity before the age of 15?

We say: Yes, and the Scholars also differentiated between the cold areas and hot areas, and the discussion concerning this is lengthy.

The reason why I mentioned this matter, is that stipulating Bulūgh (reaching maturity) as a condition for apostasy or the validity of apostasy to be affirmed (upon an individual), is a disputable matter between the Scholars.

For example: The opinion of Imām Abū Hanīfah (رحمه الله) and his companion Muhammad Ibn al-Hassan, and also Ahmad in a narration from him, is that Bulūgh isn't a stipulated condition for the validity of apostasy to be applied (upon an individual), what do we understand from this?

That if the Mumayyiz happens to come out with a Kufr statement, or a Kufr action, he is judged upon with Kufr, except that they stated: Verily the Ahkām (rulings) related to Istitābah (repenting from apostasy) is delayed and postponed until the age of Bulūgh.

So what is the benefit of this differentiation?

Yes excellent! (student said: The benefit from this is the inheritance), because even if we delayed the rulings of Istitābah (repenting from apostasy), however if the Mumayyiz is judged upon in this situation with apostasy, then there is no inheritance between him and his muslim relatives even if he was married.

Meaning, that what incurs from this apostasy as well is the dissolving of the bond of his marriage contract, is it possible to imagine a Mumayyiz boy being married? Yes, it is present.

Student: O Shaykh, so if this child died, he is not to be washed etc..?

Shaykh: That is based upon this opinion, however it's a weak opinion, and we'll show the correct view Inshā'Allāh.

And the second opinion: It was adopted by Abū Yūsuf from the companions of Abū Hanīfah, and the Shāfi'iyyah, and Ahmad in the most dominant of the two narrations from him, which is that apostasy isn't affirmed, and isn't valid (to be applied) upon a Mumayyiz who is under the age of Bulūgh.

And based upon that, i.e. upon this view, the Mumayyiz child and other than the Mumayyiz are equal in the ruling (meaning they must reach Bulūgh for apostasy to apply), and this is what's correct, and Allāh (سبحانه وتعالى) is the Most High and Knows best.

Since the speech addressed in the Shari'ah and the moral obligations in the Shari'ah are tied too Bulūgh (reaching maturity).

"The pen has been lifted from 3", and the child until he reaches maturity is among those who have been mentioned.

And we mentioned the signs of Bulūgh, and you can say the same thing in regards to the intoxicated person, because the Scholars arrange & classify the removal of the mind, or the Scholars categorise it into different categories.

Removal (of the mind) due a permissible cause, and removal (of the mind) due to a prohibited cause.

And the removal (of the mind) due to a permissible cause: It includes what is by the choice of an individual, and it includes what isn't done by the choice of an individual.

The choice of a person is like: A surgery operation, so Ya'hī the doctor says to him:

"We will place for you this anesthetic" for instance. The removal of the mind here is due to a permissible cause.

And a cause which is outside the will of an individual is like deep sleep, epilepsy, and it could overcome an individuals eyes, so he falls asleep.

And the removal of the mind due to a prohibited cause: Is through drinking alcohol.

As for the removal of the mind due to a permissible cause, then the Scholars are in agreement that apostasy doesn't occur, and this isn't the place that concerns us.

What concerns us is intoxication, the Scholars have differed here, so those who say that it occurs, and those who say that it doesn't occur, does this scenario fall under this Rule (the 3rd nullifier), is the scenario about Tamyiz (we previously discussed) through which the Scholars differed upon fall under this Rule?

We say, no. Because we have affirmed that the differed upon matters which are open to Ijtihād between the Scholars is outside of this Rule.

So it's not possible that someone comes along and constructs (his own principle)...

Look, if the Asl (foundation) becomes incorrect, it would result in an incorrect Tadrī' (application), so he makes an Asl and comes to say:

"You did not make Takfīr upon the Mumayyiz, this is sufficient, you're a Kāfir, you didn't make Takfīr upon whoever came with a statement of disbelief whilst drunk etc...so you're a Kāfir".

Even though what's correct from the statements of the Scholars: Is that the words which come out from an intoxicated person (has apostasy) fall upon him, however the rulings of Istībāh (to repent or face execution) is delayed until his mind returns back to him.

Since this view has a deterrence, because a person may belittle and be negligent in the issue of speaking statements or doing actions of disbelief, so he would resort to drinking alcohol, so that can be a means or a justification to saying these (Kufr) statements, or doing these (Kufr) actions.

Because there are those from the perpetrators, and those amongst the criminals who have a Fiqh, so that's why the Scholars affirm that in some situations, an individual is dealt with in opposition to his intention.

Ofcourse the intention here by mentioning this matter isn't to get into the issue with its minute details and the proofs for both sides, but rather what's intended is that there are specific issues, there are matters, and there are impediments (i.e. preventions of Takfīr etc), in which there's a difference of opinion between the Scholars, so it isn't included under this Rule (3rd nullifier).

Likewise, from the important matters is the impediment of Ikrāh (coercion), which is an agreed upon impediment (prevention of Takfīr), the impediment of Ikrāh is an agreed upon impediment in general, however the Scholars have differed over some of its specific aspects.

For instance: We have an Ikrāh that is called "Ikrāh Mulji" and "Ikrāh Ghayr Mulji", is there a difference between the two?

Yes there is, and what is the criterion for Ikrāh al-Mulji' (to occur)?

**\*\*Students answering the question\*\***

Yes, excellent. However the Scholars have differed over this specific issue, so some of them expanded on 1 side, and others tightened it on the other side.

So for example, some of them said: "Verily, the iljā' (valid Ikrāh) is actualised by mere imprisonment", such as the Shāfi'iyyah.

And others tightened in that regard, and said, "The iljā' (valid Ikrāh) isn't actualised until an individual is threatened with a matter which involves harm to oneself or loss of a limb or torture which the ordinary self cannot bear"

Why did we say, the ordinary self? Ya'nī, there are some amongst the people whom which 1 strike could make him say everything (of Kufr), or others without a strike.

And some of them for instance, not at all, he could bear hundreds of strikes, however in this situation, if there is nothing specified, then what we go by is along the 'Urf (customs) and towards the average state of the people.

So if he was amongst the average state of the people, for instance 50 intense strikes is enough (to bear & no more), so in this instance iljā' (valid Ikrāh) is actualised etc...

But the point from that in mentioning this issue, is that based upon this, there is a difference of opinion. Are the scenarios of this difference of opinion included under this Rule (3rd nullifier)?

We say, no. And what you can say in that case, is because the Scholars have differed, they said: Is threatening sufficient for Ikrāh to occur, or is it necessary that he gets afflicted with torture?

The majority of the Scholars in opposition to Ahmad said, yes the threat (of torturing) is sufficient (for Ikrāh to occur).

What does threatening mean?

He says, if you do not do this, we will do such and such with you, and the vast Majority of the Scholars said, yes the threat is sufficient.

Whereas Ahmad said no, may Allāh have mercy upon the Imām, he said: Not until he is afflicted with torture.

That's why the authors of the Siyar mention that Yahya Ibn Ma'īn (رحمه الله تعالى) entered upon Imām Ahmad, and Yahya Ibn Ma'īn conceded, he took the concession, so he was released from prison.

As for Imām Ahmad (رحمه الله), No. He chose fixed determination, and held firmly upon his views,



so when Yahya Ibn Maʿīn was visiting and entered upon him - may Allāh have mercy upon them all - visiting (Ahmad), the Imām turned away from him.

So Yahya Ibn Maʿīn said, "O Abā 'Abdillāh!!! The Hadīth of 'Ammār", so Ahmad did not respond to him.

Look at the noble position of Yahya Ibn Maʿīn (رحمه الله), an Imām and an eminent man of knowledge amongst the guided ones, and a servant from the servants of the Sunnah.

So Imām Ahmad turned away from him, pay attention. Imām Ahmad didn't make Takfīr upon him, while he took the concession (of Ikrāh) by being threatened, he said the threatening was sufficient, and this is what actualises iljā' (a valid Ikrāh), so based upon that, he takes this concession.

So when Imām Yahya Ibn Maʿīn left, Imām Ahmad said: "They use the Hadīth of 'Ammār as proof, when 'Ammār was afflicted with torture".

Students: Allāhu Akbar.

You guys know the story of 'Ammār, he was lashed, and was harmed to an extent that when he came to the Prophet (ﷺ), what did he say to him?

He said, "They did not leave me alone (in torturing me) until I spoke ill about you", that he even spoke ill of the Prophet (ﷺ).

So the Prophet (ﷺ) said to him, "how do you find your heart?"

He replied: "Comfortable with Ēmān"

The Prophet said: "If they do the same thing, then repeat what you did"

And even if some of these narrations have criticism to it, however the Scholars still use these narrations to make Tafsīr of the Āyah.

So yes, in these specific issues, is being threatened sufficient (for Ikrāh to occur) or is it necessary to be afflicted with torture?

This is a difference of opinion based upon that the one who says, it's necessary to stipulate of the actualisation of iljā' (valid Ikrāh) for e.g. that he is afflicted with torture.

So based upon this, the one who gave in (by the threat) without being afflicted by torture, and was merely threatened, based upon this Ta'sīl (principle), he is a Kāfir.

However we say, these issues aren't included within this Rule (3rd nullifier), the Rule of "whoever doesn't make Takfīr upon the Kāfir or doubts in his Kufr or corrects his beliefs, is a Kāfir."

Student: O Shaykh, even if we took Imām Ahmad's opinion, Imām Ahmad didn't make Takfīr upon Imām Yahyā Ibn Maʿīn.

Yes this is what we say and what we established. But we say, someone might come, and insert the issues that are differed upon and open to Ijtihād under this Rule, so we would say to him, no. And the Scholars have remained differing in the likes of these matters, and none of them made Takfīr upon each other.

There's something here which is of utmost importance, however we may postpone it in the last class, however I'll point towards it.

If we know that the Manāt (basis and reasons to which the ruling is tied too) of Kufr (for the 3rd nullifier) is denial and rejecting the texts, and opposing it after knowing about it.

We differentiate between the one who refrains (in making Takfīr) with the clearness of the doer's reality - because a category will come shortly with us, but I'll mention it briefly - there is a category which must be precisely understood to understand the issues of this Rule:

- Firstly: The action is clear and the reality of the doer (i.e. ruling upon the individual) is clear, so the action is clear and the reality of the doer is clear, there is no avoidance in tagging along the ruling of Kufr upon whoever's situation is like this.
- Secondly: The action is clear and the reality of the doer (i.e. ruling upon the individual) isn't clear (i.e. known in the religion by necessity by the muslims), so here we say: The ruling (of Kufr) isn't tagged along with him immediately, but rather it's necessary to establish the Hujjah and remove the doubts.
- Thirdly: The action is unclear, so here the circle for establishing the Hujjah is going to expand, i.e. Whenever the clearness of a matter is manifest, establishing the Hujjah becomes tightened, and whenever unclearness is present, the circle of establishing the Hujjah expands (i.e. Requires more effort to establish it), etc...

The Seventh Principle: The people in this Rule are divided into three types of people.

- The first type: Those who intended the Haqq and attained that.

There's no doubt that this person is precisely correct, Allāh has guided him, and for that reason, the

Prophet (ﷺ) used to teach 'Alī (رضي الله عنه), O 'Alī say in your du'ā as it's narrated in the Sahīh:

"O Allāh, direct me to the right path and make me adhere correctly to the straight path. And when you make a mention of right guidance, keep in mind the right path and when you consider of the straight (path), keep in mind the straightness of the arrow."

- The second type: Those who intended the Haqq and didn't attain that.

As for these people, it's not permissible to hasten and recklessly risk classifying them with some un-Islamic descriptions, because these people intended the Haqq and mistakenly didn't attain that. And they did not intend falsehood to begin with & attained what they wanted (of falsehood), is there a difference or not? There's a difference.

We know that there are those who are seekers of the Haqq, however they mistakenly didn't attain that, doesn't this occur?

What has occurred from some of the Sahābah. Likewise during the event of Qudāmah Ibn Madh'ūn (رضي الله عنه). He made a misinterpretation, however this ta'wīl (misinterpretation) is mistaken, so we know that there are people who intend the Haqq, however they mistakenly didn't attain that, and no one is infallible.

Is there anyone who is infallible from mistakes amongst mankind? No, except for the Prophets (عليهم الصلاة والسلام) from what they convey on behalf of their Lord.

And there's no doubt that guidance and returning back to the truth is wished for them, because the original intention is good.

Student: Pardon me O Shaykh, is that also regarding Aslu Dīn?

Shaykh: No no, we were speaking about this issue, we're speaking about "whoever doesn't make Takfīr upon the Kāfir", we are speaking about this Rule, and all the principles that we are mentioning is related to this Rule.

- The third type: Those who wanted to bring about whims within themselves, we ask Allāh for good-health and well-being, so he acted in his own hands (without sincerity for Allāh's sake) and was prevented from attaining guidance and correctness, so he went astray and led others astray.

The Final (Eighth) Principle, because what will shortly come with us are the (matters of) clearness and unclearness, so what would be advisable and suitable for us now is: Mentioning the criterion for the clear matters and the criterion for the unclear matters.

Without a doubt, we're still in the introduction at the moment, meaning we haven't delved deeply, and we didn't encompass the matters of this topic, because I clarified that the methodology which we are following by the permission of Allāh, the Exalted, is At-Ta'sīl (establishing the principles), then At-Tafrī' (application).

Because if I began to apply rulings whilst the principles aren't understood, then imagine what would happen by that? You will find a lot of objections, "How is this so? How is this so?", however once the Usūl (principles) are precisely understood, you will feel at ease & be comfortable.

The Criterion for the Clear Matters: Every knowledge or every issue whose proof has become manifest, and the Ummah has unanimously agreed upon, and knowledge of it is apparent to the Scholars and Laymen.

Also, if this is precisely understood, it will benefit us in establishing the Hujjah and removing doubts, if we understand it well.

I have come to know that some people think that establishing the Hujjah and removing doubts means and assumes, is that you must come to him, then after that he sits for 30 mins explaining to him until he completely understands...

Not at all, this is all speech far from the truth, and this is not what the Salaf or the Scholars intended in this issue.

Yes, even though there are matters which stipulate understanding it (for the Hujjah to apply), and it is in the matters which may become unclear.

However, if it was from the matters of Usūl (clear matters), then it's merely sufficed by the evidence reaching him in a language that the receiver (of the Hujjah) understands it in.

So an Arab receives the message in the arabic language is sufficient, and a non-Arab receives the message in his tongue. Whether he understands or not, this is another issue.

That's why you tend to find in the context of the Qur'ān in numerous places, the condemnation comes whilst the Hujjah of Allāh has been established upon the Mushrikīn, and despite that, you find (Allāh saying):

"They have hearts with which they do not understand, they have eyes with which they do not see."  
[7:179]

So what's intended by "Hearing" is understanding, whilst they have "heard" and the Hujjah has been established upon them by mere hearing, with the condition that this "hearing" is in a manner wherein



the receiver understands it, an Arab who is addressed in Arabic, etc. Thus, we know the Criterion for the Clear Matters.

The Criterion for the Unclear Matters: It is every matter in which its knowledge is known to the People of Knowledge instead of the Masses, due to its obscurity and unfamiliarity.

Likewise, from its stipulated guidelines is that it's not known in the religion by necessity, so every matter which isn't known in the religion by necessity, then it's from the unclear matters, whose knowledge is independently known by the People of Knowledge instead of the Masses.

**\*\*Students talking\*\***

Thus, these are the Principles which I wanted to place for our discussion concerning the matters of this topic, so that we can begin with at-Tafrī' (applying the principles).

So we begin, seeking aid in Allāh, with the first issue. The Scholars divide this Rule or the people within this Rule into several categories:

- First Category: Those which the text has explicitly make Takfīr upon, individually, and they are divided into two types: Groups and People or Individuals.

The groups are for example: Judaism, Christianity, Majūs, Buddhists, etc. And determining the rulings which come shortly Inshā'Allāh.

The individuals are like: Fir'awn, Hāmān, Qārūn, Iblīs, Abī Lahab, and everyone whom the text has explicitly mentioned by name and specifically judging them with Kufr.

So based upon this Ta'sīl (established principle), right now you have understood this category, have you understood or not?

**\*\*Students discussing\*\***

Okay, and what is the ruling on this category. We are aware of this category, those whom the text has explicitly made Takfīr upon individually, and we said they are divided into two types, individuals and groups.

The ruling on this category: Is that whoever doesn't make Takfīr upon them, individually, then he's a Kāfir, and he is included immediately to begin with under this Rule (3rd nullifier), why is this?

Student 1: Because it's known in the religion by necessity!

Shaykh: Excellent! And we firmly established this principle in the Rule.

Student 2: Because there's an explicit text from the noble Qur'ān.

Shaykh: Excellent, and due to considering these people Muslims, such an act is considered denying and opposing (the Qur'ān), so does this issue have clearness or unclearness?

Clearness! This issue is precisely known, and likewise you can deduct from this, that every verse which Allāh has judged upon with Kufr for everyone that denies something from his verses or something from the Islamic rulings which the text has mentioned.

Is this clear O brothers? (Students reply "Clear"). Therefore, this is the first category and its ruling.

And the Scholars, may Allāh have spacious mercy upon them, have mentioned an Ijmā' upon the Kufr of whoever doesn't make Takfīr of this category or kind amongst the people.

Among those who have cited the Ijmā' regarding that is Al-Qādhī 'Iyādh (رحمه الله) in his book "Al-Shifā", and it's truly like what it's called, a Shifā' (cure), if the heart was purified and refined, indeed Allāh (سبحانه وتعالى) will make these proofs a Shifā' (cure) for the doubts, and a Shifā' (cure) for everything that hangs in the mind of an individual.

And he (i.e. Al-Qādhī 'Iyādh) has mentioned an Ijmā' regarding the Kufr of whoever doesn't make Takfīr upon anyone amongst the christians and the jews, and everyone that distances himself from the religion of the Muslims, or halts in making Takfīr upon them or doubts, he (i.e. Al-Qādhī 'Iyādh) said:

"Because the Tawqīf (divine revelation) and Ijmā' have unanimously agreed upon their Kufr - {ponder with me brothers} - so whoever halts regarding that - {i.e. whoever doubts or corrects or} - then he has denied the text or Tawqīf (divine revelation)."

This is what we founded as a principle a short while ago, that the Manāt al-Kufrī (What Kufr is tied too) in this nullifier is what?

Look at what Al-Qādhī 'Iyādh (رحمه الله) affirms, "for he has denied the text or Tawqīf (divine revelation) or doubted in it, and denying or doubting it doesn't occur except from a Kāfir".

Therefore, we benefit from this citation several things:

That the Ijmā' is firmly established regarding the Kufr of whoever doesn't make Takfīr upon this kind, and we learnt the Manāt al-Takfirī for this Nullifier (i.e. What Takfīr is hanged upon in this nullifier), which is denying and opposing the judgement of Allāh or denying the text of the Sharī'ah.

Likewise, Shaykh Abū Butayn (رحمه الله) cited an Ijmā' pertaining whoever doesn't make Takfir upon the jews and christians, wherein he said:

"The muslims have unanimously agreed upon the Kufr of whoever doesn't make Takfir upon the jews and christians, or doubts in their Kufr".

Take heed, "we also have assurance that most of them (christians and jews) are ignorant", why? This matter is known from the religion by necessity, and the textual evidence is explicit and unanimously agreed upon, and there's not a single individual except that he has read the verses which are indicative of the Kufr of the jews and christians, or it has been recited to him.

**\*\*Students discussing\*\***

Shaykh: Yes! Because this matter is clear, the text is explicit and agreed upon, so as we affirmed, we say that whoever falls into Major Shirk in the clear matters, where is the Ta'sīl (principles we laid out), isn't it present with us.

For indeed it's a clear matter, and likewise agreed upon, and the text pertaining it is explicit, so there's no way it could be unclear (concerning the Kufr of the jews and christians), and we mentioned right here, that the excuser of these (Kuffār), the text is clearly indicative of his Kufr, and he immediately falls under this nullifier, or this Rule.

And ofcourse as we have affirmed, the Kufr of the jews and christians is considered to be known in the religion by necessity, none of the masses or the scholars are ignorant of it, infact the Ēmān of any individual is not valid until he believes in the invalidity of every religion that opposes Islām, thus this is the first category.

There's another matter which we mentioned, and perhaps we will re-iterate it Inshā'Allāh, and also in the future lessons: We mentioned that there is the clearness of the action and the clearness of the reality of its doer. And there is the clearness of the action and the unclearness of the reality of its doer. And there is the unclearness of an action, so there's no doubt that they aren't upon a single level.

- The second category from the categories that fall under this Rule (3rd nullifier): Speech and actions which the text has made Takfir of those who adhere to it or act upon it.

Such as Istighātha (seeking help and refuge) in other than Allāh, the Exalted and Majestic, and sacrificing to other than Allāh, prostrating to other than Allāh, ruling by other than what Allāh has revealed etc...and mocking Allāh or the religion or the honest messenger (عليه الصلاة والسلام), we will now address the details pertaining the ruling of this category, speak Shaykh.

**\*\*Students speaking\*\***

Okay, excellent. You hastened (in our discussion), you mentioned a category and its correct Ta'sīl (established principles) regarding it. We say, whoever halts or doubts in the Kufr of the committer of any of these nullifiers, then it does not escape these situations:

- The first situation: And it is very precise, that he refrains from making Takfir, due to considering what he fell into as not being Kufr, meaning that he will tell you:

Sacrificing to other than Allāh is permissible, not Kufr, this individual is a Kāfir to begin with, whether he is hesitant in the Kufr of such an individual or not, because he viewed that these actions which the text has clearly considered disbelief for whoever commits it as not being Kufr, and this is rejecting and denying the textual Shar'ī evidence, that he doesn't make Takfir upon him due to considering what he fell into as not being Kufr.

Such as saying, sacrificing to other than Allāh, or ruling by other than what Allāh has revealed, or Istighātha (seeking help and refuge) from other than Allāh is not Kufr and it's from that which Allāh (سبحانه وتعالى) has made permissible, so Kufr gets tagged along with this individual, we ask Allāh for good health and well-being.

- The second situation: Pay attention to the difference, these are very precise matters, that he refrains from making Takfir upon him whilst affirming that what this individual fell into is Kufr.

Ruling by other than what Allāh has revealed, he will say, I do not have the slightest of doubts that ruling by other than what Allāh has revealed is Kufr.

He slaughtered to other than Allāh, he will say, I do not have the slightest of doubts that this action is Kufr, however he refrains from making Takfir upon him whilst affirming that what the individual fell into was Kufr, but he refrains from applying Takfir upon him due to the presence of a Māni' (prevention) which prevented applying the ruling upon the committer of Kufr, and this is also not free from the following situations:

That the Māni' (impediment) which he mentioned is valid, and the application is correct. Therefore, what do we understand from this, that there are Mawāni' (impediments) that are valid and Mawāni' (impediments) that are invalid. And there are Mawāni' that are valid and the application of it is incorrect, and there are Mawāni' that are valid and the application of it is correct.

Therefore, it consists of different categories, speak ya Shaykh.

Student: Are the Murji'ah included in this (category)? They say, we know that ruling by other than

what Allāh has revealed is Kufr, however did this person make Istihlāl (i.e. declare this action permissible) or not, so they don't make Takfīr upon him until he declares it permissible?

Shaykh: Okay, I'll ask you right now, that this Māni' (impediment) which he cited, is it a valid or invalid Māni'?

Student: Invalid.

Shaykh: Then this doesn't have any consideration given to it to begin with, it's excluded from what we're discussing.

And because everyone that falls into Kufr, you will find he has ta'wīl (misinterpretation), however not every ta'wīl (misinterpretation) is accepted, and not every Māni' (impediment) is possible to be applied (in every situation).

Ya'nī, for example: If you look towards the Māni' (impediment) of ignorance, you will find that there are matters where the Scholars have unanimously agreed that ignorance is not considered a Māni' (impediment) in it.

And there are Mawāni' (impediments) where the Scholars considered ignorance as a valid Māni' (impediment) in those issues.

So the clearness and unclearness of the issue has an effect (on applying rulings).

For instance, a clear matter which is known in the religion by necessity, then the Scholars have said as we have established via principles and affirmed, that whoever commits Shirk in the clear matters disbelieves, whether he was ignorant or had a misinterpretation.

Therefore, I repeat. We mentioned the first refrainer, now we will repeat the second refrainer, that he refrains from making Takfīr upon him whilst affirming that what this individual fell into was Kufr, however he refrained from making Takfīr upon the individual due to an impediment which prevented applying the ruling of Kufr upon the doer of Kufr.

Okay, I want to see if you guys are paying attention with me or not, (it seems) you're not paying attention? Is there a difference between the first refrainer and the second refrainer?

Student: Yes, ofcourse.

Shaykh: What is the difference?

Student: The difference, is that the first person refrained due to NOT considering what he fell into was Kufr.

Shaykh: Excellent.

Student: This person has Kufr applied upon him.

Shaykh: Excellent, why?

Student: Because this person has denied the text.

Shaykh: Excellent, and what about the second person?

Student: As for the second person, then it's also established via the text, however he had a Māni' (impediment) with him. And if there was truly a Māni' (preventative upon the doer of Kufr), so he doesn't make Takfīr upon him, then he did nothing wrong.

Shaykh: And this issue will be elaborated further, however right now I have understood your words, yes that's excellent. Because it's not possible to say here that this person didn't apply the ruling of the Sharī'ah upon him (doer of Kufr), for indeed he (the individual) is a doer of Kufr. But he says: Yes, he committed Kufr, however there was something which prevented the ruling (of Kufr) from falling upon him.

For instance, the one who is forced, he says a statement of disbelief, how come we don't call him a Kāfir?

Students: Because he is being forced.

Shaykh: Because this Māni' (of Ikrāh) prevented the ruling (of Kufr) from being applied upon him.

This is why this Māni' repels what's considered present (of Kufr) to being absent, is this clear? (Student replies, "Clear").

And the Mawāni' (preventions of Takfīr) my dear brothers, there are impediments which are taken into consideration in all matters of Ēmān and Kufr, such as Ikrāh for example. And there are impediments which are taken into consideration in some matters, not in others, and here is where mistakes occur, that you bring a Māni' (prevention of Takfīr) which the Scholars accepted in a specific issue, and then generalise it upon the other issues, or vice versa.

Such as ignorance for example, the Scholars take it into consideration in the unclear matters, it's necessary (to take it into consideration) if he was ignorant, so he is excused, and Kufr isn't tagged along with him until the Hujjah is established upon him, and he understands it.

Stipulating 'understanding' (of the hujjah) for example, you will find the Scholars affirming this in the unclear matters, so he generalises this stipulation, that some people amongst us came out and said: That the Tawāghit whose Kufr is known, and their Kufr is perhaps known amongst the young and elderly, he says "Kufr isn't tagged along with him until you establish the Hujjah upon him".

And the understanding of 'Hujjah' according to him is originally faulty, meaning that it's necessary to come, and sit with him, then afterwards show him the proof, and discuss with him concerning every proof, have you understood or not? Understood, so we will go to the other issue, you haven't understood, we will remain at the first until eternity.

The Prophets (عليهم الصلاة والسلام) whom Allāh (سبحانه وتعالى) has sent them as a Hujjah to mankind, and they weren't to be considered 'addresses' to begin with, and they are immediately considered a Hujjah to mankind when Allāh sent them, infact the Prophet (ﷺ) said the exact opposite of this (i.e. the Hujjah wasn't to simply address the Mushrikīn) as it's narrated in Sahīh Muslim from the Hadīth of Abī Hurayrah:

"By Him in Whose hand is the life of Muhammad, he who amongst the Ummah {What is meant by Ummah here is Ummat al-Da'wah (those who are invited to the call of Islām)} of Jews or Christians hears about me, {Look at how he hanged the matter, he hanged it on mere 'hearing'}, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the inhabitants of Hell-Fire"

Yes, therefore there's a difference between the refraining in the 1st situation and the refraining in the 2nd situation, so the Kufr of the 1st situation is clear, and the Kufr of the 2nd situation, we will mention its different circumstances, or in other words, what the 2nd person fell into from refraining has different circumstances.

Student: Shaykh, are the Mawānī' (preventions of Takfīr) able to be counted, or restricted to a specific number?

Shaykh: Yes, the Scholars have still remained mentioning them.

Student: Ya'nī, in every time, it's restricted or?

Shaykh: No, do not say at all times. Rather, some of the matters could become unclear in some societies, whilst being clear in others, and vice versa.

Student: Is it restricted to 4 (preventions), ignorance, misinterpretation, mistake, and coercion?

Shaykh: Yes, like 'mistakes' in this context is like...

Student: "You are my slave, and I am your lord"

Shaykh: Excellent, so here it's called 'slip of the tongue', so this is what's classified as a 'mistake', what does slip of the tongue mean? That you intend a wording or meaning, but what comes out from the tongue is another wording, and from the 'mistakes' is 'not wanting to do an action (but accidentally did it)'.

Look, there's a difference and don't confuse between "intending to do the action in one's heart (i.e. permitting Kufr)" and "intending to do the action (this is what he's judged by, even if he doesn't permit the Kufr act)", ya'nī for example: A man came to break a statue, so his foot slipped over a rock and fell in a position of prostration (towards the statue), this is an example.

This action by apparent is prostration and bending over, and the general basic principle regarding this bending over is that it's one of humbleness, submission and worship!

However what is it that prevents the ruling of Kufr from being applied? Do not include Qasd (intending with one's heart), the intending of the heart is whoever performs the action of prostration, he disbelieves even if didn't intend Kufr in his heart, have you understood the difference?

There is "intending the action" and "intending it by the heart (by permitting it)", what did the Murji'ah fall into? They said, he doesn't become a Kāfir until he intends it (allowed in his heart), and this is encounters the textual evidences of the Shar'ah!

Rather, Ahlus-Sunnah affirm that Kufr consists of different types: It could be through speech, actions, beliefs, doubts, denial, turning away etc...

But as for them, then no! They restricted it to belief in the heart, ya'nī he prostrates: What is this action? Kufr. When does he disbelieves according to them? "Until he believes it's permissible in his heart", and this is the peak of Irjā', Tajahhum (extracted from the term Jahmiyyah), we ask Allāh for good-health and well-being.

This person who prostrates takes the hukm (of Kufr), even if he didn't intend it (to be fine) in his heart. However in this example that I mentioned (of accidentally tripping to bend over to a statue), this is where you mention 'mistakes', no ruling (of Kufr) is tagged along with him. Why is that?

Because it's a mistake, and the action occurred without intending to do the action, pay attention to the difference. (Between) intending it with the heart and intending the action, there's a difference - Go ahead Shaykh.

Student: Such as the man in the desert (who found his camel).

Shaykh: Yes, excellent. We mentioned this, may Allāh bless you.

Yes, excellent. Therefore, this refrainer who affirms that what the specific individual fell into was Kufr has different circumstances:

- The first circumstance: That the Māni' (impediment) he cited is valid and the application is correct, then this person isn't included with us in the Rule (3rd nullifier) to begin with, have you understood this?

**\*\*Student speaking\*\***

Yes, excellent! A valid Māni' (impediment) and a correct application, this person doesn't get tagged with it to begin with, no ruling (of Kufr) gets tagged along with him, in order for us to say: There is someone who doesn't make Takfir upon the Kāfir, this isn't included with us.

So when I mentioned to you right now, by using this scenario. We have affirmed that the ruling (of Kufr) gets tagged along with him or not? It doesn't, so based upon this, he isn't included within the Rule (3rd nullifier) to begin with. But rather our discussion is concerning an individual who gets tagged along with the ruling (of Kufr), so the refraining occurs.

- The second circumstance: That the Māni' (impediment) isn't valid, or that it's valid and the application is incorrect. Ya'nī for instance, what's an example for a Māni' (impediment) which isn't valid:

Student: Ignorance?

Shaykh: No Yā Shaykh, what we say here is that the Māni' (impediment) is valid, but the application is incorrect, because ignorance is a valid Māni' (impediment), however it's only applicable in certain matters, I'm asking you for a Māni' (impediment) which is not valid, ya'nī something which has no proof for it being a Māni' (impediment).

Such as if an individual says "excessive fear" which has no basis for it, or a man who does it for worldly benefit, there's a man who you ask, why did you join the army, the army of the Tāghūt? So a man comes along and says, "O man, this is a strange, poor, weak guy, he has children who he spends upon", right now he is citing a Māni' (impediment) which isn't valid.

What's intended is a valid Māni' (impediment) and the application is incorrect, it's a valid Māni' (impediment), however it isn't to be applied in these matters.

For example, you might come with "Jahl" (ignorance), and consider it a Māni' (impediment) in major Shirk, so we'll say to you, it's a valid Māni' (impediment) and the application is incorrect, because it's taken into consideration in some matters besides others, so what is the ruling upon such a person?

Student: To clarify it to him.

Shaykh: Excellent! We say that this person doesn't get the ruling applied upon him immediately, except after establishing the Hujjah and removing the doubts.

Why didn't we say that the Manāt (what Takfir is hanged upon) is fulfilled with him? Because he didn't deny (the text), he affirms that this action (the person fell into) is Kufr, however he says, there's a Māni' (impediment) which prevented applying the ruling of Kufr upon its doer.

Ya'nī, according to him to begin with, he says: "It hasn't been fulfilled with him to start with", or "the conditions haven't been fulfilled".

So here, we come towards what some of the brothers mentioned, they said "when does the misconception get removed and the Hujjah gets established?"

The Ta'sīl (aforementioned principles) will be brought to us that we mentioned to you, so if the action was clear and the reality of the doer is clear, does the circle of establishing the Hujjah tighten or expand? It tightens! Infact you may not find any loops for it (due to it being clear)

And if the action was clear, however the reality of the doer was unclear, in this case it expands.

Therefore, let no one come and unrestrictedly claim establishing the Hujjah and removing misconceptions is required.

And let no one come and completely abandon establishing the Hujjah and removing misconceptions.

But rather, what we say is that this is according to the action and the reality of the doer.

Right now, an important issue will arise - Pay attention: Applying the rulings upon the individuals is from the matters that require observations and the Ijtihād of the one who is fit to determine the rulings in this topic, so whoever acquired this ability, it's permissible for him to delve and observe further into this matter, and whoever doesn't acquire this ability, then he's not allowed to do so.

Okay, but where is the proof for this?

Student: Doesn't this fall underneath giving Fatwā?

Shaykh: Yes it is issuing a Fatwā without a doubt. What is application? Is it knowledge or not? It's knowledge, and pay attention that we're talking about, "Whoever doesn't make Takfīr upon the Kāfir".

And the confusion within the issue of "Whoever doesn't make Takfīr upon the Kāfir" is more apparent and clearer than the one who actually falls into Kufr.

And what we will address, is that the discussion concerning this nullifier revolves around 3 points. The one who commits Kufr to begin with, the one who refrains from making Takfīr upon him, and the one who refrains from making Takfīr upon the one who refrained (from making Takfīr).

Ahlus-Sunnah do not give the same hukm upon the third person like the second person (the one who refrains on making Takfīr upon the Kāfir), and the words of Imām al-Maltī (رحمه الله تعالى) will come shortly, wherein he spoke about the 'Aqīdah of the Mu'tazilah in Basrah and the Mu'tazilah of Baghdād, and he differentiated between them, and we'll come to it, so don't hasten towards it.

However, understand that the 'Āthir (refrainer) of the 'Āthir (refrainer) doesn't get a ruling (of Kufr) tagged along with him, because according to Ahlus-Sunnah as it will be shown by a valuable precious citation from Imām al-Maltī (رحمه الله تعالى), as the TV hosts say, "in the next episode".

So we mentioned applying rulings upon specific individuals and that it's from the matters that stop at the analysis and Ijtihād of the one suitable to make a judgement concerning this matter, so whoever acquired this ability, it's permissible for him to delve and observe further into this matter, and whoever doesn't acquire this ability, then he's not allowed to do so.

We said, what is the proof for that?

Student: Proof from the 'Aql (intellect) ya'hī...

Shaykh: The 'Aql?! Māshā'Allāh, Yallāh Abū al-'Aql (Shaykh making a joke).

Student 1: Since it returns back to being established via proof (from the text) and removing misconceptions, then this is not to be delved into except by a person who has knowledge surrounding the issue.

Student 2: There's a difference between the Asl (falling into Kufr itself) and the Far' (branch issue of the 3rd nullifier), so it's a condition that he's a person fit to determine rulings in it, such as (surrounding) someone who doesn't make Takfīr (upon the doer of Kufr).

Shaykh: Yes, excellent. That's why whoever delves into other than his field, he will come with strange things, there is a divine command, where Allāh, the Majestic and Exalted says:

"Ask the people of knowledge...", when? "...if you don't know..."

If we come to know that this person acquires this ability and encompassed the knowledge surrounding this issue, there's no blame upon him in an Islamic aspect, however when is he blamed? When a person hasn't encompassed the knowledge surrounding the issue, and delves into it, this is where faults are to be found.

I'll give an example right now: Let's say that there's a man who is suffering from a heart disease - May Allāh give us and you and every muslim well-being - then he faints on the floor quickly between us, and all of the people of this gathering knows that they don't have any ability or knowledge in medicine, nothing close or far to it.

So I rolled up my sleeves and said: "Give me the knife - may Allāh have mercy upon you all - so that I may perform a surgery operation for this man", is it permissible for me to do this or not permissible?

Students: Not permissible!

It's not permissible, SubhānAllāh, all the people condemned this action of mine, despite the fact that it relates to the life of a single human, so how about the case with the religion of an entire Ummah?!

Students: Allāhu Akbar!

So that's why we say, whoever is eloquent in discussion, and possessed the ability then there's no rebuke upon him, however the problem in the matters of application, is when someone who is not suitable to enter into it, delves into it and comes with strange things.

And this issue if ours, why do we say that it's required to make an analysis and the Ijtihād of one fit to determine a judgement?

Because he is the one who knows the islamic ruling and the reality of the matter, because it's stipulated with us at all times in the matters related to Fatwā or matters of application or what's similar to that, that we have knowledge of the islamic ruling in this specific issue and the reality of this issue in and of itself, the reality of the person falling into it etc...

Because for example, at times, and you will even find this in the speech of the early generations, you will find that they possess the ability and are suitable to pass judgements, and they could differ with regards to a specific individual amongst the people, and examples will be brought to us



regarding that.

Student: Pardon me Shaykh, I have a question. In a previous lesson, it was about fulfilling the Shurūt (conditions of Takfīr) and removal of Mawānī' (preventatives of Takfīr). So being fit to analyse this topic means you need to know when the conditions are fulfilled and the preventatives are removed.

Shaykh: Yes, excellent. This is concerning the ruling according to the Shari'ah, and likewise the reality (of the matter).

Infact, at times, there could be a Scholar who knows the ruling with its details attached to it, however he is ignorant of the reality, so it becomes Harām for him to apply rulings.

And there could be a person who knows the reality with its edges and specific details, whilst he was ignorant of the islamic ruling, it becomes Harām for him to apply rulings, "He must combine between both", yes, the judgement of Allāh in this issue and the reality of who he will apply the judgement of Allāh and its true state of affairs.

And ofcourse, the one fit to determine that ruling, we said that the matters can expand with regards to applying the Hujjah and removing misconceptions, likewise he must be someone fit to determine rulings (of the issue), and here his opinion is open to being correct and mistaken, so the correct view may be with whoever made Takfīr and the mistaken one may be contrary to that, and it could be the other way around, the correct view may be with whoever gave an excuse, and the mistake is with who made Takfīr, and vice versa, etc...

So by this, we will have finished today's lesson, and I apologise for taking longer, and we'll finish it off in the next lesson tomorrow Inshā'Allāh. All praise belongs to Allāh, and peace and blessings be upon the Messenger of Allāh, and upon all of his household and companions, and those who followed them with excellence till the day of judgement.

20 November 2017 19:25

#### Radwan Dakkak shared a link.

<https://t.me/joinchat/AAAAAEGbRNOunV5h7RQ0zA>  
<https://t.me/joinchat/AAAAAEGbRNOunV5h7RQ0zA>

New channel again for Shaykh Abū Mālik at-Tamīmī (تقبله الله) ﷺ

Hoping to upload an excellent video today + transcript

<https://t.me/joinchat/AAAAAEGbRNOunV5h7RQ0zA>

Share the private link ↑

20 November 2017 06:30

#### Radwan Dakkak updated his status.

"There are some people who when faced with the trials were firm like mountains even though their knowledge was little; And there are some people who memorized books, but they failed at the first test."

- Imaam Anwar Al Awlaki (rah)

19 November 2017 22:43

#### Radwan Dakkak updated his status.

The Mujāhid Shaykh Anwar Al 'Awlakī رحمه الله said:

Yahya Ibn Ma'in and Ahmad Ibn Hanbal and some other Scholars say that At-Tāifah Mansūrah, "They are the people of Hadīth (Ahlu Hadīth)." Now, what is meant by the people of Hadīth? It means it is the people who are the closest to following the Sunnah of Rasūlullāh (صلى الله عليه وسلم). It is the people who emphasize on the Sunnah of Rasūlullāh (صلى الله عليه وسلم), that is the Tāifah.

It doesn't necessarily mean Scholars of Hadīth. At-Tāifah, sometimes when it says Ahlu Hadīth we misinterpret it because there is a group named Ahlu Hadīth and their Scholars of Hadīth, we misinterpret the meaning of Ahlu Hadīth to mean Scholars of Hadīth. Does that mean the Scholars of Fiqh are not in the Tāifah? Or the Scholars of Tafsir? So that is not the right understanding of what Ahlu Hadīth means.

Ahlu Hadīth means the people of Hadīth, the people who are following the Hadīth of Rasūlullāh (صلى الله عليه وسلم) and trying to emulate his way in their lives. Which makes the Mujāhidīn the closest to this definition because they are the ones who are trying their best to follow the Sunnah of Rasūlullāh (صلى الله عليه وسلم). Therefore, you would find it's very rare to find amongst the Mujāhidīn people who have a problem with his Sunnah. The whole lifestyle of Jihād brings you

على الله) and wanting to be like Rasūlullāh (صلى الله عليه وسلم) closer to the Sunnah of Rasūlullāh (صلى الله عليه وسلم) and wanting to be like Rasūlullāh (صلى الله عليه وسلم).

If you wanted to be like Rasūlullāh (صلى الله عليه وسلم) and the things that preoccupied Rasūlullāh (صلى الله عليه وسلم) for his entire stay in Medīnah, why wouldn't you want to be like him in the way he looked or the way he ate or issues that are much simpler? So Ahlu Hadīth here is the people who are trying to follow the way of Rasūlullāh (صلى الله عليه وسلم) in their life.

That is what is meant by Ahlu Hadīth.

19 November 2017 21:39

### Radwan Dakkak updated his status.

“Shaykh Nāsir al-Fahd's wife was silent for a minute not believing the voice she is hearing is really her husband as he kept calling for her.”

~ Related by Sh. Ahmad Jibrīl (حفظه الله).

19 November 2017 21:17

### Radwan Dakkak updated his status.

#Refuting\_false\_preventatives\_of\_Takfīr

False Preventative (2/12)

The Imām, Shaykh Fāris az-Zahrānī (تقبله الله) said:

2. And it's not from the impediments of Takfīr that the Murtad is from the people of knowledge (Scholar etc..), or that he is a member in a particular committee, or from the people who have beards, or from a particular Islamic Group, or that he carries a Masters (degree) or Doctorate in Sharī'ah and what's similar to that; in which some people assume and conceive.

For indeed, the religion of Allāh is implemented upon everyone, and it doesn't specify a particular group over another, or a particular person over another, or a land over another, for verily Allāh, the Exalted and Majestic, said about one of the Major Scholars whom has been mentioned that he knows the name of Allāh, al-A'tham (the most great):

"And recite to them, [O Muhammad ﷺ], the news of him to whom we gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators - And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants." [7:175-176]

And Allāh, the Exalted, said in regards to the best of His creation, and they are the Prophets, may Allāh's peace and blessings be upon them:

"Those are the ones to whom We gave the Scripture and authority and prophethood...(till the end of the verses)" [6:89].

And also here is 'Abdullāh Ibn Sa'd Ibn Abī Al-Sarh who was among those that would write the wahī (i.e. revelation), and he was a scribe for the Prophet (ﷺ), then he turned back on his heels (i.e. became an apostate).

So the Messenger of Allāh (ﷺ) ordered for him to be killed, even if they find him hanging onto the carpet of the Ka'bah.

But then he later repented and returned back to Islām on the Year of "al-Fath" (i.e. When Makkah was conquered), so 'Uthmān Ibn 'Affān - and he was his brother through nursing - brought him to the Prophet(ﷺ), so he gave Bay'ah (i.e. Allegiance).

And his story with its various narrations, Shaykh al-Islām (Ibn Taymiyyah) summarised and spoke about its benefits in "Al-Sārim al-Maslūl", and the significance behind it is that him being from those who wrote the wahī (revelation) for the Prophet(ﷺ) didn't prevent Kufr and Apostasy from being applied upon him, when he came with something that caused that.

And also here is Sa'd Ibn 'Ubādah (رضي الله عنه), when he said to Sa'd Ibn Mu'ādh (رضي الله عنه) about someone who outwardly displays Islām, "Don't kill him, and you won't be able to kill him", Usayd Ibn Hudhayr (رضي الله عنه) said (to Sa'd Ibn 'Ubādah):

"You're a Munāfiq who argues on behalf of the Munāfiqeen".

And the Prophet (ﷺ) approved him over this statement as that has been mentioned in the "Sahīhayn" (Bukhārī & Muslim).

And also here is 'Umar Ibn Al-Khattāb (رضي الله عنه), who says to Hātib Ibn Abī Balta'ah (رضي الله عنه):



"Allow me (O Messenger of Allāh) to strike the neck of this Munāfiq" and in another narration "Certainly he has disbelieved".

So the Messenger of Allāh (ﷺ) said: "Verily he has witnessed (and fought) in Badr, who knows, perhaps Allāh has looked at the warriors of Badr and said (to them), 'Do whatever you like, for I have forgiven you..'"

Despite the fact that the door of misinterpretations and justifications is wide open for Sa'd Ibn 'Ubādah and Hātib and others, may Allāh be pleased with them, if it was how the Shaykhs and Murji'ah of our time wanted it to be like, in understanding the establishers of the Islamic State in al-Madīnah:

A) Then why didn't the Sahābah, may Allāh be pleased with them, say "how can you curse Usayd Ibn Hudhayr, a Scholar from the 'Ulamā' of the Sahābah, and a Big Mujāhid, for indeed the flesh of the Scholars is poisonous, and the habitual nature of those who belittle them are well-known?"

B. And why didn't the Sahābah, may Allāh be pleased with them, say that what Sa'd Ibn 'Ubādah did accompanies an enormously great Maslahah (benefit) which fends off a great Mafsadah (harm), how so?

C) And why didn't the Sahābah, may Allāh be pleased with them, say that this man who he (i.e. Sa'd Ibn 'Ubādah) defended is a leader of a tribe, so he is defending him to repel his tribe from being incited against Islām, the Muslims, the Islamic State, and he is safe-guarding the Da'wah and uniting the hearts of the tribe towards the Islamic State?

D) And why didn't the Sahābah, may Allāh be pleased with them, say that this man was outwardly displaying Islām, he prays, fasts, performs Jihād with the Muslims, so (therefore) his situation is ambiguous to the muslims?

E) And why didn't the Sahābah, may Allāh be pleased with them, say that even though Sa'd Ibn 'Ubādah made a mistake, except that he has a mountain of virtuous deeds, and this is a slip of a Scholar, and this statement is invalid & is not allowed to be said against a Scholar who has virtuous deeds, due to 1 non-repetitive mistake he made, and it's not permissible to follow the slips and faults of the Scholars?

F) And why didn't the Sahābah, may Allāh be pleased with them, say that even though Sa'd Ibn 'Ubādah made a mistake, except that he has misinterpretations (in what he did), and ta'wīl (misinterpretation) prevents the legislative description from being applied to the action and punishment?

G) And why didn't the Sahābah, may Allāh be pleased with them, say that it's necessary upon Usayd Ibn Hudhayr to not hasten and rush into Takfīr like this, and rather he must be given 1000 excuses before accusing a great Mujāhid which the Islamic State was established upon through his sacrifices with the likes of this outrageous description?

Why didn't they say all of this? Because they didn't learn the apparent Masālih (benefits) doctrines with its precise superficiality, and their mirror of foresight didn't flip the other way around and become black so that the Haqq is seen as Bātil, and the Bātil is seen as Haqq, and the Bid'ah is seen as a Sunnah, and the Sunnah is seen as a Bid'ah, and Tawhīd is seen as Shirk, and Shirk is seen as Tawhīd and Corruption and Maslahah, and Maslahah is seen as Corruption, for indeed they know that Tawhīd is more pure than purified honey and more finer than الماء الزلال, and clearer than milk from the (cow's) udders, and (they know) that a small drop of allegiance and a blemish of praising the Tāghūt even if it's perhaps for the sake of the Da'wah's Masalah will place dirt on this unblemished pureness and remove its crystal purity.

And as for the Māni' (preventative) of having a beard as some people say, then know that the people in the past would not shave their beards, except for a small bizarre exception of people.

And likewise the Imāms of Kufr were famous by their long beards, so it wasn't an obstacle for the ruling of Kufr to be applied upon them as some intend in this era of strange bizarreness, so do not be deceived by what the Āl Sa'ūd government do, for their ending has approached soon, and the time has come for taking revenge from them, and Allāh has full power and control over His affairs, however most of the people do not know!!

And this is another proof, however it's not with regards to the issue of Takfīr:

Salmān, Bilāl and Suhayb, may Allāh be pleased with them, when they said to Abī Sufyān, "Didn't you see how the sword moved over the neck of the enemy of Allah (i.e. Abū Jahl being slaughtered)?" , Abū Bakr al-Siddīq said: "Are you saying this to the chief of Quraysh??!", so the Messenger of Allāh (ﷺ) said: "If you had enraged them (the 3 companions in the Hadīth), then you have enraged your lord".

So what do the Shaykhs and Students of Knowledge have to say, when we say to a famous big preacher, "Indeed you're a Munāfiq who argues on behalf of the Tawāghūt", or we said to a big Scholar, "If you enrage the believing Mujāhideen, the allies of Allāh, by your praise of the Tāghūt, then you have enraged your Lord"??!!!!

The response to if we said that - AND WE HAVE SAID IT - the world would have erupted upon us, and the schools of demoralisation and hindrance and discouragement would have rushed to make Jihād (upon us) which has been removed intentionally (from the curriculum), including the pre-meditated response and (their monitoring) ready to attack by the sword of the Sharī'ah and executioner from the Millah of infidels in raising the sharp swords to strike our necks [1].

[1] Important Note: It's necessary to differentiate in this topic between what's considered explicitly Kufr that takes one outside the fold of Islām, and what's not considered Kufr derived from a mistaken Ijtihād wherein the mistaken person is rewarded for his Ijtihād or slips of the tongue that could occur with some of the Scholars or its seekers of knowledge.

So one should not be ill-mannered with them due to that (mistake) or be audacious of them because of it, or turn away from their knowledge or diverting the youth from their books, especially if they were from the supporters of the religion, who stand up with disavowal from the Tawāghīt and Murtaddīn.

It's narrated in Saḥīḥ al-Bukhārī, (Chapter: The merits of Al-Ansar), sub-heading of the Prophet's statement:

"And accept from those who do good from them, so forgive those who do wrong from them."

And he mentioned Hadīths from it, such as the Hadīth or Anas regarding the request of the Prophet regarding the Ansār, and it contains his statement:

"I request you to take care of the Ansār..." until he said, "And accept from those who do good from them, so forgive those who do wrong from them."

So the supporters of the religion, they are the Tā'ifah (group) which stands up for the religion of Allāh, who give up their entire life and exert immense efforts in granting victory to the religion of Allāh and His Tawhīd, they have a share of this Prophetic request in every era.

So the advice of the Prophet must be preserved regarding them, and be aware from raising the foolish ones and common people above them, for indeed that would bring sweetness to the eyes of the enemies of Allāh and enemies of this blessed Da'wah, and no one with a sound mind or a Faqeeh would give precedence over the likes of such. (Refer to "Ar-Risālah ath-Thalāthīniyyah" by Abī Muhammad al-Maqdisī).

19 November 2017 10:39

#### Radwan Dakkak updated his status.

#Refuting\_false\_preventatives\_of\_Takfir

False Preventative (1/12)

The Imām, Shaykh Fāris az-Zahrānī (تقيله الله) said:

1. So therefore, it's not from the impediments of Takfīr that the Murtad is a Saudi [1] or from Jazeerat al-'Arab, or an Arab, unless we claim the infallibility of an individual other than our Prophet Muhammad (ﷺ) or for a (specific) people, and whoever claims that has disbelieved, infact history affirms that many of those from Jazeerat al-'Arab after our Prophet Muhammad (ﷺ) passed away, became apostates from the religion of Allāh.

Infact those who were with Musaylamah al-Kathāb were more than 100,000 (Kuffār), as Shaykh al-Islām Ibn Taymiyyah (رحمه الله) mentioned, and we have mentioned that in the "First Proof" (i.e. earlier on in the shaykh's book).

And likewise, a large amount of (people) became apostates from the followers or Al-Aswad al-'Insī.

And likewise those who abstained from giving the Zakāt, the Sahābah ruled upon every single one of them with disbelief, and Shaykh Muhammad Ibn Ibrāhīm Āl al-Shaykh was asked: Was the fighting of those who refused to give Zakāt one of apostasy? So he answered:

"What's correct is that it was a (fighting) of apostasy, because (Abū Bakr) al-Siddīq did not differentiate between them, neither did the rest of the Sahābah, nor those who came after them."

And these stories & narrations aren't hidden from anyone, even from the general people, let alone the students of knowledge among the people, Wallāhul Musta'ān.

Shaykh's Footnotes :

[1] What we always call upon the youth, is to refrain from using the word "Sa'ūdī" due to it being indicative in abhorrent compliance with the family of Āl Sa'ūd, and to replace it - with regards to the country or tribe or city - with "Ahlal Jazeerah".

19 November 2017 07:33

#### Radwan Dakkak updated his status.

#Refuting\_false\_preventatives\_of\_Takfir

Introduction

The Imām, Shaykh Fāris az-Zahrānī (تقبله الله) said:

The second rule: That the Shurūt (conditions) of Takfīr, and its Mawānī' (preventatives) and Asbāb (causes of Kufr) are not affirmed and taken into consideration except with a valid proof from the Sharī'ah, or in other words:

"The preventatives and what stipulates as a condition (in Takfīr), and likewise the causes (of Kufr) must be affirmed and taken into consideration via a proof from the Sharī'ah"

So the Mawānī' (preventatives) and Shurūt (conditions) and Asbāb (causes), this is all from the Ahkām al-Sharīyyah al-Wad'iyyah (enactments), which the Sharī'ah has placed via Tawqīf (require valid proof from the text). [1]

So everyone who claims a condition or preventative or cause without a proof from the Sharī'ah, then he is among those who fabricate lies against Allāh, and speaks about Allāh without knowledge.

It's not permissible to innovate causes or conditions or preventatives of Takfīr, which Allāh has never sent down any authority for, and whoever does that falls under the general meaning of Allāh's statement:

"Or have they other deities who have ordained for them a religion to which Allāh has not consented?" [42:21]

And Allāh's statement, "They took their monks and rabbis as lords besides Allāh" [9:31]

And Allāh's statement, "And they speak lies about Allāh while they know." [3:78]

So a muslim must be warned from that and know that, "Most of the Usūliyyīn (Scholars of Usūl al-Fiqh) prohibited making Qiyās (analogy) in determining conditions, causes and preventatives" [2].

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📖 Shaykh's footnotes ↓

[1] And I drew attention to this rule in an answer to a question surrounding the issue of defending the american embassy by soldiers with beards, and it was spread in the forums on the internet, in a brief manner.

[2] Refer to "Mathkirat Usūl al-Fiqh" (page 282) by Al-Shinqītī and "Irshād al-Fuhūl" (page 375).

19 November 2017 07:19

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### Radwan Dakkak updated his status.

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A story

Shaykh Faris Āl Shuwail Az-Zahrani رحمه الله was known for being a man of a clear Manhaj, he never compromised, always declaring what he believes in; clear as day.

He was once visited in his cell by 'Ali Al 'Afnan may Allah curse him, who told the Shaykh: "Ask for whatever you want and we will fulfill it" and carried on showing off to Sheikh Faris the things they'll give him.

So the Shaykh replied: "I do not want anything, my demands are clear; why are you halting and preventing my marriage?"

Al 'Afnan said: "You want to marry a terrorist"

The Shaykh said: "It's simple, a terrorist will marry a terrorist, what's the problem."

Al 'Afnan continued: "She'll bear another terrorist."

The Shaykh said: "Just like you; a tyrant who marries a tyrant, who will bear another tyrant - Then my son will fight your son, and that's just the Sunnah of the conflict between the Truth and falsehood."

Al 'Afnan couldn't reply back, so he said: "Take this paper and write your demands to Muhammed ibn Nayyef", the Sheikh took it and wrote "Peace upon the one who follows true guidance"

Al 'Afnan asked: "How could you write 'peace upon the one who follows true guidance' is he a Kafir?"

The Shaykh answered: "And do you doubt in his Kufr?"

It was then that Al 'Afnan left with sweat dripping down his forehead.

19 November 2017 06:43

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### Radwan Dakkak posted in Ummah Of Tawheed.

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□

Short biography of the Imām, Shaykh Musā'id Ibn Bashīr (فك الله أسرته):

"Do you know who is the Shaykh, the Muhaddith, the Faqeeh, Abū Usāmah Ibn Bashīr al-Sadīrah?

All praise belongs to Allāh, the lord of mankind, and peace and blessings be upon the most noble of messengers, our master Muhammad, and upon all of his household and companions, to proceed:

The Shaykh, the Faqeeh, the Muhaddith, Musā'id Ibn Bashīr Ibn 'Alī al-Hassanī al-Sharīf, most famously known as Hāj al-Sadīrah, was born in the year 1944AD which similarly corresponds to the year 1363AH.

He was born in "al-'Aslāt", then his family moved to the western area of "al-Sadīrah", and over there, he met the Shaykh, the Muhaddith, the Faqeeh, the Wara' (devoutly pious), Shaykh al-Fakī 'Umar al-Fannūjī, when he was 9 years old, so he resided with the Shaykh and studied alot from him.

And Shaykh 'Umar travelled around the countries for Da'wah and knowledge, so he travelled to al-Maghrib al-'Arabī, whilst Shaykh Musā'id was at a young age, and he received an Ijāzah from Shaykh al-Kittānī, and he attended his lessons and listened from him.

Moreover, Shaykh 'Umar travelled to Egypt, and he was among those who received knowledge by the hands of Shaykh Muhammad al-Badawī, and Shaykh Musā'id learnt from him 'Ulūm al-Qur'ān (sciences of the Qur'ān), and Fiqh, and Hadīth, and the islamic sciences.

And Shaykh Fakī 'Umar is a man of high enthusiasm in teaching and reading all the way till the end of his life, may Allāh have mercy upon him.

Shaykh Musā'id recited the Qur'ān upon him with the Riwāyah (recitation) of Warsh and ad-Dawrī.

And he recited upon him in the Mālikī Fiqh, "Al-'Ashmāwiyyah", and "Ibn 'Ashūr", and "Akh'dharī", "al-'Uzyah", and "al-Mayārah al-Sughrāh" and "al-Kubrah", and "Ar-Risālah" by Ibn Abī Zayd (Al-Qayrawānī) with its Sharh, and "Mukhtasar Khaleel", and "al-Mudawanah al-Kubrah".

And in the Sunnah, he recited upon him the 6 books of Hadīth, and "Fath al-Bārī", and "al-Mu'jam al-Tabarānī al-Saghīr", and al-Muwatta' through several narrations from it {Al-Qa'nabī, and Ash-Shaybānī, and Al-Laythī}, and "Al-Sunan al-Kubrah", and "Mukhtasar Ibn Hamzah", and "Al-Arba'een al-Nawawiyyah", and "al-'Ajlūniyyah", and other than that, so we don't extend the speech.

And he recited upon him in 'Aqīdah, "al-Wāsitiyyah", and "at-Tahāwiyyah", and (he read) the Ash'arī books of creed.

And in al-Mustalah (al-Hadīth) he recited upon him, "Mizān al-'Itidāl" by al-Dhahabī.

And he also studied under Shaykh 'Abdul Wahhāb al-Sarāj and Shaykh Muhammad Ahmad 'Umar al-'Abbāsī, the Imām of al-Masjid al-Kabīr at the time, and studied under Shaykh Majthūb Mudathir al-Hijāz.

Shaykh Musā'id recited Sahīh al-Bukhārī and Tafsīr upon Shaykh Majthūb Mudathir Al-Hijāz, and he was a Shaykh of the Tījāniyyah sect in Sūdān, Shaykh Musā'id said about him, "He has a concern for narrations and knowledge, except that he was extreme in at-Tījāniyyah (a wicked sect in Africa).

And likewise with Shaykh Ibrāhīm Ibn Inyās al-Kūlakhī, Shaykh Musā'id said, "Shaykh Zuhayr al-Shāwīsh pointed to me to exclude the likes of these from my Ijāzah's (as they are deviant shuyūkh), and there's no need to mention much about the likes of these and their likes".

Also Shaykh Muhammad Najīb al-Mutīrī, who passed away in Madīnah in the year 1986AD, and he resided for a while in Sūdān and he wanted to establish a school for Ahl al-Hadīth, and he wasn't successful in doing that, so he went back to al-Hijāz and appointed a teacher in Jiddah university, Shaykh Musā'id recited upon him the 6 books of Hadīth, except some portions from (sunan) Ibn Mājah, Shaykh Musā'id said about him:

"I recited the 6 books of Hadīth upon him, except some portions from (sunan) Ibn Mājah", and he was zealous to the Ash'arī creed and also zealous to Ibn Taymiyyah (رحمه الله), whilst he had some Tasawwuf (Sūfī inclinations), but he wasn't among the extreme ones.

And he also travelled to al-Hijāz and resided there for years, so he met Shaykh 'Alī al-Hindī and Shaykh Muhammad al-Mukhtār al-Shinqīrī, the father of the Dr. muhammad Mukhtār, and also the Shaykh al-Musnad al-Muhaddith Muhammad Yāsīn al-Fādānī, Shaykh Musā'id heard the 6 books of Hadīth from him, Shaykh Musā'id said:

"I recited and heard the 6 books of Hadīth and many of the Musalsalāt (Hadīths that are narrated from a Shaykh returning all the way back to the Rasūl) under Shaykh Muhammad Yāsīn al-Makki al-Fādānī from the inhabitants of Jāwah."

And Shaykh 'Abdul Fattāh al-Shinqīrī, Shaykh Musā'id said:

"Shaykh 'Abdul Fattāh al-Shinqīrī who resides in al-Hafā'ir in Makkah, I recited upon him, Mustadrak al-Hākim, Alfīyyat Ibn Mālik, Al-Shātibiyyah with at-Taysīr by al-Dānī".

And Shaykh 'Abdullāh al-Lahjī al-Yamanī al-Hadramī al-Makkī: He went through "al-Minhāj" with him and the Shāfi'yyah books, and he gave me an Ijāzah, just as many of the Scholars gave him an Ijāzah, such as Shaykh 'Abdillāh Ibn al-Siddīq al-Ghimārī, and he travelled towards him to al-Maghrib and met him in Cairo in the year 1988AD, Shaykh Musā'id said:

"And he gave me an Ijāzah and I recited upon him Sahīh al-Bukhārī and other than it".

And he (i.e. Shaykh Musā'id Ibn Bashīr) met with Shaykh al-Albānī, the Shaykh heard Sahīh Al-Bukhārī more than 65 times as he narrated to me by his own words, and he heard it one complete time in Kuwait in 8 days with Shaykh 'Abdul Haqq al-Hāshimī, just like he heard the Musnad of Imām Ahmad completely twice, and this is very difficult to occur, may Allāh preserve him and reward him with good.

Just like he heard the books of the Sunnah in Saudi arabia and kuwait and syria and egypt and other places, and he has lessons almost daily in his home, and he had an institute which the government Sūdānī security forces closed down.

After they imprisoned him for a long time, he travelled around Sūdān for Da'wah for the sake of Allāh and spreading the teachings of Hadīth and the Prophetic Sunnah, and reviving the Sunnah of the Salaf in the attentive gatherings.

And the Shaykh has a cartilage disease, and despite this, he is able to bear sitting down for a long time to listen, and I was with him in 1 of the years, when he visited the (saudi) kingdom, and he heard Muwatta' Mālik in al-Madīnah al-Nabawiyyah, a group of students of knowledge gathered around him, and the Shaykh is an aspiration with regards to hospitality and chastity and safe-guarding his tongue and preserving knowledge and understanding it, calm nature, he is a lover of goodness and lover of gatherings of knowledge and its people, he is stern against the people of falsehood.

And after all of this knowledge and virtue and lofty status, he was faced with arrest more than once. One occasion is when he went to egypt on a trip for treatment in the year 2009, he was arrested at the airport prior to his departure to Sūdān {with an order by the Sūdānī government} for 15 days, he was prevented from taking medicine and his eyes were closed, and he was prevented from Salāh, and they would not allow him to pray with a loud voice at all, nor to pray in congregation.

The Shaykh said that he faced beatings by the hands that confined him, and he was once hit by a metal instrument without being struck with an affliction, and he said:

"They stripped me from my clothes naked completely 4 times, and they made me face torture by electricity, however the doctor prevented them from using it with me after they consulted him concerning my health situation".

And he alluded towards the fact that they would only allow him to pray {the way they liked him too}, so loudly reciting was prohibited, and likewise praying in congregation, and at the place of his confinement, he said:

"My eyes were blind-folded from cairo airport and throughout the whole time of my confinement, and my eyes wouldn't open except that I would see a painful view, they threatened to afflict me with it if I do not give in".

And when he was released, the Shaykh said:

"I came to know by the order from the egyptian security offices who apologised to me, under the pretext that they had false information about a Sudanese man {they mentioned his name to me} who was the reason behind my arrest".

Moreover, the Shaykh was arrested after the incident that occurred outside the american embassy in "Khartūm" prior 2 years to when the monotheist muslims came out in defence of their prophet, he was arrested for more than 8 months consecutively, and his eye-sight was almost taken away if it wasn't for Allāh's kindness to him. And he was beaten on his head severely, and he was also imprisoned more than once during his youth days, and for a period of several months consecutively.

This is who the Shaykh, Al-'Allāmah, Al-Muhaddith, al-Faqeeh, Musā'id Ibn Bashīr al-Sadīrah is, O Allāh protect him and free him from the prisons of Sūdān's Tawāghīh.

This is a portion of the Shaykh's biography, may Allāh free him, which was written by one of his students.” [1]

~ It was narrated to you by your brother, Abū Zayd al-Sūdānī. [2]

[1] Translator's Note: The Shaykh was imprisoned on October 2012 and was released mid-2013, and he remained defending the righteous Mujāhideen and speaking the truth until he was arrested again and is still in prison till this day, may Allāh preserve him and hasten his release.

[2] Here is a link to the Arabic text ➡ <https://justpaste.it/mosaad>

18 November 2017 23:33

**Radwan Dakkak added a new photo.**

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[2] Here is a link to the Arabic text ➡ <https://justpaste.it/mosaad>

Radwan Dakkak added a new photo.

Hassan Haibeh Is it audio?

17 November 2017 18:20

Hilal Bhat plz send the link

17 November 2017 19:22

Abu Aysha Al-Turkmani I miss that book. We need Arabic class yo restudy those 4 books of this beloved scholar!! A big wish of mine.

17 November 2017 20:27

Background to the Tawhīd lessons of Shaykh 'Alī al-Khudayr (فك الله أسرہ) ☺

17 November 2017 16:37

Radwan Dakkak posted in Ummah Of Tawheed.

Is he celebrating same-sex marriage or informing us about the punishment they receive?

17 November 2017 08:57

Radwan Dakkak shared 7 News Sydney's video.

Is he celebrating same-sex marriage or informing us about the punishment they receive?

17 November 2017 08:42

Radwan Dakkak updated his status.

"When you are always late for salah, it says a lot about you and your character. It shows that you lack discipline, internal strength, and integrity to be where you are supposed to be 'on time' for your most important appointments of the day, and you are not dependable.

No one likes to say about themselves that they are not dependable or lack discipline, but actions speak louder than words, and being late for salah is the first warning that you are on a slippery slope towards being chronically late in everything else in your life.

قالُ الحَسَنُ البَصْرِي

!!إِذَا هَاتَتْ عَلَيْكَ صَلَاتَكَ فَمَا الَّذِي يَعْزُّ عَلَيْكَ ؟

بقدر ماتتعدل صلاتك تتعدل حياتك.

... أَلَمْ تَعْلَمْ أَنَّ الصَّلَاةَ اقْتَرَنَتْ بِالْفَلَاحِ

،"حي على الصَّلَاة حي على الفلاح"

فكيف تطلب من الله التوفيق وأنت لحقه غير مجيب ،

Al-Hasan Al-Basri raḍyAllāhu 'anhu (may Allāh be pleased with him) said:

"When salah is the least of your concerns, then what is your most important concern? As much as you fix your salah, your life will be fixed. Did you not know that salah was equated with Success: 'Come to Prayer, Come to Success.' How can you ask Allah subḥānahu wa ta'āla (glorified and exalted be He) for success when you are not responding to His right upon you?"

If you are wondering why there is a delay in your sustenance, in your marriage, in your work, in your health, look into your salah: are you delaying it?"

17 November 2017 07:54

Radwan Dakkak updated his status.

Oh you who believe

1. Verify - تبينوا
2. Reconcile & make peace - أصلحوا
3. Fear Allāh - اتقوا الله
4. Be equitable - أقسطوا
5. Don't scoff - لا يسخر
6. Don't defame - لا تلمزوا



7. Don't insult - لا تباذروا
8. Avoid suspicion - اجتنبوا كثيرا من الظن
9. Don't spy - لا تجسسوا
10. Don't backbite - لا يغتب

These 10 points are taken from Sūrah Al-Hujurāt.

The entire chapter is only 18 verses.

Make effort to read, memorise, understand and most importantly implement the great advice from this beautiful chapter of the Qur'ān.

17 November 2017 07:32

#### Radwan Dakkak added a new photo.



[AR] Excellent book "More than 200 words in the Qur'ān which may be understood incorrectly".

This shows the importance of studying the book of Allāh under the Scholars, as these misunderstandings are widespread among the general masses.

[https://ia600605.us.archive.org/33/items/200\\_Kalamah-Qurania/200\\_kalamah\\_qurania.pdf](https://ia600605.us.archive.org/33/items/200_Kalamah-Qurania/200_kalamah_qurania.pdf)

16 November 2017 08:35

#### Radwan Dakkak updated his status.

If you see someone making Takfīr upon Shaykh al-Islām Ibn Taymiyyah, then know that: He's either an ignorant Harūrī (extreme sect from the Khawārij), or a foolish Jahmī, or a grave-worshipping Mushrik, or a Rāfidhī Murtad!!!

إذا رأيت الرجل يُكفّر شيخ الإسلام "ابن تيمية" فاعلم أنه: إما خروري جاهل، أو جهميّ أحمق، أو قبوريّ!!!  
مُشرك، أو رافضيّ مرتد

~ Shaykh Khālid al-Hāyek (حفظه الله).

16 November 2017 00:00

#### Radwan Dakkak updated his status.

said, "Sins are a disease, and the Scholars are a cure, so if the (رحمه الله) Sufyān al-Thawrī . "Scholars become corrupt, who will cure the disease

قال سُفْيَانُ الثَّوْرِيُّ: "الْأَعْمَالُ السَّيِّئَةُ دَاءٌ وَالْعُلَمَاءُ دَوَاءٌ، فَإِذَا قَسَدَ الْعُلَمَاءُ قَمِنَ يَشْفِي الدَّاءَ".

~ Shaykh Khālid al-Hāyek (حفظه الله).

15 November 2017 23:50

#### Radwan Dakkak updated his status.

After a tiring hot day, I come home and lay down...

Next minute, a spider crawls over my blanket and almost lands on me

15 November 2017 19:10

#### Radwan Dakkak posted in Ummah Of Tawheed.

Keep up the beneficial reminders brothers and sisters, I won't be posting much here as I prefer to stick to telegram, but I'll leave my FB open and post on my own page as well.

Hayaakum Allah.

15 November 2017 09:36

#### Radwan Dakkak posted in Ummah Of Tawheed.

What can you do with me? Ya Allah!! ﷻ

**Radwan Dakkak posted in Ummah Of Tawheed.**

**Group:** Ummah Of Tawheed

**Abû Khadijah** I use to follow a saying "keep your circle small" cause anybody can be a snitch/spy but after getting closer to Allâh than what we once were iv come to realise how bad it is to forsake your brother. The one who has a problem with his brother after 3 days he has no excuse to forsake him so what should we say about the one who forsakes him over no reason. Many shabab al tawhid have this mentality where they want to keep ignoring their brothers and for years and years they carry on.

14 November 2017 21:33

**Group:** Ummah Of Tawheed

**Ibn Shaami** May Allaah reunite the ikhwah,,

14 November 2017 21:42

**Group:** Ummah Of Tawheed

**Abû Khadijah** Amîn bro

14 November 2017 21:46

**Group:** Ummah Of Tawheed

**Ilyas Mansur** Ameen

14 November 2017 22:27

Stick with your \*true\* brothers

14 November 2017 21:09

**Radwan Dakkak added a new photo.**



Stick with your \*true\* brothers

14 November 2017 21:07

**Radwan Dakkak posted in Ummah Of Tawheed.**

Paul Mealey the stalker who harasses #BrothersBehindBars gets owned by our brother Wisâm 🖐

14 November 2017 20:07

**Radwan Dakkak shared Wisam Haddad's live video.**

Paul Mealey the stalker who harasses #BrothersBehindBars gets owned by our brother Wisâm 🖐

14 November 2017 20:05

**Radwan Dakkak posted in Ummah Of Tawheed.**

Allâhu akbar, after the hurricanes and bushfires caused havoc in the west, the slaves of the west in the east amongst the Râfidah have received their punishment.

14 November 2017 19:04

**Radwan Dakkak posted in Ummah Of Tawheed.**



The book Al-Mabsoot by Imam As-Sarakhsi is one of the greatest & most important books in the Hanafi Madhab

The amazing thing is not just that it's an amazing book and not that it's 30 volumes. The true amazing thing is the fact that the Imam wrote it while in prison in a well without paper or pen. He would teach his students and they wrote it down for him outside the prison.

SubhanAllah look how our scholars strove to spread knowledge even in the most difficult of circumstances. May Allah have mercy on all the scholars of the Ummah and grant them the highest levels of Jannah.

14 November 2017 18:31

### Radwan Dakkak added a new photo.

**Abdulrahman Mosh** Isn't it Imaam Sarkhasi? Radwan Dakkak

14 November 2017 23:02

**Radwan Dakkak** I used to say Sarkhasi, until I learnt his name is actually pronounced Sarakhsi.

14 November 2017 23:05

**Abdulrahman Mosh** Oh ok

14 November 2017 23:29

**Ibn Abdīr-Rahmān Al-Atharī** \*LESSONS FROM THE ANNALS OF MUSLIM HISTORY\*

\*The Well that gave out Ilm\* In the year 466 After the Hijrah, the Muslim Ummah in the land of Naysābur were led by the fearful Amir, the Khāqām of his people. It was mentioned in our history that the Khāqām married a Slave girl after he freed her without allowing her observe the 'Iddah of 'Istibrā'... The Master Imām, the Sun of the Imams, the Hanafī Stalwart and Erudite Shaykh, Abū Bakr Muhammad Ibn Ahmad Ibn Abī Sahl As-Sarakhsī - rahimahullāh - was the shining Star of the city of Sarakhs, in the Khurasān region at that time. He had excelled in the Hanafī Fiqh and the bearers of Ilm in his time and School had surrendered the Imamate to him due to his diligence, intellect and brilliance. The people rushed to As-Sarakhsī to ask him what he held as position on this act of the Khāqām who had proceeded to wed the Slave girl without the 'Istibrā'. Everyone who lived the time knew that going against the Sultan was writing for oneself the sentence of death. But As-Sarakhsī, the Imām he was, refused to bend the text or to misrepresent the seat of Ilm he occupied, he declared to all that what the Khāqām had done was Harām punishable in the Sharī'ah. Khāqām retaliated the Imām's audacity and sentenced him to imprisonment indefinitely in a well that had ran out of water. Imām As-Sarakhsī was patient with life in his dark well where nothing lived except the rodents that move in the land and the insects that crawl. Muhammad 'AbdulQādir Al-Qurashī mentioned in his biographical corpus 'Al-Jawāhiru Al-Mudiyyah Fī Tabaqāti Al-Hanāfiyyah' that As-Sarakhsī spent 15 years of his life in this well in oppression. His food was served to him by the guards. So was his waste attended to. But the Imām was steadfast, patient and resolute. His students came to the opening of his Well and gathered around it to learn. He would dictate to them his Fiqh and his Hadīth and they would write and transmit to others. Thus, even in the depths of the well, As-Sarakhsī remained the Imām that kept teaching and enlightening the Ummah. Of the excellent works he produced from the Well is his book 'Al-Mabsūt Fī Al-Fiqh' in 15 volumes, all dictated from his memory without reference to a writing or a revision from a peer. He also dictated his Sharh of Ash-Shaybānī's 'As-Siyaru Al-Kabīr' of two volumes from this well. It is said that when he was at 'Kitābu Ash-Shurūt' in the Siyar, he was released. He then proceeded to complete the Sharh in the same year. That was 480 years after the Hijrah. As-Sarakhsī - rahimahullāh - passed away 3 years after that, according to some sources. Others said he remained 10 years after his release. O Allāh, illumine the grave of Imām As-Sarakhsī and unite us with him and the elect servants of yours in the Firdaws, āmin. Can our Students of Knowledge today thread in the footsteps of his like? Bārakallāhu fikum Jazākumullāhu Khayran \*IslamNode\*

11 February 2018 21:39

The book Al-Mabsoot by Imam As-Sarakhsi is one of the greatest & most important books in the Hanafi Madhab

The amazing thing is not just that it's an amazing book and not that it's 30 volumes. The true amazing thing is the fact that the Imam wrote it while in prison in a well without paper or pen. He would teach his students and they wrote it down for him outside the prison.

SubhanAllah look how our scholars strove to spread knowledge even in the most difficult of circumstances. May Allah have mercy on all the scholars of the Ummah and grant them the highest levels of Jannah.

14 November 2017 18:27

### Radwan Dakkak posted in Ummah Of Tawheed.

اللهم لك الحمد New youtube channel

14 November 2017 18:25

### Radwan Dakkak shared Brothers Behind BARS's post.

14 November 2017 18:17

#### Radwan Dakkak updated his status.

Lol, I got kicked out of a Hanbalī Fiqh group just because of the Scholars I promote on my personal page.

Mind you, the rules of this group is that no 'Aqidah discussions are made, only Fiqh, yet they have nothing wrong with Madākhilah, Sūfiyyah, Jahmiyyah and other sects being there, but if someone defends the honour of the Mujāhideen, then that's not acceptable at all.

Alhamdulillah, I'll continue defending the honour of my muslim brothers and sisters, whether people accept me for it or not.

14 November 2017 14:00

#### Radwan Dakkak posted in Ummah Of Tawheed.

A woman adhering to her religion in these times is more rare than a man (adhering to his religion), due to the abundance of temptations and diverting entertainments and many who call her towards corruption, for she is waged war against in her Hijāb and in her Dīn, so how great of a reward does this woman that adheres to her religion and Hijāb have?!

المرأة المتمسكة بدينها في هذا الزمان أشد غربة من الرجل لكثرة المغريات والملهيات وكثرة من يدعوها للفساد، فهي محاربة في حجابها وفي دينها، فما أعظم أجر هذه المرأة المتمسكة بدينها وحجابها ؟

14 November 2017 13:51

#### Radwan Dakkak updated his status.

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14 November 2017 13:50

#### Radwan Dakkak shared a link.

<http://www.bbc.com/news/technology-41969461>  
<http://www.bbc.com/news/technology-41969461>

I was watching an interview where they were actually discussing whether youtube should remove all the videos of Imam Anwar al-'Awlaki on December 2016 for the upcoming year, and that the 'freedom of speech laws' of the US govt doesn't apply to youtube, as they are free to censor what they like or keep it on their servers. Well it looks like they went through the plan this year (2017), #Freedom\_of\_Speech is the biggest lie, oh btw they won't remove the vid by the kafir Yasir Qadhi warning against Imam Anwar al-'Awlaki ^^

14 November 2017 12:54

#### Radwan Dakkak posted in Ummah Of Tawheed.

When you're alone in the deep dark nights with Allāh, learn from children! When they don't get what they want, they cry until they get it.

~ Shaykh Ahmad Jibrīl (حفظه الله).

14 November 2017 09:27

#### Radwan Dakkak posted in Ummah Of Tawheed.

Allāh guaranteed your provision so don't worry, and walk towards it. He did not guarantee you Jannah so don't lag, and sprint towards it.

~ Shaykh Ahmad Jibrīl (حفظه الله).

14 November 2017 09:27

#### Radwan Dakkak posted in Ummah Of Tawheed.

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Many cry, long or regret their past, why not focus on the present before it quickly slips away and becomes part of that regretted past!

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14 November 2017 09:27

#### Radwan Dakkak updated his status.

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Many cry, long or regret their past, why not focus on the present before it quickly slips away and becomes part of that regretted past!

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14 November 2017 09:13

#### Radwan Dakkak updated his status.

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Allāh guaranteed your provision so don't worry, and walk towards it. He did not guarantee you Jannah so don't lag, and sprint towards it.

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14 November 2017 09:11

#### Radwan Dakkak updated his status.

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When you're alone in the deep dark nights with Allāh, learn from children! When they don't get what they want, they cry until they get it.

~ Shaykh Ahmad Jibrīl (حفظه الله).

14 November 2017 09:09

#### Radwan Dakkak posted in Ummah Of Tawheed.

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{Update} Shaykh Nāsir al-Fahd completed writing over 80 books/booklets while in prison, what have we done in our freedom?

~ Shaykh Ahmad Jibrīl (حفظه الله).

14 November 2017 09:06

#### Radwan Dakkak posted in Ummah Of Tawheed.

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#Hayla\_Alqusaer in Saudi prisons! Her crime? Her husband was wanted by #saudi govt. KEEP HER IN YOUR DUAA! Follow this hashtag 4 updates!

#Hayla\_Alqusaer family members visited her in prison, said she looks like a skeleton from being neglected in #Saudi #prisons! #e3teqal

#Hayla\_Alqusaer A helpless #Saudi women starts her 4th year in solitary today! Alsoud promised to release her 40 days ago! #e3teqal

~ Mentioned by Shaykh Ahmad Jibrīl (4 حفظه الله years ago).

14 November 2017 09:05

#### Radwan Dakkak updated his status.

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{Update} Shaykh Nāsir al-Fahd completed writing over 80 books/booklets while in prison, what have we done in our freedom?

~ Shaykh Ahmad Jibrīl (حفظه الله).

14 November 2017 09:05

#### Radwan Dakkak updated his status.

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~ Mentioned by Shaykh Ahmad Jibrīl (4 حفظه الله) years ago.

14 November 2017 09:01

## Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Rhonda Hayek** اللهم امين يارب

14 November 2017 08:54

**Group:** Ummah Of Tawheed

**Abū Abū** Who was this Sheikh?

14 November 2017 12:10

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Shaykh Ibrāhīm ar-Rubaysh (تقبله الله) in Yemen, he has excellent lessons online, he received Shahādah before the explicit reality of Jawlānī was shown in Shām.

14 November 2017 12:11

**Group:** Ummah Of Tawheed

**Abū Abū** Can you send me his lectures. Dzzazaka Allahoe gairan.

14 November 2017 12:12

**Group:** Ummah Of Tawheed

**Abū Abū** Read TG

14 November 2017 12:13

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Been heaps busy, gotta give myself some time in the gym after I finish eating. When I come home tonight, i'll check messages Insha'Allah.

14 November 2017 12:17

**Group:** Ummah Of Tawheed

**Ahmed Syed** Allahumma baarik

15 November 2017 09:56

**Group:** Ummah Of Tawheed

**Abū Abū** ..

18 November 2017 14:15

May Allāh accept him.

14 November 2017 08:53

## Radwan Dakkak added a new photo.

**Saiful Islam Mohammad** This is what dirty swines of Madkhalies, Murjias and Moderate murtadeens are doing are right now. They keep apprising bad things on People of Ribat.

14 November 2017 19:30

**Abu Aysha Al-Turkmani** One of my ALL time favourite speakers. SUCH an articulate young man full of knowledge and passion for his deen!

14 November 2017 23:35

**Abu Aysha Al-Turkmani** May ur last dwelling be the firdaws Ala'ala ya Sheikh Ibrahim ♥

14 November 2017 23:36

**Radwan Dakkak** Ameen! <3 :))

14 November 2017 23:37

May Allāh accept him.

14 November 2017 08:42

### Radwan Dakkak posted in Ummah Of Tawheed.

<http://www.birminghammail.co.uk/news/local-news/birmingham-robber-given-10000-to-fight-236489.amp>

This is a Murji' Madkhali robber got paid £10,000.00 by the Tāghūt govt to fight "terror" - He explains why Shaykh Sulaymān al-'Alwān (فك الله أسرهم) is upon falsehood with "clear proof" ☺

[https://m.youtube.com/watch?v=ehYgi7I\\_Kpw](https://m.youtube.com/watch?v=ehYgi7I_Kpw)

<http://www.birminghammail.co.uk/news/local-news/birmingham-robber-given-10000-to-fight-236489.amp>

13 November 2017 22:24

### Radwan Dakkak shared a link.

<http://www.birminghammail.co.uk/news/local-news/birmingham-robber-given-10000-to-fight-236489.amp>

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<http://www.birminghammail.co.uk/news/local-news/birmingham-robber-given-10000-to-fight-236489.amp>

13 November 2017 22:19

### Radwan Dakkak posted in Ummah Of Tawheed.

I have observed some people on FB who do nothing productive for years, but just like to waste time and hold grudges against others, and falsely accuse other people's intentions.

I was shown a statement by a random person who disagrees with my 'Aqīdah, which is no problem, it's not like I'm not approachable and can't address anything in a calm manner, but just coz he sees a \*few\* marriage posts out of the 1000's of other posts, he takes it a step further by making a big claim that I'm only here to please women, as if he knows what's in my heart more than myself.

13 November 2017 14:13

### Radwan Dakkak updated his status.

Very beautiful advice

\*Three problems solved in three ways:\*

\*The first one:\* If you have too much desires:

\*Solution:\* Check yourself with your prayers. Are you praying the right way?

\*Proof:\* Allah Taala Says.

{But there came after them an evil generation, who neglected prayers and followed sensual desires, so they will meet perdition [Hell].} Surah Maryam, 59.

\*The second one:\* If you feel miserable n lacking success.

\*Solution:\* Check yourself with your mother. Are you treating your mother good?

\*Proof:\* Allah Taala Says: {And He has made me dutiful to my mother, and He has not made me insolent (rude), unblessed;} Surah Maryam, 32.

\*The third one:\* If you feel stressed n depressed.

\*Solution:\* Check yourself with Qur'an. Are you reciting, studying, understanding and implementing Qur'an in your life?

\*Proof:\* {And whoever turns away from My remembrance - indeed, he will have a depressed life,} Surah Taha, 124.

May Allah allow us to implement these in our lives.. ameen!

~ Shared Message.

13 November 2017 13:54

### Radwan Dakkak posted in Ummah Of Tawheed.

Very beautiful advice

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~ Shared Message.

13 November 2017 13:41

### Radwan Dakkak posted in Ummah Of Tawheed.

\*\*He swore at him! Lesson of Sabr and intelligence\*\*

Shaykh Sulaymān ibn Nāsir al-'Alwān رحمه الله said that there are conditions that a person must fulfill in order to debate with followers of the bid'ah and atheists, etc., because there may even be scholars who do not and if one can not proclaim the truth clearly, and can not refute falsehood sufficiently, then one has done harm to Islām.

■ The conditions are:

1 You have to be aware of the topic of discussion, and also about other areas of knowledge, because in a discussion, the topic quickly changes from one topic to another, and the topic is often distracted.

2 One has to be able to recall the knowledge quickly from memory, because this is the way of a debate, and in the debate the opponent does not wait for you until you remember the answer.

3 You have to have a strong heart, because if you have a weak heart, you are too awe of your adversary, and you will not be able to convey the knowledge. Therefore, one should not have respect for the Ahl al-Bātil, as Ibn Taymiyyah رحمه الله, which with hundreds (!) At the same time discussed and it did not bother him because he had a strong heart.

4 One should not get upset and become aggressive too fast, because if you do that, a lot of knowledge will be lost and people will think that you are ignorant and therefore resort to anger and insult.

There was a story in which a Jew from the dhimmah people went to the places of the Muslims and wanted to mislead them. He said, "Let us come together in what we agree to do, and let us desist from what we disagree in. The followers of Isās and Muhammad both believe in Mūsā, but the followers of Mūsās believe neither in 'Isā nor in Muhammad, and the followers of 'Isa do not believe in Muhammad, so let us agree only on Mūsā. "

Some people liked this statement and went astray. A scholar of the sect of Mu'tazilah (who, however, could well debate) said:

"I will discuss with him."



So he said to the Jew:

"As for your statement that the followers of 'Īsā do not believe in Muhammad, this is a lie." The 'Īsā, whom we believe in, has delivered the message that a prophet named Muhammad will come and take Mūsā as well, and Allah the pact of every prophet that he believes in Muhammad when he comes in his time (this comes in Sūrah Ālu Imran).

As for your statement that Muhammad's followers believe in Mūsā:

We believe in a mūsā who delivered the message of the coming of Muhammad, and who was commanded to obey Muhammad. But as for a man called Mūsā who does not believe in Muhammad, we do not believe in him and commit Kufr to him.

As for 'Īsā, we believe in 'Īsā, who believes in Muhammad, and will come down at the end of time and judge Sharī'ah Muhammad. A prophet who does not believe in Muhammad we do not believe in. "

The Jew was speechless and did not know how to answer. He said to mu'tazilī, "Come close, I want to tell you a secret." Then he said in his ear:

"Son of a Zāniyah (Lewd)."

He did not answer him, but turned to the people and said:

"O Muslims, this man has no arguments and wants to confuse you." He said in my ear, "You son of a Zāniyah", so that I beat him and then they say, I have no argument and beat him about it, and then go the people apart with doubts in their den. "

Then the people seized the Jew and beat him until he died. "

•• ..... • ..... • ..... • ..... ♦ ☆ ♦ •• ..... • ..... • ..... ••

12 November 2017 20:39

## Radwan Dakkak updated his status.

**\*\*He swore at him! Lesson of Sabr and intelligence\*\***

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Then the people seized the Jew and beat him until he died. "

•• ..... • ..... • ..... • ..... ♦ ☆ ♦ •• ..... • ..... • ..... • ..... ••

12 November 2017 20:38

### Radwan Dakkak posted in Ummah Of Tawheed.

**\*\*The more prayers you send upon your beloved Messenger, the higher his ranks are raised in Jannah, and likewise with you as the prayers get sent back to you in return\*\***

Imām Ibn Hajr al-Haytamī (may Allāh forgive him and have mercy upon him) mentioned in his book "Al-Durr al-Mandūd Fi-Salāt 'Ala Sāhib al-Maqām al-Mahmūd" (Page 49-50):

“Ibn Sīrīn was asked about making duʿā of forgiveness for the deceased child - whilst he has no sins - So he responded by saying, that the Prophet (صلى الله عليه وسلم) is forgiven for his past and future sins, and we have been ordered to send salutations upon him, and it's as if he (i.e. Ibn Sīrīn) is alluding that making duʿā of forgiveness doesn't necessitate the presence of sins, but rather it could be an additional supplication to raise his ranks to get closer to Allāh. [1]

Just like as the Prophet (صلى الله عليه وسلم) indicates that by his asking of forgiveness in the day and night 100 times (in a single sitting). So this repels the statement of some people: It's possible that what's meant by requesting (duʿā) for the child is their statement in the duʿā of Salāt al-Janāzah, "O Allāh, forgive our young ones and elders", hanging it upon him reaching maturity and committing the sin, or requesting it (forgiveness) for his parents or one of them, or to whoever raised him.”

[1] This is the view that Ibn Hajr al-Haytamī (رحمه الله) adopted in his book "Hawāshī Tuhfat al-Minhāj Bi-Sharh al-Minhāj" (3/137), wherein he said:

“And the child concerning that (concerning the obligation of making duʿā for him) is like anyone else, because even though he is guaranteed to enter paradise, his ranks are raised in it by the duʿā made for him, just like the case with the Prophets, may the peace and salutations of Allāh bestow upon them.”

12 November 2017 20:20

### Radwan Dakkak updated his status.

**\*\*The more prayers you send upon your beloved Messenger, the higher his ranks are raised in Jannah, and likewise with you as the prayers get sent back to you in return\*\***

Imām Ibn Hajr al-Haytamī (may Allāh forgive him and have mercy upon him) mentioned in his book "Al-Durr al-Mandūd Fi-Salāt 'Ala Sāhib al-Maqām al-Mahmūd" (Page 49-50):

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12 November 2017 20:17

**Radwan Dakkak posted in Ummah Of Tawheed.**

<https://t.me/IbnBasheer>

New channels (14) for the Scholars of Tawhīd after being reported:

Shaykh Abū Mālik at-Tamīmī (تقبله الله) ↓  
<https://t.me/atTameemee>

Shaykh 'Abdul 'Azīz at-Tuwaylaī (تقبله الله) ↓  
<https://t.me/atTuwaylaee>

Shaykh Fāris az-Zahrānī (تقبله الله) ↓  
<https://t.me/azZahraanee>

Shaykh Abū Sufyān as-Sulamī (تقبله الله) ↓  
<https://t.me/asSulaamee>

Shaykh Khālīd al-Hāyek (حفظه الله) ↓  
<https://t.me/KhaalidHaayek>

Shaykh Hamad al-Humaydī (تقبله الله) ↓  
<https://t.me/alHumaydee>

Shaykh Abū 'Alī al-Anbarī (تقبله الله) ↓  
[https://t.me/AbuAli\\_AlAnbari](https://t.me/AbuAli_AlAnbari)

Shaykh Sultān al-'Uṭaybī (تقبله الله) ↓  
<https://t.me/SultanAlUtaybi>

Shaykh 'Alī al-Khudayr (فك الله أسرہ) ↓  
<https://t.me/AliKhudayr>

Shaykh Nāsir al-Fahd (فك الله أسرہ) ↓  
<https://t.me/NasirFahd>

Shaykh Sulaymān al-'Alwān (فك الله أسرہ) ↓  
<https://t.me/ShaykhAlwan>

Shaykh Humūd al-'Uqlā' (رحمه الله) ↓  
<https://t.me/HamudUqla>

Shaykh Ahmad al-Khālīdī (فك الله أسرہ) ↓  
<https://t.me/AhmadKhalidi>

Shaykh Musā'id Ibn Bashīr (فك الله أسرہ) ↓  
<https://t.me/IbnBasheer>

12 November 2017 09:06

**Radwan Dakkak shared a link.**

<https://t.me/IbnBasheer>  
<https://t.me/IbnBasheer>

New channels (14) for the Scholars of Tawhīd after being reported:

Shaykh Abū Mālik at-Tamīmī (تقبله الله) ↓  
<https://t.me/atTameemee>

Shaykh 'Abdul 'Azīz at-Tuwaylaī (تقبله الله) ↓  
<https://t.me/atTuwaylaee>

Shaykh Fāris az-Zahrānī (تقبله الله) ↓  
<https://t.me/azZahraanee>

Shaykh Abū Sufyān as-Sulamī (تقبله الله) ↓  
<https://t.me/asSulaamee>

Shaykh Khālīd al-Hāyek (حفظه الله) ↓

<https://t.me/KhaalidHaayek>

Shaykh Hamad al-Humaydī (تقبله الله) ↓  
<https://t.me/alHumaydee>

Shaykh Abū 'Alī al-Anbarī (تقبله الله) ↓  
[https://t.me/AbuAli\\_AlAnbari](https://t.me/AbuAli_AlAnbari)

Shaykh Sultān al-'Utaybī (تقبله الله) ↓  
<https://t.me/SultanAlUtaybi>

Shaykh 'Alī al-Khudayr (فك الله أسرہ) ↓  
<https://t.me/AliKhudayr>

Shaykh Nāsir al-Fahd (فك الله أسرہ) ↓  
<https://t.me/NasirFahd>

Shaykh Sulaymān al-'Alwān (فك الله أسرہ) ↓  
<https://t.me/ShaykhAlwan>

Shaykh Humūd al-'Uqlā' (رحمه الله) ↓  
<https://t.me/HamudUqla>

Shaykh Ahmad al-Khālīdī (فك الله أسرہ) ↓  
<https://t.me/AhmadKhalidi>

Shaykh Musā'id Ibn Bashīr (فك الله أسرہ) ↓  
<https://t.me/IbnBasheer>

12 November 2017 09:03

### Radwan Dakkak posted in Ummah Of Tawheed.

**\*\*A special message to the spouses\*\***

O Ādam, where are you from your Hawā'?!

Ponder over Allāh's statement, "(Allāh has) made for you from yourselves spouses" [16:72].

And Allāh's statement, "who created you from one soul and created from it its spouse" [4:1].

And Allāh's statement, "And of His signs is that He created for you from yourselves spouses that you may find tranquillity in them" [30:21].

If you pondered over all of these verses, you will find the clear sign: That your spouse is from yourself!

So she is from you, for you, by you and a part of you! And if that was the case, then know: That the rights which belong to you belong to her as well, and what duty falls upon you falls upon her as well.

And if you combine to that, the Prophet's statement which is narrated in the Saḥīhayn:

"None of you will truly believe, until you love for your brother, what you love for yourself".

And you have just affirmed that she is from yourself! So how can't you love and wish for her, to have happiness, comfort, and tranquility; Which is what you would love and wish for yourself?!

So do not be heedless to this for as long as you live - and likewise with her: Your husband is from yourself, whatever rights is for her is for you as well, and whatever duty falls upon her falls upon you as well.

By this alone; It would repel the boredom and displeasure between the both of you! And it's well known that boredom can occur for the one living in a pleasurable marriage, so how about the one who is living an unpleasant marriage? (He'll fall into boredom much more often).

~ Shaykh Abū Fihr al-Muslim (فك الله أسرہ), the student of Al-Hāfidh Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرہ).

11 November 2017 19:12

### Radwan Dakkak updated his status.

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And Allāh's statement, "who created you from one soul and created from it its spouse" [4:1].

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~ Shaykh Abū Fīhr al-Muslim (فك الله أسرہ), the student of Al-Hāfidh Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرہ).

11 November 2017 19:11

#### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Ilyas Mansur** "Air Max 90s" 🌐

11 November 2017 00:48

**Group:** Ummah Of Tawheed

**Raya Ahmed** What is an air max 90?

11 November 2017 03:11

**Group:** Ummah Of Tawheed

**Ilyas Mansur** a type of shoes

11 November 2017 03:15

**Group:** Ummah Of Tawheed

**Fatima OverIt** Why can't these girls be happy with \$7 kmart shoes, smh.

11 November 2017 09:34

**\*\*Which woman shall I consider as a wife?\*\***

- Falls back to Hayā' and Manners.

10 November 2017 23:30

#### Radwan Dakkak added a new photo.

□

**\*\*Which woman shall I consider as a wife?\*\***

- Falls back to Hayā' and Manners.

10 November 2017 23:29

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

May Allāh reward her and little Imām Mālik

### Radwan Dakkak added a new photo.

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□

May Allāh reward her and little Imām Mālik

10 November 2017 22:31

### Radwan Dakkak posted in Ummah Of Tawheed.

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The Shī'a Rāfidah have occupied Irān, 'Irāq, Sūriyyah, Lubnān, Yemen, and other places.

For the past 10 + years in speaking to all kinds of people, I have rarely come across the Kuffār amongst the Yahūd, Rāfidah and Kurds condemn their own militias and soldiers, infact they are very proud of them.

Whereas on the other hand, the Mujāhideen who defend the lands of Islām to raise the word of Allāh the highest are not only condemned, but slandered and falsely accused in the most harshest of ways by those oppressors who attribute themselves to the Qur'ān and Sunnah.

Putting aside my Jāhil aspirations for wanting to play professional sport, when I realised there was a huge gap no one was filling in clarifying the truth with regards to these treacherous poisonous sects (in the english world), my dream was to become an expert on comparative sects attributed to Islām, and specialise in refuting the Rāfidah Mushrikīn.

After learning that muslim commanders would need to learn different languages to speak to their brothers & the Hadīth where the Rasūl (صلى الله عليه وسلم) ordered Zayd to learn the language of the jews, this is what pushed me to study different languages to spread the Da'wah, in particular Farsī to refute the Rāfidah from their own books.

However after many years of debating and helping brothers in research/translating and trying to spread material in all the main languages, I realised that there was something much more important than solely focusing on the Rāfidah.

I realised it wasn't simply placing the lamp over this wicked sect for the Sunni's to wake up too, however I realised that the problem in the Ummah was everything to do about Ēmān and Kufr! And the reason people were ignorant about Tawhīd and labelled us people of Fitan was because of the wicked Murji'ah, a sect that was completely unheard of to most people many years ago, and even till this day wallāhul Musta'ān (despite it being the greatest Fitnah - Talk about priorities).

Thus, my intentions and dreams changed to wanting to destroy the main root of all problems in this Ummah, which is Ijrā' (which brings out extremism as a reaction), and the more I learnt about the people of innovation and desires, the more I learnt that all of them have 1 thing in common, which is unjustly twisting truth with falsehood and lying! By Allāh, Ahlus Sunnah never refute Bātil with Bātil and lies in return, rather they only refute Bātil with the Haqq, unlike the distorted sects who explicitly state in their books that it's allowed to lie against the opponents to convince them of their wrong ways.

And in the past few years, I realised what's the best thing to do is remain balanced in addressing issues facing the Ummah and patiently study Islām in a structured fashion, whilst promoting the Scholars of truth for the Muslimeen to return back too.

Now the greatest lesson to be learnt from what I just mentioned, is that this taught me one of the greatest lessons in life, "never rely upon anyone". You must carry out individual obligations and tasks on your own and do it for the sake of Allāh, and leave the rest up to Him. My beloved humble teacher, Imām Anwar al-'Awlakī (تقبله الله) said that you must follow the truth, even if the Scholars are not following it.

And finally, I came to unintentionally realise at this stage of my journey, that this is the path of the Prophets and revivers of the Dīn, that they address and clarify the most important matters of their times, and Ikhlās does wonders.

My brothers and sisters who are carrying on the obligation of spreading the Haqq, keep going lest Allāh replaces you with those who love Him more, and let's always keep in mind that this Dīn doesn't rely upon me or you, the caravan of Lā ilāha ilā Allāh keeps rolling with or without us.

10 November 2017 19:42

### Radwan Dakkak updated his status.

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The Shī'a Rāfidah have occupied Irān, 'Irāq, Sūriyyah, Lubnān, Yemen, and other places.

For the past 10 + years in speaking to all kinds of people, I have rarely come across the Kuffār amongst the Yahūd, Rāfidah and Kurds condemn their own militias and soldiers, infact they are very proud of them.

Whereas on the other hand, the Mujāhideen who defend the lands of Islām to raise the word of Allāh the highest are not only condemned, but slandered and falsely accused in the most harshest of ways by those oppressors who attribute themselves to the Qur'ān and Sunnah.

Putting aside my Jāhil aspirations for wanting to play professional sport, when I realised there was a huge gap no one was filling in clarifying the truth with regards to these treacherous poisonous sects (in the english world), my dream was to become an expert on comparative sects attributed to Islām, and specialise in refuting the Rāfidah Mushrikīn.

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However after many years of debating and helping brothers in research/translating and trying to spread material in all the main languages, I realised that there was something much more important than solely focusing on the Rāfidah.

I realised it wasn't simply placing the lamp over this wicked sect for the Sunnī's to wake up too, however I realised that the problem in the Ummah was everything to do about Ēmān and Kufr! And the reason people were ignorant about Tawhīd and labelled us people of Fitān was because of the wicked Murji'ah, a sect that was completely unheard of to most people many years ago, and even till this day wallāhul Musta'ān (despite it being the greatest Fitnah - Talk about priorities).

Thus, my intentions and dreams changed to wanting to destroy the main root of all problems in this Ummah, which is Ijrā' (which brings out extremism as a reaction), and the more I learnt about the people of innovation and desires, the more I learnt that all of them have 1 thing in common, which is unjustly twisting truth with falsehood and lying! By Allāh, Ahlus Sunnah never refute Bātil with Bātil and lies in return, rather they only refute Bātil with the Haqq, unlike the distorted sects who explicitly state in their books that it's allowed to lie against the opponents to convince them of their wrong ways.

And in the past few years, I realised what's the best thing to do is remain balanced in addressing issues facing the Ummah and patiently study Islām in a structured fashion, whilst promoting the Scholars of truth for the Muslimeen to return back too.

Now the greatest lesson to be learnt from what I just mentioned, is that this taught me one of the greatest lessons in life, "never rely upon anyone". You must carry out individual obligations and tasks on your own and do it for the sake of Allāh, and leave the rest up to Him. My beloved humble teacher, Imām Anwar al-'Awlākī (نقيب الله) said that you must follow the truth, even if the Scholars are not following it.

And finally, I came to unintentionally realise at this stage of my journey, that this is the path of the Prophets and revivers of the Dīn, that they address and clarify the most important matters of their times, and Ikhlās does wonders.

My brothers and sisters who are carrying on the obligation of spreading the Haqq, keep going lest Allāh replaces you with those who love Him more, and let's always keep in mind that this Dīn doesn't rely upon me or you, the caravan of Lā ilāha ilā Allāh keeps rolling with or without us.

10 November 2017 19:39

## Radwan Dakkak posted in Ummah Of Tawheed.

Q. Is it true that Allāh is sitting on the throne?

A. This was mentioned by some of the Scholars, however there's nothing confirmed from the Qur'ān and Sunnah which proves this, infact this interpretation is Munkar and Bātil and contradicts what's affirmed in the authentic Sunnah.

This also contains a severe warning against anyone who thinks they can simply read a few narrations on their own from the books of the Salaf without having firm knowledge in the science of Hadīth and paying attention to what's considered authentic and weak, and the Salaf themselves rebuked blind following.

The Imām, Al-Hāfidh Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرهم) mentioned in this regard:

“The brother asks about the report of Mujāhid (on the Tafsīr of the Āyah), "it is expected that your Lord will resurrect you (i.e. Muhammad) to a praised station." [17:79], he (i.e. Mujāhid) said "He sits with Him on the 'Arsh".

This was narrated by Al-Khallāl and others, and the narrator from Mujāhid is Al-Layth Ibn Abī Sulaym, and Al-Layth Ibn Abī Sulaym is Mukhtalit (mixes up his narrations), and weak in Hadīth, and also Mudtarib in the reports (he's inconsistent in who he narrates his Hadīths from).

He was criticised by (Sufyān) Ibn 'Uyaynah, Ahmad Ibn Hanbal, Abū Hātim, and others amongst the Hufādh (Imāms of Hadīth), because he became muddled up (by mixing up his narrations) so his Hadīths weren't able to be distinguished, so he was abandoned (by the Imāms).

And this report doesn't have an authentic chain, and even if it was authentic (for argument's sake),



then it's from the statement of Mujāhid, it's not from the statement of the Sahābah, and it's not from the statement of the Prophet (صلى الله عليه وسلم).

And the (correct) Tafsir of this Āyah has been narrated in Sahīh al-Bukhārī, and that the meaning of Allāh's statement, the Exalted and Majestic, "it is expected that your Lord will resurrect you to a praised station." [17:79], meaning: Al-Shafā'ah (Prophet's intercession), and this is preserved from the Messenger of Allāh (صلى الله عليه وسلم).

So it's not possible to exchange and put aside what's mentioned by the Prophet (صلى الله عليه وسلم) for what has been mentioned from the Salaf, whilst what has been mentioned from the Salaf is weak, however there's an important matter to pay heed too.

That there's a group amongst the Salaf who said that whoever rejects the report of Mujāhid is a Jahmī and that he's an innovator - And that is because they used to reject Al-'Uluw (Allāh being above the 'Arsh), so these Salaf considered whoever rejected the 'Uluw as a rejection of this (report).

But as for whoever rejected this report (of Mujāhid), then that's the Haqq, for indeed there's no consideration given whatsoever except to the Sahīh Asānīd (authentic chains of transmission), there's no consideration given to the Da'eef Asānīd (weak chains of transmission).

And at the same time, it's necessary for us to affirm the 'Uluw of Allāh, because this has been taken from Mutawātir (definite and widespread) proofs that are explicitly clear from the Qur'ān and Sunnah, and this is known in the religion of Islām by necessity.

However we take what's known in the religion by necessity through the authentic Hadīths, from the Qur'ān and Sunnah, we don't take that from the fabricated and wrong reports.

And we don't compel the people to believe in the speech of Fulān from the Tābi'een or the speech of Fulān from the A'immah, rather we compel the people to believe in the Qur'ān and Sunnah, and what the Scholars have unanimously agreed upon and verified, and this is what we compel the creation with.

And we do not test the people by some of the statements of the Scholars or by some of the Mujtahideen, while despite the fact that this report (from Mujāhid) is Munkar (rejected) and revolves around Al-Layth Ibn Abī Sulaym, and it was also contradicted by a Hadīth from the Prophet (صلى الله عليه وسلم) in Al-Bukhārī."

9 November 2017 23:44

## Radwan Dakkak updated his status.

Q. Is it true that Allāh is sitting on the throne?

A. This was mentioned by some of the Scholars, however there's nothing confirmed from the Qur'ān and Sunnah which proves this, infact this interpretation is Munkar and Bātil and contradicts what's affirmed in the authentic Sunnah.

This also contains a severe warning against anyone who thinks they can simply read a few narrations on their own from the books of the Salaf without having firm knowledge in the science of Hadīth and paying attention to what's considered authentic and weak, and the Salaf themselves rebuked blind following.

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And we do not test the people by some of the statements of the Scholars or by some of the Mujtahideen, while despite the fact that this report (from Mujāhid) is Munkar (rejected) and revolves around Al-Layth Ibn Abī Sulaym, and it was also contradicted by a Hadīth from the Prophet (صلى الله عليه وسلم) in Al-Bukhārī."

9 November 2017 23:38

## Radwan Dakkak posted in Ummah Of Tawheed.

#Hanbali\_Fiqh

Lesson 6

Exceptions from the impurities

This lesson will touch on the exceptions from the Najāsāt.

Firstly: We mentioned that the deceased is impure, however is this unrestricted? No, there are exceptions such as:

1. The hair of the deceased is not impure.
2. The deceased animal that only lives in water or in the ocean is not impure.
3. Locusts are not impure, and it is any creature which doesn't have flowing blood which is known in arabic as "ما لا نفس له سائلة".

And every creature which doesn't have blood that flows from it, which includes the fly and what's similar to that, then it's Tāhir (pure).

The Prophet (صلى الله عليه وسلم) also mentioned in the Hadīth:

أَجَلَّتْ لَنَا مِئْتَتَانِ الْخُوثِ وَالْجَرَادُ

"Two kinds of dead meat have been permitted to us: fish and locusts".

4. The human being doesn't become impure by his death.

Secondly: There is an exception given from the impurities which may become pure, and this is only one exception, "alcohol".

By principle, impurities "in and of themselves" do not become pure. For example, if you wash a dog a million times, he will never become pure, this is the Asl (default basic principle).

Yes, if a dog makes something impure, then it's possible to remove the Najāsah from that thing he made impure, however what's considered impure "in and of itself" can never become Tāhir except for one thing, which is alcohol.

Now alcohol is impure, however after a while, it can turn into vinegar. And if its quality of intoxication has been removed from it, then it's not considered impure and has become "pure", but as for the rest of the impurities, then they do not change from being impure > pure.

Thirdly: By principle, impurities are not to be used, however is the deceased animal's skin to be used? There are details attached to this:

1. Does the deceased animal's skin become Tāhir if it is tanned? According to the Madhab of Imām Ahmad (رحمه الله), it doesn't become pure, it's Najis.

Note: Tannage (دُبْع) is making animal skin into leather by treating it with tannin (a reddish acid used in preparing leather or making ink etc...).

2. But despite it being Najis, can we still use it? This is also divided into two categories:

The first situation: Using the animal skin from the Tāhir animal, which we spoke about in the previous lesson, such as the cat and what is smaller than it in its size, and the permissible animals to eat such as cows, sheep, camels etc...

If these animals died and we took their outer skin and tanned it, does it become Tāhir by tanning? We mentioned that it doesn't become pure, however can it be used?

We say that it's permissible to be used for اليابسات (singular: يابسٌ) which are things that are "withered" (dry and shrivelled). For example you can use the tanned animal skin (leather) to keep things in, such as placing nappies in it and what's similar to that, however do not use it for fluids, only dry things. So do not use it for placing water, drinks, yogurt and milk in it, etc...

The second situation: Using the animal skin from Najis animals, such as the fox, monkey, pig, dog, and animals which cannot be eaten that are greater in size than the cat, then its outer-skin is Najis and doesn't become pure, and also it's impermissible to be used, unlike with the previous type which is permissible to be used for things that are withered.

And Allāh knows best.

~ [Refer to Sharh al-Nadhm al-Jalī].

8 November 2017 15:41

## Radwan Dakkak updated his status.

#Hanbali\_Fiqh

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And Allāh knows best.

~ [Refer to Sharh al-Nadhm al-Jalī].

8 November 2017 15:30

### Radwan Dakkak posted in Ummah Of Tawheed.

Claiming to follow Allāh and His Messenger doesn't mean anything if your Manhaj is crooked, as the poet said:

وكل يدعي وصلا بليلي وليلى لا تفر لهم بذاكا

"Everyone claims to have a relationship with Laylā, and Laylā doesn't know a single one of them".

Quraysh ascribed themselves to Ibrāhīm, the Rāfidah ascribed themselves to 'Alī, the modern-day Jahmiyyah and Khawārij both ascribe themselves to Imām Muhammad Ibn 'Abdil Wahhāb (رحمه الله), yet they all have nothing to do with them.

7 November 2017 23:36

### Radwan Dakkak updated his status.

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7 November 2017 23:32

### Radwan Dakkak posted in Ummah Of Tawheed.

The Mothers of the Believers

Allāh (سُبْحَانَهُ وَتَعَالَى) said: "The Prophet is more worthy of the believers than themselves, and his wives are their mothers" [Sūrat al-Ahzāb:6]

1. Khadijah bint Khuwaylid (رضي الله عنها)
2. Sawdah bint Zum'ah (رضي الله عنها)
3. Ā'isha bint Abī Bakr al-Siddīq (رضي الله عنهما)
4. Hafsa bint 'Omar (رضي الله عنهما)
5. Zaynab bint Khuzaymah (رضي الله عنها)
6. Umm Salamah bint Ummayyah (رضي الله عنها)
7. Juwayriyyah bint al-Hārith (رضي الله عنها)
8. Zaynab bint Jahsh (رضي الله عنها)
9. Umm Habībah bint Abī Sufyān (رضي الله عنهما)
10. Maymūnah bint al-Hārith (رضي الله عنها)
11. Safiyyah bint Huyay (رضي الله عنها)

7 November 2017 22:46

### Radwan Dakkak updated his status.

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7 November 2017 22:45

#### Radwan Dakkak posted in Ummah Of Tawheed.

□ □

Du'ā for Salāt al-Istikhārah

7 November 2017 22:01

#### Radwan Dakkak added 2 new photos.

□ □

Du'ā for Salāt al-Istikhārah

7 November 2017 21:49

#### Radwan Dakkak posted in Ummah Of Tawheed.

#سؤال8953

السلام عليكم ورحمة الله وبركاته  
اخواني جزاكم الله الجنة وحوورها  
اخواني هل يجوز التكلم مع امرأة بنية الزواج  
وانه مارأى منها شئ  
يعني فقط بالكتابة  
وكل الكلام تحت حدوده  
ارجو التوضيح اخواني

#جواب

وعليكم السلام ورحمة الله وبركاته..

لا يجوز للمُسلم التكلّم مع غير محارمه من النّساء إلّا لحاجةٍ دعت لها الصّورة، كمشفى ونحو ذلك، وعند هذه الحاجة تُقدّر الصّورة بقدرها، وإلّا فلا يجوز للمُسلم التكلّم مع الأجنبيةّات لغير ذلك..

والحالة التي ذكرت، لا تندرج تحت الصّورة المذكورة، فإن كُنْتَ عازماً على الرّواج منها، فذلك بيتها، إدخاله من الباب، ولا تدخله من الجوال، وإثّق الله في نفسك وفي نفسها، فالشيطان يجري من أحدنا مجرى الدّم، فقد عدّ بعض أهل العلم، أن المحادثة بين الشاب والفتاة الأجنبيةّ عبر الجوال؛ هي نوعٌ من أنواع الخلوة.

والله المُوفّق..

#اطرح\_سؤالك في قناة الفقه والعقيدة

7 November 2017 21:04

#### Radwan Dakkak posted in Ummah Of Tawheed.

#Question\_8953

Asalāmu 'alaykum wa rahmatullāhi wa barakātuhu, may Allāh reward you brothers with Jannah and its Hūr (al-'Ayn).

Brothers, is it permissible to speak with a woman with the intention of marriage, whilst he hasn't seen anything from her, ya'hī just writing to her, and all the words are in accordance within the boundaries (of the Sharī'ah), I hope you can clarify this my brothers.

#Answer

Wa 'alaykum asalām wa rahmatullāhi wa barakātuhu.

It's not permissible for a muslim to speak to other than his female Mahrams, except for a need which has called upon a necessity, such as taking her to hospital and what's similar to that, and based upon this need, the necessity is judged accordingly, otherwise it's not permissible for a muslim to speak to non-Mahram women for anything else.

And the situation of what you mentioned doesn't fall under the aforementioned necessity, so if you are willing to get married to her, then her house is the right way, enter it through the door, and don't enter it through her phone, and fear Allāh in yourself and in her, for indeed the Shaytān flows in between us like blood (in our body), and some of the Scholars have considered the chatting between a non-Mahram man and woman through the phone as a form of seclusion (between them).

والله الموفق

7 November 2017 21:03

#### Radwan Dakkak updated his status.

#Question\_8953

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والله الموفق

7 November 2017 20:27

#### Radwan Dakkak updated his status.

#سؤال8953

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#جواب

وعليكم السلام ورحمة الله وبركاته..

لا يجوز للمسلم التكلم مع غير محارمه من النساء إلا لحاجة دعت لها الضرورة، كمشفى ونحو ذلك، وعند هذه الحاجة تُقدّر الضرورة بقدرها، وإلا فلا يجوز للمسلم التكلم مع الأجنبية لغير ذلك..

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والله الموفق..

#ا طرح سؤالك في قناة الفقه والعقيدة

7 November 2017 19:49

#### Radwan Dakkak posted in Ummah Of Tawheed.

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A hater is nothing but a motivator.

7 November 2017 11:46

#### Radwan Dakkak updated his status.

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A hater is nothing but a motivator.

7 November 2017 11:45

#### Radwan Dakkak posted in Ummah Of Tawheed.

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□

Gentle fearless lion.

7 November 2017 11:26

#### Radwan Dakkak added a new photo.

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□

Gentle fearless lion.

7 November 2017 09:58

#### Radwan Dakkak posted in Ummah Of Tawheed.

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<https://t.me/CompetingForJannah>

After TG deleted 8 channels, here is a new one.

#Reminder

Before reading or listening to a lesson of knowledge, recite some Qur'ān beforehand as it will place more energy and thirst in your studies.

<https://t.me/CompetingForJannah>

7 November 2017 08:21

#### Radwan Dakkak shared a link.

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<https://t.me/CompetingForJannah>

<https://t.me/CompetingForJannah>

After TG deleted 8 channels, here is a new one.

#Reminder

Before reading or listening to a lesson of knowledge, recite some Qur'ān beforehand as it will place more energy and thirst in your studies.

7 November 2017 08:13

#### Radwan Dakkak updated his status.

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Shaykh Al-Awamah writes:

“And they (the ‘ulama) never used to pay attention to one who did not have shuyookh (teachers) in al-ilm (studies), and such an individual had neither value nor a status in their eyes. In fact, they wouldn't even consider such a person worthy of being spoken to (in matters of knowledge) due to him being prone to mistakes”.

[“Adabul-Ikhtilaaf”, 144].

6 November 2017 21:59

### Radwan Dakkak posted in Ummah Of Tawheed.

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By the permission of Allah, I'll be posting under the hashtag #Hanbali\_Fiqh starting from tomorrow to continue the explanation of the poem "Al-Nadhm al-Jali Fil-Fiqh al-Hanbali".

This will be posted on both FB and TG, may Allah bless you all.

6 November 2017 11:47

### Radwan Dakkak updated his status.

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By the permission of Allah, I'll be posting under the hashtag #Hanbali\_Fiqh starting from tomorrow to continue the explanation of the poem "Al-Nadhm al-Jali Fil-Fiqh al-Hanbali".

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6 November 2017 10:49

### Radwan Dakkak posted in Ummah Of Tawheed.

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When you read or listen to something from an Imam of Tawheed, it automatically penetrates the soul and you can feel it, especially when you look at the world today, you cannot help but get excited when you see how true their words are coming to life. For example:

When Ahmad Jibril got released, he made du'a for Allah to bring joy to his heart with the downfall of Al-Salul.

Shaykh Nasir al-Fahd, Shaykh Hamad al-Humaydi, Shaykh Faris al-Zahrani all said "The end of this state (Saudi) is very near".

I don't know about you, but I can clearly see that the downfall of the Tawagheet is getting nearer and nearer - Allah is accepting the du'a of the oppressed scholars, widows, orphans and all the silent voices in the Ummah, Allahu Akbar!!

5 November 2017 22:07

### Radwan Dakkak updated his status.

---

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5 November 2017 22:04

### Radwan Dakkak updated his status.

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What is Imâm Ibn Hazm's point here? "And about myself, I will tell you that when I was young, I fell in love with a blonde slave girl. Since then, I have never found a brunette to be attractive; even if she looked like the sun, or was the picture of beauty itself. And, since that moment, I've found this to be part of the basis of my very makeup. My character is compatible with none other than them, and does not love any others whatsoever. And this same thing occurred with my father, May Allâh Be Pleased with him. And he remained this way until He Let him complete his life." "Tawq al-Hamâmah Fil-Ulfati Wal-Ullâf"

~ Shaykh Haytham Sayfaddîn (حفظه الله).

4 November 2017 23:49

### Radwan Dakkak posted in Ummah Of Tawheed.

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What is Imâm Ibn Hazm's point here? "And about myself, I will tell you that when I was young, I fell in love with a blonde slave girl. Since then, I have never found a brunette to be attractive; even if she looked like the sun, or was the picture of beauty itself. And, since that moment, I've found this

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~ Shaykh Haytham Sayfaddīn (حفظه الله).

4 November 2017 23:46

#### Radwan Dakkak posted in Ummah Of Tawheed.

<https://m.youtube.com/watch?v=IXC5ecwo5bY>

كفرنا بكم!!!

كفرنا بكم!!!

كفرنا بكم!!!

<https://m.youtube.com/watch?v=IXC5ecwo5bY>

3 November 2017 19:18

#### Radwan Dakkak shared a link.

<https://m.youtube.com/watch?v=IXC5ecwo5bY>

<https://m.youtube.com/watch?v=IXC5ecwo5bY>

كفرنا بكم!!!

كفرنا بكم!!!

كفرنا بكم!!!

3 November 2017 18:55

#### Radwan Dakkak posted in Ummah Of Tawheed.

It's very important to save/download books & audios from the Scholars of Tawhīd. Some links have already been removed online والله المستعان

The Hadīth of knowledge being taken away comes to mind, but no matter how much they plan, Allāh plans and He is the best of planners.

3 November 2017 16:20

#### Radwan Dakkak updated his status.

It's very important to save/download books & audios from the Scholars of Tawhīd. Some links have already been removed online والله المستعان

The Hadīth of knowledge being taken away comes to mind, but no matter how much they plan, Allāh plans and He is the best of planners.

3 November 2017 15:55

#### Radwan Dakkak posted in Ummah Of Tawheed.

[Click for video:](#)



The Ghirah of 'Uthman Ibn 'Affan, the possessor of 2 lights - may Allah be pleased with him.

2 November 2017 21:28

#### Radwan Dakkak added a new video.

[Click for video:](#)



The Ghirah of 'Uthman Ibn 'Affan, the possessor of 2 lights - may Allah be pleased with him.

2 November 2017 21:25

#### Radwan Dakkak posted in Ummah Of Tawheed.

Allāh has blessed the Ummah with the appearance of the Murji'ah and Ghulāt so that the Muslims may strive to perfect the correct 'Aqīdah ﷻ

31 October 2017 14:52



### Radwan Dakkak updated his status.

Allāh has blessed the Ummah with the appearance of the Murji'ah and Ghulāt so that the Muslims may strive to perfect the correct 'Aqidah 🕌

31 October 2017 14:20

### Radwan Dakkak posted in Ummah Of Tawheed.

The Imām, Shaykh Sulaymān al-'Alwān (فك الله أسرہ) said that he has read Ad-Durar as-Saniyyah 16 times & explained Kitāb at-Tawhīd 60 times.

31 October 2017 10:41

### Radwan Dakkak updated his status.

The Imām, Shaykh Sulaymān al-'Alwān (فك الله أسرہ) said that he has read Ad-Durar as-Saniyyah 16 times & explained Kitāb at-Tawhīd 60 times.

31 October 2017 10:19

### Radwan Dakkak updated his status.

Abū Muhammad Ibn Hazm al-Andalusī (رحمه الله) is an ocean of knowledge, an Imām of Fiqh, Usūl and Hadīth - However one thing Shaykh al-Islām Ibn Taymiyyah (رحمه الله) found strange in Ibn Hazm (رحمه الله) is how he would blind follow Imām Ahmad (رحمه الله) when it comes to 'Aqidah (Major Fiqh), whilst strongly condemning blind following in (Minor) Fiqh.

Ibn Taymiyyah (رحمه الله) also found it strange how Imām Ibn Hazm (رحمه الله) praises Imām Ahmad (رحمه الله) in 'Aqidah and ascribes to him, but doesn't go along his views. This was due to being mistaken and needing more time in observing the truth, the Mu'tazilah had a strong influence upon him when it came to the Asmā' and Sifāt, may Allāh have mercy upon him.

30 October 2017 18:11

### Radwan Dakkak posted in Ummah Of Tawheed.

May Allah give all of our brothers and sisters a God-Fearing spouse who will be sweet like honey and the coolness of their eyes, Ameen!!

"There is no love between any two souls greater than that which exists between the spouses".

~ Tafsir Ibn Kathir, Rahimahullaah, 3/525.

There's nothing that enrages Shaytan more than seeing a couple who provide joy to each other's kind hearts, loving each other with an unbreakable connection for the sake of Allah.

29 October 2017 14:04

### Radwan Dakkak updated his status.

I was reading something about why people turn towards the same-sex, and it's not just due to their Fitrah (natural disposition) being flipped over and having homosexuality legalized amongst the people.

It might sound strange, but making marriage harder for someone can lead them to turning towards the same-sex, so this is an important lesson for the parents to remember to make Halal easy for their kids, because the Haram is being promoted in a 'beautiful' way in these corrupt societies, wallahul musta'an.

This is why the Prophet Lut ('alayhi salam) said: "O my people, these are my daughters; they are purer for you. So fear Allah and do not disgrace me concerning my guests. Is there not among you a man of reason?" [11:78].

SubhanAllah, he gave them a Halal alternative, and this was also the practice of the Sahabah, who's fathers would offer their daughters to an upright man of good character.

Fear Allah in your children, and protect them from the Kufr and Fisq of this evil brainwashing society, but unfortunately many will realise when it's too late due to their love of Dunya.

29 October 2017 13:17

### Radwan Dakkak posted in Ummah Of Tawheed.

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Fear Allah in your children, and protect them from the Kufr and Fisq of this evil brainwashing society, but unfortunately many will realise when it's too late due to their love of Dunya.

29 October 2017 13:08

### Radwan Dakkak posted in Ummah Of Tawheed.

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Only recently I came to find out that greeting your brother with a kiss is considered 'awkward' amongst the youth. SubhanAllah what happened to the youth who live amongst muslims and holding onto their amazing arab-islamic traditions?!!

I come from an aussie suburb that has no musallah and I rarely ever saw muslims on the streets whilst growing up till this day, and wallahi this is a blessing in a way, coz Allah only put more love in my heart for the muslims and wanting to see them, yet people find it awkward to be passionate about giving salams in the Islamic way? Allahul Musta'an.

When a beloved brother took his Shahaadah, he wanted to find a single muslim just so he can give salams. When you see a muslim and don't give salams, it's like you have wronged him subhanAllah, how can u just walk past each other like that.

28 October 2017 21:49

### Radwan Dakkak posted in Ummah Of Tawheed.

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Wallahi it's so hard for me to be away from giving da'wah to my brothers and sisters who I love for the sake of Allah, and instead focus on other dunya things :( Shaykh Ahmad Jibril said it's easier for a Da'iyyah to be under the ground than above it if he gets prevented from teaching/preaching.

Teaching others in an exciting motivating way is a sweetness and true passion in the heart, Shaykh Ahmad Jibril also said that the daughter of Imam Muhammad Ibn 'Abdil Wahhab, Fatimah was described as being very beautiful, but never got married because she was focused on teaching men and women, SubhanAllah.

Now this doesn't mean we don't get married (Nikah also encourages us to seek more knowledge), but it just shows how dedicated the people of knowledge before us were.

Also something we should all remember is Ikhlās subhanAllah, the Salaf were knowledgeable and people of 'Ibadah, yet they didn't come on facebook sharing their good deeds with the world, infact at times, their own wives didn't know about them fasting and doing Qiyam!

If you share ur good deeds on social media, what have you left for Allah? This is a self reminder, that we should try hide our good the way we hide our bad, deeds and only mention something that has a lesson behind it (inspired by Shaykh Ahmad Jibril).

I can literally talk all night, Islam is absolutely amazing and everything about our religion is HAQQ!! Wallahi, we can never count the blessings of Allah, the plans of Allah are incredible and proves His Might and Glory, and as Shaykh al-Islam Ibn Taymiyyah said, Ahlus Sunnah are the most merciful of creation, Alhamdulillah we are balanced and fair, may we be more grateful to our Rabb!

27 October 2017 22:59

### Radwan Dakkak shared a link.

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[https://twitter.com/ulama\\_archives](https://twitter.com/ulama_archives)  
[https://twitter.com/ulama\\_archives](https://twitter.com/ulama_archives)

I don't know if anyone here comes from a twitter background, but I've re-united with some awesome brothers and decided to make a new account after 2.5 years of being away.

27 October 2017 22:09

### Radwan Dakkak updated his status.

May Allāh guide the Ashā'irah back to the Haqq, just like the Imāms of the Ashā'irah repented and died upon the Sunnah, infact even the founder of the Ash'arī sect repented at the end of his life, but his followers and those who came afterwards remained upon their wrong ways.

The founder of the Ash'arī sect who was a Mu'tazilī for 40 years, Abū al-Hassan al-Ash'arī wrote a book at the end of his life called "Al-Ibānah 'An Usūl al-Diyānah".

This book is verified and correctly attributed to the Imām, by giants and legends of this Ummah, such as Imām Ibn 'Asākir (رحمه الله) the author of the 70 volume "Tārīkh Dimashq", and Imām al-Bayhaqī (رحمه الله), Imām al-Dhahabī (رحمه الله), Imām Ibn Kathīr (رحمه الله), and the Shaykh of both al-Dhahabī and Ibn Kathīr, the great Imām Shaykh al-Islām Ibn Taymiyyah (رحمه الله), all of these Muhaqqiqīn have verified the authentic attribution of this book to Imām Abū al-Hassan al-Ash'arī, and this is what Shaykh Ahmad Jibrīl (حفظه الله) mentioned as being most correct in his Sharh of Usūl al-Thalātha.

Among the Imāms of the Ashā'irah that abandoned their old ways and beliefs and died upon the Sunnah as mentioned by the Mujāhid, Shaykh Abū Sufyān al-Sulamī (تقبله الله) in his lecture on the Ashā'irah were:

1. Imām Abū Bakr al-Bāqillānī (رحمه الله) who said, "Whoever went through what I went through, will know very well what my experience was like".
2. Imām Abū Hāmid al-Ghazālī (رحمه الله) abandoned both Sufism and Asha'arism, he was an Imām of Usūl and had gems on the soul, then he followed the path of Ahlu Sunnah wal-Jamā'ah, and he died while Sahīh al-Bukhārī was on his chest.
3. Imām Abū al-Ma'ālī al-Juwaynī (رحمه الله) the one who wrote "al-Waraqāt", one of the most famous texts that is explained in the science of Usūl al-Fiqh.
4. Imām Fakhr al-Dīn al-Rāzī (رحمه الله) who established many principles for the Ash'arī Madhab and author of the well known Tafsīr book, and even authored a book in Major Shirk of worshipping the stars, in which Shaykh al-Islām Ibn Taymiyyah (رحمه الله) said was clear apostasy, except that he may have repented afterwards, which is the case.
5. Imām Abū al-Hassan al-Ash'arī (رحمه الله) who was the founder of the Ash'arī sect, and authored "al-Ibānah 'an Usūl al-Diyānah" explaining the Asmā' and Sifāt according to the Madhab of Ahlu Sunnah wal-Jamā'ah as aforementioned.

Shaykh 'Abdul Rahmān Ibn Hassan (رحمه الله) in ad-Durar as-Saniyyah (1/320) said:

"And many of the Mutakalimeen who delved deep (into the sciences and theology) have returned back to the truth, such as Al-Shahrastānī, the Shaykh of Abī al-Ma'ālī, also Abū al-Ma'ālī (i.e. Al-Juwaynī himself), Al-Ghazālī, and also (Imām) Al-Ash'arī before them all in his book "al-Ibānah" and "Al-Maqālāt", and despite this and other proofs, those who came afterwards remained the way they are, blind followers of individuals amongst the later Scholars, who don't have a clear observation of the words of the 'Ulamā', and they were considered to be from the Scholars."

May Allāh allow the Ashā'irah and those affected by Tasawwuf to return back to the Haqq, Āmīn.

25 October 2017 12:51

### Radwan Dakkak posted in Ummah Of Tawheed.

□

What's the ruling on saying "Wā Mu'tasimāh" by Shaykh Ahmad Jibrīl (حفظه الله) - Note: Al-Mu'tasim repented from his belief that the Qur'ān is created, Imām Ibn Qudāmah mentioned him in "At-Tawābbīn".

25 October 2017 12:19

### Radwan Dakkak added a new photo.

□

What's the ruling on saying "Wā Mu'tasimāh" by Shaykh Ahmad Jibrīl (حفظه الله) - Note: Al-Mu'tasim repented from his belief that the Qur'ān is created, Imām Ibn Qudāmah mentioned him in "At-Tawābbīn".

### Radwan Dakkak posted in Ummah Of Tawheed.

Pure intentions can show on the outside, and people will always love and trust a God-Fearing person, no matter what the world says about them. Those are the ones who leave behind legacies for the Ummah to follow. May Allah increase our Ummah in legends who raise legends, and protect us from cowards who raise cowards!

24 October 2017 23:04

### Radwan Dakkak updated his status.

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24 October 2017 23:01

### Radwan Dakkak posted in Ummah Of Tawheed.

I have a question. When you create a bank account, do they give you a username and password to login online or do you have to make one? Jazākum Allāhu Khayran.

24 October 2017 20:48

### Radwan Dakkak posted in Ummah Of Tawheed.

“Shaykh Nāsir al-Fahd's family goes back to Banī Sa'd; the tribe that nursed your Prophet for years!”

— Shaykh Ahmad Musā Jibrīl (حفظه الله).

24 October 2017 20:18

### Radwan Dakkak updated his status.

“Shaykh Nāsir al-Fahd's family goes back to Banī Sa'd; the tribe that nursed your Prophet for years!”

— Shaykh Ahmad Musā Jibrīl (حفظه الله).

24 October 2017 20:15

### Radwan Dakkak posted in Ummah Of Tawheed.

Ā'ishah (may Allāh be pleased with her) narrated that she heard the Prophet ﷺ saying:

"الْأَرْوَاحُ جُنُودٌ مُّجَنَّدَةٌ فَمَا تَعَارَفَ مِنْهَا انْتَلَفَ وَمَا تَتَاكَرَّ مِنْهَا اخْتَلَفَ."

"Souls are like conscripted soldiers; those they recognise, they get along with, and those they do not recognise, they will not get along with."

[Reported by al-Bukhārī, Kitāb Ahādīth al-Anbiyā', Bāb al-Arwāh Junūd mujannadah].

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Qurtubi said: “Although they are all souls, they differ in different ways, so a person will feel an affinity with souls of one kind, and will get along with them because of the special quality that they have in common. So we notice that people of all types will get along with those with whom they share an affinity, and will keep away from those who are of other types. [“Birds of a feather flock together” – Translator]. We may also note that within any given group or type, people may get along with some and dislike others, and this is in accordance with issues or qualities that form the basis of love or hate.”

24 October 2017 14:26

### Radwan Dakkak updated his status.

Ā'ishah (may Allāh be pleased with her) narrated that she heard the Prophet ﷺ saying:

"الْأَرْوَاحُ جُنُودٌ مُّجَنَّدَةٌ فَمَا تَعَارَفَ مِنْهَا انْتَلَفَ وَمَا تَتَاكَرَّ مِنْهَا اخْتَلَفَ."

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24 October 2017 14:24

#### Radwan Dakkak posted in Ummah Of Tawheed.

The wife of Shaykh Nāsir al-Fahd (فك الله أسره) said:

"His heaven is in his breast, he contemplates the Qur'ān, gets pleasure in night prayer, fasts every other day."

~ Related by Shaykh Ahmad Jibrīl (حفظه الله).

24 October 2017 14:08

#### Radwan Dakkak updated his status.

The wife of Shaykh Nāsir al-Fahd (فك الله أسره) said:

"His heaven is in his breast, he contemplates the Qur'ān, gets pleasure in night prayer, fasts every other day."

~ Related by Shaykh Ahmad Jibrīl (حفظه الله).

24 October 2017 14:07

#### Radwan Dakkak posted in Ummah Of Tawheed.

"And we raised your rank for you (in the Dunyā and Ākhirah)" [94:4].

24 October 2017 13:20

#### Radwan Dakkak shared OnePath Network's video.

"And we raised your rank for you (in the Dunyā and Ākhirah)" [94:4].

24 October 2017 12:12

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

23 October 2017 23:20

#### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Oum El Banat** Incha Allah

23 October 2017 21:31

**Group:** Ummah Of Tawheed

**Essia Mohammed** Love this

24 October 2017 22:10

#Reminder Simple life is the best life. Be like the Sahābah and Sahābiyyāt who cherished simplicity and made Islām flourish all over the world.

23 October 2017 16:55

### Radwan Dakkak added a new photo.

**Abu Ali Hussain Hassan** yeah, well it is hard as it is to find a wife who is on aqeedah, let alone who wants to live a simple life. A very sad situation

23 October 2017 23:30

**أبو أويس الإفريقي** I see a lot of women with good aqeedah, walla wal Baraa, but they are not interested in men with aqeedah, I think they want this life so bad.

24 October 2017 03:15

**Uyaynah Afeefah Bint Abdalcader** Happiness is when you find contentment in everything. and it should come after contemplation, that's why we should always regularly check our intentions.

24 October 2017 14:17

**Ilyas Mansur** When someone mentions marriage: <https://www.youtube.com/watch?v=pb2Dry-6nl0>

30 October 2017 14:37

**Ilyas Mansur** where did I say I was celibate? I think you've seen my post my preference of the Hoori made assumptions. There's no way I could live being celibate, If end up walking weirdly and maybe go insane. However, I appreciate your intentions in sharing. Jazak Allah khayr

31 October 2017 14:36

#Reminder Simple life is the best life. Be like the Sahābah and Sahābiyyāt who cherished simplicity and made Islām flourish all over the world.

23 October 2017 16:46

### Radwan Dakkak posted in Ummah Of Tawheed.

Are we really amongst those who are grateful. Also something for the atheists to ponder over who love to escape and deny Allāh's existence in any way possible, such as saying 'what comes before Allāh'.

Allāh is the one who created time, thus it's inappropriate to ask what's before Allah, since it's the time which makes the past, and Allah is الأول (the first) and الآخر (the last).

They also mock our beloved Prophet (صلى الله عليه وسلم) ascending to the heavens in the night journey (Al-Isrā' wal-Mi'rāj) telling us how is it possible that our Rasūl can go on a mount horse looking animal, and what is their proof that such an animal can't come into existence?

What's astonishing is that these atheists who consider it far-fetched for a horse looking animal to fly, also claim that this whole universe, let alone this Earth, came into existence by a random 'zero point billion' chance without any Messengers sent to mankind to teach us the purpose of life.

Abū Bakr al-Siddīq (رضي الله عنه) gave the best response to the Mushrikīn who questioned him about the Isrā' wal-Mi'rāj by saying:

"If he said it, then it is true. They said: Do you really believe him? He said: Yes, and I believe him in something even more extraordinary than that, that news from heaven comes to him in the morning or in the afternoon".

In any case, this is something that must be reflected upon as well, especially those atheists who say 'how come there are suffering people in this world' and 'how come people go to hellfire', read the following to get further insight and see how incredibly merciful Allāh (سبحانه وتعالى) is & how clear the purpose of life is, in order for us to enter paradise, but unfortunately the Kuffār took this world of tests as a paradise.

"We have become so ungrateful that we only think to be grateful if we pass our exams, I'm only grateful if He (Allāh) gives me food, I'm only grateful if He (Allāh) gives me a little bit more money, I'm only grateful if He (Allāh) gives me a house, and a wife and a child, this is a bonus! This is a bonus! Wallāhi my brothers and sisters, this is a bonus! Reflect over the book of Allāh, when Allāh says, "You cannot count the blessings of Allāh", you cannot count them! And I wanted to find an example for people who were sad, suffering or even happy, for everybody!

And what is this blessing? It's life itself, it's so priceless and precious, we don't own it, we don't earn it, we don't deserve it, but we receive every moment of our existence for free, and it's priceless. We receive this gift of life, but even if you were a multi-billionaire and you had 10 minutes left to live, and if I said to you, "give me all your wealth for 10 more years", you will give me all of

your wealth. Ask any millionaire who is blind, they'll say, "I'll give you all of my wealth just to see my mother".

We're ungrateful people, we have become ungrateful, and the basis of our life from a physical point of view is our heartbeat. This heartbeat brothers and sisters is the "Asbāb", is the "sabab", is the cause that Allāh has created in order to keep us alive, your heartbeat that you're not even conscious of, just listen to your heartbeat, tell it to stop, it won't stop, tell it to go faster, it won't go faster, it's dependent upon your conscious control.

If this heartbeat were to stop, you won't have life anymore, it's finished. If I said to you, "you have 100 heartbeats left, and in order to get another 1000 heartbeats, you give me a million pounds", you would do whatever it takes to find that money.

Here's a challenge, the challenge from the Qur'ān, you cannot enumerate or count Allāh's blessings, and I dare you to try and compete with this challenge. Count all the heartbeats you've had so far, it's physically impossible, for the first 3 years, you don't even know how to count, you got 3 years' backlog, when you're sleeping, you have backlog, in actual fact it's physically impossible to count and enumerate every single heartbeat they had in their lifetime.

So it's true! You can never count the blessings of Allāh, and this is the 1 small blessing which is the physical reason that Allāh has given us for your own life and existence, the heartbeat. Imagine anything else, and that's why I say to my family, anything about the heartbeat is a bonus, Uqsim Billāh, by Allāh if you had this mindset, you will never be sad, the believer will never be sad if they had this mindset, they will always wake up and be grateful for life, because it's not theirs, it's a gift, they will always be grateful for this heartbeat that they cannot even count!"

Note: To give a simple example of why Allāh created Kuffār when He knew they are going to the hellfire, now Allāh says We could've made the whole world as muslims, but this is part of the test.

When a teacher writes an examination, and you don't study for it, is the teacher who gives you a fail being unjust towards you? Infact, it would be injustice for the teacher to make you pass along with those who exerted so much efforts in studying for that examination.

So likewise with this world, Allāh has clarified the truth for the people of righteousness to follow, and those who reject it or turn away from it will have no excuse except to be punished by Allāh. Infact Allāh is so merciful that those who refuse to worship Him whilst no Messenger came to them won't be punished, despite the fact that they are doing something which deserves punishment, SubhānAllāh!

23 October 2017 15:18

### Radwan Dakkak posted in Ummah Of Tawheed.

A concise essay full of proof wal-hamdulillāh.

23 October 2017 15:18

### Radwan Dakkak shared Haytham Sayfaddīn's post.

A concise essay full of proof wal-hamdulillāh.

23 October 2017 15:05

### Radwan Dakkak updated his status.

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23 October 2017 14:15

## Radwan Dakkak posted in Ummah Of Tawheed.

#Nullifiers\_of\_Islām #Tawhīd

The Imām, Shaykh 'Abdul 'Azīz al-Tuwaylaī (تقبله الله) said:

The Seventh Nullifier: Sihr.

All praise is due to Allāh, the Lord of Mankind, and peace and blessings be upon the most noble of Messengers, our Prophet Muhammad, and upon all of his household and companions, to proceed:

Indeed, Allāh(عز وجل) has stated, "And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, "We are a trial, so (ف) do not disbelieve". [2:102].

And the Āyah is apparently clear in making Takfīr upon the Sāhir, due to the (letter) "Fā" (ف) which is indicative of "Ta'qīb", so their statement (i.e. Hārūt & Mārūt) "So do not disbelieve", meaning, "don't learn it so (ف) that you disbelieve" (this is what Ta'qīb means), or (meaning) "don't practise Sihr so (ف) that you disbelieve".

And Shaykh Muhammad Ibn 'Abdul Wahhāb(رحمه الله) mentioned in the treatise "The (10) Nullifiers" this nullifier as being the 7th nullifier which takes the slave outside the fold of Islām, and he used



this Āyah as proof.

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And what's most correct, and Allāh knows best, is to say:

Indeed, Sihr has a Sharī Reality, and a Linguistic Reality..

So the Linguistic Reality, is just like what the Scholars have said, it consists of everything that's cause or way or means is hidden and subtle, so it includes "Sihr al-Bayān" (eloquence is a form of Sihr), and it includes the forms of deception and tricks which appears in an unusual manner to the one who doesn't know the details of it, even though it returns back to it being normal properties and reactions of chemical or physical substances, and this is all permissible as long as he didn't use anything prohibited, and what consists of the well-known Sihr and other than that.

As for the Sharī Reality, then it is exclusive to the Sihr which Allāh mentioned in the Āyah that is extracted from the Shayātīn (devils), and it is the Sihr that is founded upon Shirk and dependant upon it, which isn't fulfilled except by Istighāthah (seeking help) from the Jinn and Shayātīn (Devils), and mocking the Dīn, and insulting the Lord of Mankind, and this is a true reality which is welcomed and accepted by all those know about it.

So whatever is included as being Sihr according to the Sharī Reality Sense, of the Sihr performed by the Magicians which is known by signs of very strange Hieroglyphs (i.e. particular symbols) from the Magicians, and the knot which they blow in, and the traces (incurring from it) wherein it becomes know that it's from this (type of) Sihr, such as separating between a man and his wife, which is called "Sarī", and likewise (with the Sāhir) performing 'Atf (which causes a man to dislike what he loves and love what he dislikes) which incurs without any Clear Reason, which affirms that it results from the Sihr of that Sāhir, and the likes of these signs.

So it is Clear & Apparent, it affirms (the taking place of) Sihr, just like the Ahkām (rulings in the Sharī'ah) are affirmed by well-known Proofs, so whatever was from this kind (of Sihr), then it is Kufr which takes one outside the fold of Islām.

But as for what is observed, and it's found to return back to matters from the worldly life and natural properties which is known by every specialist in their own field, such as the modern-day inventions which was assumed to be Sihr, due to the far-distance of the people's minds in perceiving its true nature.

And likewise is the case with some of the well-known allusions and tricks from mixing substances which gives a extraordinary affect than usual due to the unawareness of the one who is ignorant of it, and what's similar to that, so this is permissible, it doesn't contain anything (bad) except using what Allāh has created in a manner that doesn't involve doing something forbidden, as long as it doesn't reach towards the level of it being Harām.

And by this statement, the opinion of Al-Shāfi'ī coincides with the opinion of the Jumhūr (majority of the Scholars), so Al-Shāfi'ī (رحمه الله) broadened the label of "Sihr", and he stipulated the affirmation of the performance of Shirk in every circumstance of the Sihr, since he viewed that Sihr can be performed with Shirk and without Shirk, so he viewed that the Sāhir isn't ruled with Kufr (disbelief) until it's affirmed that his Sihr is from the category which involves Shirk.

Just as the Majority of the Scholars, when they ruled upon the Kufr (disbelief) of the Sāhir, they didn't intend the types that return back to natural substances, and valid chemicals, and what's similar to that from the matters which isn't identified except for its hidden and subtle causes from many people (only very few can realise its true nature).

And we say: Indeed the Sāhir (magician) is judged upon by his Sihr through the mere affirmation of him performing Sihr, and what we intend by Sihr is the Sharī Reality which doesn't come except through the path of Shirk, so whatever Al-Shāfi'ī hanged the ruling upon its affirmation (for Shirk), we come to know about its affirmation, so this suffices us in hanging the ruling (of shirk) based upon this.

And the other type (of Sihr) that Al-Shāfi'ī (رحمه الله) mentioned and considered it below Kufr, which is what has come through the way of not using Shirkī Expressions, for this type (of Sihr) isn't affirmed to be present (in reality), but rather it was assumed (to have existed) due to not knowing about the Hieroglyphs (i.e. particular symbols) of the magicians.

So hanging the judgement (upon the Sāhir) by it isn't valid according to those who know that (Sihr) isn't free from Shirk in any caee whatsoever, even though the deep details of what it entails isn't known. Despite the fact that what it entails today isn't inconceivable, infact in the books of Sihr which is present amongst them, clarifies its meaning & displays that, and many have looked into it, and nothing was found from their Hieroglyphs (i.e. particular symbols) and their writings which is free from Shirk, and something like this with its widespread prevalence is at the same level of Bayyinah (clear proof of being shirk) which Al-Shāfi'ī (رحمه الله) stipulated when judging the Sāhir

with Kufr.

And based upon this, Sihr isn't considered a Separate Nullifier on its own from the other Nullifiers, rather in reality it returns back to the other Nullifiers which are Kufr in and of themselves.

And from the established rulings upon the Sāhir whose Kufr has been affirmed by Al-Shāfi'ī and at all cases by the Jumhūr (majority of the 'Ulamā') is:

Striking his neck with the sword, the killing of the Sāhir (magician) has been authentically confirmed from the speech of Jundub Ibn Junādah, 'Umar Ibn al-Khattāb, and from the actions of Hafsa Bint 'Umar Ibn al-Khattāb, may Allāh be pleased with them.

So what was written in the letter of 'Umar Ibn al-Khattāb (رضي الله عنه) that was narrated by Bujālah Ibn 'Abdah:

"Execute every Sāhir and Sāhirah (i.e. Male and Female Magician)."

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As for Labīd Ibn al-A'sam who performed Sihr upon the Prophet (صلى الله عليه وسلم), and the Prophet didn't kill him, then his ruling is differed, from different angles:

1. That the reason for executing the Sāhir is Apostasy, and Labīd was a Jew who didn't become a Muslim to begin with, so the reason (behind executing a Sāhir) in his case with respect to Sihr is removed, and it remains in the aspect of transgression, and this is a Right which is exclusive to the Prophet (صلى الله عليه وسلم), he is able to drop it, and he is able to request (the punishment), and the invalidity of his covenant through transgression is only when the person doesn't drop off his Haqq (Rights), but if he drops it off, then no, because the Haqq (Rights) in his case (i.e. the Prophet) is an exclusive Haqq (Rights specific to him).

2. That the affirmation of Sihr upon him wasn't by witnesses, but rather it was through the Wahī (revelation), and what's most correct is that the Prophet (صلى الله عليه وسلم) doesn't apply the Rulings related to Implementation (of a punishment etc) through the Wahī (revelation), but rather he would apply it by witnesses.

3. That the abandonment of the Prophet (صلى الله عليه وسلم) in executing him was before the actions of the Sahābah and the Command of 'Umar Ibn al-Khattāb, so it's possible that the punishment of the Sāhir was only legislated after that, and the actions of the Sahābah is a proof for the final command (of the two).

This, and Allāh knows best, and Peace and Blessings be upon our Prophet Muhammad, and upon all of his Household and Companions.

22 October 2017 19:04

## Radwan Dakkak updated his status.

#Nullifiers\_of\_Islām #Tawhīd

The Imām, Shaykh 'Abdul 'Azīz al-Tuwayla'ī (تقبله الله) said:

The Seventh Nullifier: Sihr.

All praise is due to Allāh, the Lord of Mankind, and peace and blessings be upon the most noble of Messengers, our Prophet Muhammad, and upon all of his household and companions, to proceed:

Indeed, Allāh (عز وجل) has stated, "And they followed [instead] what the devils had recited during the reign of Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, "We are a trial, so (ف) do not disbelieve". [2:102].

And the Āyah is apparently clear in making Takfīr upon the Sāhir, due to the (letter) "Fā" (ف) which is indicative of "Ta'qīb", so their statement (i.e. Hārūt & Mārūt) "So do not disbelieve", meaning, "don't learn it so (ف) that you disbelieve" (this is what Ta'qīb means), or (meaning) "don't practise Sihr so (ف) that you disbelieve".

And Shaykh Muhammad Ibn 'Abdul Wahhāb (رحمه الله) mentioned in the treatise "The (10) Nullifiers" this nullifier as being the 7th nullifier which takes the slave outside the fold of Islām, and he used this Āyah as proof.

And a difference of opinion has occurred between the Scholars with regards to the Kufr of the Sāhir, is he a Kāfir unrestrictedly, or unless there is something in his Sihr which takes him outside of

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22 October 2017 19:02

### Radwan Dakkak posted in Ummah Of Tawheed.

He said to me: "Don't give up your heart for a prisoner who may spend the rest of his life in prison."

I said to him: "To have my heart die between your hands is better than it to be alive between the hands of a coward!"

First conversation between me and him after he got imprisoned.

#My\_Prisoner

~ Umm Fihri al-Muslimah (حفظها الله).

22 October 2017 13:52

### Radwan Dakkak updated his status.

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22 October 2017 13:47

### Radwan Dakkak posted in Ummah Of Tawheed.

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They asked 'Abdullāh Ibn Mubārak, "What would you do if you found out you only had a day to live?" He replied, "I would teach!"

~ Shaykh Ahmad Jibrīl (حفظه الله).

21 October 2017 23:54

### Radwan Dakkak updated his status.

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~ Shaykh Ahmad Jibrīl (حفظه الله).

21 October 2017 23:43

### Radwan Dakkak posted in Ummah Of Tawheed.

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Despite everything happening in the world, I can see life in our Ummah, and the seeds we plant today will be harvested by the future generations - Wallāhi I've never experienced what I am experiencing today of what Allāh has placed in my heart of Tawhīd, happiness and Ēmān, a true sweetness SubhānAllāh.

I can relate so much to these words by Shaykh Walīd al-Sinānī, the Imām of Sabr, may Allāh hasten his release, who has been imprisoned for 23 years, where he said in an interview:

“SubhānAllāh al-'Adheem, the one who Allāh has blessed with Ēmān in his heart, and ofcourse I don't free myself from sins and mistakes, it's there and I am not able to count it (i.e. my sins and mistakes), however I acknowledge the blessings of Allāh upon me.

Alhamdulillah, Allāh has placed in my heart, Tawhīd and Ēmān, love for Islām and its people, love for Tawhid and the Qur'ān, something I wouldn't exchange for the whole world.

If I were given the whole world, of gold, silver, children, women and everything of the world in 1 line, and this blessing that He has given us (love of Tawhīd & Qur'ān) in 1 line, Wallāhi I would choose this over that (i.e. Tawhīd & Qur'ān over the whole world).

The proof for this, and you know as well (referring to the host) is that I myself have been imprisoned for 18.5 years (stated this in 2013), and Alhamdulillah if the whole world was given to me, just so that I return back from the Haqq by a small hair or even by 1/100, I would not do so whatsoever.”

Remember how special we are to Allāh to be His slaves and worshippers, we are Muslimeen! May Allāh keep us steadfast 🤞

21 October 2017 22:17

### Radwan Dakkak updated his status.

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## Radwan Dakkak updated his status.

Important Rule: The pure Jahmiyyah who negated all of Allāh's names and attributes are Mushrikīn Kuffār according to the Ijmā' of the Salaf, since they denied attributes which are known before the Risālah and fell into Kufr of what's known in the religion by necessity.

Who the Scholars disputed in making Takfir upon were the blind followers of the deviant sects who agreed with several Usūl of the original Jahmiyyah, such as the Mu'tazilah and Ashā'irah, whom didn't fall into the same Shirk the original Jahmiyyah fell into (these are the ones that require Hujjah).

One of the great calamities is applying the words of the Scholars in its incorrect place, and an example of this is the words of Shaykh al-Islām Ibn Taymiyyah (رحمه الله) that Imām Ahmad didn't make individual Takfir upon the Jahmiyyah, except for those whom the Hujjah has been established upon.

Some people applied this upon the original Jahmiyyah wallāhul Musta'an, whereas what's intended are the Mu'tazilah and their likes as aforementioned.

Imām Ahmad (رحمه الله) would classify the Mu'tazilah as being Jahmiyyah as you will clearly find in his book "Ar-Radd 'ala Zanādiqah wal-Jahmiyyah", and likewise with Imām al-Bukhārī (رحمه الله) in his book "Khalq Af'āl al-'Ibād" and other Imāms of the Salaf.

Perfect your Usūl, and don't rely upon some statements from the 'Ulamā' and apply them the way you like too. Especially since many Imāms would classify someone to be from the "Jahmiyyah" and "Khawārij" if he agrees with some of their Usūl and has their characteristics.

For example, Imām Ibn Taymiyyah (رحمه الله) classified those who restrict the Nawāqidh al-Islām to belief in the heart alone (only Kufr if you make it Halāl or deny) as "Al-Jahmiyyatul Ināth".

Likewise we call the wicked Murji'ah of our time who restrict the Nullifiers of Islām to belief in the heart, coming up with Bātil conditions as being Jahmiyyah.

Another issue is classifying someone to a deviant sect simply because he agreed with them over an issue, such as the Asmā' wal-Sifāt. Some people consider Imām Ibn Hajr al-'Asqalānī (رحمه الله), Imām al-Nawawī (رحمه الله), Imām al-'Izz Ibn 'Abdil Salām (رحمه الله) as being "Ashā'irah", and this is not entirely correct. Since many of these Imāms, includinf Ibn Hajr refuted the Ashā'irah on many issues, such as on the topic of Āhād Hadīths, so we cannot classify them as being pure Ash'arīs, but if you want to say they are Ash'arī when it comes to Asmā' wal-Sifāt, this is fine Inshā'Allāh.

Just like the statement of Imām Ahmad (رحمه الله) concerning the Hadīth of "Allāh created Ādam upon his image", he said that whoever claims the pronoun "his" returns back to Ādam is a Jahmī.

Now this doesn't mean a person becomes a Jahmī for agreeing with the Jahmiyyah on this issue, but rather he said a statement from them, since the great Imām of Tawhīd Ibn Khuzaymah (رحمه الله) erred in this specific issue, and among the contemporary Shuyūkh, Imām Anwar al-'Awlākī (تقبله الله) in 'the lives of the Prophets' series erred in this issue.

May Allāh grant us further insight to our religion, and make us people of justice who have mercy & love towards the Ummah.

20 October 2017 09:35

## Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Ali Shire** To the rafidhi filth on here next time hire me to provide you quality ashura services. Pm me I'll give you my number LOL  
19 October 2017 12:56

**Group:** Ummah Of Tawheed

**Hassan Sekman** Abu Bilal III do special discount ☺  
19 October 2017 12:58

**Group:** Ummah Of Tawheed

**Raz Shah Khan** Ask them to do muta with their sisters or mother's. Since you know it's such a wonderful thing and gives barakah. I have no idea why they get mad when you ask them that this... Ajeeb  
19 October 2017 13:04

**Group:** Ummah Of Tawheed

**Sumaiah Ismail** Aameen !



19 October 2017 13:44

**Group:** Ummah Of Tawheed

**Ali Shire Hassan Khorasani** Pay for one Get one free aye Imaoo

19 October 2017 15:33

**Group:** Ummah Of Tawheed

**Maymuna Said** Mariam Awada

<https://www.facebook.com/doamuslims/videos/1591547514226143/> this is the man you defend?????? He deserves to be with Firoun in the lowest level of Jahanam

19 October 2017 17:29

**Group:** Ummah Of Tawheed

**Hassan Sekman** Abu Bilal I do not charge for my services ☺ I am a good human being

19 October 2017 19:29

**Group:** Ummah Of Tawheed

**Aamatullaah Abdulhay** Mariam Awada , you are representing Islam, so fear Allaah and wear the hijab in a proper manner

19 October 2017 20:39

**Group:** Ummah Of Tawheed

**Aamatullaah Abdulhay** Mariam Awada please tell me WHAT PART OF SHIISM THAT YOU ARE PROUD OF

19 October 2017 20:40

**Group:** Ummah Of Tawheed

**Sumaiah Ismail** the mutah part lol ☺

19 October 2017 20:41

**Group:** Ummah Of Tawheed

**Aamatullaah Abdulhay** Mariam Awada you talk about disgusting speech, Shiism is the worst in speech

19 October 2017 20:43

**Group:** Ummah Of Tawheed

**Aamatullaah Abdulhay** Mariam Awada oh please, isn't Shiism slandering the greatest of sahabas (ra), and yet you get offended when Shiism is hammered

19 October 2017 20:44

**Group:** Ummah Of Tawheed

**Aamatullaah Abdulhay** Latifa Dee Shiites MIGHT be Muslims, but NOTHING THEY DO IS WITH ISLAM,, you've deviated from the divine teachings of prophet Muhammad (saw) and all the actions of Shiites are pure evil

19 October 2017 20:49

**Group:** Ummah Of Tawheed

**Aamatullaah Abdulhay** Mariam Awada doesn't our prophet deserve more to be mourned, you people have your priorities TWISTED

19 October 2017 20:53

**Group:** Ummah Of Tawheed

**Aamatullaah Abdulhay** Alhamdulillah Alhamdulillah Alhamdulillah,, Allaahuuuuuu Akbar

19 October 2017 20:54

**Group:** Ummah Of Tawheed

**Aamatullaah Abdulhay** Sumaiah Ismail of course they are, justifying their desires of shifting between partners

19 October 2017 20:57

**Group:** Ummah Of Tawheed

**Radwan Dakkak** By Allah, the only thing she squealed about was "I'm a muslim" as if she thinks we're that stupid to believe her. It's just like seeing a jahil put alcohol in a water bottle and trying to convince us "I'm drinking water" as if that's going to change reality. Her only argument when she gets crushed and humiliated is that we don't have akhlaaq, now this is coming from a religion that believes and practices zina/mut'ah. Atleast some kuffar show akhlaq to their dad on father's day, but that's kind of an impossible mission for the rafidhi minions who are top notch trying to teach us akhlaq, yet are mostly dunya lovers who have no akhlaq with Allah and the Rasul (Commit Shirk) + do wild monkey rituals like matam.

20 October 2017 12:35

**Group:** Ummah Of Tawheed

**Ibn Shaami** Radwan Dakkak Quite impossible for the rafidha to show respect to their dads, period, if they don't know who they are ;)

20 October 2017 12:49

**Group:** Ummah Of Tawheed

**Ali Shire** One of my favourite things to do on fb is to troll dirty HIV positive shia mushrikeen. It's really entertaining  
20 October 2017 22:05

**Group:** Ummah Of Tawheed

**Ohm Omair** Radwan Dakkak I agree with you but why did you refer to Latifa Dee as 'sister'? If she is Syrian then an Alawite for sure. Who cares where she is from?  
21 October 2017 11:45

**Group:** Ummah Of Tawheed

**Ohm Omair** How did you understand that from my sentence? You can scroll up to read her replies. And Alawies are Shia.  
21 October 2017 20:01

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Stop assuming things, and fear Allah the way He should be feared.  
21 October 2017 20:04

**Group:** Ummah Of Tawheed

**Ohm Omair** Are you replying to me, brother?  
21 October 2017 20:13

**Group:** Ummah Of Tawheed

**Radwan Dakkak** yes, if you are not 100% sure about something, refrain from making a judgement.  
21 October 2017 20:19

**Group:** Ummah Of Tawheed

**Ohm Omair** Is Latifa Dee Sunni Muslim? Is she a friend of yours? Why did she support Mariam Awada? Please let me know so that you can advise yourself towards making judgements and having taqwah of Allah SWT.  
21 October 2017 20:27

**Group:** Ummah Of Tawheed

**Rhonda Hayek** Akhi Radwan Dakkak the sister in mention labelled all of us hypocrites and is also defending the rafidha so from a sharia perspective what would be the ruling on someone who labels another/ a group as hypocrite/s and defends a filthy shirky group? Also sister Anisa Abdalnour you labelled a sister a alwaite based on an assumption and that is wrong sis may Allah guide and forgive us all.  
21 October 2017 20:29

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Ukht Rhonda, Imam Sulayman Ibn Sahman has answered your question in his book "Kashf al-Shubhatayn", that the ignorant person who defends the grave worshippers and jahmiyyah is mistaken and excused, since no one is free from mistakes, the hujjah must be shown to him.  
21 October 2017 20:31

**Group:** Ummah Of Tawheed

**Ad-dahhak Al-Qannas** Anisa Abdalnour ...You should first clear the doubts before making Judgement. How sure you know this brother knows the aforementioned Individuals as muslims or mushrikeen (alawis, rawafidha etc) ?  
21 October 2017 20:32

**Group:** Ummah Of Tawheed

**Radwan Dakkak** The reason I told Anisa to fear Allah is because she is making takfir upon a sister which is totally unacceptable. As for your Q's sis. Anisa, she's a distant relative, like a 2nd cousin who I remember when I was younger, so I know she's sunni...and this is why we can't assume she's a kafirah so quick based upon her ignorant comments.  
21 October 2017 20:36

**Group:** Ummah Of Tawheed

**Ohm Omair** That is why I am asking, Ad-dahhak Al-Qannas. After reading the thread and encountering the hateful replies by both Latifa Dee and Mariam Awada - who are no longer members of the group - I wondered why Radwan Dakkak referred to Latifa Dee as a "sister". Please do not assume my "judgements" are not based on anything other than what I viewed here.  
21 October 2017 20:36

**Group:** Ummah Of Tawheed

**Rhonda Hayek** Al'uthar bil jahal... I thought of that Akhi but then I thought wouldn't she have read the comments and understood what and who the rafidha are.. but khayr In Shaa Allah I guess the heated topic would've impacted on ones judgement to take in and accept the truth anyway. And yes of course non of us are free from mistakes May Allah guide us all to that



which is most beneficial for us and pleasing to Him Subhanahu Wa Taala  
21 October 2017 20:37

**Group:** Ummah Of Tawheed

**Ohm Omair** Ah, Radwan Dakkak. I would then tell her to fear Allah SWT and wear her hijab properly and to not defend the Shia kafir; otherwise I would not make any 'assumptions' about her being Alawie.  
21 October 2017 20:38

**Group:** Ummah Of Tawheed

**Ohm Omair** People need to place their criticisms appropriately.  
21 October 2017 20:40

**Group:** Ummah Of Tawheed

**Ohm Omair** And not be reactive and defensive.  
21 October 2017 20:41

**Group:** Ummah Of Tawheed

**Rhonda Hayek** Nooo sis that is not how you give naseeha. And there is no reason nor excuse for any of us to assume anything of anyone especially when assuming someone is a alwaite i.e disbeliever. La Hawla Wala Qewata illa Bi Allah  
21 October 2017 20:42

**Group:** Ummah Of Tawheed

**Radwan Dakkak** No, I will tell you to fear Allah once again and don't have any assumptions about anyone. Since when was it my duty to tell her to wear proper Hijab? If you are so concerned, PM her. I mentioned she's a very distant relative from me, I never see her, I just know her family who I never see as well, like a 2nd cousin or something. I'm gonna drop it here anyway, may Allah forgive me for arguing.  
21 October 2017 20:44

**Group:** Ummah Of Tawheed

**Ohm Omair** I think there was a misunderstanding which Radwan Dakkak cleared. Anyone can have a Muslim name or belong to a family of Sunni Muslims but once s/he defends a kaffir against Muslim believers, does that suggest that s/he is still Muslim? Please give your own naseeha about this.  
21 October 2017 20:45

**Group:** Ummah Of Tawheed

**Radwan Dakkak** I already answered Rhonda's question above concerning this issue, scroll up a bit.  
21 October 2017 20:46

**Group:** Ummah Of Tawheed

**Ohm Omair** You can tell me to fear Allah SWT which I will enshaa Allah, but I hope that you will not defend someone on the evidence that s/he is a "distant relative" against a Muslim. You could answer the question instead of stating, "fear Allah".  
21 October 2017 20:46

**Group:** Ummah Of Tawheed

**Ohm Omair** If you are a relative, no matter how distant, you have a duty as a Muslim - if you believe that she is also a believer - to tell her to wear hijab properly and to advise her to not defend kaffirs.  
21 October 2017 20:48

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Asalamu 'alaykum ^^  
21 October 2017 20:50

**Group:** Ummah Of Tawheed

**Rhonda Hayek** Anisa Abdalnour Again you are assuming! Fear Allah and save yourself from dishonouring and accusing a believer. if I were you I would fear my standing before Allah and I would hasten to seek forgiveness and make tawba.. I would also advise you to seek knowledge rather than only delving into takfeer. Hasbuna Allah Wa Naem Al Wakeel Allahul Mustaan  
21 October 2017 20:58

**Group:** Ummah Of Tawheed

**Ohm Omair** Subhana Allah. No one is "assuming" anything. Please spare yourself from injustice by defending someone on the basis of their relations, Rhonda Hayek, and heed your own advise. I've stated my position time and again so no need to further the argument.  
21 October 2017 21:04

**Group:** Ummah Of Tawheed

**Ohm Omair** "O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor,

Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted." Surah Al-Nisa 135  
21 October 2017 21:26

Allāhu Akbar!!! This is one of the biggest criminals in Eastern Syria who got killed today walhamdulillah!! May Allāh give you the most painful punishment in Jahannam you filthy pig!

18 October 2017 23:15

Radwan Dakkak added a new photo.

- Radwan Dakkak** 'Isām Zahreddīn  
18 October 2017 23:41
- Ad-dahhak Al-Qannas** was he a Nusayri general in deir ez zour?  
19 October 2017 00:22
- Abdur Rahman Khalid** Yes. He was the one slaughtering Sunnis in Deir Ez Zour  
19 October 2017 01:03
- About Israe** Ameen...next.  
19 October 2017 02:31
- Zuheidah Mohamed** الى جهنم إن شاء الله  
19 October 2017 03:03
- Abdurrahman Al-Sanhaji** he is a druze not a Nusayri. No different both kuffaar.  
19 October 2017 08:07
- Mohamed Mahid Amin**  
19 October 2017 21:45
- Hamzah Ibn Yahya** they got a big russian general too LOL he was the guy coordinating in deir ez zour to pre much  
20 October 2017 03:27
- Hamzah Ibn Yahya** <https://www.youtube.com/watch?v=ayVFX5NVKtA> Confirmed dead by kafir "independant media" aswell 18th oct killed by ied allahu ackbar  
20 October 2017 19:10

Allāhu Akbar!!! This is one of the biggest criminals in Eastern Syria who got killed today walhamdulillah!! May Allāh give you the most painful punishment in Jahannam you filthy pig!

18 October 2017 23:12

Radwan Dakkak posted in Ummah Of Tawheed.

□

Usūl of the Hanbalī Madhab in acting upon weak Hadīth

The Mujāhid, Shaykh Abū Sufyān al-Sulamī (تقبله الله) said:

The 4th Principle:

Accepting Mursal and weak Hadīths if there was nothing that opposes it concerning the matter, and this is what he (Imām Ahmad) gave preference over Qiyās (analogy).

And 'weak' according to him (Imām Ahmad) doesn't mean Bātil (false) or Munkar (rejected) narrations, or that which contains a person accused of lying within the narration, which doesn't permit accepting it and acting upon it.

Rather, the weak Hadīth according to him (Imām Ahmad) is a type of Sahīh and Hassan, and he wouldn't categorize Hadīth into Sahīh, Hassan and Da'eef, but only into Sahih and Da'eef.

Shaykh al-Islām Ibn Taymiyyah (رحمه الله) said:

"As for us (Hanābilah) when we say, the weak Hadīth is preferred over opinion, this doesn't include the abandoned weak narration, but what's intended is the Hassan narration, such as the Hadīth of 'Amr Ibn Shu'ayb from his father from his grandfather, and the Hadīth of Ibrāhīm al-Hijrī, and their likes whom Al-Tirmidhī grades their Hadīths as Hassan (i.e. this is what's considered weak by the early Imāms which may be acted upon) or Sahīh.

And before Al-Tirmidhī's time, the Hadīth was either Sahīh or Da'eef, and Da'eef is two types: An abandoned Da'eef, and a non-abandoned Da'eef, so the Imāms of Hadīth spoke in terms of this terminology.

So some who don't know except the terminology of al-Tirmidhī (Sahīh, Hassan, Da'eef) have come along and heard the statement of some Imāms, that the weak Hadīth is more beloved to me than Qiyās, so he thought that he can use a Hadīth as proof which was weakened from someone like al-Tirmidhī."

~ Refer to "Minhāj al-Sunnah" (4/341) and "Al-Fawā'id al-Hadīthiyyah min Minhāj al-Sunnah" (1/43) and "Ta'sīs Fī Fanni Dirāsāt al-Asānīd" (15-16).

18 October 2017 22:51

### Radwan Dakkak added a new photo.

□

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18 October 2017 22:47

### Radwan Dakkak posted in Ummah Of Tawheed.

Wallāhi, everything about Islām is perfect and true - Let me summarise a few points which will change your life if you act upon it.

• Patience & Trials - Something that's widespread amongst the Ummah is seeing our beloved brothers and sisters complain about their trials in some way, shape or form. The big irony is that while we complain, Allāh is purifying our souls & expiating our sins for every little affliction we face.

Our beloved Prophet (صلى الله عليه وسلم) said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that." [Bukhārī].

Solution: There's no need to complain, since Allāh has everything under control and opening the gates of Paradise for you. If you see a brother or sister expressing some of their feelings, kindly help them out for the sake of Allāh & let them know how blessed they are!

• Qur'ān - We also tend to find many brothers and sisters that feel down, bored and upset most of the time, and this kind of depression only pleases the Shaytān. It's mostly caused due to laziness, hanging around with those that don't remind you about Allāh and pre-occupying yourself with the Dunyā, forgetting about what brings life to your soul.

I take an oath by Allāh, if you constantly recite the words of Allāh, your heart and body will feel at ease, and there is nothing more true than the words of the Salaf when being asked about how much Qur'ān one should recite, they responded by saying, according to how much happiness you want.

Solution: If your tongue is not pre-occupied with the remembrance of Allāh, it will be pre-occupied with other than Allāh. So before complaining about being sad, ask yourself how much Qur'ān you are reciting. Don't use the excuse of being afflicted with trials, because Shaykh al-Islām Ibn Taymiyyah was afflicted with the most harshest of trials, yet Ibn al-Qayyim said he was one of the most happiest of people on the face of the Earth. The Qur'ān is truly a Shifā' (cure) to all your problems, and it will make you feel as the most cheerful and happiest person to walk the face of this Earth.

- Purification - I haven't noticed alot of emphasis on the topic of Tahārah (purification) amongst many of our brothers and sisters who follow the correct 'Aqīdah. One of the reasons is because the sell outs have become famous for speaking about purification, whilst neglecting Tawhīd.

However, we can never undermine anything in Islām or allow the sell outs to hijack this amazing ritual which we have been blessed with. The Rasūl said, "No one maintains wudū' except for a believer".

Many brothers and sisters may find it a burden to maintain wudū', and SubhānAllāh this is the exact opposite of what Allāh tells us in this beautiful Āyah from Sūrat al-Mā'idah:

"O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful." [5:6]

Allāhu Akbar, look at how our merciful Lord has mentioned the steps of wudū' in this Āyah, then mentioned "Allāh does not intend to make difficulty for you, but He intends to purify you".

And how true is this, wudū' is not just something that is for Salāh, but it's something which makes us purified & cleanses our sins. Wudū' is what incites someone to recite more Qur'ān & seek knowledge!

- Night Prayer - Now this is the gem which only the special believers are worthy of standing up for (inspired by Sh. Ahmad Jibrīl), and to cut it short.

Thābit al-Bunānī said "I do not find anything more delightful to my heart than the Night Prayer".

18 October 2017 02:54

## Radwan Dakkak updated his status.

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18 October 2017 02:48

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

Subhān al-Khāliq

17 October 2017 14:09

#### Radwan Dakkak added a new photo.

**Ibn Shaami** Switzerland is beautiful, imagine Jannah akhi!  
17 October 2017 14:25

Subhān al-Khāliq

17 October 2017 13:54

#### Radwan Dakkak posted in Ummah Of Tawheed.

“O Tālib Al-‘Ilm!”

“Beware of self-admiration, and being deceived (by self-pride and conceit), for verily, it is how righteous people are destroyed.”

- Shaykh Sultān Al-‘Utaybī, Advice for the Seeker of Knowledge (p.6)

16 October 2017 21:36

#### Radwan Dakkak updated his status.

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“Beware of self-admiration, and being deceived (by self-pride and conceit), for verily, it is how righteous people are destroyed.”

- Shaykh Sultān Al-‘Utaybī, Advice for the Seeker of Knowledge (p.6)

16 October 2017 21:34

#### Radwan Dakkak updated his status.

I only reactivated to warn against the weak coward Abū Maryam al-Balkānī, not to defend myself, but due to his filthy slander against a sister and blank merciless Takfir which I cannot remain silent about.

Just like most of the Extremists in Takfir, they can talk alot, but aren't firmly established in knowledge, thus come with general statements & twist things to support their big ego.

What's astonishing is that Abū Maryam warns against speaking without verifying, yet this lying hypocrite accuses me of writing up an article against him & reporting his page, when I wasn't even on FB to write up anything against him, giving his 1 sided bias.

This wicked filthy individual goes beyond his limits in lying that he slandered a chaste sister and called her a Mushrikah. What's really strange is that this hypocrite even asked Allāh to curse himself if he's a liar (he is clearly affected by arrogance - so he can't admit being wrong let alone a liar), and we know many Scholars have stated that the Muhālah usually takes place within 1 year.

I really have a bad fear that he will be destroyed within that time just like the Sahawāt were. These FB fame seekers never last long.

On the more important note, in the months to come Inshā'Allāh, I hope to finish writing up an important treatise proving that the Ghulāt who make unrestricted chain Takfir are Khawārij and Mu'tazilah, by clarifying all of their main misconceptions which they are spreading between the brothers and sisters.

Finally, after deep research and discussions over the years, I'm also in the process of writing up an important article concerning voting and what surrounds this enormous issue, and also clarifying the strict position of Shaykh Sulaymān al-'Alwān (فك الله أسرهم) concerning voting from his own words which many are unaware of, and Inshā'Allāh this will put an end to the issue.

15 October 2017 17:19

#### Radwan Dakkak updated his status.

I'll be taking a 1 month break from FB إن شاء الله - #Studies

1 October 2017 23:42

#### Radwan Dakkak posted in Ummah Of Tawheed.

<https://www.youtube.com/watch?v=1QTQJKj8cug>

#Marital\_Problems ???

"I dare a husband and a wife who do this consistently and faithfully for the sake of Allah, and not have the happiest marriage ever, prove me wrong, and I'm gonna say Wallahi to it." [Listen to the Hadith from 4:50 - 6:10].

Full Lecture here, well worth a watch: <https://www.youtube.com/watch?v=1QTQJKj8cug>

1 October 2017 21:27

#### Radwan Dakkak shared a link.

<https://www.youtube.com/watch?v=1QTQJKj8cug>

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Full Lecture here, well worth a watch:

1 October 2017 21:26

#### Radwan Dakkak updated his status.

**\*\*A serious message to every brother and sister\*\***

Imām Mālik (رحمه الله) said, "Indeed this knowledge is part of the religion, so look to those who you take your religion from."

There are two critical issues we have amongst us:

Firstly: Taking your Dīn from anyone who sounds good, without taking their 'Aqīdah into

consideration.

Secondly: Befriending those upon a Bātil 'Aqīdah.

Has our 'Aqīdah become so cheap that we take our Dīn from those who insult our own 'Aqīdah?!

Has our 'Aqīdah become so cheap that we befriend and love those who follow a Bātil 'Aqīdah?!

Where is your Walā' and Barā' O brother and sister! Why don't you take your Dīn seriously and exert efforts in searching for the truth.

Solution 1: Before you take knowledge from anyone, you must study them deeply and know their 'Aqīdah and who their Scholars are, and whether they fear Allāh (not issue Fatwas on their own).

Solution 2: Make Barā'ah from all innovators that follow a false 'Aqīdah, whether they are Ashā'irah, Murji'ah, Khawārij and the like, and your Walā' to them (in the Sharī'ah) is only due to their Ēmān, and trying to call the sincere amongst them towards the truth, otherwise you must never mingle with them or befriend them.

If you don't take heed to this, then don't be surprised if you end up following the religion of your friend, Wallāhul Musta'ān.

1 October 2017 17:37

### Radwan Dakkak posted in Ummah Of Tawheed.

**\*\*Obedience to the Tawāghīṭ which constitutes Kufr\*\***

One of the contemporary Scholars said, "So based upon this, obeying the rulers and chiefs in ruling by man-made laws that oppose the rulings of the Sharī'ah in permitting and prohibiting;

Such as permitting Ribā [1], Zinā, drinking alcohol, equalising the inheritance between a man and woman, permitting adorning oneself to strangers and free-mixing, or prohibiting the Halāl;

Such as preventing a man to marry multiple wives and what's similar to that, from changing the rulings of Allāh and substituting it with Shaytānic laws, so whoever agrees with them upon this, is pleased with it, and considered it something good, then he is a Mushrik Kāfir, and we seek refuge in Allāh."

~ Shaykh Sultān al-'Uṭaybī (تقبله الله).

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🔖 Footnote of the Noble Shaykh:

[1] "You will find this manifest and apparent in the lands of the Muslims today, of permitting Ribā and opening up (Ribā) Banks and authorising it, and he enforces laws to protect it and defends it, and he places security patrol around it, and this is from the Istihlāl through actions (الإستحلال العملي) which takes one outside the fold of Islām - And the proof for this, is that the Prophet (صلى الله عليه وسلم) sent an order to kill the man who married his father's wife and to divide his wealth into 5 portions, and the Prophet (صلى الله عليه وسلم) considered it to be Istihlāl through actions (i.e. Declaring it permissible through his actions), so pay attention to this matter."

1 October 2017 15:43

### Radwan Dakkak updated his status.

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1 October 2017 15:38

### Radwan Dakkak posted in Ummah Of Tawheed.

[https://t.me/AbuAli\\_AlAnbari](https://t.me/AbuAli_AlAnbari)

Whilst governments and innovators promote their own heads, it's incumbent upon us to raise awareness for the true Scholars of this Ummah who acted upon their beneficial knowledge:

1. The Mujāhid, Shaykh Abū Mālik at-Tamīmī (تقبله الله)  
<https://t.me/AbuMalikAtTamimi>

2. The Mujāhid, Shaykh Sultān al-'Utaybī (تقبله الله)  
<https://t.me/SultanAlUtaybi>

3. The Mujāhid, Shaykh Abū Bakr al-Qahtānī (تقبله الله)  
<https://t.me/AbuBakrAlQahtani>

4. The Mujāhid, Shaykh Abū 'Alī al-Anbārī (تقبله الله)  
[https://t.me/AbuAli\\_AlAnbari](https://t.me/AbuAli_AlAnbari)

1 October 2017 13:48

### Radwan Dakkak shared a link.

[https://t.me/AbuAli\\_AlAnbari](https://t.me/AbuAli_AlAnbari)  
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[https://t.me/AbuAli\\_AlAnbari](https://t.me/AbuAli_AlAnbari)

1 October 2017 13:33

### Radwan Dakkak shared Now I've Seen Everything's video.

Lol this was heaps good 🤔

30 September 2017 16:59

### Radwan Dakkak posted in Ummah Of Tawheed.

“What's correct, and Allāh knows best, is that (the word "Ithan") - إِذَنْ - (which means "therefore") is a Harf (connector), and this is the Madhab of most Scholars of Nahw (Arabic Grammar).

So it's written with a "Nūn" (ن), since Tanwīn cannot be tagged on a Harf (connector), and this is what Al-Mabrad (رحمه الله) and most Scholars of Nahw adopted, and it was verified and authenticated by Ibn 'Asfūr.

It has been narrated from al-Mabrad (رحمه الله) that he said: I desire to iron the hand of the one who writes إِذَنْ with an alif (like إِذًا); Because it's similar to (the words) أَنْ (An) and لَنْ (Lan - It's not written as لَا), and Tanwīn doesn't get tagged along with a Harf.”

الصحيح والله أعلم أن -إذن- حرف وهو مذهب جمهور النحاة فتكتب بالنون لأن التنوين لا يدخل على الحروف وإليه ذهب المبرد وأكثر النحاة، وصححه ابن عصفور. وعن المبرد قال: أشتهي أن أكوي يد من يكتب إذن بالالف؛ لأنها مثل أن ولن، ولا يدخل التنوين الحرف.

~ The Mujāhid, Shaykh Abū Mālik At-Tamīmī (تقبله الله).

30 September 2017 16:17

### Radwan Dakkak updated his status.



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~ The Mujāhid, Shaykh Abū Mālik At-Tamīmī (تقبله الله).

30 September 2017 16:16

#### Radwan Dakkak posted in Ummah Of Tawheed.

"You aren't learning Arabic?

... for how much longer are you gonna be a tourist in your own religion?"

~ Shared.

29 September 2017 23:01

#### Radwan Dakkak updated his status.

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29 September 2017 23:01

#### Radwan Dakkak posted in Ummah Of Tawheed.

Every brother and sister is concerned about the truth, some more than others - But never think you're the only one who cares about the Ummah. #Self\_Conceit #Pride #Ego

29 September 2017 21:31

#### Radwan Dakkak updated his status.

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29 September 2017 21:13

#### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Ahmad Afriqi** Aameen

29 September 2017 17:08

**Group:** Ummah Of Tawheed

**Abou Ilyas** A3nattoullahouhalyhim A3DAHEDIN.

29 September 2017 19:12

LA HAWLA WALA QUWATA ILA BILLAH ☹️☹️☹️

The Saudi Tāghūtī Govt who imprisoned our dear Sister Hanān al-Hayyāwī from her home, just around a year ago, no visits were allowed & nothing was heard from her, only to find out that the apostates of Āl Salūl are 'willing' and 'determined' to surrender our sister to the Syrian Regime, the country where she's originally from.

Allāhul Mustaʿān, this is the sister I mentioned 2 Eid's ago whom probably no one knows about - Soon the homeland of our beloved Prophet صلى الله عليه وسلم and Sahābah will be liberated from these filthy Murtaddīn and their sell out Scholars.

29 September 2017 15:39

#### Radwan Dakkak added a new photo.

□

LA HAWLA WALA QUWATA ILA BILLAH ☹️☹️☹️

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29 September 2017 15:31

#### Radwan Dakkak posted in Ummah Of Tawheed.

Some of the righteous were asked about how they became so pious and diligent in Allah's service. They said,

"I realized that no one was going to do my work for me (including my religious obligations), so I busied myself doing it. I knew that my rizq (provisions meant and destined for me) were not going to reach anyone else, so my heart felt content. I knew that Allah is ever Watchful over me, so I felt shy that He see me upon disobedience. I knew that death awaits me, so I prepared my provisions for the meeting with my Lord."

29 September 2017 13:09

#### Radwan Dakkak updated his status.

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29 September 2017 13:00

#### Radwan Dakkak posted in Ummah Of Tawheed.

<https://youtu.be/x9qJRfRU2Fg>

The Noble Scholar and Mujāhid, the destroyer of the Wicked misguided Murji'ah, Shaykh Sultān al-'Utaybī (تقبله الله) speaks about his beloved wife, the Mujāhidah Umm Hamzah (تقبلها الله).

Throughout the clip, the Shaykh continuously makes du'ā for her, by saying 'May Allāh reward her', and informs us that she would always advise him & the brothers and encourage him towards the obedience of Allāh, doing everything she can for the Dīn of Allāh.

At the last moments of her life, she would recite Qur'ān and look at the sky and say with a smile, "I can see the high ranks of paradise", and she even mentioned to the ikhwa "I saw my place in the high ranks of al-Firdaws".

The Noble Shaykh ended by saying, she passed away with a smile on her face raising her index finger; May Allāh accept her in the highest ranks of Al-Firdaws.

28 September 2017 12:48

#### Radwan Dakkak shared a link.

<https://youtu.be/x9qJRfRU2Fg>  
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The Noble Scholar and Mujāhid, the destroyer of the Wicked misguided Murji'ah, Shaykh Sultān al-'Uṭaybī (تقيله الله) speaks about his beloved wife, the Mujāhidah Umm Hamzah (تقبلها الله).

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The Noble Shaykh ended by saying, she passed away with a smile on her face raising her index finger; May Allāh accept her in the highest ranks of Al-Firdaws.

28 September 2017 12:47

#### Radwan Dakkak shared GIFs's post.

28 September 2017 08:35

#### Radwan Dakkak updated his status.

**\*\*Aslu Dīn wa Dawābit at-Takfīr\*\***

Lesson (2/28):

#Aslu\_Dīn

Aslu Dīn - It's the foundation of everything and the tenet which other things are founded upon, as Al-Rāghib (رحمه الله) said in "al-Mufradāt".

Likewise the foundation (or root) of the tree is its trunk, which by it spreads into branches. And the foundation of the house is its pillar which it's built upon.

And what is meant by "Dīn" here is Islām, therefore we say Aslu Dīn means: Its pillar which it's built upon, and its tenet which other things are founded upon, this is from a linguistic aspect.

As for the (general) technical meaning, Aslū Dīn means: What negates Islām if it's missing.

Now comes our issue, what does Aslu Dīn mean according to the (specific) definition of the Shari'ah? The response: Before giving the answer, there are introductions that are required, so we say:

The first introduction:

Aslu Dīn is a matter which is clear, apparent and manifest, which isn't obscure and confusing to anyone amongst the people.

Thus, every matter which can be unclear, obscure & confusing to the understanding and minds of people, then it's not from Aslu Dīn.

And the basis for that: Is that Allāh (سبحانه وتعالى) doesn't burden His creation with that which is above their capability, or what they cannot understand.

Because Allāh wants His slaves to act upon what He has obligated upon them and created them for, so if He burdened them with something which they are not able to understand or their minds and self are unable to cope with, it wouldn't be within their ability to act upon it, let alone understand it.

This is proven in the Shari'ah, by Allāh's statement:

"Allah does not burden a soul except [with that within] its capacity" [2:286].

And the intellect has alluded towards this as well, so everyone who burdens another with something in order to be practised, then it's necessary for the speech to be convenient for his understanding and intellect, so that he's able to implement it in a correct way, and this is why we have a firmly established constant in the Shari'ah, which is:

"There is no burden over that which is unbearable".

This is a Fundamental Principle of Usūl which is agreed upon, thus we say:

Aslu Dīn is something manifest, displayable and clear, which isn't obscure and confusing for anyone to understand, and nor is it difficult for any of the creation to act upon it, and this has no disagreement between the Scholars. So based upon this agreed upon Principle is what follows:

"Every unclear matter which isn't understood except by specific people amongst the Scholars and Students of Knowledge, then it's not from Aslu Dīn, and it's not primarily included within it, i.e.

Ultimately as a foundation"

And this is based upon the Fundamental principle we mentioned, and an example of that is the issue of (Tasalsul al-Hawādith - consecution of creations), do the creations have a consecution in the past and present?

There are three views, Ahlu Sunnah have a view, the Ashā'irah & Mu'tazilah have a view, and the Philosophers have a view.

This is an unclear matter, even for the students of knowledge, let alone the general masses, so that's why it's not from Aslu Dīn.

Likewise, every issue which becomes unclear to understand for the vast majority of the people, then it's not from Aslu Dīn.

And from what falls under this category and this description are some of the matters related to Takfīr and its sub-branches, and this is an important Criterion which must be understood.

And does 'unclearness' have a Criterion? The answer to that is: Yes, or else the tight knot of Aslu Dīn would be loosened and detached, and would be subject to the opinions of men and their desires, and this will shortly be addressed in the future articles Inshā'Allāh.

27 September 2017 19:35

### Radwan Dakkak updated his status.

\*\*Aslu Dīn wa Dawābit at-Takfīr\*\*

Lesson (1/28):

#Aslu\_Dīn

Introduction:

Under this title, we will begin an important series, which every muslim requires, let alone the students of Islamic Knowledge, because Aslu Dīn is the first thing which is obligatory upon a muslim to perfect and be concerned with, because due to it, the description of Islām is either affirmed or negated from the slave (of Allāh), and salvation in the hereafter is based upon it.

Hence, we say: The discussion here is going to be about the "Islām Nāfi'" (true description of Islām), not the "Islām Hukmī" (outwardly judged with Islām).

Because there is an Islām Nāfi' which is (to be) free from the descriptions of Kufr and Shirk in the Dunyā, and by this (title), he will have salvation in the Ākhirah, and this is the reality of the Da'wah of the Messengers.

And there is an Islām Hukmī, wherein an individual is outwardly judged upon with Islām, but not inwardly, and his affairs will be left to Allāh in the Ākhirah (to judge him).

And the discussion concerning "Aslu Dīn" must be based upon what "Allāh said" and what His "Messenger said", according to the understanding of the first best generations by the textual evidences of the Sharī'ah.

Because there are disputes which were brought up by some boys who read a line of knowledge and didn't go further than it, so he included within Aslu Dīn what is not from it. Thus, we are in need of perfecting and laying out principles and establishing foundations based upon the Major Usūl.

And I draw attention that these writings is simply an enlightenment and guidance for the student of knowledge, so this should not suffice him, rather he should request for more (knowledge) and exert efforts in completing what he needs to search in the topic, but as for other than him (i.e. the laymen), then this should suffice him Inshā'Allāh, for indeed it is adequate.

Then we will mention in the completion of our research, some issues which we all require, such as the issue of "excuse of ignorance" and "Takfīr upon the Ā'ithir" and "Is the Asl (default position) of the people Islām or Kufr?"

We will need to explain and clarify the correct view in these issues, may Allāh give us all success towards what He loves and is pleased with.

27 September 2017 16:57

### Radwan Dakkak shared Ahmed Faisal's post.

27 September 2017 08:24

### Radwan Dakkak updated his status.

الخلط بين الإلهية والألوهية

الحمد لله رب العالمين، والصلاة والسلام على أشرف المرسلين نبينا محمد وعلى آله وصحابه أجمعين، أما بعد:

والإلهية: مصدر صناعيٌّ من اسم الإله، يُراد به اتِّصافُ الربِّ بكونه إلهًا في نفسه، والمعنى استحقاقُ الربِّ جلَّ وعلا أن يُعبد وتُصرف إليه وجوه القُربة، واتِّصافه بما يُوجب إفراذه بالعبادة من الربوبية وصفات الكمال.

فالإلهية صفة من صفات ربوبية الله سبحانه وتعالى، والألوهية هي صرف أفعال العباد التي يستحقها الله جل وعلا إليه وحده، فالأولى صفة الخالق والثانية القصْدُ إليه بأفعال المخلوقين.

ومعنى لا إله إلا الله يشمل المعرفة والطلب، فمن المعرفة معرفة أنَّ الله منفردٌ باستحقاق العبادة ومن اعتقد هذا الاعتقاد لم يكن موحدًا لله توحيدًا حقيقيًّا حتى يجمع إلى ذلك عمله به وقصده إليه بأن يُفرد الله وحده بالعبادة ويجتنب عبادة غيره.

ومعنى لا إله إلا الله مفسر في قول الله تعالى: (وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ \* إِلَّا الْإِلَهَ الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ \* وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ)؛ فنبأ إبراهيم من الآلهة المعبودة من دون الله ولم يتول إلا الله وجعل هذا الأمر كلمةً باقيةً في عقبه وهي كلمة التوحيد على أصح القولين، فليست مجرد التكذيب بالآلهة أو اعتقاد استحراق الله للعبادة، بل هي البراءة الفعلية من كل ما يُعبد من دون الله، فهذه هي الكلمة التي عليها مدار الدين وهي أصل الإيمان واليقين.

وكذا لو أنَّ رجلاً عبد الأصنام وسجد لها من دون الله ودعا الكواكب والنجوم، وكان معتقداً أنَّ الله هو مستحق العبادَة وحده، ولكن باع دينه بعرض من الدنيا وعبد غير الله لرغبة أو رهبة، فإنَّه يبقى موحِّداً على تفسير التوحيد بالإلهية دون الألوهية، وإجماع الموحدين على كفر من هذه حاله، ومثله من كان يقر باستحقاق الله العبادَة وحده، ثم يسبه جل وعلا فإذا سُئل قال إنني لا أعتقد ما أقول وإنَّما أخوض والعب وأقبح عناء السفر وطول الطريق.

فَتَأْمَلْ دَعْوَةَ هَؤُلَاءِ الْأَنْبِيَاءِ إِلَى لَا إِلَهَ إِلَّا اللَّهُ، وَكَيْفَ أَتَاهُمْ فَفَسَّرُوا مَعْنَى كَلِمَةِ إِلَهٍ بِفِعْلِ الْأَمْرِ الَّذِي يَقْتَضِيهِ الْإِيمَانُ بِاللَّهِ، فَلَيْسَ الْأَمْرُ مَجْرَدُ اسْتِحْقَاقِ اللَّهِ أَنْ يُعْبَدَ بَلِ الْأُلُوهِيَّةُ حَقِيقَةُ عِبَادَتِهِ كَمَا دَعَا إِلَيْهِ الْأَنْبِيَاءُ وَالرُّسُلُ جَمِيعًا.

وهذا الذي قَدَّمنا من لزوم تفسير لا إله إلا الله بعبادة الله وترك عبادة غيره لا مجرد استحقاقه وحده - سبحانه - العبادة هو معتقد أهل السنة في باب الإيمان، حيثُ يعنقدون الإيمان قولاً وعملاً واعتقاداً، أما تفسيرها باستحقاق العبادة فهو اعتقاد فحسب.

والغلط في هذا الناقص سببه التمسُّك باللفظ والغفلة عن المعنى، فمتى جَرَّد النظر إلى كلمة لا إله إلا الله عن الأدلة التي فسرتها وفضلتها من كتاب الله وسنة نبيه صلى الله عليه وسلم، واقتصَر النظر على حدٍّ وتعريفٍ لها لم يُؤمن هذا الغلط وأمثاله، فينبغي لصاحب العلم والداعية ألا يغفل عند شرح كلمة لا إله إلا الله عن بيانها

بِكَلَامِ اللَّهِ عَزَّ وَجَلَّ، وَتَفْسِيرِهَا بِالْقُرْآنِ وَالسُّنَّةِ فَإِنَّهُ لَا بَيَانَ كَيْفَانَهُمَا وَلَا بُرْهَانَ كِبَرَاهُنَهُمَا، وَاللَّهُ أَعْلَمُ وَصَلَّى اللَّهُ  
وَسَلَّمَ عَلَى عَبْدِهِ وَرَسُولِهِ مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

26 September 2017 17:14

#### Radwan Dakkak posted in Ummah Of Tawheed.

Indeed, (from) the guidance of the Prophet (صلى الله عليه وسلم) in addressing the stubborn and arrogant ones amongst the people of the Book, after stubbornness and arrogance is displayed, is not considered to be 'in a way that is best' due to their injustice, Allāh (سبحانه وتعالى) says:

"And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them." [29:46].

~ Shaykh 'Alī al-Khudayr (فك الله أسرهم).

26 September 2017 14:12

#### Radwan Dakkak updated his status.

Indeed, (from) the guidance of the Prophet (صلى الله عليه وسلم) in addressing the stubborn and arrogant ones amongst the people of the Book, after stubbornness and arrogance is displayed, is not considered to be 'in a way that is best' due to their injustice, Allāh (سبحانه وتعالى) says:

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~ Shaykh 'Alī al-Khudayr (فك الله أسرهم).

26 September 2017 13:04

#### Radwan Dakkak posted in Ummah Of Tawheed.

The Kuffār have more Ghīrah for their Kufr than Muslims have for Islām! Who gives a damn about rumours concerning all these preachers, don't even take your Dīn from any of these misguided defeatists & apostates!

This Dīn requires strong determined men who want to make a change in this Ummah, not gossiping cowards who have slaughtered & exterminated Ghīrah out of their hearts.

How evil are the effects of sins and laziness my brother on the Haqq! Fight the wicked Shaytān & your Nafs, and start doing something today before you keep delaying it until death comes to you!

26 September 2017 12:16

#### Radwan Dakkak updated his status.

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26 September 2017 12:14

#### Radwan Dakkak shared Special Books by Special Kids's video.

This page has nice videos - May Allāh guide him to Islām!

25 September 2017 13:00

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

If you walk the path of truth  
Then falsehood walks behind you trying to uproot  
All the fruitful seeds that you have sown

And Allah asks "Who will give me this goodly loan?"

You stayed constant on the path  
Not contemplating the resulting aftermath  
The American Army of shaitaan  
Never rest until they caused much harm  
But how could they uproot seeds embedded deep  
In the soul of the followers who took heed

Your greatest concern was the ummah and it's state  
With your words did you seek to illuminate  
That is why the disbelievers display such hate

The sea of knowledge you passed on in your lectures  
Should be gathered like sparkling drops of sweet nectar  
That revives any lost heart appealing to all sectors  
It's too late to try to rob the ummah of this treasure  
Our humble Shaykh has already gained Allah's pleasure  
Scattered pieces of pearls  
Have reached all over the world

Allah is preparing us for victory beware  
For all lives they trample on without care  
Oh oppressor wake up from slumber  
And realize that your days are numbered

The battle for hearts and minds you won  
With that a new life of sunnah was born  
The youth began to pledge their allegiance  
To him who called to Allah's obedience

Surely his family would walk miles  
Just to see another one of his smiles  
This was a man who did not desire kingdom  
His most sought after deed was martyrdom

When death coiled up around you so near  
You made hijrah and did not fear  
Only the love of Allah did you hold dear

What a loss of a great scholar  
Committed by a people who love the dollar  
Please don't grieve for he is not dead  
His soul is in a green bird, by Allah's pledge  
All over Jannah he may fly  
His status we could only desire so high

Now that your mission in life is complete  
You will find Allah's promises to be true when you meet  
May Allah count you as one of the Prophet's Knights  
For your part in the believers fight

Peace and tranquility you will find  
Beauty beyond what could cross your mind  
May paradise be your final abode  
For Allah's toil you carried a heavy load  
Jahanum for your enemies will be the last bomb to explode

My only gripe is that they placed you at No 2 'most wanted'  
The most befitting position is surely No1

24 September 2017 19:10

**Radwan Dakkak added a new photo.**

□

If you walk the path of truth  
Then falsehood walks behind you trying to uproot  
All the fruitful seeds that you have sown  
And Allah asks "Who will give me this goodly loan?"

You stayed constant on the path  
Not contemplating the resulting aftermath  
The American Army of shaitaan  
Never rest until they caused much harm  
But how could they uproot seeds embedded deep  
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Jahanum for your enemies will be the last bomb to explode

My only gripe is that they placed you at No 2 'most wanted'  
The most befitting position is surely No1

24 September 2017 19:06

## Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Zayn Ali** giving whats going on right now..good timing  
24 September 2017 14:51

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Lol, I'm not referring to any recent events akhī fillāh 😊  
24 September 2017 14:55

**Group:** Ummah Of Tawheed

**Ahkam Akram** Subhanallah, what a noble shaykh, shaykh Ahmad musa jibril is... May Allah grant him the highest stations in Jannah,  
24 September 2017 15:50

**Group:** Ummah Of Tawheed

**Ahkam Akram** <https://justpaste.it/Naumanalikhanexposed> lol  
25 September 2017 20:48

**Group:** Ummah Of Tawheed

**Zayn Ali** to be honest one of the girls that made the claims is a feminist pro israeli dog. but having said that i no way support nouman but think he made poor judgement going after



females of that sort.

25 September 2017 21:17

**Group:** Ummah Of Tawheed

**Ahkam Akram** NAK should have been in next level retardism to personal msg some woman of that sort if he had msged her

25 September 2017 21:26

**Group:** Ummah Of Tawheed

**Ahkam Akram** Lolz

25 September 2017 22:45

**Group:** Ummah Of Tawheed

**Alam Usoof** how come he associate with zionist ,most probably paid by them . now disgraced. alhamdullilah

26 September 2017 01:45

**Group:** Ummah Of Tawheed

**Jimmy Jo** A male calls a Muslim sister a dog, another assumes NAK deals with zionists and he is being paid by them. Great taqwa and Islamic intentions going on here. Not.

26 September 2017 08:18

**Group:** Ummah Of Tawheed

**Zayn Ali** didnt want to use the B word.perhaps its an insult to dogs

26 September 2017 08:25

We have seen so many liars get exposed right infront of our eyes - They oppressed the righteous obedient slaves of Allāh so much, just to get a painful humiliating punishment in this Dunyā and the Ākhirah.

24 September 2017 14:50

**Radwan Dakkak added a new photo.**

□

We have seen so many liars get exposed right infront of our eyes - They oppressed the righteous obedient slaves of Allāh so much, just to get a painful humiliating punishment in this Dunyā and the Ākhirah.

24 September 2017 14:47

**Radwan Dakkak posted in Ummah Of Tawheed.**

□

An excellent book written by the Noble Mujāhid, Shaykh Sultān al-'Utaybī (تقبله الله) - Download Link Below:

<https://ia902602.us.archive.org/19/items/AdviceForTheSeekerOfKnowledge.pdf/AdviceForTheSeekerOfKnowledge.pdf>

24 September 2017 13:09

**Radwan Dakkak added a new photo.**

□

An excellent book written by the Noble Mujāhid, Shaykh Sultān al-'Utaybī (تقبله الله) - Download Link Below:

<https://ia902602.us.archive.org/19/items/AdviceForTheSeekerOfKnowledge.pdf/AdviceForTheSeekerOfKnowledge.pdf>

24 September 2017 13:05

**Radwan Dakkak posted in Ummah Of Tawheed.**

<https://youtu.be/68Jq29ZG9OY>

The happiest people on the face of this Earth, who carry so much LIFE in them!!! Ya Allāh :))

<https://youtu.be/68Jq29ZG9OY>

24 September 2017 01:56

#### Radwan Dakkak shared a link.

<https://youtu.be/68Jq29ZG9OY>

<https://youtu.be/68Jq29ZG9OY>

The happiest people on the face of this Earth, who carry so much LIFE in them!!! Ya Allāh :))

24 September 2017 01:51

#### Radwan Dakkak posted in Ummah Of Tawheed.

Make sure to drink lots of water during hot weather my brothers and sisters #Stay\_Healthy

23 September 2017 20:52

#### Radwan Dakkak updated his status.

Make sure to drink lots of water during hot weather my brothers and sisters #Stay\_Healthy

23 September 2017 20:52

#### Radwan Dakkak added a new photo.

**Muhammad Kamal Abdullah** Lol... What is that man on.. How is turkey an enemy of assad

23 September 2017 15:23

**Ahmed Faisal** There really is a lesson for us in this guy Abuu basīr al tartūsī. The Messenger of Allaah sallallahu alaihi wasallam said: **يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ** "O Turner of the hearts, keep my heart firm upon your religion" **إن القلوب بين أصبعين من أصابع الرحمن يقلبها** "Indeed the hearts are between two fingers from the fingers of The Most Merciful – He turns them however He wills"

23 September 2017 15:41

The defender of the Sahawāt, the filthy Abū Basīr at-Tartūsī calls the Murtad Al-Jawlānī a 'Khārijī' - Look at how Allāh has exposed these apostates, the Mubāhalah absolutely destroyed them.

23 September 2017 12:39

#### Radwan Dakkak posted in Ummah Of Tawheed.

Haqq

23 September 2017 12:28

#### Radwan Dakkak updated his status.

I have deleted the post and taken back my words on agreeing with the accusations laid out against the apostate Nou'mān 'Alī Khān.

I did not have explicit evidence for that, and won't accept anyone to spread such things; I should've known better as this has no benefit whatsoever.

I ask Allāh to forgive me for what I said, and not repeat such actions again.

23 September 2017 12:15

#### Radwan Dakkak posted in Ummah Of Tawheed.

A refutation against the Mu'tazilah Ghulāt who use the example of Zayd Ibn 'Amr Ibn Nufayl to claim that Takfīr is from Aslu Dīn which is known by the 'Aql and fitrah! This results in making unrestricted Takfīr upon the refrainer, and also Takfīr upon the one who refrains from making Takfīr upon the refrainer, a misguided chain Takfīr upon the muwāhiddīn.

#### Radwan Dakkak shared a link.

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<https://youtu.be/1QCaEn7QNm8>  
<https://youtu.be/1QCaEn7QNm8>

Shaykh Haytham Sayfaddīn (may Allāh preserve him) refutes the Murtad Nou'mān 'Alī Khān over 2 years ago on the issue of breaking idols, whom NAK claims has nothing to do with Islām opposing the clear texts!

23 September 2017 08:49

#### Radwan Dakkak posted in Ummah Of Tawheed.

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O Allāh! I have wronged my soul very much (oppressed myself), and none forgives the sins but You; so please bestow Your Forgiveness upon me. No doubt, You are the Most-Forgiving, Most Merciful.

22 September 2017 22:37

#### Radwan Dakkak updated his status.

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O Allāh! I have wronged my soul very much (oppressed myself), and none forgives the sins but You; so please bestow Your Forgiveness upon me. No doubt, You are the Most-Forgiving, Most Merciful.

22 September 2017 22:34

#### Radwan Dakkak posted in Ummah Of Tawheed.

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Once Allāh guides you to the Scholars of Truth, He will continue to show you the deceitful lies and misguidance of the Scholars of Falsehood. My brothers and sisters, hold onto the very few, and love them without going into extremes - Be consistent in your views without going back and forth. And if you really want to excel, don't only study from the righteous contemporary 'Ulamā', but get really deep in reading books from the Scholars of the past, and teach the most authentic knowledge for the Ummah.

Shaykh Ahmad Jibrīl (حفظه الله) said; A sign of Allāh's love, is paving the path of guidance for you to take, "Whomsoever Allāh wills to guide, He opens his breast to Islām" [6:125].

For many people, it's all about seeking knowledge and having good manners to please the creation. Look at the likes of Muftī Menk, many may think he is 'humble' and 'knowledgeable', but a true believer doesn't become fooled by what an individual shows on the outside.

What matters is true knowledge & character in one's sincere heart, as Shaykh al-Islām Ibn Taymiyyah (رحمه الله) said, "Genuine hearts and devout prayers is an undefeated army."

22 September 2017 17:03

#### Radwan Dakkak updated his status.

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22 September 2017 16:58

#### Radwan Dakkak posted in Ummah Of Tawheed.

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If we don't keep our selves preoccupied with seeking knowledge and seeking the truth, we will be

preoccupied with foolishness and falsehood. Imām Ibn al-Qayyim (رحمه الله) said in al-Wābil as-Sayyib (166-167):

اللسان لا يسكت البتة فإما لسان ذاكِر وإما لسان لاغ ولايد من أحدهما فهي النفس إن لم تشغلها بالحق شغلتك بالباطل وهو القلب إن لم تسكنه محبة الله عز وجل سكنته محبة المخلوقين ولايد وهو اللسان إن لم تشغله بالذكر شغلك باللغو وهو عليك ولايد فاختر لنفسك إحدى الخطتين

“The tongue does not keep quiet at all. It is either a tongue that remembers or a tongue that is senseless and it has to be one of these two. It is the (nature of the) soul; if you do not preoccupy it with truth, it will occupy you with falsehood. It is the (nature of the) heart; if you do not accommodate it with love of Allāh, it will dwell with love of creation and this is a certain reality. It is the (nature of the) tongue; if you do not preoccupy it with remembrance, it will most definitely occupy you with foolishness. Thus, choose for your own self one of the two courses.”

21 September 2017 20:01

#### Radwan Dakkak updated his status.

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“The tongue does not keep quiet at all. It is either a tongue that remembers or a tongue that is senseless and it has to be one of these two. It is the (nature of the) soul; if you do not preoccupy it with truth, it will occupy you with falsehood. It is the (nature of the) heart; if you do not accommodate it with love of Allāh, it will dwell with love of creation and this is a certain reality. It is the (nature of the) tongue; if you do not preoccupy it with remembrance, it will most definitely occupy you with foolishness. Thus, choose for your own self one of the two courses.”

21 September 2017 20:00

#### Radwan Dakkak added a new photo.

**Radwan Dakkak** Already shared.

21 September 2017 17:42

**Radwan Dakkak** There is no english version of any of these books. All in arabic.

21 September 2017 18:06

**Aleo Zaa** Foulaan Bint Foulaan do you have jarir books store in your place you can find it their in shaa allah but rare to find it

21 September 2017 20:14

#Islām > #Culture

Shaykh Sulaymān al-'Alwān (حفظه الله) was asked: Is it permissible for a Father to force his son into marriage with a girl he doesn't desire?

Shaykh Sulaymān al-'Alwān (حفظه الله) responded by saying: It's not allowed for either parent to compel their son into marriage with someone they don't want or love, because the result of this marriage might end in a divorce or a miserable life for both of them.

And it's not compulsory upon the son to obey them in this, and it wouldn't be considered disobedience in doing so.

However, it's necessary upon the son to be gentle in his rejection and to not raise his voice upon his parents or let them hear any bad words.

21 September 2017 16:40

#### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Sarah Jay** If a person is forced into a marriage, would the nikkah be valid?

21 September 2017 17:12

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Quote from Islamqa, "If the marriage contract has been done even though

she was reluctant, then this marriage contract depends on the woman's decision. If she accepts it, then it becomes a valid marriage contract, and if she does not then it is an invalid contract." For further details, feel free to read this: <https://islamqa.info/en/163990>  
21 September 2017 17:20

**Group:** Ummah Of Tawheed

**Sarah Jay** جزاك الله خيراً  
21 September 2017 17:25

#Islām > #Culture

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However, it's necessary upon the son to be gentle in his rejection and to not raise his voice upon his parents or let them hear any bad words.

21 September 2017 16:39

**Radwan Dakkak posted in Ummah Of Tawheed.**

□

A humble reminder from Imām adh-Dhahabī (رحمه الله).

21 September 2017 15:54

**Radwan Dakkak added a new photo.**

□

A humble reminder from Imām adh-Dhahabī (رحمه الله).

21 September 2017 15:53

**Radwan Dakkak posted in Ummah Of Tawheed.**

A student of Sh. Ahmad Jibrīl (حفظه الله) said, "Amongst the many things I learnt from my great teacher is to keep secrets between yourself and Allāh".

And I believe these words of Sh. Ahmad Jibrīl (حفظه الله) perfectly describe him:

"Imāms didn't become so through knowledge alone! Sincerity, steadfastness during trials & secrets behind closed doors while others are asleep".

The Noble Shaykh isn't simply a memoriser of the 6 books of Hadīth & studied knowledge under the feet of 'Ulamā', but he has proven to be sincere & steadfast during his harsh trials and torture in prison, and ofcourse the secrets behind closed doors while others are asleep. A sweet enjoyment which sinners are unworthy of tasting

20 September 2017 16:14

**Radwan Dakkak updated his status.**

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20 September 2017 16:12

### Radwan Dakkak posted in Ummah Of Tawheed.

“Befriend the #Qurān! The longer you befriend it, the more you will gain of its secrets. Friends don't give out secrets when they first meet.”

~ Shaykh Ahmad Jibrīl (حفظه الله)

20 September 2017 15:54

### Radwan Dakkak updated his status.

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~ Shaykh Ahmad Jibrīl (حفظه الله)

20 September 2017 15:52

### Radwan Dakkak updated his status.

**\*\*Whoever prays with Najāsah on his clothes\*\*:**

“The Scholars have differed in this issue upon two views:

1. The majority of the Scholars adopted the view that removing Najāsah from the clothes, a spot and body is a condition for the validity of Salāh.
2. That it's Wājib, and not a condition (for the acceptance of Salāh), because there's no confirmed proof for it to be considered a condition.

And based upon this (2nd view), if a man prays while his clothes has Najāsah on it, his Salāh would be valid while being sinful.

And based upon the first view, his Salāh would be deemed invalid, as long as he wasn't forgetful or ignorant.

**\*\*Whoever knows about a Najāsah on his clothes during the Salāh\*\***

Whoever finds out about a Najāsah on his clothes during the Salāh, then it's obligatory upon him to remove it, even if it requires taking off this piece of clothing, and his Salāh would be valid.

Because when Jibrīl informed the Prophet (صلى الله عليه وسلم) that his shoes has Najāsah on it, he took it off while he was praying [1], and he completed his Salāh.

And if he persisted in his Salāh without removing the Najāsah, then the vast majority of the Scholars have said: That his Salāh would be invalid, whether it was an obligatory or voluntary prayer.

And a group of Scholars adopted the view that the Salāh is valid, and the Sahābah used to pray during their injuries (of being wounded), and that a group amongst them would pray while his blood was flowing.

So it's either to be said: That blood is pure, and that there's no proof concerning its impurity, and that the general basic principle of all things is Tahārah [2].

And if we go along with what the Majority of the Scholars have stated: That blood is impure, then this is a proof that Salāh isn't invalidated in this case.

It's necessary to select one of these two things, either adopt the view that blood is pure, or adopt the view that Salāh with impurities (on you) doesn't invalidate (the prayer), as that's the view of a group amongst the Mālikī Fuqahā'.

**\*\*The ruling on praying with Najāsah on his clothes, and he didn't know about it except after he finished Salāh\*\***

Whoever prays with Najāsah on his clothes, and he didn't know about it until he finished from the Salāh, then this is differed upon:

It has been said, that he repeats the Salāh.

And it has been said, that he doesn't repeat the Salāh, and this is what's most correct, whether we say he knew about it (having Najāsah) before the Salāh, then forgot about it, or he didn't know about it to begin with until he finished from the Salāh, there's no difference between these two scenarios

according to the most correct of the two opinions amongst the Scholars.”

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān (حفظه الله).

[1] It was narrated by Abū Dāwūd (650) on the authority of Abī Sa‘īd al-Khudrī, he said:

While the Messenger of Allah (ﷺ) was leading his Companions in prayer, he took off his sandals and laid them on his left side; so when the people saw this, they removed their sandals. When the Messenger of Allah (ﷺ) finished his prayer, he asked: What made you remove your sandals? The replied: We saw you remove your sandals, so we removed our sandals.

The Messenger of Allah (ﷺ) then said: Gabriel came to me and informed me that there was filth in them. When any of you comes to the mosque, he should see; if he finds filth on his sandals, he should wipe it off and pray in them.

[2] The Muhaddith Sulaymān al-'Alwān (حفظه الله) said: “We have an agreed upon Rule, and it is that the general basic principle with regards to all things is Tahārah until there is confirmed proof (saying otherwise).

And if there's no confirmed proof, then we go by the general basic principle in all things, so the general basic principle with regards to blood is Tahārah, and there's no Ijmā' established except with regards to the blood of menses (being impure).

And from the proofs concerning the purity of blood, is what has been narrated on the authority of Ibn Sirīn, that he said:

"Ibn Mas'ūd (رضي الله عنه) slaughtered a camel, so its blood and food remains (from its stomach) smeared upon him, then the Salāh was called, and he prayed without performing wudū'".

And its chain of narration is strong, so this is a proof that Ibn Mas'ūd (رضي الله عنه) didn't view it being impure, because if he viewed it impure, he would have washed it.”

20 September 2017 12:27

#### Radwan Dakkak posted in Ummah Of Tawheed.

“The Haneef is the one who turns away from Shirk. The Muwahhid Haneef, is he who is determined to worship Allāh and avoids polytheism in all of its different types, forms, shades and colours.

He avoids the shirk of the past and present, from worshipping Ahwā' (desires), Asnām (statues), Awthān (idols), and making du'ā to other than Allah.

He also has to avoid implementing the ruling of the Tāghūt, and making Tahākum to it (i.e. seeking judgement from the Tāghūt), or joining the disbelieving organizations and what's similar to that.”

~ Shaykh Sulaymān al-'Alwān (فك الله أسرهم).

20 September 2017 12:19

#### Radwan Dakkak updated his status.

“The Haneef is the one who turns away from Shirk. The Muwahhid Haneef, is he who is determined to worship Allāh and avoids polytheism in all of its different types, forms, shades and colours.

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He also has to avoid implementing the ruling of the Tāghūt, and making Tahākum to it (i.e. seeking judgement from the Tāghūt), or joining the disbelieving organizations and what's similar to that.”

~ Shaykh Sulaymān al-'Alwān (فك الله أسرهم).

20 September 2017 12:10

#### Radwan Dakkak added a new photo.

□

Alhamdulillah ﷻ Āl Salūl has been imprisoning their own Apostate Sell Outs, such as Mūsa al-Ghannāmī (may Allāh curse him), whom Shaykh Khālid al-Hāyek said about him:

"He is filthier than Iblīs"

20 September 2017 09:38

### Radwan Dakkak updated his status.

The pious Mujāhid from the Salaf, Imām 'Abdullāh Ibn al-Mubārak (رحمه الله) said:

نحن إلى قليل من الأدب أحوج منا إلى كثير من العلم

"We need a little amount of manners, more than we need a great amount of knowledge."

~ Sharh Al-Adab Al-Mufrad (2/392).

19 September 2017 22:34

### Radwan Dakkak posted in Ummah Of Tawheed.

The pious Mujāhid from the Salaf, Imām 'Abdullāh Ibn al-Mubārak (رحمه الله) said:

نحن إلى قليل من الأدب أحوج منا إلى كثير من العلم

"We need a little amount of manners, more than we need a great amount of knowledge."

~ Sharh Al-Adab Al-Mufrad (2/392).

19 September 2017 22:34

### Radwan Dakkak posted in Ummah Of Tawheed.

#Share So easy to memorise and understand. The Rasūl صلى الله عليه وسلم said, "Whoever recites Āyat al-Kursī immediately after each prescribed prayer, there will be nothing standing between him and his entering Paradise except death" [Authentic].

19 September 2017 18:09

### Radwan Dakkak posted in Ummah Of Tawheed.

:said in Sūrat al-Baqarah, Āyah 168-169 سبحانه وتعالى Allāh

وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

"...Do not follow the footsteps of Shaytān. Indeed, he is to you a clear enemy..."

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

"...He only orders you to evil and immorality and to speak about Allāh without knowledge..."

in سبحانه وتعالى SubhānAllāh, there is no Speech more truthful than the Uncreated Speech of Allāh .the Qur'ān

19 September 2017 17:36

### Radwan Dakkak updated his status.

:said in Sūrat al-Baqarah, Āyah 168-169 سبحانه وتعالى Allāh

وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

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19 September 2017 17:33

### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Noorah Noor** Doesn't one begin to face the wrath of Allah in this life though?

19 September 2017 14:37



**Group:** Ummah Of Tawheed

**Radwan Dakkak** I don't know. I'm sure there are numerous punishments.  
19 September 2017 14:45

**Group:** Ummah Of Tawheed

**Sarah Jay** What's meant by life is shortened? Isn't our lifespan predestined already?  
19 September 2017 16:04

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Allāhu a'lam; Like du'ā for example can change destiny, even though Allāh knew you were going to make du'ā in order for destiny to change. So in that sense, you can say due to a sin, Allāh has destined that your life-span decreases, and Allāh himself is aware of everything His slaves do. - This is unlike fixed pre-destination (Qadā'), matters that will never change whatsoever, such as the return of 'Īsa (عليه السلام), the Minor and Major signs of the day of Judgement, which includes the Gog and magog, Dajjāl etc... I hope this helps, والله أعلم  
19 September 2017 16:17

**Group:** Ummah Of Tawheed

**Sarah Jay** Jazak Allahu khairan  
19 September 2017 16:27

**Group:** Ummah Of Tawheed

**Adnan Kashif** I would advice the youth of this generation to get married or to fast.  
19 September 2017 16:53

**Group:** Ummah Of Tawheed

**Noorah Noor** Allahu Akbar  
19 September 2017 23:54

Something to be taken very seriously, and not worth the punishment in the Ākhirah, where your accumulated sins will grant you flames of Jahannam.

The Imāms of Ahlu Sunnah were raised by Allāh in the Dunyā and Ākhirah for avoiding all forms of sins and Harām, remaining patient during trials and hardships, being truthful and sincere to Allāh in public and secret, enjoying what Allāh has made Halāl, and putting their Ummah before everything, including the pleasures of themselves.

19 September 2017 13:53

**Radwan Dakkak added a new photo.**

**Kaan Abdul Hakam** Allah also mentioned that the one who commits zina will have double the punishment Yawmil Qiyama in Surah Furqan subhanAllah... Unless we make a correct Tawbah. May Allah protect us.  
20 September 2017 08:15

Something to be taken very seriously, and not worth the punishment in the Ākhirah, where your accumulated sins will grant you flames of Jahannam.

The Imāms of Ahlu Sunnah were raised by Allāh in the Dunyā and Ākhirah for avoiding all forms of sins and Harām, remaining patient during trials and hardships, being truthful and sincere to Allāh in public and secret, enjoying what Allāh has made Halāl, and putting their Ummah before everything, including the pleasures of themselves.

19 September 2017 13:50

**Radwan Dakkak shared his post.**

#Revision Takfir in Unclear Matters according to Imām Ahmad & the Hanbalī Madhab, explained by the Imām of Tawhīd, Shaykh 'Alī al-Khudayr (فك الله أسرہ).

18 September 2017 23:06

**Radwan Dakkak posted in Ummah Of Tawheed.**

"Assalamwalekum, Akhi my mother passed away while she made wudu and was going with intention to read quran.your article regarding wudu made me happy . Please include her in dua and May Allah always keep you happy akhi.  
Barak Allahu feek"

~ Sent by a brother, SubhānAllāh! May Allāh have mercy upon her and grant her Jannat al-Firdaws Yā Rabb!

18 September 2017 19:51

#### Radwan Dakkak updated his status.

"Assalamwalekum, Akhi my mother passed away while she made wudu and was going with intention to read quran.your article regarding wudu made me happy . Please include her in dua and May Allah always keep you happy akhi.  
Barak Allahu feek"

~ Sent by a brother, SubhānAllāh! May Allāh have mercy upon her and grant her Jannat al-Firdaws Yā Rabb!

18 September 2017 19:46

#### Radwan Dakkak posted in Ummah Of Tawheed.

Wudū' is a wonderful ritual; It makes you feel so clean and pure, increases your Ēmān and actually makes Dhikr on the tongue much easier to do - I know we can feel lazy at times, but remaining upon wudū' has so much benefits (along with wiping away your sins), and this will help you sleep on a clean state with Allāh.

Shaykh Ahmad Jibrīl (حفظه الله) said:

"Always sleep on a clean slate with ALLAH.

You don't know if it'll be ur loved ones waking u up, or the angels in the grave questioning you."  
[End Quote].

18 September 2017 18:58

#### Radwan Dakkak updated his status.

Wudū' is a wonderful ritual; It makes you feel so clean and pure, increases your Ēmān and actually makes Dhikr on the tongue much easier to do - I know we can feel lazy at times, but remaining upon wudū' has so much benefits (along with wiping away your sins), and this will help you sleep on a clean state with Allāh.

Shaykh Ahmad Jibrīl (حفظه الله) said:

"Always sleep on a clean slate with ALLAH.

You don't know if it'll be ur loved ones waking u up, or the angels in the grave questioning you."  
[End Quote].

18 September 2017 18:56

#### Radwan Dakkak posted in Ummah Of Tawheed.

The Hadīth, "Whoever learns the language of a people, he is protected from their plots", this has no basis whatsoever from the Messenger of Allāh (صلى الله عليه وسلم).

Rather, what's confirmed from the Prophet (صلى الله عليه وسلم) as it's recorded by At-Tirmidhī (رحمه الله) and others is that the Prophet (صلى الله عليه وسلم) ordered Zayd (رضي الله عنه) to learn the language of the jews, and he said "Indeed, I do not have trust in them", and this Hadīth is Sahīh.

حديث (من تعلم لغة قوم آمن مكرهم) هذا لا أصل له عن رسول صلى الله عليه وسلم إنما ثبت عن النبي صلى الله عليه وسلم عند الترمذي وغيره أن النبي صلى الله عليه وسلم أمر زيد أن يتعلم لغة اليهود وقال إني لا آمنهم وهذا حديث صحيح

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān (حفظه الله).

18 September 2017 08:21

#### Radwan Dakkak updated his status.

The Hadīth, "Whoever learns the language of a people, he is protected from their plots", this has no basis whatsoever from the Messenger of Allāh (صلى الله عليه وسلم).

Rather, what's confirmed from the Prophet (صلى الله عليه وسلم) as it's recorded by At-Tirmidhī

(رضي الله عنه) and others is that the Prophet (صلى الله عليه وسلم) ordered Zayd (رضي الله عنه) to learn the language of the jews, and he said "Indeed, I do not have trust in them", and this Hadīth is Sahīh.

حديث (من تعلم لغة قوم آمن مكرهم) هذا لا أصل له عن رسول صلى الله عليه وسلم إنما ثبت عن النبي صلى الله عليه وسلم عند الترمذي وغيره أن النبي صلى الله عليه وسلم أمر زيد أن يتعلم لغة اليهود وقال إني لا آمنهم وهذا حديث صحيح

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān (حفظه الله).

18 September 2017 08:19

Radwan Dakkak updated his status.

الله أكبر الله أكبر الله أكبر

18 September 2017 07:59

Radwan Dakkak added a new photo.

**Zayn Ali** the internet is full of so many pages but dont know who actually run them.  
17 September 2017 23:06

**Luco Zadee** I was so confused with this page because a lot of contradictions and all attributed to Imam Ahmad. Jazāk Allāhu Khayr akhi for confirming my doubts  
17 September 2017 23:09

**Mohammed Akhalwaya** The Hanbali Madhhab you block people for speaking haq?  
17 September 2017 23:59

**Radwan Dakkak** I love you & all my brothers/sisters for the sake of Allāh too (and Allāh knows best if that's sincere). They claim you're sinful for not responding to the Salāms of a Rāfidhī, and that we can't boycott these filthy Mushrikīn - However when it comes to boycotting 'me' and deleting other people's comments, this is 'absolutely fine'. Btw, I'm not defending myself, but rather the Dīn of Allāh - They can call me emotional all they want, but this is the Haqq.  
18 September 2017 00:07

**Luco Zadee** They got some major issues with their understanding of the fiqh of Imam Ahmad rahimahullāh. When people usually challenge such issues of corrupted understanding, it is more often than not that they attack you on personal basis with such attributes. Haqq is Haqq and batil is batil, though most are deluded in their egotistical ignorance  
18 September 2017 02:03

**Abdullah Muqdish** Hamdy Fadlalla  
18 September 2017 02:42

**محمد ابو سفيان** Those ppl who are running the page are no different to those in Liverpool who attribute themselves to Imam Ahmed.  
18 September 2017 05:38

**Jamal Ud-Din El-Kiki** Perhaps if you had expressed your objection to Sh Sa'di's view in a more courteous manner, they would not have responded as they did.  
18 September 2017 07:21

**Ali Alan Nassif** Some jahil behind the account  
18 September 2017 14:21

**Jamal Ud-Din El-Kiki** Also:  
18 September 2017 14:48

**Radwan Dakkak** Among the signs of ignorance and cowardliness is deleting and banning anyone who disagrees with you - Look how they misapply the statements within the Madhab, applying the words of Imam Ahmad in reference to unclear 'Kufr' matters upon the Rafidah who fell into immense explicit kufr and major shirk. They are pure Murji'ah who take their deen from sell outs of Al-Salul.  
18 September 2017 14:55

**KT Karim** Is their daleel that this is a sign or ignorance ?  
18 September 2017 19:27

**M Fauzi Almasarani** Complete version about giving salam to rafidi la'anahumullaah  
18 September 2017 19:56

**Jamal Ud-Din El-Kiki** Are you sure you want to describe it as ignorance and cowardliness when you've done the very same in the past (and I can recall a specific example where someone was merely questioning your arguments)? Don't dig a hole for yourself, bro. Also,

where are you getting your distinction between 'clear' and 'unclear' kufr from? Where do you draw the line? And is this a distinction that the scholars of the Hanabilah have agreed upon and adopted? And even if it were as 'clear' as you make it out to be, how does that say anything about the Aqeedah of those abstaining from making mass takfir on all Rafidhi laypeople, much less the Aqeedah of Imam al-Sa'di? Are you even aware that many of the "sell outs of Aal Salul" have themselves declared mass takfir on Rawafidh anyway? Wish you would start speaking with a bit more 'Ilm and less vitriol.

18 September 2017 20:38

**Radwan Dakkak** Mention 1 instance I ever did that, Fear Allāh akhī. I was speaking about the page quoting Sell outs, not referring to the 'Aqīdah of Shaykh al-Sa'dī, despite the *irjā'* in it. Clear & Unclear matters have been discussed by the Hanābilah and all the other Madhāhib - What this page did was apply a statement for the people of innovation and applied it upon people of Shirk, this is detrimental and returns back to a fundamental, known as *irjā'*. Claiming I don't speak with 'ilm is an accusation not to be taken lightly - Enough with the general statements and get into specifics, starting with where I have blocked a person for simply questioning my arguments. Thanks in advance.

18 September 2017 21:14

**Emran Zulfiqar** ولد

18 September 2017 23:18

**Jamal Ud-Din El-Kiki** I've messaged you privately regarding an instance of that. Regardless of what you think you were speaking about; you have linked views on whether Rafidhi laypeople are kuffar or not with *Irja'* which is a Aqadi position. While there is no doubt that Shirk is rampant among the Rawafidh, I believe the page has exercised healthy caution in reserving immediate takfir on any Rafidhi for merely being Rafidhi, while maintaining that they are people of Fisq (and Bid'ah) by default. This is called exercising caution and avoiding generalisation and presumption in takfir; it's not *Irja'*. Also, I didn't say you don't speak with any 'ilm; re-read the sentence. And you're welcome.

18 September 2017 23:57

This page blocks me for making this comment - Imām Ahmad (رحمه الله) is free from your misguidance O forsakers of the books of Tawhīd! They ignore the words of Imām Ahmad himself to blind follow the errors of other Scholars ولا حول ولا قوة إلا بالله

17 September 2017 22:59

#### Radwan Dakkak shared The Hanbali Madhhab's post.

This is what happens when you abandon studying Tawhīd! Wallāhul Musta'ān!

17 September 2017 22:12

#### Radwan Dakkak posted in Ummah Of Tawheed.

“My imprisoned brother, know that in your confinement is enormous benefits, amongst which include:

Your seclusion with Allāh, for how many verses have you reflected upon?

And how many chapters (of the Qur’ān) have you memorised?

And how many books have you read from Ahlu Sunnah?

And how many Sunnah's and Ordainments of Islām have you learnt about, so you implemented?

And how many nights did you bring to life (by Qiyām)?

And how many tears did you shed for the sake of Allāh?

And how many supplications have you invoked, in which you were over-whelmed and raised your hands to your Protector (Allāh), showing Him your insufficiency (and need for Him) between His hands (to answer your call), so He accepted that for you?

And how many brothers of yours for Allāh's sake have followed your path, and were tested just like you were tested.

You got to know them, so you benefitted from them and you benefitted them, by knowledge, manners, experiences, truthfulness, and brotherhood which clarified the meaning of Allāh's statement to you:

"Indeed, the believers are brothers" [49:10].

And the Hadīth of Al-Nu'mān Ibn Bashīr (رضي الله عنه) has revealed to you its (true) description, where he said, the Messenger of Allāh (صلى الله عليه وسلم) said:

"You see the believers as regards their being merciful among themselves and showing love among

themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it." [Agreed Upon - This wording belongs to Al-Bukhārī].

So these are practical lessons which you have received in which you were unaware about (from before), so praise Allāh for His Generosity, Favour and Success for you through this (affliction).

And from it, is purification; For indeed, from the wisdoms of tests and hardships is that it purifies His slaves, Allāh (سبحانه وتعالى) said:

"And of the people are some who say, "We believe in Allah," but when one [of them] is harmed for [the cause of] Allah, they consider the trial of the people as [if it were] the punishment of Allah." [29:10].

Allāh (سبحانه وتعالى) said, "He separates the evil from the good." [3:179].

And Allāh (جل وعلا) said, "And that Allah may purify the believers [through trials] and destroy the disbelievers." [3:141].

And from the benefits, is that it became clear to you who your enemy is from your friend, as Allāh (سبحانه وتعالى) said:

"And thus do We detail the verses, and [thus] the way of the criminals will become evident." [6:55].

And other benefits which you gained benefit from, and even if you didn't attain any benefits except what has been narrated in the Hadīth of Abī Hurayrah (it would have been sufficient), where he said, the Messenger of Allāh (صلى الله عليه وسلم) said:

"He whom Allah intends good, He makes him to suffer from some affliction". Narrated by Al-Bukhārī."

~ The Noble Imām, Shaykh Hamad al-Humaydī (تقبله الله).

17 September 2017 20:08

## Radwan Dakkak updated his status.

"My imprisoned brother, know that in your confinement is enormous benefits, amongst which include:

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And how many chapters (of the Qur'ān) have you memorised?

And how many books have you read from Ahlu Sunnah?

And how many Sunnah's and Ordainments of Islām have you learnt about, so you implemented?

And how many nights did you bring to life (by Qiyām)?

And how many tears did you shed for the sake of Allāh?

And how many supplications have you invoked, in which you were over-whelmed and raised your hands to your Protector (Allāh), showing Him your insufficiency (and need for Him) between His hands (to answer your call), so He accepted that for you?

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"He whom Allah intends good, He makes him to suffer from some affliction". Narrated by Al-Bukhārī."

~ The Noble Imām, Shaykh Hamad al-Humaydī (تقبله الله).

17 September 2017 20:06

### Radwan Dakkak posted in Ummah Of Tawheed.

A poem written by the Noble Scholar & Mujāhid, 'Abdul 'Azīz al-Tuwaylā (تقبله الله) to his beloved Shaykh, the Noble Imām Nāsir al-Fahd (فك الله أسرته):

"Peace be on Najd and whomever descended in Najd,  
Even if my greeting increases the passion,

Abā Mus'ab, how difficult is being away, as I  
Found the delightfulness of water: bitter because of being away.

And I became that if a bitter passes through time,  
I say: it was bitterer than honey!

And I have never seen crying as I see now,  
And I have never known, before today, what is the grief of loss.

I have cried till my tears decreased and was bored,  
And it left me crying, on your farness, alone.

If a criticizer saw my suffering and sadness,  
He blames on that little that I show!

Does the one who sleeps know, [what] if he sleeps  
To worry, insomnia tortured with insomnia?

I am unlike the one who complains [about] the departure of his beloved,  
And sniffs because of yearning to mouth and breast!

But he is a sea of knowledge that flows,  
And the parched [in love] was deprived from its abundant water.

Who would provide me with an [exemplary punishment] if a liar stands,  
Wanting to lay to the enemy and begs?

And who would refute the suspicions if [by them] they are in clamor  
The fronts of army of Shirk, defending its Shirk?

And if some accidents, in the day of battle, are ambiguous,  
Where to get a "Tibyān" (clarification - alluding to the amazing book of the Shaykh), for a guidance seeker, that guides?

The eyes of enviers call the commendable acts,  
Towards him, but his modesty meets it with avoidance.

He has been modest till the ignorance of him thought:  
That he would fall behind, less than the sea of ebb and flow.

And he was strong on the Kuffār, while confined,  
So they were despised because of what in their hearts of hatred.

Glory be to you oh Allāh, how much knowledge  
You have put, and morals, in that slave?

And no crier have cried, or a supporter have supported,  
Or a praiser have praised a brother, like Nāsir Al-Fahd.

Oh you who is mounted, if you [ever] come across his land,

And the travelling white camels have moved you from Najd,

Send my greetings on Najd and whoever descended in Najd,  
A greeting that is efficient, and heals the passion.”

17 September 2017 10:13

### Radwan Dakkak updated his status.

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A poem written by the Noble Scholar & Mujāhid, 'Abdul 'Azīz al-Tuwaylāī (نقيب الله) to his beloved Shaykh, the Noble Imām Nāsir al-Fahd (فك الله أسره):

“Peace be on Najd and whomever descended in Najd,  
Even if my greeting increases the passion,

Abā Mus'ab, how difficult is being away, as I  
Found the delightfulness of water: bitter because of being away.

And I became that if a bitter passes through time,  
I say: it was bitterer than honey!

And I have never seen crying as I see now,  
And I have never known, before today, what is the grief of loss.

I have cried till my tears decreased and was bored,  
And it left me crying, on your farness, alone.

If a criticizer saw my suffering and sadness,  
He blames on that little that I show!

Does the one who sleeps know, [what] if he sleeps  
To worry, insomnia tortured with insomnia?

I am unlike the one who complains [about] the departure of his beloved,  
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But he is a sea of knowledge that flows,  
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17 September 2017 10:11

### Radwan Dakkak posted in Ummah Of Tawheed.

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When someone gossips & talks about marriage day and night, what have they achieved in their life  
besides 'speaking' about their desires out loud? By Allāh, do you see Taqwā in their speech?!

16 September 2017 19:39

### Radwan Dakkak updated his status.

When someone gossips & talks about marriage day and night, what have they achieved in their life besides 'speaking' about their desires out loud? By Allāh, do you see Taqwā in their speech?!

16 September 2017 19:38

### Radwan Dakkak updated his status.

The 'Aqīdah of the Mujāhideen has remained the same ever since their establishment. The most recent Bayān simply contained some mistakes (such as classifying those who don't see the ljmā' on the Tā'īfah Mumtani'ah as having Irjā') and un-clarified statements which were misunderstood and even abused by the laymen, such as the issues of making Takfīr upon the Mushrikīn and the Asl of the people in Dār al-Kufr.

Some people couldn't understand the Bayān, especially the term 'Usūl al-Dīn al-Dhāhirah' so they resorted to publishing 'fake' PDF's in the name of noble Mujāhideen that were posted after they received Shahādah, may Allāh accept them.

For example, the so called 'refutation' by Shaykh Abū Sufyān al-Sulamī (تقبله الله) condemned the Bayān for saying Takfīr is from Usūl al-Dīn, speaking about this issue for pages! Coming with emotional arguments that "this necessitates Takfīr upon all these Mujāhideen and Scholars", and Aslu Dīn means to be known by the 'Aql and Fitrah!

So these deceitful people attributed ignorance to Shaykh Abū Sufyān al-Sulamī (تقبله الله), since he himself previously said in a lecture on the Ashā'irah sect that Takfīr is from Usūl al-Dīn.

But due to their ignorance, and inability to comprehend the difference between 'Aslu Dīn' and 'Usūl al-Dīn', they resorted to attributing false 'refutations' to Noble Shuyūkh and Mujāhideen.

The Mujāhid, Shaykh Abū Muhammad al-Furqān (تقبله الله) said, "By principle, Takfīr upon the Mushrikīn is Dhāhirah (clear), however some obscurity can occur in it" (such as with those who attribute themselves to Islām).

So there was no contradiction between this statement and the previous Bayānāt as some of the deceitful people have come up with.

We don't need Fulān and Fulānah to speak on behalf of the Mujāhideen - A compilation of lessons will be recorded to address the issues mentioned in the Bayān, may Allāh increase you all in beneficial knowledge.

16 September 2017 12:12

### Radwan Dakkak posted in Ummah Of Tawheed.

□



15 September 2017 21:20

### Radwan Dakkak added a new photo.

**Abuomer Abdallah** salamualaikum brother. I want to know if I can plan an excursion if I get an extra holiday because of india national day. when we condemn the concept of nationalism do we even have condemn all things related to it by not making use of that day.

15 September 2017 21:34

**Abuomer Abdallah ?**

15 September 2017 21:34

**Radwan Dakkak** وعليكم السلام I'm not sure what u mean by plan an excursion? As for condemning nationalism, yeah we stay away from all the celebrations, practises & traditions related to their national holidays etc... If you get a holiday from work, and avoid involving yourself in any celebrations, you are perfectly fine yaar

15 September 2017 21:38

**Abuomer Abdallah** We are planning to go to farm house and do a family gathering because we got an extra day off. But my friend told me that since we condemn nationalism we should also not use the benefits of it. so its better we spend the day as usual without taking advantage of that holiday.

15 September 2017 21:51



Radwan Dakkak I wouldn't be able to respond to your friend, so Allāhu a'lam akhī...First time I hear this tbh.  
15 September 2017 22:20



15 September 2017 21:18

#### Radwan Dakkak posted in Ummah Of Tawheed.

“(Good spouses are for good spouses) [24:26]. Some, submerged in sin seek women as pure as Maryam! Be like Yūsuf to get one like Maryam.” #Islām.

~ Shaykh Ahmad Jibrīl (حفظه الله).

15 September 2017 20:56

#### Radwan Dakkak updated his status.

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~ Shaykh Ahmad Jibrīl (حفظه الله).

15 September 2017 20:53

#### Radwan Dakkak posted in Ummah Of Tawheed.

Reminder: Just because we live in a time where the over-whelming majority of the Scholars have sold out their Dīn for a low price in this Dunyā, it does NOT give you the right to speak without knowledge about the religion of Allāh.

How many brothers & sisters are there on the correct 'Aqīdah that rush to answer questions and speak on every issue of the Dīn.

Fear Allāh, and remember that you are upon the correct Manhaj due to the favour and blessing of Allāh upon you - Humble yourself and seek knowledge from the Righteous Scholars, and raise awareness for the Righteous 'Ulamā' in prison and Mujāhideen who acted upon their knowledge.

Bishr Ibn al-Hārith (رحمه الله) said, "Whoever wishes to be asked (Q's), then he is not from the people who should be asked!"

Beware of using truthful statements such as "They are men, and we are men" to incorrectly justify giving Fatāwah without the need of Righteous Scholars to back you up, or even worse start refuting the Righteous Scholars of the past and present!

Ponder over the statement of 'Abdullāh Ibn Mas'ūd (رضي الله عنه) where he said, "Whoever gives verdicts for the people in everything they ask him, then he is insane!"

And the noble Scholar & Mujāhid, Shaykh Abū Mālik at-Tamīmī (تقبله الله) said that context of this statement is referring to those people of knowledge that are supposed to be asked & give Fatāwah, so imagine the state with those who are beneath them who don't have the ability to give Fatwa!

A man once came to Imām Mālik, telling him that he was sent by his village for a 6 month journey, so he had several questions to ask Mālik, in which Imām Mālik said "I am not able to answer".

SubhānAllāh, so the man told Imām Mālik, what can I tell my village who put this responsibility on me, so the great Imām told him to say, "Tell them, Mālik isn't able to answer these issues of yours".

Every single word that you speak about the religion of Allāh is an Amānah - They say, the amount of times Imām Mālik said, "I don't know", they could've compiled volumes of books from Mālik simply saying "I don't know".

Don't get ahead of yourself, be open-minded and share authentic knowledge that you've learnt from your teachers & the Scholars. Continue seeking knowledge on your own which will help you point out the mistakes of Righteous Scholars in certain issues, not to attack them, but to appreciate them more, since they have told us to return back to the Qur'ān and Sunnah over their own mistakes, Alhamdulillah!

15 September 2017 12:29

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15 September 2017 12:21

### Radwan Dakkak posted in Ummah Of Tawheed.

Throughout my life, I used to remain unknown in giving Da'wah by studying Dīn in secret & I had no idea about the reality of Sydney and aussie muslims, until a brother invited me to give Da'wah on FB (who's constantly in my du'ā).

And coming onto these FB groups was like entering a totally different world, especially being from a twitter background where the brothers were so concerned with the Ummah and Mujāhideen. Many FB groups were the complete opposite! People knew absolutely nothing about what goes on around the world.

But Alhamdulillah this taught me alot of tolerance & beneficial methods to deal with those who have grown up in an environment of Irjā'.

But what I can say is hold onto those who are true, because you will have unforgettable moments with them (I still get flashbacks ☺), and they are truly a delight to speak too. Only if I could get into details (!!!) of the amount of fun we used to have back in the good old days & on the mic ☺ May Allāh protect the Muwahhiddīn & delightful Mujāhideen 🕌

14 September 2017 22:44

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14 September 2017 22:37

### Radwan Dakkak updated his status.

Instagram is like the worst app I've tried out, I couldn't last more than a few mins on it. You can't make a single post without uploading a stupid photo. #Talāq\_3x\_Insta

14 September 2017 21:39

### Radwan Dakkak posted in Ummah Of Tawheed.

□

What they don't tell you.

14 September 2017 20:45

### Radwan Dakkak added a new photo.

- Khan Tauheed Ahmad** Akhi Can I get reference number. ?  
14 September 2017 23:33
- Khan Tauheed Ahmad** Jazak'Allahu khair bro...  
14 September 2017 23:42
- Muha Jireen** What the title of this book akhi?  
15 September 2017 13:01

What they don't tell you.

14 September 2017 20:41

### Radwan Dakkak posted in Ummah Of Tawheed.

□

[AR] "Remain firm O prisoner"

Written by the truthful Imām of Tawhīd, Abū 'Abdillāh Hamad al-Humaydī (تقبله الله) who has memorised the 6 books of Hadīth.

This is such an amazing book full of gems & proof, that those who go through afflictions and tests are being purified in so many ways they cannot imagine, Ya Allāh!!!

My brothers & sisters, let's strive hard to be like the righteous who are the most pure & truthful in secret & public instead of simply 'admiring' them - Ensure that your intentions are truly for the sake of Allāh, never to please anyone else, including opposite gender 🕌

Remove the thoughts of desires and whims from your mind, and beware of committing sins, especially during hardships!

This is a du'ā I love to say, "May Allāh place Barakah in your wealth and life and may He return the good you do upon in this dunya and then in firdaws - May Allah make you among those who love Him and those He loves."

Download Link:  
[https://ia600204.us.archive.org/23/items/salem17\\_tutanota\\_20160102\\_1805/أثبت%20%أيها%20الأسير.pdf](https://ia600204.us.archive.org/23/items/salem17_tutanota_20160102_1805/أثبت%20%أيها%20الأسير.pdf)

14 September 2017 18:02

### Radwan Dakkak added a new photo.



Radwan Dakkak nope

14 September 2017 19:28

Ash Malik its in arabic🇸🇦

16 September 2017 03:06

[AR] "Remain firm O prisoner"

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14 September 2017 17:59

#### Radwan Dakkak posted in Ummah Of Tawheed.

"Our sins require Tawbah".

This is correct, but Al-Hassan al-Basri took it a step further:

"Our repentance requires Tawbah!"

14 September 2017 17:13

#### Radwan Dakkak updated his status.

"Our sins require Tawbah".

This is correct, but Al-Hassan al-Basri took it a step further:

"Our repentance requires Tawbah!"

14 September 2017 17:11

#### Radwan Dakkak posted in Ummah Of Tawheed.

May Allāh honour you and free you my dear sister!

Aafia siddiques's biggest passion was helping the oppressed Muslims around the globe. When war in Bosnia broke out, she did not sit back and watch with one knee over the other. Rather, she immediately sought out whatever means were within her grasp to make a difference. She didn't sit in a dreamy bubble thinking all day about how she wished that she could go over to Bosnia and help with relief efforts. She got up and did what she could: she would speak to people to raise awareness, she would ask for donations, she would send e-mails, she would give slideshow presentations – the point I'm trying to make here is that Aafia showed that there is always something we can do to help our brothers and sisters, the least of which is a spoken word to raise awareness to those who are unaware. Sitting back and doing nothing is never an option. She once gave a speech at a local mosque to raise funds for Bosnian orphans, and when the audience was just sitting there watching her, she asked: "How many people in this room own more than one pair of boots?" When half the room raised their hands, she said: "So, donate them to these Bosnians who are about to face a brutal winter!" She was so effective in her plea that even the imam took off his boots and donated them!

14 September 2017 13:22

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14 September 2017 13:12

### Radwan Dakkak posted in Ummah Of Tawheed.

#### FEELING OVERWHELMED WITH SADNESS?

Shaykh al-Islām Ibn Taymiyyah (رحمه الله) mentioned in Majmū' al-Fatāwā 7/493:

ما رأيت شيئاً يغذي العقل والروح ، ويحفظ الجسم ، ويضمن السعادة ، أكثر من ادامة النظر في كتاب الله تعالى."

"I have not seen anything which feeds the intellect and soul, protects the body, and guarantees happiness, more than the constant looking at the Book of Allāh, the Exalted."

"سأل رجل أحد السلف: "كم نقرأ من القرآن؟"

A man asked one of the Salaf:

"How much should we read from the Qur'ān?

"فقال: "على قدر ما تريد من السعادة."

So he said: "According to the amount of happiness that you want."

14 September 2017 12:56

### Radwan Dakkak is feeling happy.

It made my day to speak with an elderly Muslimah who lost all of her children; She was feeling so down and even shaking, and when I started speaking to her, she couldn't stop laughing loool 😂😂

Btw, not trying to commend myself or anything, but it was just wonderful to see & really made my day to see her happy. I reminded her about Sabr, and that afflictions only make you stronger, so she is like "I have Ēmān in Allāh & the Rasūl Alhamdulillah :))" #Qadar

14 September 2017 12:24

### Radwan Dakkak posted in Ummah Of Tawheed.

When you are studying Tawhīd & the Shaykh apologises for a word he said; How wonderful is seeing such Akhlāq while seeking knowledge 😊

Shaykh 'Alī al-Khudayr (فك الله أسرته) mentioned in the explanation of 'Kitāb al-Haqā'iq Fī-Tawhīd':

"...what's correct according to us..."

Then he immediately corrected himself by saying:

"...Therefore, what's correct, we stated what's correct (according to us), we made a mistake in this word, and we must not say "us", I apologise, what I intended to say was "What's correct according to me in this issue", and we are nothing for us to say "according to us", and so that you all know, a person should not say "according to us" in a way of exaltation, this is something to be mindful about for you and me..."

Remember that following the Salaf is not simply about striving to perfect their pure Methodology, but to also adorn yourself with their Akhlāq

14 September 2017 08:09

## Radwan Dakkak updated his status.

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Remember that following the Salaf is not simply about striving to perfect their pure Methodology, but to also adorn yourself with their Akhlāq

14 September 2017 07:40

## Radwan Dakkak posted in Ummah Of Tawheed.

Sufyān ath-Thawrī (rahimahullāh) said, while turning the pages of the Qur'ān, "No one is farther from it [the Qur'ān] than the Murji'āh" [Al-Lālikā'ī].

Shurayk (rahimahullāh) said, "They [i.e. Murji'ah] are the worst of people. The extreme Shi'ites [Rawāfidih] are sufficient in evil, but the Murji'ah lie against Allāh, the Powerful, the Mighty." [As-Sunnah Vol.1/312]

Al-A'mash (rahimahullāh) said, "By Allah who there is no god but He, I do not know of anyone more evil than the Murji'ah" [As-Sunnah – 'Abdullāh Ibn al-Imām Ahmad].

13 September 2017 14:24

## Radwan Dakkak posted in Ummah Of Tawheed.

The secularists, the tawāghīt and their murjiah donkeys do not want to talk about the undoubtable nullifiers in Islām

By Ash-Shaykh Al-Muhaddith Sulaymān Ibnu Nāsir Al-'Alwān fakk Allāhu asrah

Ahlus Sunnah do not make takfīr on every sin and they do not do takfīr on those who commit major sins, as long as they do not make permissible those sins which are definitely harām. And those who attribute takfīr on the Muslimīn to the Mujāhidīn fī sabīli llāh or say that they do takfīr on everyone in general or that they do takfīr on those who commit major sins, they are making up nothing but lies against them.

Its unknown that the Mujāhidīn fī sabīli llāh make takfīr on major sins or on any sins and what they say is what the people of Sunnah have said about takfīr in shirk with Allāh and changing the Shari'ah of Allāh and supporting the kuffār over the Muslimīn and all Muslim Aimmah are united that whoever comes with a saying or action or belief that is contrary to the essence of our faith or alienates it and the proof stands against him, without any doubt, then he is a kāfir. And those who consider this to be the mathhab of the khawārij are mu'tadi'yūn, the jahmiyyah and murjiah. And to those who complicate the simple matters of Islām regarding belief, disbelief & Istihlāl, this is nullified in the Book (Qur'ān), the Sunnah and Ijmā'. For the one who's apostasy falls under the shahādātayn, or one of them, his Islām is only confirmed if he (openly) reaffirms the shahādah.

And (for the one) who's apostasy is caused by denying an obligatory act (like Salāh), or by performing one of the nullifiers of ones Islām, like shirk with Allāh, or insulting the Prophet, sall Allāhu 'alayhi wa sallam, or replacing the Islamic Shari'ah, or helping the kuffār against the Muslimīn, he will not enter back into Islām until he confesses that which he has disbelieved in and he repents to Allāh from that nullifier and he (openly) reaffirms the shahādātayn.

He can not be Muslim, even with the shahādātayn, without repentance because he use to profess the shahādātayn without disbelieving in it (the kufr he was doing). The 'Ulamā are in agreement that lā ilāha ill Allāh does not benefit the one who says it if he does not stop contradicting it.

The secularists, the tawāghīt and their murjiah donkeys do not want to talk about the undoubtable nullifiers in Islām. They can't bear Takfīr on (clear) heretics and apostates and they hate listening to Takfīr even against Shayṭān the rejected They don't know Islamic matters and they can't comprehend laws or jurisprudence except "Kufr Dūna Kufr". They protest against the people of Sunnah in every matter and every trial and every heresy and apostasy and those people, I swear by Allāh, live in the darkness of confusion and ignorance.

Those who are saying about the Mujāhidīn fī sabīli llāh, their supporters and the defenders of their property and honor that they don't understand Islām, just want to hide their embarrassment for

sitting with the those remaining behind. And by saying this they want to please the tawāghīt and gain their favor. Some of those who said this went to the countries of rāfiḍ and shirk and met with some of their devils for help and cooperation to face the Mujāhidīn fī sabīli llāh. So this man meets with the mushrikīn and cooperates with them against the Muwahhidīn. This is the kind of Islām they understand and call the people to and measure and weigh them with. They label anyone opposing this a fundamentalist, an extremist, a terrorist, a troublemaker.

The Islām that all Messengers agree upon is submission to Allāh and Tawhīd. To be bound to Him in obedience, to openly reject shirk and its people.

And this is what the fighters fī sabīli llāh practice.

13 September 2017 14:24

### Radwan Dakkak updated his status.

Sufyān ath-Thawrī (rahimahullāh) said, while turning the pages of the Qurʾān, “No one is farther from it [the Qurʾān] than the Murjiʾah” [Al-Lālikāʾī].

Shurayk (rahimahullāh) said, “They [i.e. Murjiʾah] are the worst of people. The extreme Shiʿites [Rawāfiḍh] are sufficient in evil, but the Murjiʾah lie against Allāh, the Powerful, the Mighty.” [As-Sunnah Vol.1/312]

Al-Aʾmash (rahimahullāh) said, “By Allah who there is no god but He, I do not know of anyone more evil than the Murjiʾah” [As-Sunnah – ‘Abdullāh Ibn al-Imām Ahmad].

13 September 2017 14:23

### Radwan Dakkak updated his status.

The secularists, the tawāghīt and their murjiʾah donkeys do not want to talk about the undoubtable nullifiers in Islām

By Ash-Shaykh Al-Muhaddith Sulaymān Ibnu Nāsir Al-ʿAlwān fakk Allāhu asrah

Ahlus Sunnah do not make takfīr on every sin and they do not do takfīr on those who commit major sins, as long as they do not make permissible those sins which are definitely harām. And those who attribute takfīr on the Muslimīn to the Mujāhidīn fī sabīli llāh or say that they do takfīr on everyone in general or that they do takfīr on those who commit major sins, they are making up nothing but lies against them.

Its unknown that the Mujāhidīn fī sabīli llāh make takfīr on major sins or on any sins and what they say is what the people of Sunnah have said about takfīr in shirk with Allāh and changing the Sharīʿah of Allāh and supporting the kuffār over the Muslimīn and all Muslim Aimmah are united that whoever comes with a saying or action or belief that is contrary to the essence of our faith or alienates it and the proof stands against him, without any doubt, then he is a kāfir. And those who consider this to be the mathhab of the khawārij are muḥtadīʿyūn, the jahmiyyah and murjiʾah. And to those who complicate the simple matters of Islām regarding belief, disbelief & Istihlāl, this is nullified in the Book (Qurʾān), the Sunnah and Ijmāʿ. For the one who’s apostasy falls under the shahādātayn, or one of them, his Islām is only confirmed if he (openly) reaffirms the shahādah.

And (for the one) who’s apostasy is caused by denying an obligatory act (like Salāh), or by performing one of the nullifiers of ones Islām, like shirk with Allāh, or insulting the Prophet, sall Allāhu ʿalayhi wa sallam, or replacing the Islamic Sharīʿah, or helping the kuffār against the Muslimīn, he will not enter back into Islām until he confesses that which he has disbelieved in and he repents to Allāh from that nullifier and he (openly) reaffirms the shahādātayn.

He can not be Muslim, even with the shahādātayn, without repentance because he use to profess the shahādātayn without disbelieving in it (the kufr he was doing). The ʿUlamā are in agreement that lā ilāha ill Allāh does not benefit the one who says it if he does not stop contradicting it.

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The Islām that all Messengers agree upon is submission to Allāh and Tawhīd. To be bound to Him in obedience, to openly reject shirk and its people.



And this is what the fighters fi sabili llāh practice.

13 September 2017 14:15

#### Radwan Dakkak posted in Ummah Of Tawheed.

If his mother told him to come home, I'm sure he would have ended the class and gone home - May Allāh reward him.

13 September 2017 10:09

#### Radwan Dakkak shared Shade of Qur'an's video.

If his mother told him to come home, I'm sure he would have ended the class and gone home - May Allāh reward him.

13 September 2017 10:04

#### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Nour Kamel** Salamu alaekom brother, I never saw this page before but may I ask where did they make takfeer on the imams of tawheed in these posts?.

13 September 2017 11:39

**Group:** Ummah Of Tawheed

**Radwan Dakkak** وعليكم السلام Just before they wrote "Rafidhi" and "jew", the reason is given (that's what the Imams of Tawhid say).

13 September 2017 11:56

**Group:** Ummah Of Tawheed

**Nour Kamel** I dunno brother but I still think they might not meant that, Allahu a'alam.

13 September 2017 11:58

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Please don't say that akhī, they have mentioned this more than 1000 times (I take an oath to this - since this is basically all what they talk about).

13 September 2017 12:00

**Group:** Ummah Of Tawheed

**Nour Kamel** oh ok brother if they made it clear in other posts then I totally agree with you.

13 September 2017 12:01

**Group:** Ummah Of Tawheed

**Ibn Abdīr-Rahmān Al-Atharī** Lol it seems Nour Kamel is new on Facebook....

13 September 2017 16:07

**Group:** Ummah Of Tawheed

**Ibn Abdīr-Rahmān Al-Atharī** You don't know the Hazimis? These guys are Takfeeris....

13 September 2017 16:08

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Be nice to your beloved brother

13 September 2017 16:09

**Group:** Ummah Of Tawheed

**Ibn Abdīr-Rahmān Al-Atharī** I ain't harsh akhi.. I believe he doesn't know them that's why.

13 September 2017 16:15

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Maybe that's a good thing, less headache

13 September 2017 16:16

**Group:** Ummah Of Tawheed

**Nour Kamel** Abu Khuzayma Ibn Abdur-Rahman no I know the hazmis akhi, I just wasn't sure about this page as I never saw their posts before, i have had Facebook since 2008 lol.

13 September 2017 16:22

**Group:** Ummah Of Tawheed



Faz Bith Fikry Bin Khair..leav a comment to this  
13 September 2017 18:20

Keep away from this misguided page which is run by Ghulāt (extremists in Takfīr), who consider the Imāms of Tawhīd & Mujāhideen worse than the Rāfidah and Jews for rejecting their deviant unrestricted Takfir upon the 'Āthir.

13 September 2017 07:20

#### Radwan Dakkak added a new photo.

Muhammad Deen Takfir on mushrikeen is from asl deen and takfir is wajib when clear kufr is seen or heard. Right akhi?  
29 April 2018 06:50

Keep away from this misguided page which is run by Ghulāt (extremists in Takfīr), who consider the Imāms of Tawhīd & Mujāhideen worse than the Rāfidah and Jews for rejecting their deviant unrestricted Takfir upon the 'Āthir.

13 September 2017 06:52

#### Radwan Dakkak posted in Ummah Of Tawheed.

Ādam & Hawā', your parents were taken out of Heaven for 1 sin! Do you expect to enter it with a stockpile of sins and no "repentance"? #Islām

~ Shaykh Ahmad Jibrīl (حفظه الله).

13 September 2017 06:49

#### Radwan Dakkak updated his status.

Ādam & Hawā', your parents were taken out of Heaven for 1 sin! Do you expect to enter it with a stockpile of sins and no "repentance"? #Islām

~ Shaykh Ahmad Jibrīl (حفظه الله).

13 September 2017 06:36

#### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Bint Yahia** If only he knew how accurate the name Abdullah is in this case  
13 September 2017 00:05

**Group:** Ummah Of Tawheed

**Khawala Adam** So true!!!  
13 September 2017 00:35

**Group:** Ummah Of Tawheed

**Laleh Armaghan** :-D epic !  
13 September 2017 02:06

**Group:** Ummah Of Tawheed

**Noorah Noor** Osama.  
13 September 2017 03:54

**Group:** Ummah Of Tawheed

**Sumaiah Ismail** lol awesome !  
13 September 2017 12:54

I agree ☺

12 September 2017 22:33

#### Radwan Dakkak added a new photo.



I agree ☺

12 September 2017 22:32

#### Radwan Dakkak posted in Ummah Of Tawheed.

"Wallāhi, you wanna hear rumours about yourself you never heard of, become a Dā'iyah!"

~ Shaykh Ahmad Jibrīl (حفظه الله)

12 September 2017 22:21

#### Radwan Dakkak updated his status.

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~ Shaykh Ahmad Jibrīl (حفظه الله)

12 September 2017 22:20

#### Radwan Dakkak posted in Ummah Of Tawheed.

| First Dutch Ahlut-Tawhīd E-Book |

<https://archive.org/download/AhlutTOttomaanseStaat/Ahlut-T-OttomaanseStaat.pdf>

On the mushrik Ottoman State, by Shaykh Nāsir al-Fahd (فك الله أسره)

| Eerste Nederlandse Ahlut-Tawhīd E-Book |

Over de mushrik Ottomaanse Staat, door Shaykh Nāsir al-Fahd (فك الله أسره)

اللهم اجعل هذا خالصا لوجهك الكريم

12 September 2017 08:53

#### Radwan Dakkak added a new photo.



محمد ابو سفيان Al A'wdah is Ikhwani upon the religion of al Qaradawi

12 September 2017 09:41

**Radwan Dakkak** Their religion is Democracy & fighting the people of Tawhīd, may the curse of Allāh be upon them all.

12 September 2017 09:45

محمد ابو سفيان Allahum Amīn

12 September 2017 10:18

**Abdulrahman Mosh سلمان** is arrested right?

12 September 2017 10:19

**Hamzah Ibn Yahya** i cant wait til they do it to the sellout dogs here hahahaha

12 September 2017 10:43

**Radwan Dakkak** Yeah akhi, he's one of the 20 that got arrested by the Tawāghīt.

12 September 2017 13:52

**Radwan Dakkak** He's also a Murtad for calling upon others to join the arab armies.

13 September 2017 09:15

**Radwan Dakkak** Yes, I'm also talking about him as well.

13 September 2017 09:37

**Radwan Dakkak** <https://youtu.be/Kx9TzSDXGB0>

13 September 2017 14:30

**Radwan Dakkak** Read this as well, typical ikhwāni who has love for erdogān - Hating madākhilah doesn't mean anything.

http://www.watanserb.com/2016/07/17/%D8%B9%D9%84%D9%85%D8%A7%D8%A1-%D8%A3%D9%87%D9%84-%D8%A7%D9%84%D8%B3%D9%86%D8%A9%25E2%2580%25AC-%D9%84%D9%86-%D9%8A%D8%AC%D8%B1%D8%A4-%D8%A7%D9%84%D8%AC%D9%8A%D8%B4-%D8%A7%D9%84%D8%AA%D8%B1%D9%83%D9%8A/  
13 September 2017 14:31

**محمد ابو سفيان** If the guy was on lqr'a then it's not hard to figure out he is 'Ishik bshik  
13 September 2017 14:37

**Radwan Dakkak** Okay, so you have two options akhī: 1. Take my word for it, that he called upon people to join the army of the Tawāghīt. 2. Confirm it with an arab you trust, if you don't want to believe me ☺ Gotta go, Asalāmu 'Alaykum.  
13 September 2017 14:47

**أبو أويس الإفريقي** Radwan Dakkak Facebook was boring without you. اللهم بارك.  
13 September 2017 15:51

**Radwan Dakkak** بارك الله فيك أخي الغالي أبو أويس الإفريقي الله يحميك يا حبيبي  
13 September 2017 16:34

**Drilon Ga** يا ليته لم يقل ما قال، هداه الله  
14 September 2017 05:19

Saudi govt imprisons Salmān al-'Awdah, the liar & apostate who betrayed the Manhaj of Tawhīd to please the rulers. Look what that has done for him, Āl Salūl never cared about their own stooges at all.

12 September 2017 08:52

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

'You just have to listen' #Parents & #Children

11 September 2017 22:39

#### Radwan Dakkak added a new photo.

□

'You just have to listen' #Parents & #Children

11 September 2017 22:32

#### Radwan Dakkak posted in Ummah Of Tawheed.

\_\_\_\_\_

**Group:** Ummah Of Tawheed

**Houda Hidaayah** May Allah subhaanahu wa ta'aalah grant us healthy, righteous children who will become assets to this unmah. Raising kids - especially in this society - is very hard sisters. May Allah bless us with wisdom and keep us steadfast, patient and consistent in raising our kids in a manner that pleases Him.

12 September 2017 13:45

**Group:** Ummah Of Tawheed

**Rhonda Hayek** Allahuma Ameen Ya Rabb

12 September 2017 15:53

Something for the sisters to think about.

11 September 2017 15:36

#### Radwan Dakkak added a new photo.

□

Something for the sisters to think about.

### Radwan Dakkak posted in Ummah Of Tawheed.

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#Repost Just a personal Da'wah tip which might be helpful:

- Allow the other person to feel comfortable & enjoy speaking with you.
- Always allow the other person to finish speaking, even if his question is 10 mins long, never interrupt.
- Put aside your emotions & have Sabr, don't act like you need to refute all the misconceptions at once, take it easy.
- Speak less, but with deep meanings & then let the other person speak again. Don't burden their mind with so much information.
- Understand the background of the person you're speaking too, this is a part of wisdom, be careful what you utter.
- Speak truthfully from the heart.

See the results for yourself :)

11 September 2017 08:57

### Radwan Dakkak updated his status.

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See the results for yourself :)

11 September 2017 08:56

### Radwan Dakkak posted in Ummah Of Tawheed.

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Alhamdulillah May Allāh preserve #BrothersBehindBars for speaking up for the oppressed

11 September 2017 08:21

### Radwan Dakkak posted in Ummah Of Tawheed.

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You cannot continue shying away from your Dīn. You must have the courage to speak with wisdom about core fundamentals within Islām and remind the Muslims about it.

It's a shame that whenever some influential people ever bring up Jihād by name, it's almost always quoting a Hadīth such as the virtues of Dhul Hijjah being better than Jihād, not explaining the context of these Hadīths (or differentiating between Offensive & Defensive).

#Forgotten\_Fiqh

10 September 2017 23:15

### Radwan Dakkak updated his status.

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#Forgotten\_Fiqh

10 September 2017 22:51

### Radwan Dakkak posted in Ummah Of Tawheed.

When a man came to Imām Ahmad and said that "Fulān" (i.e. So and So) insults you.

Imām Ahmad replied: "He is a Righteous Man."

So he said, "O Abū 'Abdillāh, he insults you!"

Imām Ahmad replied: "What can I make of him, he is a Righteous man."

I remember hearing this from the truthful Imām, Shaykh Sulaymān Ibn Nāsir al-'Alwān (فك الله أسرته).

What we can learn from this, is to always be fair and just. Even if someone has wronged you, it does not give you the right to wrong them back.

Imām Ahmad simply said the man was mistaken in his insult/accusation, yet persisted in viewing him as pious. Ya Allāh how amazing was his Akhlāq - It becomes no wonder why he didn't have a single disagreement with his wife Umm Sāleh (may Allāh have mercy upon her soul).

Our beloved Shaykh Ahmad Jibrīl (حفظه الله) wrote in 1 tweet back in the good old days:

Imām Ahmad (رحمه الله) said, "Umm Sāleh (رحمها الله) lived with me for 30 years. We never had a single disagreement!"

\*The effort of {[both]} of them accomplished that!\*

SubhānAllāh, and what's amazing is that you can observe so many similarities between Imām Ahmad and the Scholars of Tawhīd and Jihād.

When it comes to their 'Aqīdah, both have been silenced and remained steadfast upon their clear principles (for e.g. Imām Ahmad remaining firm during the Fitnah of the Mu'tazilah enforcing the belief that the Qur'ān is created).

And when it comes to their Akhlāq, both have pure sincerity and truthfulness with their opponents (in clarifying the evidences) and Ghīrah for the Dīn like no other (for e.g. Imām Ahmad not responding to the Salām of his dear friend & great Imām Yahya Ibn Ma'īn, who took the concession of Ikrāh to utter 'Kufr' using the Hadīth of 'Ammār, but Ahmad said 'Ammār was tortured, unlike Yahya who was simply threatened - Note: Being threatened with immediate torture is sufficient Ikrāh according to the vast majority).

May Allāh accept the efforts of the Imāms of Tawhīd (in the prisons and Ribāt) and grant the Mujāhideen the best reward in Jannat al-Firdaws!

10 September 2017 16:58

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10 September 2017 16:56

### Radwan Dakkak shared IKnowBro's video.



10 September 2017 11:35

### Radwan Dakkak posted in Ummah Of Tawheed.

\*The Noble Mujāhid, Shaykh Abū Sufyān al-Sulamī (تقيله الله) refuting the Murji'ah who use the narration of Hātib to say allying with the Kuffār against the Muslims isn't Major Kufr and only a Sin\*

“As for the second of the two types in affirming the accusation: It is affirming that it's Kufr, and how is that done? Also by two affirmations:

1. That Zayd says or performs something that is explicit in Takfīr (being made) or Kufr (being applied), or explicit in Kufr (i.e. not unclear & open to multiple meanings).

You know that in the chapters of Riddah (apostasy), the Scholars mention in it the Manātāt (the reasons and basis to which the ruling is tied too) and the causes for apostasy, however these causes and Manātāt are of various levels.

So some of them would be considered explicitly Kufr, and others wouldn't be like that, so for example this is a wide topic: Mocking the religion, or the symbols of Islām, then we come too 'Amr, and he has prayed the obligatory Salāh without Tahārah (purification) intentionally:

So the Ahnāf (i.e. Hanafis) went towards the view: That this action is Major Kufr which takes one outside the fold of Islām, how so? They said, it is considered mocking the religion.

However the Jumhūr (Majority of the Scholars): Did not agree with them over this, but they rather said, this action isn't explicit in Kufr, it's not explicitly seen as mocking, but rather it could be tied to mocking, if this particular doer intended by his Salāh without Tahārah mocking, then yes in this situation, he becomes a Kāfir, or else he is not a Kāfir, why? Because this action isn't explicitly indicative of being Kufr.

And in this area, those mistaken ones have erred amongst the Murji'ah of our time, especially in using the Hadīth of Hātib Ibn Abī Balta'ah (رضي الله عنه) as proof in abstaining from making Takfīr upon whoever supports the Kuffār against the Muslims according to their claim, why is that? We say:

Firstly: Verily, supporting the Kuffār against the Muslims is Major Kufr which takes one outside the fold of Islām, and this has been affirmed by the many textual evidences of the Shari'ah from the book of Allāh and Sunnah of the Messenger of Allāh (صلى الله عليه وسلم).

And what will come shortly with us Inshā'Allāh in the Sharh of Nawāqidh al-Islām, infact even in this discussion in which they cited as proof, just like Shaykh al-Islām Ibn Taymiyyah (رحمه الله) mentioned about the people of innovation, that every time they cite an evidence as proof, we flip this evidence against them.

Ponder over this!! When Hātib Ibn Abī Balta'ah (رضي الله عنه) came to the Messenger of Allāh (صلى الله عليه وسلم) as it's narrated in the "Sahīhayn", 'Umar Ibn al-Khattāb (رضي الله عنه) said:

"O messenger of Allāh, allow me to strike the neck of this Munāfiq"

And in the narration of Imām al-Hākim, "Certainly he has disbelieved".

Ponder over this, if Hātib (رضي الله عنه) were to commit Zinā, or steal, or murder, or drink alcohol, or disobey his parents, would 'Umar (رضي الله عنه) have said:

"Allow me to strike the neck of this Munāfiq" or "this Kāfir" or (say) "Certainly he has disbelieved" (as the different narrations mention), would he have said that?

No way, because what's affirmed according to the Sharī'ah amongst the Sahābah is that these actions aren't Major Kufr which take one outside the fold of Islām, rather it is from the Major Sins which don't take one outside the fold of Islām.

Therefore, 'Umar wouldn't have said, "Allow me to strike the neck of this Munāfiq" or "this Kāfir" or (say) "for he has disbelieved" if he (i.e. Hātib) committed something which was from the Major Sins that doesn't take an individual outside the fold of Islām.

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Moreover, the statement of Hātib (رضي الله عنه) himself when he arrived (to the Prophet), what was the first thing that he said? "By Allāh, O messenger of Allāh, I did not do this action as apostasy from my religion".

Imagine if Hātib (رضي الله عنه) were to commit Zinā or Steal, or Murder, or Drink Alcohol, would he have said, "By Allāh, O messenger of Allāh, I did not do this action as apostasy from my religion"?

He wouldn't have said that, why not? Because these actions and these Major Sins are firmly established amongst the Sahābah as being from the Major Sins, and not from the Nullifiers.

If he had drank alcohol, he wouldn't have said "I did not do this action as apostasy from my religion", from what's well-known is that alcohol is not apostasy.

However when he said this word in this instance, it proves that Munāsarah (supporting the Kuffār against the Muslims) is from the causes of apostasy, it's from the Manātāt (the reasons and basis to which the ruling is tied too) of Kufr, and that is firmly established in the minds of the Sahābah, may Allāh be pleased with them, however if a questioner asks, how come Hātib (رضي الله عنه) didn't become a Kāfir, while he has committed this action? We say:

Firstly: The action of Hātib (رضي الله عنه) doesn't have an explicit indication of being from "Munāsarah" (supporting the Kuffār against the Muslims), but rather it is an implicit indication of being from "Munāsarah", how is that so?

If you ponder over the words in Hātib's Risālah (letter) which didn't even reach (Quraysh) to begin with and didn't lead to anything from the action of Munāsarah, so what you find in this letter which was mentioned by the Scholars of Maghāzī (battles) such as "Al-Wāqīdī" and others, he (i.e. Hātib) said:

"In the name of Allāh, the most Beneficent, the most Merciful, from Hātib Ibn Abī Balta'ah to whomever this letter reaches amongst Quraysh, to proceed:

The Messenger of Allāh (صلى الله عليه وسلم) is approaching you with an army like the night that marches like the torrent, and by Allāh! If he was to come to you all alone, Allāh would most certainly give him victory."

So this may be used in the aspect of throwing fear (in their hearts) and war talks, or what they call as 'terminologies' (war expressions) in this day and age.

Thus, the text or action of Hātib doesn't have an explicit indication of "Munāsarah", but rather it is an implicit indication of "Munāsarah".

The proof for this, is that he said, "By Allāh! If he was to come to you all alone, Allāh would most certainly give him victory."

Therefore, this isn't an explicit indication of "Munāsarah", and this is why the Prophet (صلى الله عليه وسلم) asked him, otherwise if it was an explicit indication of "Munāsarah", he wouldn't have asked him.

For instance, a man comes to a judge and tells him that he said to his wife, "go to your family's house". In this situation, the judge would ask about the intention of the doer (man giving divorce), did you intend Talāq or not?

Why is this? Because this phrase isn't explicit on making Talāq (divorce), but rather it is implicit (i.e. open to multiple meanings), it could refer to Talāq (divorce) and it could refer to other than that.

However, another man comes and says to his wife, "You are divorced", so in this situation, the judge will not ask him, what did you intend by your statement "You are divorce", he wouldn't ask him in this circumstance.

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Likewise with the Mukaffirāt (what constitutes disbelief), there are nullifiers (of Islām) which are cited from the Scholars, however some of these specific Nullifiers, some specific elements of these causes (of Kufr) could be open to different possible meanings, it could be doubtful between two things, so in this case, the individual is asked (about his intention) and clarified from him.

As for what is considered an explicit indication of Kufr, then in this situation, he isn't asked about his intention, nor asked about his action.

For instance, someone - God Forbid - insults the Prophet (صلى الله عليه وسلم) with an explicit insult, so this person isn't asked about his intention whatsoever (i.e. He's immediately called a Kāfir).

And when we affirm upon him the original accusation (i.e. of doing such an act) as we have previously discussed; Firstly, by acknowledgement, or by witnesses, or by Ishtihār (i.e. It became widespread & well known amongst the people).

After we have affirmed the original accusation (i.e. That he really fell into this explicit Kufr), then we don't ask about his intentions about that at all.

So this is the second affirmation, and it is affirming that this action or that this 'Kufr' is from the Mukaffirāt (what constitutes Kufr), first of all we say: Affirming that it is an explicit indication of the action (i.e. Not open to multiple meanings).

If we've done this & affirmed that, we can now resort to the second affirmation, which is: Affirming that this action is Kufr (what constitutes disbelief) through the evidences of the Sharī'ah, from the Book of Allāh and Sunnah of the Messenger of Allāh (صلى الله عليه وسلم).

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Here, Kufr being explicit has been affirmed.

"...In which you have clear proof from Allāh..."

What is meant here is, affirmation by evidences.

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A man comes and says, "Amr is a Kāfir", we would say to him, "how did you judge him with Kufr?"

He replied: First of all, he admitted himself that he committed that 'Kufr' act, and the witnesses have seen him do it, and perhaps that has become well-known amongst the people about him, and also the action he did is explicit and isn't open to multiple meanings.

Then we will say to him, what is your proof from the Qur'ān and Sunnah that this action is Major Kufr which takes one outside the fold of Islām?

So he replies: The Messenger of Allāh (صلى الله عليه وسلم) said, "Do not return back as Kuffār (disbelievers) after me by striking (cutting) the necks of one another".

What did 'Amr according to him? He killed muslims, he says, he admitted himself that he killed muslims, and the trustworthy upright people have witnessed him kill, and they affirmed this explicit action upon him that he killed, and it's not open to multiple possibilities, he did not direct (someone) to kill or give a gesture or assistance (i.e. he himself killed another person).

And these matters are also tagged along with the one being killed, as mentioned the Hadīth of 'Umar (رضي الله عنه).

But no, this accusation has been affirmed upon him from all sides, but when it comes to the affirmation that this action is from the Mukaffirāt (what constitutes Kufr) from the Qur'ān and Sunnah, he is unable to prove that it's from the category of Major Kufr which takes one outside the fold of Islām.

Why is that? Because killing isn't Major Kufr which takes one outside the fold of Islām, but rather it is Kufr Dūna Kufr (i.e. Minor Kufr), by collecting the proofs and examining them together.

So this man affirmed this action, the original accusation, however he was unable to affirm that this accusation is from the Mukaffirāt (acts of Kufr) by the book of Allāh and Sunnah of the Messenger of Allāh (صلى الله عليه وسلم).

"And if two factions among the believers (should fight)..." [2].

Allāh (سبحانه وتعالى) called both groups that fought each other as being amongst the believers, and He did not remove the description of Ēmān from them.

As it's narrated in the "Musnad" of Imām Ahmad, the Prophet (صلى الله عليه وسلم) said:

"Indeed, this son of mine is a Sayyid (chief) - (referring to Hassan) - Allāh will make him reconcile between two great groups amongst the Muslims".

So the point of this: Is that this accusation isn't from the Mukaffirāt (acts of Kufr), so the accusation is to be looked at, since the affirmation may be correct - affirming the original accusation - however when it comes to this matter which is affirming that this action is from the Mukaffirāt in the book of Allāh and in the Sunnah of the Messenger of Allāh (صلى الله عليه وسلم), he isn't able to show that.



Therefore, it's necessary to affirm the accusation from all of its sides; To first affirm the original accusation, and to secondly affirm that it's Kufr, and how do we affirm that it's Kufr? By two means:

Firstly: That the Qur'ān and Sunnah have pointed towards it being Major Kufr which takes one outside the fold of Islām.

Secondly: That this individual has indulged in a form of Kufr that is explicit, because there are wide headings in the Mukaffirāt (acts of Kufr), however under these headings are matters which are open to possible meanings.

For example, mocking the Prophet (صلى الله عليه وسلم) and belittling the Prophet (صلى الله عليه وسلم) is a nullifier from the nullifiers of Islām. How did we come to know about that? We affirmed it by the Qur'ān and Sunnah.

However, if an individual gives a hand gesture when it is said to him & a Hadīth of the Prophet (صلى الله عليه وسلم) is narrated to him, then this hand gesture as Al-Qādī 'Iyādh (رحمه الله) mentioned is an implicit (i.e. Unclear) indication of being Kufr, and it's not explicitly Kufr, it's not explicitly mocking, it's not explicit in belittling the Prophet (صلى الله عليه وسلم), therefore if we affirm the accusation to begin with upon 'Zayd' (i.e. any random person) amongst the people, then we are finished from the first step."

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[1] Full Hadīth:

"We swore allegiance to Messenger of Allah (ﷺ) to hear and obey; in time of difficulty and in prosperity, in hardship and in ease, to endure being discriminated against and not to dispute about rule with those in power, except in case of evident infidelity regarding which there is a proof from Allah. We swore allegiance to Messenger of Allah (ﷺ) to say what was right wherever we were, and not to fear from anyone's reproach." [Agreed Upon].

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"And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah . And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly." [49:9].

10 September 2017 10:27

## Radwan Dakkak updated his status.

\*The Noble Mujāhid, Shaykh Abū Sufyān al-Sulamī (تقبله الله) refuting the Murji'ah who use the narration of Hātib to say allying with the Kuffār against the Muslims isn't Major Kufr and only a Sin\*

"As for the second of the two types in affirming the accusation: It is affirming that it's Kufr, and how is that done? Also by two affirmations:

1. That Zayd says or performs something that is explicit in Takfīr (being made) or Kufr (being applied), or explicit in Kufr (i.e. not unclear & open to multiple meanings).

You know that in the chapters of Riddah (apostasy), the Scholars mention in it the Manātāt (the reasons and basis to which the ruling is tied too) and the causes for apostasy, however these causes and Manātāt are of various levels.

So some of them would be considered explicitly Kufr, and others wouldn't be like that, so for example this is a wide topic: Mocking the religion, or the symbols of Islām, then we come too 'Amr, and he has prayed the obligatory Salāh without Tahārah (purification) intentionally:

So the Ahnāf (i.e. Hanafis) went towards the view: That this action is Major Kufr which takes one outside the fold of Islām, how so? They said, it is considered mocking the religion.

However the Jumhūr (Majority of the Scholars): Did not agree with them over this, but they rather said, this action isn't explicit in Kufr, it's not explicitly seen as mocking, but rather it could be tied to mocking, if this particular doer intended by his Salāh without Tahārah mocking, then yes in this situation, he becomes a Kāfir, or else he is not a Kāfir, why? Because this action isn't explicitly indicative of being Kufr.

And in this area, those mistaken ones have erred amongst the Murji'ah of our time, especially in using the Hadīth of Hātib Ibn Abī Balta'ah (رضي الله عنه) as proof in abstaining from making Takfīr upon whoever supports the Kuffār against the Muslims according to their claim, why is that? We say:

Firstly: Verily, supporting the Kuffār against the Muslims is Major Kufr which takes one outside the fold of Islām, and this has been affirmed by the many textual evidences of the Sharī'ah from the book of Allāh and Sunnah of the Messenger of Allāh (صلى الله عليه وسلم).

And what will come shortly with us Inshā'Allāh in the Sharh of Nawāqidh al-Islām, infact even in this discussion in which they cited as proof, just like Shaykh al-Islām Ibn Taymiyyah (رحمه الله) mentioned about the people of innovation, that every time they cite an evidence as proof, we flip this evidence against them.

Ponder over this!! When Hātib Ibn Abī Balta'ah (رضي الله عنه) came to the Messenger of Allāh (صلى الله عليه وسلم) as it's narrated in the "Sahīhayn", 'Umar Ibn al-Khattāb (رضي الله عنه) said:

"O messenger of Allāh, allow me to strike the neck of this Munāfiq"

And in the narration of Imām al-Hākim, "Certainly he has disbelieved".

Ponder over this, if Hātib (رضي الله عنه) were to commit Zinā, or steal, or murder, or drink alcohol, or disobey his parents, would 'Umar (رضي الله عنه) have said:

"Allow me to strike the neck of this Munāfiq" or "this Kāfir" or (say) "Certainly he has disbelieved" (as the different narrations mention), would he have said that?

No way, because what's affirmed according to the Sharī'ah amongst the Sahābah is that these actions aren't Major Kufr which take one outside the fold of Islām, rather it is from the Major Sins which don't take one outside the fold of Islām.

Therefore, 'Umar wouldn't have said, "Allow me to strike the neck of this Munāfiq" or "this Kāfir" or (say) "for he has disbelieved" if he (i.e. Hātib) committed something which was from the Major Sins that doesn't take an individual outside the fold of Islām.

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Moreover, the statement of Hātib (رضي الله عنه) himself when he arrived (to the Prophet), what was the first thing that he said? "By Allāh, O messenger of Allāh, I did not do this action as apostasy from my religion".

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10 September 2017 10:19

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#### Radwan Dakkak posted in Ummah Of Tawheed.

The truth is more beloved to me than myself, and seeing the Ummah return back to Tawhīd is pleasure to my soul.

9 September 2017 01:16

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#### Radwan Dakkak updated his status.

The truth is more beloved to me than myself, and seeing the Ummah return back to Tawhīd is pleasure to my soul.

9 September 2017 01:12

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#### Radwan Dakkak updated his status.

I have deleted the controversial posts, because it has caused more harm than good. This is a good lesson to be learnt in the future to think before one speaks, and always clarify disputes with

individuals in private.

7 September 2017 20:15

### Radwan Dakkak posted in Ummah Of Tawheed.

Shaykh al-Islām Ibn Taymiyyah (رحمه الله) said:

“And many affiliated to (the people of) knowledge are tested with Kibr (pride), just like many from the people of worship are tested with Riyā' (showing off), and these people are prevented from comprehending the reality of knowledge, as the Most Exalted said:

{ سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ }

"I will turn away from My Āyāt those who are arrogant upon the earth without right..."

Abū Qilābah said:

"Their hearts prevent them from understanding of the Qur'ān, and this is why Kibr was widespread amongst the Jews and those similar to the Jews, who know the Truth but don't follow it. And Shirk is widespread amongst the Christians and those similar to the Christians, who perform deeds and acts of worship without knowledge." (Al-Radd 'ala ash-Shāziilī)

6 September 2017 23:28

### Radwan Dakkak updated his status.

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"I will turn away from My Āyāt those who are arrogant upon the earth without right..."

Abū Qilābah said:

"Their hearts prevent them from understanding the Qur'ān, and this is why Kibr was widespread amongst the Jews and those similar to the Jews, who know the Truth but don't follow it. And Shirk is widespread amongst the Christians and those similar to the Christians, who perform deeds and acts of worship without knowledge." (Al-Radd 'ala ash-Shāziilī)

6 September 2017 23:11

### Radwan Dakkak posted in Ummah Of Tawheed.

Shaykh Ahmad Jibrīl refused to accept the crocodile tears of those 'Saudi Shuyūkh' who got given the green light to cry for the women of Syria and call Bashār a 'dog' on the pulpit, since these were the same people who refused to utter a single word in support for the oppressed women a few miles from their own house (women in Buraydah).

So likewise, I remind you today on behalf of these words from our beloved Shaykh Ahmad Jibrīl (may Allāh bring him back to us soon), don't be deceived by the many heads who are speaking about the Muslims suffering in Burmā, because if they truly loved the Ummah, they wouldn't be coming out with beautiful words when it's popular to speak about it, but rather they would make it their top priority to speak about the Ummah throughout the year (and explain the reality!), while stressing on the important matters of our Dīn that the Muslims are in need of.

People love to talk about 'Māshā'Allāh look at these beautiful "Mosques" teaching Qur'ān' and they 'love' the Ummah, but they tend to forget about these same Mosques kicking out brother Mūsa Cerantonio (may Allāh ease his affairs) coz he made du'ā for the Mujāhideen in Afghānistān, telling him 'you're not welcome to come back!'.

Don't be surprised by the lies of an innovator, when they habitually lie against the religion of Allāh, as the poet said:

الكذاب والميت سوا، لأن فضيلة الحي هي النطق، فإذا لم يوثق بكلام الكذاب فقد بطلت حياته

"The liar and dead are equal, because the virtue of living is to speak, so if the speech of the liar isn't trusted, his life is futile."

Tell a lie to deceive, and you will continue telling lies to defend your lie until your life becomes a lie, and Allāh exposes you.

Du'ā is powerful, but that will not uplift your burden in this life and the next, may Allāh have mercy

upon the Shuhadā' of the Ummah, Āmīn.

5 September 2017 22:06

### Radwan Dakkak updated his status.

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5 September 2017 22:05

### Radwan Dakkak posted in Ummah Of Tawheed.

□

Ibn Taymiyyah said, "There is nothing that eliminates all sins, except for Tawbah! Just like there is nothing that eliminates all (good) deeds, except for Apostasy!" (Al-Fatāwah).

5 September 2017 00:18

### Radwan Dakkak added a new photo.

□

Ibn Taymiyyah said, "There is nothing that eliminates all sins, except for Tawbah! Just like there is nothing that eliminates all (good) deeds, except for Apostasy!" (Al-Fatāwah).

5 September 2017 00:09

### Radwan Dakkak posted in Ummah Of Tawheed.

Issue: How is the Tawbah (repentance) of a Murtad accepted?

The Scholars declare that the Tawbah of a Murtad isn't actualised except by two things:

1. Returning back from the Nullifier which he fell into, and making Barā'ah from it, and believing in the Kufr of whoever falls into it.
2. The utterance of the Shahādatayn to renew his Ēmān.

And Tawbah from apostasy isn't valid except by these two conditions, nor does one of these conditions suffice the other in Tawbah (i.e. You must actualise both, doing 1 is not sufficient).

~ The Mujāhid, Shaykh Abū Mālik at-Tamīmī (تقيله الله).

4 September 2017 22:38

### Radwan Dakkak updated his status.

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4 September 2017 22:37

### Radwan Dakkak posted in Ummah Of Tawheed.

The 2 Imāms who have had the most refutations against them since the era of the Prophet (صلى الله عليه وسلم) till our era are Ibn Taymiyyah (رحمه الله) and Muhammad Ibn 'Abdul Wahhāb (رحمه الله), to the extent that the refutations against Shaykh Muhammad Ibn 'Abdul Wahhāb (رحمه الله) have exceeded 1,000 refutations.

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān (حفظه الله).

3 September 2017 13:25

### Radwan Dakkak updated his status.

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3 September 2017 13:17

### Radwan Dakkak posted in Ummah Of Tawheed.

would only mention something personal if there was a lesson to be حفظه الله Shaykh Ahmad Jibrīl .learnt from it

Thus, what we can learn from this is to avoid mentioning anything personal on social media, as this .(lis actually very detrimental to our intentions (Riyā', Self-Conceit, Kibr, Minor Shirk

also stated, حفظه الله We should ask Allāh to forgive us at all times, and as Shaykh Ahmad Jibrīl renew your intentions, not only every day, but every hour and every minute and every moment of .your life

3 September 2017 10:15

### Radwan Dakkak updated his status.

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3 September 2017 10:14

### Radwan Dakkak added a new photo.





**Zayn Ali** who is he?

2 September 2017 07:14

**Radwan Dakkak** Some filthy 'scholar' in Saudi, the Murji'ah and Jahmiyyah love him.

2 September 2017 07:14

**أبو أويس الإفريقي** لا حول ولا قوة الا بالله علماء السوء

2 September 2017 07:15

**محمد ابو سفيان** He said the Ummah should make du'a for al Sa'ud

2 September 2017 08:15

**Ibn Umar** I remember him(saad shithri). He's the one that called the Mujaahideen malaahidah(atheists) and that they don't believe in Allah and his Messenger Muhammad صلى الله عليه وسلم. He also called them Khawaarij. They don't know what to say, they just throw any bad title on the mujaahideen just to please their Taghuut.

2 September 2017 08:59

**Abu Ali Hussain Hassan** i usually dont listen to the arfat khutbah because obviously they will give it to someone who won't announce jihad against taghouts. i dont know who this bloke is.

2 September 2017 20:08

**Abu Ali Hussain Hassan** bloody sell outs

2 September 2017 20:11

**Ibn Umar** In the End, he says they don't fight for the sake of Allah but the fight for the sake of the legislation of Tawaagheet laws, against the Shari'a of Allah.

<https://m.youtube.com/watch?v=-TwHZtcoeVs>

2 September 2017 20:42

**Abul Hassan Al Muhajir** He came to greenlane (Birmingham) few times

3 September 2017 18:16

The Kāfir Murtad Sa'd al-Shithrī makes du'ā for the Tawāghīt at Hajj, while he calls the Mujāhideen who protect the Ummah as "Malāhidah" (infidels/atheists) and "Zanādiqah" (heretics).

2 September 2017 07:11

#### Radwan Dakkak posted in Ummah Of Tawheed.

All his children died during his life w the exception of Fatima among numerous other trials, yet he was the most smiling & joyful of people ☺

~ Shaykh Ahmad Jibrīl (حفظه الله)

2 September 2017 05:25

#### Radwan Dakkak updated his status.

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~ Shaykh Ahmad Jibrīl (حفظه الله)

2 September 2017 05:08

#### Radwan Dakkak updated his status.

Everything that happens to us happened to the Prophet and Companions and they even faced 100x more afflictions, yet despite that they had the strongest of morale and determination for the sake of this Dīn.

1 September 2017 11:35

#### Radwan Dakkak updated his status.

I can't believe I cried so much today, especially infront of family....!! It doesn't feel like Eid to be upset, Alhamdulillah this is all the Qadr of Allāh.

1 September 2017 09:30

#### Radwan Dakkak posted in Ummah Of Tawheed.



I appreciate advice because it helps me correct myself & be a better person. Yes, I don't like to be insulted or accused falsely, but that won't make me search for faults in the person who mistakenly did so, rather he can be more pious than me.

I have many apparent and hidden shortcomings, so you have to bear patience with me, and forgive me for ever speaking good about myself, I am trying to conceal whatever good I have the same way I conceal the bad.

I can't hide my love for the Dīn, and that's why I get so passionate and excited to speak day & night about it, I really wanna motivate others to feel the same way.

Despite whatever problems I'm going through in life, I can't help but smile all the time & remain positive, infact that's the only way people remember who I am lol...

The environment we live in is so difficult to practise Islām & truly give Allāh His rights, but I like to remind myself and others, that the harder you strive to do anything for the sake of Allāh, the more rewards you get.

May Allāh help us, just be yourself and please none but Allāh.

30 August 2017 18:49

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#### Radwan Dakkak updated his status.

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May Allāh help us, just be yourself and please none but Allāh.

30 August 2017 18:38

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#### Radwan Dakkak shared 5-Minute Crafts's video.

Awesome formulas to remember \*mute background sound\*

30 August 2017 15:31

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#### Radwan Dakkak posted in Ummah Of Tawheed.

My opinions are simply observations, and they can be wrong.

I'm not here to respond to words being put in my mouth. If someone is sincere, they can politely clarify what they wish from me, and I'll be more than pleased to do so.

I'm far from being a righteous man & have many faults, but I'm not here to expose my sins to people either.

I don't complain about what people say about me, or even like to speak about those I see as deviant, infact I wish the best for them to be guided.

I'm no fake either and my Manhaj is known to everyone so I have nothing to hide. Everything I say online is the exact same things I would say in RL, except that RL is so much better to explain things.

I don't fear the blame of the blamers, I will hold onto my principles even if the whole world rejects it, so I will continue my Da'wah whether you like it or not, knowing my limits!

Your brother, Radwān Dakkāk.

29 August 2017 21:17

### Radwan Dakkak updated his status.

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29 August 2017 21:11

### Radwan Dakkak updated his status.

---

The older generation had more Barakah in their Nikāh than the new 'stylish Dīn' generation that we have around us.

Yes, the older generation are more stubborn, and don't like to hear about authentic knowledge they've never heard before (if it contradicts their ways), but what do you call this flirting in the name of Dīn & private texting before Marriage.

Many of those who had Hayā' came to Social Media and lost all their Hayā', may Allāh protect us.

Furthermore, many who get married cling more to this Dunyā & forget about their obligations, putting a woman before their dying Ummah.

The Mujāhideen will stand on the day of judgement against those Fāsiq Muslims that played around in this Dunyā neglecting Allāh, His Messenger and Shari'ah.

And Allāh knows best.

29 August 2017 19:50

### Radwan Dakkak posted in Ummah Of Tawheed.

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29 August 2017 19:50

### Radwan Dakkak posted in Ummah Of Tawheed.

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"When U see a smile it does not necessarily mean they have no problems. It just means that Allāh blessed them with enough Ēmān to handle them."

~ Shaykh Ahmad Jibrīl (حفظه الله).

29 August 2017 15:21

#### Radwan Dakkak updated his status.

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29 August 2017 15:11

#### Radwan Dakkak posted in Ummah Of Tawheed.

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"Ibn Qudāmāh al-Maqḍīsī never debated his opponents but with a smile. People would say this Shaykh kills his opponents with his smile."

~ Shaykh Ahmad Jibrīl (حفظه الله) ☺

29 August 2017 15:06

#### Radwan Dakkak updated his status.

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~ Shaykh Ahmad Jibrīl (حفظه الله) ☺

29 August 2017 15:05

#### Radwan Dakkak posted in Ummah Of Tawheed.

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Māshā'Allāh we can start posting again ☺

29 August 2017 10:53

#### Radwan Dakkak updated his status.

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TG keeps banning my channel like crazy ☺

29 August 2017 10:13

#### Radwan Dakkak updated his status.

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FB consumes alot of my time and I got important exams to study for, so I must deactivate it.

السلام عليكم ورحمة الله وبركاته

20 August 2017 14:51

#### Radwan Dakkak updated his status.

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It's ironic when you have "ex-Muslims" giving their "expertise" about Islam. It's like a failed medical student giving advice about medicine. What's even more ironic is that despite these so called "ex-Muslims" despising Islam and being called a Muslim, they still attribute themselves to being a Muslim once upon a time; it is like a reformed thief being proud of being called ex-thief.

~ Shared.

20 August 2017 11:11

#### Radwan Dakkak shared This Is Wonderful's video.

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20 August 2017 10:38

#### Radwan Dakkak updated his status.

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"And [mention] when Ibrāhīm was raising the foundations of the House and [with him] Ismā'eel, [saying], "Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing." [2:127].

When some of the Salaf recited this, he cried saying:

"These are two noble Prophets, who fear that it won't be accepted from them, so how about us and those like us?!"

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ  
{ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ }.

: لَمَّا قَرَأَهَا بَعْضُ السَّلَفِ؛ بَكَى، وَقَالَ:  
(! هَذَانِ نَبِيَّانِ كَرِيمَانِ، يَخَافَانِ أَلَّا يُتَقَبَّلَ مِنْهُمَا، فَكَيْفَ بَنَا وَأَمَثَلَانَا ؟ )

~ Shaykh Abū Fīhr al-Muslim (فك الله أسرهم).

20 August 2017 10:10

## Radwan Dakkak shared Gym Memes's video.

Lol this guy.

20 August 2017 09:23

## Radwan Dakkak updated his status.

#Impurities

Najāsāt (impurities) include many types:

1. The urine of an animal which cannot be eaten, such as the dog, pig, monkey, fox etc...So whatever urine comes out of these animals, then it's Najis (impure).

So from the **مفهوم المخالفة** (the reciprocal understanding), what we learn from this is that the animals which are lawful to eat, such as sheep, camels and cows, then its urine is Tāhir (pure).

And the proof for this, is that the Prophet (صلى الله عليه وسلم) told the shepherds to drink the urine of the camel (refer to footnote) [1].

2. The faeces of animals which cannot be eaten are also Najis, just like the case with urine.

3. Blood is also Najis, however blood is excused & pardoned for a little amount. By principle, the impurities are not pardoned for their little amounts, however blood is given an exception of being pardoned according to the Madhab.

4. What is deceased or dead is also Najis, however there are some exceptions to this which will be mentioned in the next post Inshā'Allāh under the topic of "exceptions to impurities".

5. Vomit (القيء) which comes from the stomach is Najis.

6. Mathī (المذي) is Najis - What is a Mathī? It is a thin fluid which comes from the occurrence of a desire by an individual.

7. Wadī (الودي) is Najis, and a "wadī" is a fluid which occurs after urinating. It looks like seminal fluid, however it comes out after urinating, and it doesn't come out all the time, rather "it could occur after urinating".

8. The animal which is unlawful to eat that is bigger than a cat in size is also Najis.

And based upon this, we learn that the animals are two types:

- The animal whose meat is lawful, then its body is Tāhir (pure). When it's alive ofcourse, not when it's dead (which will be discussed in the next post Inshā'Allāh).

- The animal whose meat is unlawful, if it's size is bigger than the cat, then it is Najis (impure), but if it's size is like the cat or smaller, such as the mouse, then it's Tāhir.

The proof for this is that the Prophet (صلى الله عليه وسلم) said the cat is not Najis, therefore Qiyās (analogy) is used for whatever is smaller than it to show it's not Najis, but if it's greater in size, it would be Najis.

9. Finally, alcohol is also Najis. So if some alcohol befalls upon an individual, it's necessary to wash it before prayer.

~ [Refer to Sharh Al-Nadhm al-Jalī].

[1] Note: The Hanābilah are of the opinion that the urine and stool of animals that are permissible for us to eat is pure. However, it is established by them via clear texts (from Imām Ahmad himself) that consuming the stool or urine of these animals is Harām unless there is a necessity, as these things are filthy.

Therefore, it is Harām to drink camel urine unless there is a necessity.

It is also important that you know that just because something is "filthy" it doesn't necessitate that it be "impure" in the Shari'ah and just because something is "pure" it does not mean its consumption is "permissible."

19 August 2017 22:32

### Radwan Dakkak shared Government intervention in the Muslim community's video.

Can it get any more clearer than this.  
#Mental\_Impairment lol

19 August 2017 21:16

### Radwan Dakkak updated his status.

Battle of ‘Aqīdah - A Story From ‘Umar al-Mukhtār

The Mujāhid Yūsuf Būrahīl asked his comrade and his commander ‘Umar al-Mukhtār when he entered his room and found him teaching the children the Qur’ān and he said to him:

"Is fighting the Italians not enough for you that you are exerting yourself in teaching the little children to memorize the Qur’ān?!!"

So, ‘Umar replied "Oh Būrahīl, our fight is not a fight of guns, rather it is a fight of ‘Aqīdah. The Italians were only able to gain control over us because of us leaving the teachings of our Qur’ān."

May Allāh grant mercy to the Mujāhid Lion ‘Umar al-Mukhtār. آمين

سأل المجاهد يوسف بورجيل رفيقه و قائده عمر المختار عندما دخل عليه زاويته و وجده يعلم الاطفال القران ( !! قائلا : ( ألا يكفيك قتال الطليان لكي تجهد نفسك بتلقين " تحفيظ " الصبية القران

فأجاب عمر : ( يا بورجيل ..قتالنا ليس قتال بندقية , بل هو قتال عقيدة و ما تسلط الطليان علينا الا لاننا تركنا ( تعاليم قرانا

رحم الله الاسد المجاهد عمر المختار

18 August 2017 22:46

### Radwan Dakkak added a new photo.

**Fayez Kanaan** where can u get his stuff. it was on kalamullah.com but thats down  
18 August 2017 18:54

**Radwan Dakkak** Kalamullah is working, but u can find more here:  
<http://tawheednyc.com/alitamimi.html>  
18 August 2017 18:57

May Allāh hasten the release of Shaykh 'Alī at-Tamīmī (حفظه الله) & reward him for speaking the Truth - We need more awareness for prisoners, I have only transcribed 3 Usūl al-Fiqh lessons from him.

18 August 2017 18:50

### Radwan Dakkak updated his status.

I remember when I went to my parents, I was quite confused as to what to do - and my mother she told me, she said, "Son, remember death only comes once in life."

And my father who is 84/85 years old and is technically blind said to me:

"Son, I would prefer to see you die in prison and that you are keeping to your principles and to what you believe in rather than for you to sell your soul and to be rejected by yourself first and foremost and of-course by your Lord."

~ Shaykh 'Alī at-Tamīmī (فك الله أسرهم).

18 August 2017 18:39

### Radwan Dakkak updated his status.

You know for a fact that the Shaykhs and Scholars have lost respect & betrayed the Ummah when so many brothers tell another layman "I wish I was in your country" or "Please help us, we don't have anyone here speaking about this".

But that's fine, as I have stated before, we don't complain about anything, rather we must make a change ourselves without needing the help & reliance of anyone except Allāh.

I promise you, this is just the beginning, you guys haven't seen anything yet May Allāh allow us to bring coolness to the eyes of the Muwahhiddīn, have Sabr for indeed what's coming **إن شاء الله** is more exciting than seeing a couple get Married. May Allāh bless the hard work that is being done behind the scenes.

As for whoever wants to label others as "Internet Scholars", either let them step up and start speaking about the important issues which the Ummah is in need of, or else they should remain silent and fear Allāh. Indeed, if you don't ordain the good and forbid the evil, Allāh will replace you with those who love Him & sincerely strive to raise the word of Allāh the highest, **اللهم اجعلنا منهم**

18 August 2017 11:26

#### Radwan Dakkak updated his status.

Sleep a little

The Prophet **صلی الله علیه وسلم** said, have a napp during the day, that will help you for the prayer during the last third part of the night and also the shaaytan does not napp.

The sahabah (May Allah be pleased with them) used to napp, some before Dhur and some after Dhur because the Prophet commanded them to napp.

Sleep a little during the day, the night is long, spend it in the worship of Allah and sleeping beforehand will help you do that.

If you do not napp then not only will you eventually be forced to give up a big portion of your worship because of your tiredness but you will slumber and lose concentration. Allah loves the deeds which are consistent. Make intention that you are sleeping a little to be able to worship Allah more, then even your sleep becomes a form of worship and you get rewarded for it!

- Shaykh Musa Jibril **حفظه الله**  
#ShaykhMusaGems

18 August 2017 08:15

#### Radwan Dakkak shared a memory.

18 August 2017 08:15

#### Radwan Dakkak updated his status.

I deleted the meme of Pauline Hanson, since there was no benefit whatsoever, and I don't wanna be sinful for doing any Harām. May Allāh reward those who spoke against it, Āmīn.

17 August 2017 20:17

#### Radwan Dakkak updated his status.

There's nothing more beautiful than listening to the Qur'ān, reciting the Qur'ān, and understanding the meanings of the Qur'ān.

Our gatherings with family and friends should be blessed with the Qur'ān and beneficial speech about Dīn.

Even if the people you see are Kuffār, you strive to call them towards Allāh through the guidance of the Qur'ān, even if it's only by your manners & the way you treat them.

Hold onto the Qur'ān, for indeed it will light up both of your worlds, may Allāh have mercy upon you.

17 August 2017 15:01

#### Radwan Dakkak shared a link.

<https://youtu.be/q1DxZMTiesQ>  
<https://youtu.be/q1DxZMTiesQ>

When calling adhan, the prescribed sunnah is to say:

Hayya 'ala Salah on your right once, then say Hayya 'ala Salah on your left once.

Then Hayya 'alal Falah on your right once, then Hayya 'alal Falah on your left once.

As for saying hayya 'ala Salah on your right twice and Hayya 'alal Falah on your left twice, this is permissible.

As for those who say, there's no need to turn left and right during the Hay'alatayn with the presence of loudspeakers, saying "turning is only for people to hear", this has been derived by some Scholars, but there's no clear daleel that this is the 'illa (reasoning) behind the ruling, rather turning left and right is a sunnah in and of itself during the Adhān.

Notes from Shaykh Sulaymān al-'Alwān (حفظه الله).

17 August 2017 10:40

## Radwan Dakkak shared The Hanbali Madhhab's post.

SubhānAllāh ☺

17 August 2017 09:43

## Radwan Dakkak updated his status.

Vowels and Consonants

The prominent view amongst the Grammarians is that the Arabic Alphabet has 28 letters [1], and they are all consonants.

There are 3 short vowels which are separate from the Alphabet (they are the markings on the letters), and vowels are needed to pronounce words.

So a vowel in Arabic is called a حَرَكَه (haraka), and the plural "vowels" is called حَرَكَات (harakāt).

In the English, the vowels are 5 (A, E, I, O, U), whereas in Arabic the vowels are 3:

1. Ḍammah (ضَمَّة) which looks like this َ ُ and that little Dammah is written above the consonants (i.e. Letters of the Arabic Language), which is pronounced as 'o' or 'u' in English, for e.g. بُ = Bu.
2. Faṭḥa (فَتْحَة) which looks like this َ ِ and that little Fatha is also written above the consonants, which is pronounced as 'a' in English.
3. Kasrah (كَسْرَة) which looks like this َ ِ and that little Kasrah is beneath those underscores, which is written under the consonants, and it's pronounced as 'e' or 'i' in English.

We also have something called "Sukūn" (سُكُون) which is an absence of a vowel َ ُ ِ that circle above is how it's written.

So for e.g. The word "Fun", there is a vowel on the letter "F" (by saying Fa), but there is no vowel on the letter "N" (say Fun - you stop at the N, it's just nnn).

So likewise in Arabic, the word سُكُون - The ك & س both have a Dammah ("u" sound), the و is not voweled (it's simply prolonging the Dammah on the ك to get an extended "uu" sound), and the end letter ن has no vowel on it either, it's just "nnn", there's a Sukūn on the ُ, so this letter is Sākin.

Finally, in English when you have a word that has 2 syllables where the first syllable ends in the same consonant that the second syllable begins in, what they do in English is write the letter twice.

For e.g. The word "Funny" or the word "Pretty", so Funny has two N's and Pretty has two T's.

Whereas in Arabic, we would not write the letter twice, we would write it once but with a particular symbol on top of it which is called تَشْدِيد (Tashdīd) or شَدَّة (Shaddah) and it looks like this ّ that little "w" looking symbol written on the top of a consonant.

And what "Shaddah" means is pronounce the letter twice, so look at the word "Shaddah" itself for instance:

شَدَّة

This is pronounced Shad-dah, so there are two D's (as written in English), but when it's written in Arabic, it only has one D (د).

[1] Benefit: The expert grammarian known as Seebawayh (رحمه الله) said that the Arabic Alphabet consists of 29 letters, and he added the letter "Hamza" which is written like this أ - This was also the view adopted by a group of Imāms of Nahw such as Abū 'Amr al-Dānī (رحمه الله), but we are sticking to the Mash'hūr (dominant view) amongst the Scholars of Nahw والله أعلم

16 August 2017 22:06

### Radwan Dakkak updated his status.

has all the best qualities in him, which doesn't leave you with an **صلى الله عليه وسلم** Rasūlullāh .option, except to love him

16 August 2017 19:41

### Radwan Dakkak added a new photo.

□

May Allāh bless the Ummah with men & women who uphold wonderful Dīn and Akhlāq.

Imām Ibn Al-Qayyim, Rahimahullaah, said:

“And due to the fact that this bond (between husband and wife) is from the most beloved affairs to Allah and His Messenger, so it is from the most hated affairs to the enemy of Allah (i.e. shaytaan). Therefore he hastens to split two people who love another for the sake of Allah—a love that is beloved to Allah—and brings two people together in loving that which is hateful and displeasing to Allah.”

{Rawdatul Muhibbeen Wa Nuzhatul Mushtaaqeen, pg. 188}

16 August 2017 19:33

### Radwan Dakkak updated his status.

O Allah, allow us to love you more through our actions, i.e. 'Ibadah.

16 August 2017 15:26

### Radwan Dakkak updated his status.

The more a person's wealth and status increase, the more his arrogance increases:

{ كَلَّا إِنَّ الْإِنْسَانَ لِبَطْغٍ \* أَنْ رَأَاهُ اسْتَغْنَى }

“No! But indeed man transgresses, because he sees himself self-sufficient.” [Al-‘Alaq 96:6-7]

Then Allah reminds him of his eventual return to Him so that he breaks down and humbles himself:

{ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَى }

“Indeed, to your Lord is the return!” [Al-‘Alaq 96:8]

كلما زاد غنى الإنسان وجاهه زاد كِبْره (كلا إن الإنسان لبطغى أن رآه استغنى) ثم ذكّره الله برجوعه إليه (لينكسر ويتواضع (إن إلى ربك الرجعى

16 August 2017 15:15

### Radwan Dakkak updated his status.

\*May Allah adorn our hearts with good manners & allow that to shine on the outside\*

"What we learnt from Imām Mālik's manners was more than what we learnt of his knowledge."

~ Ibn Wahb (رحمه الله), a Student of Imām Mālik (رحمه الله) for 20 years.

"Oh my nephew, learn manners before you learn knowledge."

~ Imām Mālik (رحمه الله)

"I learned manners for 30 years, then I learned knowledge for 20 years - They used to learn manners before knowledge".

~ Abdullah Ibn Al-Mubarak (رحمه الله).

May Allah subhanu Watala have mercy on those days, and grant me Sabr.

Source: Shaykh Ahmad Jibrīl (حفظه الله).

16 August 2017 14:50

### Radwan Dakkak updated his status.



That moment when people say 'Everyone is talking about you', like so what?

Alot of people talk the talk, but they don't want to walk the walk. The rule is: Walk the walk, THEN talk the talk.

What are these talkers even talking about, "He's too red hot etc.."

If it's red hot to raise awareness for the Ummah and remind people of their brothers behind bars, or spread the correct 'Aqedah from the Scholars of Tawheed and Noble Mujahideen, whilst clarifying important contemporary controversial matters, then being red hot is an honour Alhamdulillah.

As Shaykh Ahmad Jibril said, some people are so scared to speak the truth, infact even think the truth, and abandon their brothers in times of need, I seek refuge in Allah from such a defeatist coward mentality.

Infact just recently I randomnly came across an Imam of a Mosque that I knew 4 years ago, coz I went with a brother to take his Shahadah.

Anyways, weeks later, the brother wanted to marry a sister, so I went with him to his local Shaykh, and the girl's father came & first thing he asked the Imam when we sat down was "Are you Sunni or Shia", and he replied by saying he's Sunni & said, "I know brother Radwan really well, and he isn't afraid to say anything, and he wouldn't let him (i.e. revert brother) come to me if I was shi'a" or something along those lines.

Anyways, the point is, even though the Imam of that Masjid disagrees with my Manhaj, he commended me for openly speaking what I believe is Haqq.

As Shaykh Ahmad Jibril also mentioned, "At the end, we will remember not the words and torture of our enemies, but the silence and betrayal of our friends."

This is what we see around us, our Ummah would rather raise money for the Kuffar instead of their own brothers and sisters, just ask those who do charity work and try raise money for prisoners, and see how people reject them. But no, I must be too young, and they are the ones with "knowledge" and "wisdom" for remaining silent & neglecting their own Ummah.

16 August 2017 12:35

#### Radwan Dakkak shared a link.

[https://archive.org/details/andulsia\\_bk/%D8%A7%D9%84%D8%B4%D9%8A%D8%AE\\_%D8%A7%D8%A8%D9%88\\_%D8%A8%D9%83%D8%B1\\_%D8%A7%D9%84%D9%82%D8%AD%D8%B7%D8%A7%D9%86%D9%8A\\_%D8%B4%D8%B1%D8%AD\\_%D9%85%D9%86\\_%D9%84%D9%85.mp3](https://archive.org/details/andulsia_bk/%D8%A7%D9%84%D8%B4%D9%8A%D8%AE_%D8%A7%D8%A8%D9%88_%D8%A8%D9%83%D8%B1_%D8%A7%D9%84%D9%82%D8%AD%D8%B7%D8%A7%D9%86%D9%8A_%D8%B4%D8%B1%D8%AD_%D9%85%D9%86_%D9%84%D9%85.mp3)

[https://archive.org/details/andulsia\\_bk/%D8%A7%D9%84%D8%B4%D9%8A%D8%AE\\_%D8%A7%D8%A8%D9%88\\_%D8%A8%D9%83%D8%B1\\_%D8%A7%D9%84%D9%82%D8%AD%D8%B7%D8%A7%D9%86%D9%8A\\_%D8%B4%D8%B1%D8%AD\\_%D9%85%D9%86\\_%D9%84%D9%85.mp3](https://archive.org/details/andulsia_bk/%D8%A7%D9%84%D8%B4%D9%8A%D8%AE_%D8%A7%D8%A8%D9%88_%D8%A8%D9%83%D8%B1_%D8%A7%D9%84%D9%82%D8%AD%D8%B7%D8%A7%D9%86%D9%8A_%D8%B4%D8%B1%D8%AD_%D9%85%D9%86_%D9%84%D9%85.mp3)

[Arabic Only] #Two\_Lessons An excellent Sharh of the 3rd Nullifier by the Noble Mujāhid, Shaykh Abū Bakr al-Qahtānī (تقبله الله).

16 August 2017 09:42

#### Radwan Dakkak shared Abū Ḥafṣ Al-Ḥanbalī's post.

This is a wonderful observation, may Allāh preserve our beloved brother Abū Ḥafṣ Al-Ḥanbalī 🌱

15 August 2017 22:43

#### Radwan Dakkak shared Abdul Raheem Rudolph's post.

15 August 2017 18:38

#### Radwan Dakkak updated his status.

There has indeed been an excellent example for you in Ibrāhīm

By ash-Shaykh Hamad Ibn 'Atīq rahimahullāh

His saying;

{There has indeed been an excellent example for you in Ibrāhīm...}

Is just like His commandment;

{Then, We have sent the revelation to you (that): Follow the Millah Ibrāhīm}

So Allāh has ordered us to establish ourselves upon the model of Ibrāhīm al-Khalīl (the intimate friend of Allāh), and those who followed him from the Messengers, in saying;

{Verily, we are free from you...} To the end of the Āyah.

So if this is Wājib (obligatory) for a Muslim to say this to his own people, those in the midst of whom he is living (and thus they are capable of harming him)- Then it is even more apparent and obvious that it is Wājib to say the same to those who are distant (and cannot harm him). And right here, there is a delicate jewel- in the saying;

{Verily, we are free from you and whatever you worship besides Allāh.}

And this jewel is that Allāh (subhānahu wa ta'āla) has commanded Barā'ah from the mushrikīn – those who worship other than Allāh – before commanding Barā'ah from the tawāghīṭ which are worshipped besides Allāh.

This is so, because the first is more essential than the second. Since it is possible that a person rejects the idols, but does not reject the people who are worshipping them; and thus he is not fulfilling the obligation which is upon him. However, if he does reject the mushrikīn, that implies that he has already rejected their tawāghīṭ. And this is similar to the Āyah;

{And I shall turn away from you, and from those whom you invoke besides Allāh.}

So Allāh ordered to abandon the mushrikīn before abandoning their tawāghīṭ. And likewise in the following Āyah;

{So when he had turned away from them, and from those whom they worshipped besides Allāh.}

And also;

{When you withdraw from them, and that which they worship, except Allāh}

So it is upon you that you grasp this jewel firmly, for it will open the doors for having hostility against the enemies of Allāh. For indeed, how many people there are that do not commit any shirk- but yet they are not hostile against the mushrikīn, and thus they are not really Muslim as they have forsaken the Dīn of all the Messengers.

Then He mentions;

{We have disbelieved in you and there has emerged between us and you, hostility and hatred forever}

"Has emerged"- means "perceptible, and made visible." And also ponder upon how Allāh has commanded for the 'hostility' before the 'hatred.' And this is because the first is more essential than the second. For it is possible that a person hates the mushrikīn, yet he does not treat them with hostility- and in such a case, he would not be fulfilling the obligation which is upon him; until both conditions, hostility and hatred, are met by him. And it is indisputable that the 'hostility and 'hatred' both have to 'emerge'- meaning that both have to be perceptible and visible.

And know, that even though 'hatred' is connected to the heart, it is of no benefit until its signs are made apparent, and its indications are noticeable. And it cannot be as such, until it is conjoined with 'hostility' and Muqāta'ah (Boycotting) – for only then can hostility and hatred be visible. But if Muwālāt and association exists (between the Muslim and mushrik), then this proves that there is no hatred (in the heart). So it is upon you to comprehend this matter- for it will indeed clarify for you many Shubuhāt (doubts).

(Sabīl An-Najāti Wal-Fikāk p. 43-45)

15 August 2017 08:34

### Radwan Dakkak updated his status.

\*\*Who should you befriend?\*

'Abdullāh Ibn Mas'ūd (رضي الله عنه) said:

"Only befriend the one who helps you remember Allāh"

"لا تصاحب إلا من أعانك على ذكر الله"

[الزهد لأبي داود 1/126]

14 August 2017 23:23

### Radwan Dakkak shared Abū Ḥafṣ Al-Ḥanbalī's post.

Around this age, the Shaykh had the Qur'ān memorised, along with Sahīh al-Bukhārī & Sahīh Muslim, including books of Fiqh and 'Aqīdah. Yet, someone who suddenly returns back to the Dīn for a year thinks they have a better understanding of "Tawhīd" than the Shaykh. Respect our intellect for once, if you even have any respect for others!

Note: Before any irrational extremist calls me a "Scholar worshipper", I have never stated that being a Scholar is a preventative of Takfīr, but the issue is that you are making Takfīr upon a Muwahhid for not even committing a Major Sin, let alone Kufr!

14 August 2017 21:09

### Radwan Dakkak shared Haytham Sayfaddīn's photo.

Weak Hadīth!

14 August 2017 15:37

### Radwan Dakkak shared a link.

<https://t.me/ArabicStudies>

<https://t.me/ArabicStudies>

**\*\*The revival of the Dīn starts with the revival of the Arabic language\*\***

بسم الله الرحمن الرحيم

This is a new channel solely dedicated to learning the language of the Qur'ān, اللغة العربية - Which is from the most important sciences to learn.

The benefits of learning the Arabic Language is greater than one can explain, and the reason I've decided to create this channel is to motivate the brothers and sisters to perfect their Arabic Grammar, as this is a pre-requisite to perfect all the other sciences of Islām.

So this knowledge is a 'means' to perfect our understanding of the Dīn, not to learn it for Dunyā reasons or get really deep into it by forgetting greater priorities, as Imām Ibn Rajab (رحمه الله) said:

كره أحمد التوسع في معرفة اللغة وغريبها وأنكر على أبي عبيد توسعه في ذلك وقال هو يشغل عما هو أهم منه. ولهذا يقال أن العربية في الكلام كالمالح في الطعام يعني أنه يؤخذ منها ما يصلح الكلام كما يؤخذ من المالح ما يصلح الطعام وما زاد على ذلك فإنه يفسده

“Imām Ahmad disliked getting deep into learning the Arabic Language and its minute details, and he rebuked Abī 'Ubayd for his deep expansion in doing that, and he said "He is pre-occupying himself from what is more important than it", and that's why it is said, the Arabic Language in Speech is like Salt in Food, meaning that you take from it what is suitable for your Speech, just like you take the suitable amount of Salt for your food, and whatever is added on top of that, would corrupt it.”

May Allāh give us the strength in helping the Ummah return back to the Arabic Language, which will surely bring them back to the Qur'ān and pure understanding of Tawhīd.

14 August 2017 15:28

### Radwan Dakkak updated his status.

What is the meaning of the #Hadīth "The Dunyā is a prison for the believer, and a Jannah for the Kāfir".

Shaykh Sulaymān al-'Alwān (حفظه الله) narrates a Story that's spoken about of al-Hāfidh Ibn Hajr (رحمه الله) regarding this Hadīth:

...Ibn Hajr (رحمه الله) & his companions were walking on a road, when a man who sells olives from the people of the book approached him & said: You're the one who's called Shaykh al-Islām. Your Prophet says "The Dunyā is a prison for the believer, and a Jannah for the Kāfir", so what Jannah are we in right now, and what prison are you in? So Ibn Hajr (رحمه الله) said to him: You are in a Jannah for what Allāh has reckoned for you of punishment in the hereafter if you die upon Kufr, and I'm in a prison for what Allāh has reckoned for us of comfort/bliss when we die upon Islām.

So the Kuffār today are considered to be in Jannah, for what Allāh has reckoned for them with punishment [in the hereafter]...

~ Taken from a Lecture where he speaks about the Hadīth of "Do not wish for death because of a distress that you are afflicted by"

14 August 2017 12:02

### Radwan Dakkak shared a link.

<https://m.youtube.com/watch?v=tbdYt8SwCzg>  
<https://m.youtube.com/watch?v=tbdYt8SwCzg>

Support for our beloved Shaykh Ahmad Jibrīl & a response against the lying cowards (CCTV footage shows he didn't swear as the Kuffār claim).

14 August 2017 10:05

### Radwan Dakkak shared a memory.

This is the man he was صلى الله عليه وسلم

14 August 2017 10:05

### Radwan Dakkak updated his status.

Shaykh Al-'Allāmah Nāsir al-Fahad (فك الله أسره) said:

The people of falsehood use the story of Hātib's (radiy Allāhu 'anhu) writing to the kuffār of the Quraysh and notifying them of the news of the Prophet (sall Allāhu 'alayhi was sallam) as proof that Mudhāharah of the kuffār is not kufr.

The story, as it is in the Saheehayn and others on the authority of 'Alī (radiy Allāhu 'anhu) about the battle of the Fath (the opening of Makkah). He said, "The Messenger of Allāh (sall Allāhu 'alayhi was sallam) sent me, Az-Zubayr and Al Miqdād somewhere saying, 'Go forth until you reach Rawdah Khakh. There you will find a lady with a letter. Take the letter from her.'

So, we set out and our horses ran at full pace till we got at Ar-Rawda where we found the lady and said (to her), 'Take out the letter.' She replied, 'I have no letter with me.' We said, 'You will most certainly take out the letter or else we will take off your clothes.' So, she took it out of her braid. So we took the letter and brought it to the Messenger of Allāh and it contained a statement from Hātib ibnu Abī Balta'ah to some of the mushrikūn of Makkah informing them of some of the intentions of the Messenger of Allāh.

Then the Messenger of Allāh said, 'O Hātib! What is this?' Hātib replied, 'Do not hasten to give your judgment about me. I was a man closely connected with the Quraysh, but I did not belong to them, while the other Muhājirūn with you, had their relatives who would protect their dependents and in Makkah. So, I wanted, because that passed me, by my lack of blood relation to them, to take among them a favor by which to protect my dependents. I did this neither because of kufr apostasy nor out of pleasure with kufr over Islām.'

The Messenger of Allāh said, 'Hātib has told you the truth., 'Umar said, 'O Messenger of Allāh, allow me to chop off the head of this Munāfiq!' The Messenger of Allāh said, 'Verily he witnessed the battle of Badr, and what would make you come to know, perhaps Allāh has already looked at the people of Badr and said, 'Do whatever you like, for I have forgiven you.'"

So Hātib assisted the Kuffār of Makkah, however, along with that, the Prophet (sall Allāhu 'alayhi was sallam) did not declare him a disbeliever so this proves that Mudhāharah and helping the kuffār is not kufr!!!

The Response to this Misconception:

No person of falsehood uses an evidence from the Book and the Sunnah in order to prove his falsehood except that in that proof itself there contains what contradicts his falsehood and makes clear its corruption, as was mentioned by Shaykhul Islām (rahimahullāh), and I shall mention what indicates the opposite of what they wanted from this proof, from the proof itself and that will become clear from various angles.

The First Angle

Verily, this proof is from the clearest of proofs concerning the kufr of the one who performs Mudhāharah and his apostasy from the Dīn of Islām and this is shown clearly from three things in the Hadīth:

The First Thing: The statement of 'Umar in this Hadīth, "Leave me to strike the neck of this Munāfiq." And in another narration (it is reported that he said): "Certainly he has disbelieved." And in another narration, after the Messenger (sall Allāhu 'alayhi was sallam) said,

"Did he not witness Badr?" 'Umar replied, "Yes, however he has gone back and helped your enemies against you." This proves that what was well established with 'Umar and the Companions was that Mudhāharah of the kuffār and assisting them is kufr and apostasy from Islām. He did not say these words except due to what he saw of what apparently was kufr.

The Second Thing: The tacit approval of the Messenger (sall Allāhu 'alayhi was sallam) for what 'Umar understood as he did not censure him for his Takfīr of him (Hātib) rather, he only mentioned the excuse of Hātib.

The Third Thing: Hâtib (radiy Allāhu ‘anhu) said, “And I did not do that out of kufr nor out of apostasy from my Dīn nor out of pleasure with kufr after Islām.”

This proves that it was also established with him that Mudhāharah of the kuffār is kufr, apostasy, and pleasure with kufr, so he only mentioned the reality of his action.

#### The Second Angle

Hâtib (radiy Allāhu ‘anhu) assisted the Messenger (sall Allāhu ‘alayhi was sallam) against his enemies, helped him with his self, wealth, tongue, and opinion in all of his battles, witnessed Badr and Hdaybiyyah with him, and their people are clearly in the Jannah (promised Jannah).

He also assisted the Messenger (sall Allāhu ‘alayhi was sallam) in this battle (the battle mentioned in this Hadīth – the conquest of Makkah), for he went out in it with the Muslims as a warrior with his life and wealth to wage war against the mushrikūn and he never gave victory to the kuffār against the Muslims; not by body, not by wealth, not by tongue, and not by opinion, and he possess of previous good acts what every one who reads knows.

And with all of this, when he wrote to the mushrikūn, informing them of the departure of the Prophet (sall Allāhu ‘alayhi was sallam) that was not Mudhāharah from him towards them or giving victory because he was going to fight them himself with the Prophet (sall Allāhu ‘alayhi was sallam) and he was already certain of victory and assistance, ‘Umar accused him of Nifāq and the Messenger (sall Allāhu ‘alayhi was sallam) asked about that, after which he negated kufr and apostasy from himself and (then) (parts) of the Qur’ān were revealed concerning him that would be recited until the Day of Judgment and it is the words of the Most High:

{Oh you who believe do not take My enemy and your enemy as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allāh, your Lord. If you have come out for Jihād in My cause and seeking means to My approval [take them not as friends]. You confide to them affection, but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the straight way.}

This is from the most tremendous of evidences that the one who helps the kuffār with his life, wealth, tongue, or opinion and its likes has apostated from the Dīn of Islām and Allāh's refuge is sought.

#### The Third Angle

The letter of Hâtib to the kuffār of Makkah was not from Mudhāharah and assisting them against the Muslims at all, for it has been narrated by some of the people (scholars) of battles, as it is in Al Fath, that the wording of the letter was, “As for what follows. O assembly of Quraysh. The Messenger of Allāh (sall Allāhu ‘alayhi was sallam) is approaching you with an army like the night that marches like the torrent and by Allāh! If he was to come to you all alone, Allāh would most certainly give him victory and fulfill for him His promise, so look after yourselves and Salām.”

There is not in this what might be understood to be Mudhāharah and giving victory to them, no, he disobeyed the Messenger (sall Allāhu ‘alayhi was sallam) by writing it to them. It was a major sin that was expiated by his previous works.

#### The Fourth Angle

The action of Hâtib has been differed over, is it kufr or not? If it is said that it is kufr, then this is a proof that benefiting the kuffār with the like of this light matter (what was in the letter) is kufr so it is therefore a notice that what is beyond it such as giving victory with life, wealth or any other than that is kufr more so. If it is said that it is not kufr, then this is only the case because the reality of his action, he was not helping the kuffār or assisting them against the Muslims.

Although, having said that, it is a means to kufr and a path towards it even though it lacks the picture of giving victory to the kuffār due to what has proceeded in the first angle so therefore, this example is not to be used as evidence against this issue of ours and nor does it weaken that basis.

#### The Fifth Angle

Hâtib only did that out of a faulty interpretation (ta’wīl) thinking that his letter would not harm the Muslims and that Allāh would give victory to His Dīn and Prophet even if the mushrikūn knew of their departure towards them.

There has appeared in some of the wordings of the Hadīth that Hâtib, excusing himself, stated, “I knew that Allāh would assist His Messenger and complete for him his affair.” Al Bukhārī (rahimahullāh) narrated the story of Hâtib in the section, “Seeking the repentance of the apostates and rebellious ones and fighting them.” As well as in the section, “What has been narrated about those who make faulty interpretations.” Al Hāfidh said in Al Fath, “And the excuse of Hâtib is what he himself mentioned for he did that out of a faulty interpretation thinking that there is no harm in it.”

Hence, there is a great difference between what he did whilst being certain that the kuffār would not benefit from his letter in their war with the Messenger (sall Allāhu ‘alayhi was sallam) and the one who gave them victory and assisted them with what they would benefit from in their war against Islām and it's people.

#### The Sixth Angle

It is to be said to the one who uses this Hadīth to prove the absence of kufr for the one who performs Mudhāharah, does this Hadīth prove that every type of Mudhāharah towards the kuffār and help towards them (against the Muslims) is not kufr and apostasy? If he answers, “Yes,” then he has violated and gone against the Ijmā’ and he has no precedent in that so there is nothing to be said to him. If however, he answers, “No,” then it is to be said, “So what are the examples in which the one who assists the Kuffār has disbelieved?” So this Hadīth of Hātib will counter whatever example he mentions and what answer will he have for this countering? This is our response here.

~ Taken from the book "The Exposition Regarding the Disbelief of the one that Assists the Americans".

13 August 2017 14:59

#### Radwan Dakkak added a new video.

[Click for video:](#)

□

Allāh Akbar! Just came across another clip translated - Allāhumma Zid wa Bārik ﷻ There is no excuse for anyone in allying with the Kuffār against the Muslims by Shaykh Al-'Allāmah Sulaymān Ibn Nāsir al-'Alwān (حفظه الله) - Taken from Lesson (20/24) of Sharh Tajrīd at-Tawhīd.

13 August 2017 10:16

#### Radwan Dakkak shared الصفحة التابعة لعناء الأستاذ أبي زياد النحوي العلمية's photo.

The series "The difference between the Sects" by the Noble Mujāhid, Shaykh Abū Sufyān Al-Sulamī (تقبله الله) is being transcribed الله ياذن in Arabic - This is Lesson (1/6) about "The characteristics of the Saved Sect".

I have sent the Ustādh the 4th lesson, so the brothers don't have to exert energy in transcribing it الحمد لله

13 August 2017 09:30

#### Radwan Dakkak shared his post.

Addition: And he also doesn't speak about the desires of his Nafs to people - Keep your tongue moist with the Dhikr of Allāh at all times, WafaqakumAllāh.

12 August 2017 12:13

#### Radwan Dakkak updated his status.

Allāh blesses some people with Strong Hearts that are firmer than mountains. For example, Imām Ibn Taymiyyah would debate 100's of innovators in 1 gathering, with Sabr and Hikmah.

The Haqq will always rise high, as Allāh mentioned in the Qur'ān, "The Haqq has come, and Bātil has perished, Indeed the Bātil is bound to perish".

Your job in this Dunyā is to deliver the Risālah, which doesn't involve complaining about the actions of people.

Imām Ibn Al-Qayyim also stated that no one becomes pious except that he was afflicted by trials, so how can anyone complain when Allāh is not only making you stronger, but also expiating your sins. "My mercy embraces all things" سبحانه يا رب

Allāh said "We made from amongst them Imāms - when they had Sabr".

Imām Ibn Hazm stated that a person must be crazy if he thinks he can be a believer upon the true path without being tested.

Allāh mentioned in the Qur'ān "Do the people think that they will be left to say "We believe" and not get tested?!"

Be with Allāh and Allāh will be with you, "Indeed Allāh is with us".

12 August 2017 11:12

#### Radwan Dakkak updated his status.

“As for what has been narrated from some of the Salaf in deterring one from taking knowledge from the Asāghir (little ones), what they intended by "Asāghir" (little ones) are the people of innovation, as mentioned by Imām Ibn Al-Mubārak (رحمه الله) and others.”

أما ما ورد عن بعض السلف من نهيمهم عن أخذ العلم عن الأصاغر، فإنما يعنون بالأصاغر: أهل البدع، كما ذكر ذلك الإمام ابن المبارك رحمه الله وغيره

~ Shaykh Abū Sufyān Al-Sulamī (تقبله الله).

11 August 2017 16:13

### Radwan Dakkak updated his status.

There's a brother who I have spoken too on a few occasions who surprised me, I wouldn't have expected it all, coz whenever I met him, he would find it hard to agree with almost all my views on certain topics.

And I saw him today, and had a nice chat with him, and tells me that when he went home previously, he told his mum that he's never met anyone like 'this brother" in his life, and she was too amazed to hear it, and he full shows her my profile lol...

Strange to get a positive reaction like that, unlike some who don't allow their kids to be seen with certain brothers, may Allāh forgive them.

10 August 2017 22:41

### Radwan Dakkak shared Islamic Knowledge - العلم الشرعي's video.

Allāhu Akbar, it's wonderful to see someone placing subtitles to the Translations 📖 May Allāh accept Shaykh Fāris Al-Zahrānī amongst the Shuhadā'!

10 August 2017 21:36

### Radwan Dakkak updated his status.

The Benefits of publicly condemning the Rulers:

- 1- It leads to the reduction of Evil (deeds being committed).
- 2- In it is Honour and Strength for the Scholars.
- 3- In it is an activity for the People of Good.
- 4- In it is failure and suppression of the people of falsehood and disobedience.

The consequences of secretly condemning the Rulers:

1- It leads to the Scholars being accused of not condemning (them) and not getting involved into those matters.

2- It leads to rulers being more daring (to do bad things they didn't do before).

~ Shaykh 'Alī al-Khudayr (فك الله أسرهم).

10 August 2017 17:49

### Radwan Dakkak updated his status.

Abū Tālib is a perfect example that no matter how nice and good a person is, no matter how much they help others and even help the cause of Islām, if they do not accept Islām as their religion they will be in the Hell fire.

10 August 2017 10:48

### Radwan Dakkak updated his status.

What's most apparent, is that the man who intentionally abandons performing Hajj out of negligence without an excuse, is not to have Hajj performed on his behalf (when he dies).

[والأظهر أن الرجل المتعمد لترك الحج المفترط بدون عذر أنه لا يُحج عنه ] إن مات

~ Shaykh Sulaymān al-'Alwān (فك الله أسرهم).

10 August 2017 09:26

### Radwan Dakkak updated his status.

“Whoever loves those that replace the Shari’ah of Allāh and defends them, and (loves) those who support the Kuffār against the Muslims, and (loves) the Secularists and Guardians of Apostasy and the Heretics, and (loves) those who correct the religion of the Mushrikin, and (loves) those who



declare Fisq (immoral corruption) and Ribā (usury) lawful, then he is from them!!

For indeed, "A man will be with those whom he loves", this has been narrated in the Sahīhayn (i.e. Bukhārī & Muslim) from the Prophet (صلى الله عليه وسلم)."

من أحب المُبَدِّلين لشريعة الله ودافع عنهم ، والمناصرين للكفار على المسلمين والعلمانيين وجماعة الردة والزنادقة ، والمصنِّحين لديانة المشركين ، والمحليلين للفسق والربا ؛ فهو منهم !

فإن (المرء مع من أحب) قد جاء هذا في الصحيحين عن النبي ﷺ

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān (حفظه الله).

10 August 2017 00:53

### Radwan Dakkak updated his status.

was asked: Is Shirk At-Tā'ah (Shirk of obedience) only in Kufr (فك الله أسره) Shaykh 'Alī al-Khudayr matters - such as permitting what's Harām and prohibiting what's Halāl, and assisting the Kuffār against the Muslims - or is it also in other things - such as obeying one's father when he requests (you) to buy him cigarettes for example

responded by saying: As for the obedience of one's son to his (فك الله أسره) Shaykh 'Alī al-Khudayr father in sin; this obedience is a major sin, not polytheistic (Shirkī) obedience, because polytheistic obedience is that what is issued to him by someone who can enjoin (order) and forbid in general - like the prince, the ruler, the scholar or the head of the tribe whom are obeyed by the caretakers .and the people

As for those who have special obedience - such as the wife to her husband, the son to his father and the slave to his master - this is part of disobedience, not shirk (if she obeys him in a sin to the .(Creator

9 August 2017 23:32

### Radwan Dakkak updated his status.

was asked about the Criterion for commanding one's (حفظه الله) Shaykh Sulaymān al-'Alwān :daughter to wear the Hijāb

So the Shaykh responded by saying: What is taken into consideration is her body, not her age. So whenever the girl becomes attractive for men to look at her, it becomes obligatory for her to wear .the Hijāb

9 August 2017 17:27

### Radwan Dakkak updated his status.

Q. Are the Rāfidah and Nusayriyyah considered Kuffār Asliyyīn or Kuffār Murtaddīn?

A. Everyone that says the Shahādatayn and ascribes themselves to Islām while believing and committing Nullifiers of Islām from Shirk and Kufr is considered a Kāfir Murtad, not a Kāfir Aslī, even if he was raised upon Shirk and Kufr, and this is according to Consensus.

Shaykh Sulaymān Ibn Nāsir al-'Alwān (حفظه الله) quoted the following text in "Masā'il al-Imām Ahmad":

سئل الإمام أحمد رحمه الله : يهودي يستهزئ يقول أشهد أن لا إله إلا الله محمد رسول الله يستهزئ ما كان يقول ذلك عن قلب قال هو مرتد فروج الإمام أحمد رحمه الله تعالى فيه أنه يستهزئ كيف يدخل في الإسلام ويقول ذلك إستهزاءً فقال الإمام أحمد هو مرتد يعامل معاملة المرتد

Imām Ahmad (رحمه الله) was asked, about a Jew mocking, saying "I bear witness that there's no deity worthy of worship except Allāh, and I testify that Muhammad is the Messenger of Allāh", he didn't truly say it from his heart.

Imām Ahmad replied by saying, "He is a Murtad", so he came back to Imām Ahmad (رحمه الله) and mentioned that he is only mocking, how can he enter into Islām while he says that out of mockery?

So Imām Ahmad replied by saying, "He is a Murtadd, and he is to be dealt with like the Murtaddīn" [End Quote].

So according to the Principles of Islām, the one who says the Shahādatayn, even if it was out of mockery or an individual said it while not abiding by the pillars of Islām, he is considered a Kāfir Murtad. This doesn't mean we considered the "Jew" or those raised upon "Shirk" as Muslims when we call them "Kuffār Murtaddīn", but rather due to them saying the Shahādatayn & Nullifying it, they are given the ruling of Apostasy.

Moreover, this isn't simply the position of Imām Ahmad (رحمه الله), but rather Shaykh Sulaymān al-



'Alwān (حفظه الله) says this is according to the Usūl of the 4 Imāms and other than them, and the the Salaf are unanimously agreed upon this, but rather differences occurred with the Muta'akhireen (later Scholars) which has no significance; Among those who have quoted an Ijmā' is the great Imām of Najd

Imām 'Abdul-Latīf Ibn 'Abdir-Rahmān Ibn Hassan Ibn Muhammad Ibn 'Abdil-Wahhāb, stated:

"The people have spoken about the countries of the Mushrikīn who worship the Prophets and the righteous, such as the extremist grave worshippers. So those people; the people have spoken about their kufr and their shirk. And what is well known (and) agreed upon amongst the people of knowledge is that whoever from amongst them performs that, from amongst those who have stated the Shahādatayn; they are judged upon with kufr and apostasy after the Hujjah has reached them (i.e. The Hujjah is required to apply the hukm of Kufr, not required to apply the Ism of Kufr - since he called them Mushrikīn).

And they did not consider him a Kāfir Aslī (disbeliever of origin). I did not see that except from Muhammad Ibn Ismā'īl (As-San'ānī) in his treatise 'Tajrīd at-Tawhīd' entitled 'Tat'hīr al-l'tiqād'. And he explained the reason for that being that they did not understand what the Word of Ikhlās (i.e. the Shahādah) meant. So they did not enter into Islām by (saying) it and not knowing what it meant. And our Shaykh (Muhammad Ibn 'Abdil-Wahhāb) did not agree with him on this." [End Quote].

Refer to "Misbāhh ath-Thalām Fir-Raddi 'Alā Man Kathaba 'Alash-Shaykh al-Imām", Pg. 22-23.

Shaykh Abū Bakr al-Qahtānī (تقبله الله) stated the Scholars of Islām have always called the Rāfidah & Nusayriyyah as "Kuffār Murtaddīn".

For example, Shaykh Al-Islām Abū al-'Abbās Ibn Taymiyyah (رحمه الله) mentioned:

هؤلاء "الدُّرُزِيَّةُ" و "النصيرية" كُفَّارٌ بِاتِّفَاقِ الْمُسْلِمِينَ لَا يَجِلُّ أَكْلُ دَبَائِحِهِمْ وَلَا نِكَاحُ نِسَائِهِمْ ; بَلْ وَلَا يُقْبَرُونَ بِالْجَزْيَةِ ; فَإِنَّهُمْ مُرْتَدُّونَ عَنْ دِينِ الْإِسْلَامِ لِنِسْوَةِ مُسْلِمِينَ ; وَلَا يَهُودَ وَلَا نَصَارَى

"These Durziyyah (i.e. Drūze) and Nusayriyyah are disbelievers by consensus of the Muslims, it is not permitted to eat from their slaughter, nor to marry their women and nor is jizyah coroborrated for them. For they are apostates from Islām, they are not Muslims, nor [are they] Jews and nor Christians."

Refer to Majmū' al-Fatāwah (35/161).

And to claim that the Nusayriyyah in the beginning were Kuffār Murtaddīn, but those born after them are considered Kuffār Asliyyīn due to being raised upon Shirk is far from the Truth.

Imām Ibn al-Jawzī (رحمه الله) wrote his book "Al-Nasr 'Ala Misr" 300 years after the Nusayriyyah were established, along with their Fātimī Bātinī state, and Imām Ibn Al-Jawzī (رحمه الله) stated all of the Rāfidah & Nusayriyyah are Murtaddīn.

Abū Hāmid al-Ghazālī (رحمه الله) reiterated the same words in his book "Fadā'ih al-Bātinīyyah".

والله أعلم

9 August 2017 14:50

## Radwan Dakkak added a new photo.

**Mohammed Sadiq** Very sad news indeed. Not because of his death for he his a Shaheed in sha Allah. But because, knowledge has been taken away by the death of righteous scholars.  
9 August 2017 14:23

**EL Bolansang** they said dwla make takfir on him and he was prisoned by dwla but then died in airstrikes while in prison.. is that true?  
9 August 2017 15:37

**Daniels Al Hanbal** These people Who claim sheikh was imprisoned by dawla... When u asked a Source of their news they make takfir on u... And call u filth jahil so dont take them serious  
10 August 2017 02:16

**Arihan Vivadh** شرح بلوغ المرام من أدلة الأحكام للشيخ العابد المجاهد أبي بكر القحطاني - تقبله الله - أربع دروس  
15 March 2018 20:56 [https://archive.org/details/andulsia\\_bk\\_20171226/1.--.mp3](https://archive.org/details/andulsia_bk_20171226/1.--.mp3)

**Radwan Dakkak** سنجد ثلاثة عشر دروس ☺ [https://archive.org/details/andulsia\\_bk\\_20180315](https://archive.org/details/andulsia_bk_20180315)  
15 March 2018 21:31

Inna lillāhi wa Inna ilayhi Rāji'ūn!

May Allāh accept the Noble Mujāhid, Shaykh Abū Bakr al-Qahtānī amongst the Shuhadā'. The Murji'ah Jahmiyyah & Mu'tazilah Khawārij of our time both have a common trait in celebrating the

death of Mujahidīn by the hands of the Kuffār.

9 August 2017 11:52

### Radwan Dakkak shared الصفحة التابعة لقناة الأستاذ أبي زياد النحوي العلمية's post.

Allāhu Akbar, the beneficial 3 hour debate by Shaykh Abū Bakr al-Qahtānī on the issue of excuse of ignorance and 3rd nullifier was transcribed by some brothers with the checking and supervision of Ustādh Abū Ziyād al-Nahawī.

9 August 2017 00:31

### Radwan Dakkak added a new photo.

□

Important Note: If you do an act of worship or good deeds, try your hardest to keep it between yourself and Allāh. If you sincerely did it for Allāh, you wouldn't tell anyone. Conceal don't Reveal

8 August 2017 13:01

### Radwan Dakkak added a new photo.

□

8 August 2017 12:56

### Radwan Dakkak shared a link.

[https://youtu.be/3\\_AihKgpJFc](https://youtu.be/3_AihKgpJFc)  
[https://youtu.be/3\\_AihKgpJFc](https://youtu.be/3_AihKgpJFc)

**\*\*This is one of many clips where Shaykh Sulaymān al-'Alwān (حفظه الله) spoke about those who blind follow in the matters of Usūl\*\*.**

The reason I'm sharing this, is to show what the Shaykh himself really believes, since the Murji'ah in the past have claimed that the Shaykh views "Individual Takfīr" for Scholars only, and just the other day, one of the Ghulāt claimed "Alwan says Takfeer upon Mushrikeen is only for Ulama", so due to the innovators being unable to prove their Bātil principles with clear proof, they resort to accusations.

1. The Shaykh's position on Excuse of Ignorance in Major Shirk is well-known, and he divided it into two types, "acceptable ignorance" and "non-acceptable ignorance" (opposes the truth due to ignorance - no excuse at all), the first type is for someone who the Qur'ān has never reached and he was unable to search for the truth on the matter, and if he knew the truth, he would say "I would reject and disbelieve in what I am doing & come back to the Truth", this ignorant person is excused according to the Shaykh, and this applies to two types of people, "The new revert" and "The one living in a remote area".

2. With regards to Takfīr, the Shaykh doesn't differentiate between the Clear Matters & Major Shirk. We all agree that Clear Matters matters known in the religion by necessity aren't excused for anyone living amongst the Muslims, and he can only be excused if the Qur'ān hasn't reached him and is separated from the Muslims, such as if someone says "Alcohol is Halāl" or "Salāh is not obligatory" (as the Shaykh views), and he states in this audio, if someone says Zinā is Halāl he is a Kāfir, if he read it in the Qur'ān once, he would disbelieve.

With regards to Major Shirk, the Shaykh views it like the Clear Matters, so he says that if a person was given a Fatwa to make Tawāf around a grave, he wouldn't be excused for doing so. Allāh said "and perform Tawaf around the ancient House", He didn't say "and perform Tawāf around the graves".

The Shaykh gives another example of someone (ruler) that replaces the Sharī'ah of Allāh with man-made laws, he says it's impossible that such a person is excused, and he lives amongst muslims and has read the Qur'ān, "because he doesn't live in a remote area and he isn't a recent revert to Islām"

3. Abdul Malik narrates that his father (Al-'Alwān) said: "Every person who falls in to Major Shirk while living in Muslim Lands is a Mushrik."

قال والدي: كل من وقع منه الشرك الأكبر وهو يعيش في بلاد المسلمين فإنه مشرك

And also in the end of his Sharh of Nawāqidh al-Islām, the Shaykh states that we cannot claim the grave worshippers are excused, since not only is the Hujjah established upon them, but most of

them would show enmity and harm the Believers for rejecting their Shirk.

4. Finally, as for the slander against the Shaykh by the Murji'ah and Ghulāt who claim "Alwan says Takfeer upon Mushrikeen is only for Ulama", this has no basis whatsoever, for indeed the Shaykh simply stated that the People of Knowledge are the ones that busy themselves in Takfir, responding against a person who claimed "Individual Takfir" is widespread, and this is a calamity in our times where people are issuing Fatwas in Kufr and Shirk left and right without knowledge.

The Shaykh stated, "The third Principle is: The actions, which nullify your Islam, are different from each other. Some of the nullifiers can only be recognized by the scholars, who understand the issue in detail. On the other hand, other Nullifiers are clear, like for example; Shirk and slandering Allah and His Messenger. So the majority of the people know these issues. And there are others that are not known by the Majority."

The Shaykh also stated:

"The Khawārij make Takfir upon whoever fornicates and steals, and they make Takfir upon every Major Sin.

Whereas Ahlus Sunnah don't make Takfir upon Major Sins, they make Takfir upon the Tawāghit and Mushrikīn.

So whoever considers this the Madhab of the Khawārij, then he has made the Sahābah Khawārij".

This is just to fairly show the Shaykh's position on the matter, and this view of Excuse of Ignorance in Major Shirk is a False Misinterpretation, and there are numerous sayings from the Imāms of Najd showing that such a person is excused for adopting it, until the evidences are shown to him & rejects hukm of Allāh, this is by Ijmā'.

7 August 2017 14:27

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#### Radwan Dakkak shared a link.

<https://ahlutawheed.wordpress.com/2017/01/09/a-treatise-regarding-the-third-nullifier-of-islam/>  
<https://ahlutawheed.wordpress.com/2017/01/09/a-treatise-regarding-the-third-nullifier-of-islam/>

While everyone is patiently waiting for detailed explanations on the topic, this is an excellent summary of the 3rd nullifier by Shaykh Maysarah al-Muhājir (حفظه الله) refuting the false understanding of the Ghulāt who unrestrictedly make Takfir upon the "refrainer" due to their false principle that it's from Aslu Deen, and the absurd claim that the refrainer considers "Tawhid" as "Shirk", whereas the refrainer considers what the Mushrikeen that claim Islām do is Clear Shirk, but may refrain from applying Takfir upon some individuals due to a misconception that the Hujjah must be applied.

7 August 2017 02:35

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#### Radwan Dakkak added a new photo.

□

6 August 2017 21:52

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#### Radwan Dakkak updated his status.

**\*\*Words of Gold for every brother & sister to reflect upon during these strange times of Fitan\*\***

We do Istighāthah (the du'ā when in a calamity or hardship for support and relief) in difficult times, when we are in distress, when people wronged us and when the Ummah is facing trials. That is all good and that is what we should all do Istighāthah in. We should do Istighāthah to Allāh from our sins. But in days like today, do Istighāthah to Allāh to guide you to the right path, to keep you on the guided path and to show you the truth in the high waves of Fitan that this Ummah goes through. Do Istighāthah to Allāh that He show you the truth during the Fitan. Wallāhil 'Adheem, it needs Istighāthah today.

Do Istighāthah that Allāh show you who the guided 'Ulamā are, who the guided groups are and those who are misguided. Let me repeat. Do Istighāthah so Allāh can show you the guided path and keep you on it, show you the guided 'Ulamā and the guided groups, and show you the misguided so you stay away from them. Do that type of Istighāthah as if you were drowning in an ocean. Listen to this Hadith:

Hudhayfah said there will come a time when no one will be rescued, relieved or free from the Fitan, except one who makes the Istighaathah like the one who is drowning.

No one will be relieved and no one will see the truth in the Fitan, except who? Except one who does the Du'ā of one drowning. What type of Du'ā is the Du'aa of one drowning? We just took it – Du'ā of Istighāthah. Istighāthah to what? To show him the truth from the

evil and to keep him firm. Not just any superficial Du'ā like O Allāh guide me, I am a Muslim on the right path.

No, sincere Du'ā as if you were drowning because Wallāhil 'Adheem, drowning in the water on the pure Tawheed is easier than drowning in the Fitān and losing your Deen.

Several of the Salaf were quoted as saying when Fitān come, only very, very, very few will see the truth.

When there is Fitān, only few of the few of the few will know how to analyse them. Make Istighāthah to be amongst them or at least see the reality of the Fitān.

After time passes on Fitān and they end, then everyone will see the reality of what the few were trying to tell them. That is what happens during all Fitān. The problem for many is that after they see the reality, they have already lost their Deen.

~ Shaykh Ahmad Jibrīl (حفظه الله).

6 August 2017 16:11

### Radwan Dakkak is feeling sleepy.

Good Night

6 August 2017 06:56

### Radwan Dakkak updated his status.

\*\*The Biography of Shaykh Nāsir al-Fahad, may Allāh free him\*\* [1].

Sub-heading: Mentioning his name and lineage and family's place of residence:

He is Nāsir Ibn Hamad Ibn Humayyin Ibn Hamad Ibn Fahad, from the tribe of Al-Asā'idah al-Rawaqiyyah, and his lineage goes back to Banī Sa'd Ibn Bakr, who were from those that nursed the Messenger (صلى الله عليه وسلم), and today they are known as {Utaybah}, and his mother is Nūra al-Ghazziy, her lineage goes back to the clans of "al-Dawāsir".

His family's place of residence was in "al-Thuwayr", and it is from the villages of "al-Zulfī", and his father Shaykh Hamad Ibn Humayyin moved to "al-Riyādh"; To work with Shaykh al-'Allāmah Muhammad Ibn Ibrāhīm (رحمه الله), so he stayed with him for 18 years until he passed away.

Sub-heading: Mentioning the year he was born in, and a small excerpt from his life and pursuit for knowledge:

He was born in "Riyādh" in the month of Shawwāl 1388 AH, and he was raised in it. After he completed his Secondary education, he began studying Engineering in "Al-Malik Sa'ūd University", and he was outstanding in it and the top student.

And when he reached the 3rd year (of Engineering studies), he discontinued, so he transferred from it to the College of Shari'ah in "The Islamic University of Imām Muhammad Ibn Sa'ūd".

And he memorised the entire Qur'ān in 3 months, and he wrote on the first paper (page) from his Mus'haf that he was memorising from:

"Accomplished - with the Praise of Allāh and His Success - the completion from it (i.e. the Qur'ān) and memorised from cover to cover in a single achievement after 'Asr on Sunday 29/11/1412 from the Hijrah of the Mustafah (صلوات الله وسلامه عليه), and the beginning of its memorisation was in the beginning of Ramadān in the same year, and all Praise belongs to Allāh who by His Praise the righteous deeds have been accomplished".

And in the college of Shari'ah, he graduated under the hands of some of the Mashāyikh, among the most prominent were:

Shaykh 'Abdul 'Azīz al-Rājihī, Shaykh Zayd Ibn Fayyād (رحمه الله) and Shaykh Ahmad Ma'bad al-Azharī.

And he was given an Ijāzah in the college in the year 1412 AH, finishing the top of his class, and he was requested to study at the College of Shari'ah and Usūl al-Dīn again, so he chose "Principles of the Religion; Department of Creed and Contemporary Sects", and he was appointed as an Ustādh (teacher) in Thailand, and he debated a Jahmī over there, he gained victory over him, and the audience applauded him.

And he exerted efforts at the time in pursuit of stockpiling books, reading and researching, and he was very fond of reading, and I did not see him for a single hour at home without a book (in his hands), and he would take a book with him to the car and read it at the traffic lights, and if I were to say he reads 15 hours a day, I would have grievously wronged him unjustly.

And he excelled & proved to be outmatched in most fields of the Shari'ah; In 'Aqidah and what is connected to it, Hadīth, Rijāl (the science of determining the reliable from the non-reliable narrator),

Fiqh according to all of its Schools of Thought, Usūl al-Fiqh, and Farā'idh (inheritance).

And he had a great speculation and ability to derive rulings and reasonings and finalised statements.

He is also a Scholar of History and Genealogy (the study and tracing of lines of descent), and Shaykh Walid al-Sinānī (أحسن الله فكاكه) was asked about some of the genealogies, and he is a expert in Genealogy who is unrivalled, he is famous for that, so he replied, "Ask that As'adī" - in attribution to the Asā'idah (tribe), meaning Shaykh Nāsir al-Fahad.

And some professors of 'Aqidah in the Imām (Muhammad Ibn Sa'ūd) University have informed me, they said: "Your father was my peer in studying {Masters Degree}, and he was the most intelligent man among us by heart, and the quickest to memorise and understand, and there's nothing to criticise from him except for his harshness". And this is true, for indeed if he debates someone, he gets heated up, and whenever his anger would cool down, he apologises to his opponent.

And it has reached me that an Ustādh (teacher) in the Creed Department said to his students one day: "There was a man in our department who had alot of misconceptions, and no one was able to stand up to face him except for Nāsir al-Fahad".

And in the year 1415 AH he got arrested and entered "Al-Hā'ir prison", and he remained in prison for 3.5 years, and he was released in the year 1418 AH.

After he was released, he came onto the "Internet", and he would make announcements in which he had Receipts, and he later turned away from it, due to the time restraint.

And the visitors were increasing in numbers, and he wasn't able to make time for it, so he organised a gathering at his house on Saturday and Tuesday every week between Maghrib and 'Ishā', which revolved around mentioning new Hadīths and Reports, and the gathering was getting crowded to the extent that all sides (of the room) was filled up with people, so they would have to make a row right in the mid-point of the gathering (in-line with the Shaykh).

And when Allāh tested the Muslims with America going to war with Afghānistān, the Shaykh exerted efforts to incite the believers to support their brothers and warning them from allying with the Kuffār against the Muslims, and he did not change his stance until he was wanted (by the Saudi Tāghūtī govt), then he was imprisoned in the year 1424 AH.

And since that time till this very hour, he has been in {Solitary Prison}, and he is prevented from seeing his family or speaking to them since 6 years ago.

And Allāh has opened up for him in prison from His blessings, and increased him in an abundance of knowledge, for instance he completed the memorisation of the 9 books of Hadīth from the "Yahya compilation", and he memorised a good number of Books and Mutūn, and he read {Majmū' al-Fatāwah} six times, and he authored 85 Treatises, and he made the Usūl al-Fiqh and Usūl al-Tafsīr of Shaykh Al-Islām (Ibn Taymiyyah) into a poem consisting of more than 800 lines of poetry.

And a brother who recently got released from prison said to me: Verily, some of the soldiers would say, "What is with this brackish guy - {he intends Shaykh Nāsir} - he sleeps for 4 hours, and spends the rest of his time praying and reading!!"

And he was subjected to Fitnah in prison, and was tortured, and they wanted to disgrace him, but he refused, and he has still remained steadfast, patient, wanting the reward of Allāh, may Allāh increase him in steadfastness and free him.

Sub-heading: Mentioning what has been said about him:

I have listed some quotes that I have present with me here, without investigation or demand or selection, and sufficient for you is the pendant necklace that is around the neck.

Shaykh Al-'Allāmah Hamūd Al-Shu'aybī (رحمه الله) said in his commendation for (the book), "The Exposition Regarding the Disbelief of the one that Assists the Americans":

"And the Shaykh, Nāsir al-Fahad, may Allāh grant him success, has many blessed efforts, for he has taken part and expended effort in giving victory to the truth and its people and repelling falsehood and its people. He has confronted them in many well-known books and essays. We ask Allāh to write for him a goodly reward and keep him firm upon that." [End Quote].

And some of our brothers have informed me, stating: "Whenever the brothers would come to Shaykh Hamūd al-Shu'aybī with a misconception for him to respond top, he would reply: Has Shaykh Nāsir responded to it?".

Shaykh Al-Muhaddith Al-'Allāmah Sulaymān Al-'Alwān (فك الله أسرته) said in his commendation for (the book), The Exposition Regarding the Disbelief of the one that Assists the Americans":

"So may Allāh strengthen this Shaykh. How good it is that which his hands have written! It is worthy of a good reception from the People of Knowledge and seekers of the truth. So without further due, this is the book that has actualized 'Aqidah and Fiqh upon the path of those that have passed from the Imāms of guidance and the People of Knowledge and Taqwā"

And Shaykh Sulaymān also mentioned from what his son 'Abdul Malik related with regards to Shaykh Nāsir al-Fahad:

"And he is from the expert memorisers of knowledge, and he has vast knowledge in many sciences, and he was oppressed in his prison-cell severely." [End Quote].

And Shaykh Al-Muhaddith 'Abdullāh Al-Sa'd said in his commendation for (the book), "The Methodology of the Early Scholars (of Hadīth) in Tadrīs":

"And I have previously looked at other essays authored by Shaykh Nāsir al-Fahad, and I have found all of them to be beneficial, firmly established upon following what the Qur'ān and Sunnah has alluded too, taking a path in accordance with the Methodology of the Righteous Predecessors, this is what we see him to be, and only Allāh, the Exalted, knows his true merits." [End Quote].

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[1] The source of this Biography is what was written by his son, Mus'ab Ibn Nāsir Al-Fahad on Tuesday 27/1/1434 on the following link:  
<http://twitmail.com/email/496906795/6/%D8%B3%D9%8A%D8%B1%D8%A9>

5 August 2017 18:16

### Radwan Dakkak updated his status.

\*Clarification about At-Tarēfē's stance on the non-Arab Shī'as\*

After going through his other lessons on the topic, the clip of At-Tarēfē saying the non-Arab shi'as are excused and Kufr isn't applied upon them was referring to "being excused in the Hukm" (i.e. The rulings related to being punished), so I take this mistake of mine back.

The original point regarding At-Tarēfē is going on TV condemning the actions of the Muwahhiddīn against the Rāfidah in the arab lands (who he believes the Hujjah is established both ism and hukm), and supporting Apostates in Bilād al-Shām, excusing Tawāghīṭ, so this is the fundamental Error in his Manhaj.

So it was a slight misunderstanding of Shaykh At-Tarefe's words, but as for those Ghulāt Mu'tazilah who want to claim I did this out of "deceit", then absolutely not, because I am not like them who truly lie to deceive others by claiming "Shaykh 'Alī al-Khudayr makes Takfīr upon the 'Ādhir in his Sharh of Nawāqidh al-Islām you Jahmiyyah" and claiming Dwla adopts your position, then as time goes by, you come out making Takfīr upon the Best of Mujāhideen and 'Ulamā' of Tawhīd.

By Allāh, it is more honourable for a believer to accept his sincere mistake & speak the Truth, unlike the Murji'ah and Ghulāt who intentionally lie to support their arguments & never retract their lies, let alone their mistakes.

In any case, what concerns me are the False Beliefs of the Murji'ah & Ghulāt, for indeed what's coming بإذن الله will make them die in their rage ﷻ

4 August 2017 21:01

### Radwan Dakkak updated his status.

\*\*Don't let anyone turn you off from learning the Nullifiers of Islām & how to correctly apply them\*\*

Imām al-Mujaddid Shaykh al-Islām Muhammad Ibn 'Abdul Wahhāb (رحمه الله) said in "Al-Durar al-Saniyyah" (10/84-85):

"So if the Nullifiers of Wudū' are 8, then what is mentioned in "Al-Iqnā'" is that the Nullifiers of Islām are more than 400!" [End Quote].

Refer to "Al-Iqnā'" (4/285).

4 August 2017 11:58

### Radwan Dakkak updated his status.

Brothers, there's no need to mention what the deviants are saying - these are the same people who openly called for a public debate instead of accepting in private. Then, when being unable to refute the Truth directly in front of everyone, resulted in deleting comments and ran away due to the lame excuse of "I don't have time". They took the cowardly way of refuting their opponents where they can speak to their own fanbase, without confrontation.

The greater priority is to refute the core beliefs and principles of أهل البدع (the people of innovation), and to knock out the heads of misguidance. Since these specific individuals are simply a distraction who can't keep to their word & have lied against the Mujāhideen and Scholars of Tawhīd on numerous occasions.

One of them claimed Shaykh 'Abdul 'Azīz at-Tarēfē adopts the same position of Shaykh Sulaymān Ibn Nāsir al-'Alwān on the issue of "excuse of ignorance". This shows their lack of knowledge regarding the different types of people who hold the position of Excuse of Ignorance in Major Shirk.



For at-Tarēfē holds the position that the Hujjah hasn't been established upon the non-Arabs that are ignorant. Whereas Al-'Alwān clearly stated that the Hujjah is established upon all the Arab and Non-Arab Shī'as (and grave worshippers) who the Qur'ān has reached. 'Alwān has also stated that the one excused in these matters of Usūl is someone living in a remote area who hasn't heard the Qur'ān (if this is present).

Moreover, Shaykh al-'Alwān is not infallible either, and holding this position of excuse of ignorance in Major Shirk is باطل (false). But Shaykh 'Alī al-Khudayr has stated it's an Unclear Matter and the Sincere Scholar is to be respected & benefited from (until the Hujjah is applied upon him and he stubbornly rejects it).

However, people don't realise the status of Shaykh al-'Alwān who has granted victory for Tahwid and the Mujāhideen throughout his life and never betrayed them. But rather instead, he always defends them (he also refused to go on TV & stated he won't speak Haqq on it, let alone speak Bātil against the Mujāhideen).

Unlike At-Tarēfē who sided with the Sahawāt, and considered the True Mujāhideen as Khawārij, that are more deserving and rewarding to be fought over the Syrian Regime. He also excused Tawāghīṭ & Apostate Funded Groups, so there's no comparison between the two.

I spoke with some Students of Knowledge about translating the beneficial works of Shaykh at-Tarēfē: and they recommended that it's best not to give him an advertisement. But rather share the knowledge I've learnt without mentioning him.

And Shaykh Khālid al-Hāyek stated in private that those who gave a Fatwā to support the Sahawāt are not to be named, but rather warned against and pushed away.

So due to the greater benefit, I've decided to share with everyone whatever I learn from his beneficial works without advertising him. I am taking the advice of other Shuyūkh, just like I am doing in sharing knowledge in Fiqh from other Shaykhs.

4 August 2017 11:19

### Radwan Dakkak updated his status.

Reminder: I've been well aware of the deviant positions Shaykh al-Muhaddith 'Abdul 'Azīz at-Tarēfē (may Allāh free him) holds, which is why it's important to clarify this to the masses who may think he is upon the Pure Manhaj of Tawhīd, because this is not the case.

However despite that, this did not stop me from translating his beneficial works over the past years, especially in Fiqh and Hadīth. My position on sharing the works of the 'Ulamā' is clear, whatever I share is not an endorsement of all their other views.

Shaykh Sulaymān Ibn Sahmān said the works of the extreme deviant Ibn Hajr al-Haytamī (who some even refrain from sending Allāh's mercy upon) may be benefited such as the Kabā'ir 'while warning against the other matters', and till this day Ibn Hajr al-Haytamī is quoted for his beneficial works, despite his other shocking views.

So likewise, the works of Shaykh 'Abdul 'Azīz at-Tarēfē (فك الله أسرہ) may be benefited from (and I'll continue to share those gems with you), while warning against the deviant positions of Irjā' & going on the Saudi TV channels openly condemning the actions of the Muwahhiddīn against the Rāfidah Anjās, while considering those Mujāhideen as Khawārij and the one whom fights them receives a greater reward than fighting the regime. So he has taken the side of the Awliyā' of the Shaytān against the Awliyā' of Allāh, which gave the Murtaddīn a concession to abuse his words and unite with the Kuffār to fight the Believers.

May Allāh forgive us and him, hasten his release and bring him back to the Truth.

3 August 2017 07:10

### Radwan Dakkak shared his post.

Idk why, but I was thinking about this today SubhanAllah...

2 August 2017 21:43

### Radwan Dakkak updated his status.

#Utensils

There are two types of utensils:

1. #Halāl\_Utensil By principle, every Pure Utensil (containers, cups, silverware etc...) is permissible to acquire and use, this is the Asl (general basic principle).
2. #Harām\_Utensil There is an exception to this, and that is the utensil made up of Gold and Silver, which is called النقيدين (Al-Naqdayn = Gold & Silver), this is impermissible to acquire and use.

However there is an exception under this 'exception', meaning: The Scholars have stated that using utensils made up of Gold and Silver is Harām, however they have given an exception to this general ruling.

So the Scholars have permitted using a small ضبة (Dabbah), and what is a Dabbah?

Scenario: A utensil broke, so the owner of that utensil needs to place something to fix and solder the broken utensil back together, so this metal piece used to fix the utensil is what's called a Dabbah.

Now is it permissible to use a Dabbah or not? There are conditions that need to be met as mentioned by the Scholars:

Firstly: It must be a silver piece, and cannot be from gold.

Secondly: It must be a small amount of silver used to solder back the utensil, and cannot be a big amount.

Thirdly: This Dabbah must be used for a "Need" (حاجة) and because of the broken utensil, and cannot be used for adornment. So if these conditions are met, it becomes permissible to use a Dabbah.

To sum it all up, the Asl is that pure utensils are permissible to be used and acquired (even if expensive), except for Gold and Silver utensils which is called "al-Naqdayn".

However there is a final exception given to this ruling of using Gold and Silver Utensils:

1. It must be a Dabbah (A metal piece to solder a broken 'pure utensil' which isn't made up of gold & silver).
2. The Dabbah must be a small amount, otherwise it's not allowed to use.
3. The Dabbah must be made up of silver, and it's not allowed to use gold.
4. The Dabbah must be used for a "Need", and cannot be used for adornment and beautification.

Also if someone took a Harām Utensil of Gold and Silver & made Wudū' with it, we would say his Tahārah is valid, but is sinful for using that utensil.

Final Point: The utensils of the Kuffār are permissible to use, whether they were Kuffār Asliyyīn or Kuffār Murtaddīn.

And Shaykh Al-'Allāmah 'Abdul Rahmān Ibn Qāsim (رحمه الله) stated in his "Hāshiyah 'ala Rawdh al-Murbi'" (1/107) about using the utensils of the Kuffār:

That it's only made permissible if it's not known to have Najāsah (impurity) on it, otherwise it's to be washed just like the rest of the Muslim utensils when they get impure based upon the Hadīth that says "So wash it" (paraphrased).

~ [Refer to Sharh Al-Nadhm Al-Jalī & Mukhtasar Sharh al-Mumtī].

2 August 2017 21:05

#### Radwan Dakkak shared a link.

[https://www.washingtonpost.com/news/worldviews/wp/2017/08/01/how-a-photo-of-empty-bus-seats-triggered-an-anti-muslim-fest-on-facebook/?utm\\_term=.ab5075c78813](https://www.washingtonpost.com/news/worldviews/wp/2017/08/01/how-a-photo-of-empty-bus-seats-triggered-an-anti-muslim-fest-on-facebook/?utm_term=.ab5075c78813)  
[https://www.washingtonpost.com/news/worldviews/wp/2017/08/01/how-a-photo-of-empty-bus-seats-triggered-an-anti-muslim-fest-on-facebook/?utm\\_term=.ab5075c78813](https://www.washingtonpost.com/news/worldviews/wp/2017/08/01/how-a-photo-of-empty-bus-seats-triggered-an-anti-muslim-fest-on-facebook/?utm_term=.ab5075c78813)



2 August 2017 19:42

#### Radwan Dakkak updated his status.

I saw Shaykhul-Islām (Ibn Taymiyyah) when he was faced with difficult issues for which he could not find an answer and it was very hard for him. He would flee from them and repent, pray for forgiveness, ask Allāh for help, turn to Him, ask Him to inspire him to find the right answer and to bestow upon him from the treasures of His mercy. Then divine help would start to reach him persistently, and he would soon find the answer through divine inspiration. Undoubtedly whoever is guided to realise his need for Allāh and express it, and feel that need strongly in his heart, is indeed most fortunate, and whoever is deprived of that will be deprived of any achievement and any help. Once a person combines this sense of need with striving his utmost to find out the truth about an issue, then he is following the straight path. That is the grace of Allāh, which He bestows upon whomever He wills, for Allāh is the Possessor of abundant grace.

الإمام ابن القيم رحمه الله



### Radwan Dakkak updated his status.

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#Misconception: You Muslims are barbaric because you brutally slaughter animals who deserve to live and eat them. I'm a proud vegetarian.

Response: There are a few points to address here إن شاء الله for those who spread such misconceptions:

1. It's unfair to single out Muslims as being Barbaric, because according to your own principles, everyone who eats meat is deemed to be 'barbaric', as you have stated "animals who deserve to live", so this is the real reason behind your frustration.

2. If it's the slaughtering that Muslims do, then just so you know, many non-Muslims themselves have affirmed that Muslims slaughter animals in the most Humane way as commanded by our Prophet (صلى الله عليه وسلم) in the authentic Hadīth:

"Verily Allah has prescribed Ihsān (perfection) in all things. Thus if you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters." [Sahīh Muslim & Al-Arba'een Al-Nawawīyyah].

3. Allāh (سبحانه وتعالى) has created our teeth in a way as humans to be able to eat both vegetables and meat, and if it was considered 'barbaric' to eat meat, then why did Allāh design our teeth to eat both vegetables and meat, He could have simply made us like omnivores (who don't eat meat).

4. You stated "You Muslims are barbaric because you brutally slaughter animals who deserve to live and eat them. I'm a proud vegetarian."

Okay, let's just say for argument sake that we Muslims are barbaric because we slaughter animals who 'deserve to live and not be eaten', but let's be fair and re-direct the same question back to you:

Aren't plants also living organisms? They also have a life, so how dare you take away their life & eat vegetables! "I'm a proud vegetarian", may Allāh guide you.

2 August 2017 11:44

### Radwan Dakkak updated his status.

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I'm working extremely hard, and need to take some pressure off myself - I am trying to do everything I can for my family and Ummah, but then I gotta remember that I'm only 1 man, who needs to relax and enjoy himself as well.

#No\_Socialising #Only\_Dawah

1 August 2017 17:03

### Radwan Dakkak shared Ben Shapiro's video.

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He spoke the truth

1 August 2017 14:45

### Radwan Dakkak added a new photo.

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□

'Examine carefully the speech of everyone you hear from' - Stick to a Firm Clear Manhaj, and don't take your Din from everyone who 'sounds good'.

1 August 2017 13:10

### Radwan Dakkak posted in ONE UMMAH.

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<https://www.peacequarters.com/13-signs-toxic-parent-damage-children-without-realizing/>

#Must\_Read This is an excellent article!!!

<https://www.peacequarters.com/13-signs-toxic-parent-damage-children-without-realizing/>

1 August 2017 11:40

### Radwan Dakkak shared a link.

<https://www.peacequarters.com/13-signs-toxic-parent-damage-children-without-realizing/>  
<https://www.peacequarters.com/13-signs-toxic-parent-damage-children-without-realizing/>

#Must\_Read This is an excellent article!!!

1 August 2017 11:39

#### Radwan Dakkak updated his status.

How rare is it to find someone balanced in their Dīn, someone who is between Irjā' and Ghulu, someone who is free from inconsistencies in their Manhaj, may Allāh protect us from deviation.

What is the solution?

Shaykhul-Islam Ibn Taymiyyah narrated that al-Imam Ibn Mubarak and al-Imam Ahmad Ibn Hanbal, rahimahumullah, said: "If the people disagree regarding anything then look to what ahl ath-Thughur (i.e. the Mujahidin on the frontiers...) say – since the truth is with them, because Allah (tabaraka wa ta'ala) says; {As for those who wage Jihād for Us (for Our Cause), We will indeed guide them to Our Ways.}"

And likewise the Mujāhideen of the pen & tongue, that are tortured in the prisons of the Tawāghīṭ, and some have been executed **والله المستعان** - I have never seen such clarity and purity of Manhaj except from those few Righteous Carriers of Tawhīd.

Know that every trial, oppression and abuse you get coming your way, happened to the best of creation, our Prophet Muhammad **صلی الله علیه وسلم** - May Allāh use us to bring good for this Ummah. May Allāh forgive our shortcomings, enable us to hide our good deeds the way we hide our bad deeds, in order to purify our Sincerity and Intentions, **اللهم آمین**.

1 August 2017 10:29

#### Radwan Dakkak updated his status.

We are men of 'Aqīdah, built upon Walā' & Barā' - Not Emotions! What is required from every believer is to absorb the Qur'ān into his heart, to live by it! And the main purpose behind Nashīds is not to enjoy listening to them more than the Qur'ān (infact that becomes impermissible), but rather the Nashīds are there to install more energy and emotions to our 'already' firmly established 'Aqīdah to motivate us and push us to our maximum efforts!! This is how the Sahābah went about it, O Allāh how amazing were they.

31 July 2017 20:55

#### Radwan Dakkak updated his status.

I don't want any of you to feel a loss of hope, since this contradicts the Fundamental Principle of Sabr!

It's absolutely natural to feel sad, I feel you all the way. But always remember that Allah is the greatest, He has the best plans with His divine wisdom!

Imam Anwar al-'Awlaki said our primary focus needs to be more on the hearts and minds than what occurs on the ground. Trust me (I rarely use this word since most of the times people say 'Trust me' they are lying, but Trust me! lol), we can see an incredible revival in the pure teachings of Islam!! I believe this is true victory!

As for what occurs on the ground, then that victory must come after the Munafiqeen are purified from the ranks of the believers (and look how everyone got exposed today, Allahu Akbar - Raise your head up high O Muwahhideen).

Just wait a little more...Think about the first footsteps into Jannah!! That's when we will rest with the pure souls, may Allah keep us all steadfast!!

31 July 2017 19:59

#### Radwan Dakkak updated his status.

Wake up before YOU are forced to wake up.

31 July 2017 16:51

#### Radwan Dakkak updated his status.

Finally, I advise you and recommend my brothers with beneficial 'Ilm inherited from our Prophet (صلی الله علیه وسلم). Constantly read much from the books of the Sunnah, especially the

Sahīhayn. Ponder over the Qurʾān, reading Its Tafsīr, especially the one by Ibn Kathīr and Ibn Saʿdī, being careful and diligent to read the books of Shaykhul-Islām Ibn Taymiyyah, ibnul-Qayyim and Muhammad ibn ʿAbdul-Wahhāb with sincerity and devotion. Then after that act on it as is indicated in the Book and Sunnah. Allāh (عز وجل) says;

{..and if you obey him you will be rightly guided...}

{...if you love Allāh then follow me, Allāh will love you...}

And be aware of the order in His saying;

{Allāh will bring forth a people (in place of them) He will love and who will love Him humble toward the believers, powerful against the disbelievers; they strive in the cause of Allāh and do not fear the blame of a critic.}

It is upon you to love for the sake of Allāh, for verily it is from the greatest signs of the people of Īmān, and it is upon you to have enmity towards the enemies of Allāh, be stern with them, to avoid them, dissociate from them, to perform Takfir upon them and strive against them as Allāh and His Messenger (صلى الله عليه وسلم) ordered, and be warned, may Allāh have mercy upon me and you, from sins and munkarāt, such as watching TV and entering pictures and newspapers (in the house) and other kinds of munkarāt, and be warned that your gatherings be gatherings of backbiting and gossip, and let him pre-occupy with himself and his shortcomings, and let him be completely warned from being amazed with himself.

~ Shaykh Al-'Allāmah Hamad Al-Humaydī (تقبله الله).

31 July 2017 14:54

### Radwan Dakkak shared Haytham Sayfaddīn's post.

31 July 2017 14:50

### Radwan Dakkak updated his status.

Something many people shy away from, but it was addressed by Shaykh Ahmad Jibrīl (حفظه الله) - These are just some thoughts on the issue:

Living in the west has a very bad impact on our manners and perception.

With regards to our manners: This can be directed back to a flaw in western society and their education systems, wherein they encourage every man and woman to put forth their own opinions regarding every matter, irregardless of how ignorant the person is, whereas in Islām we are taught to speak with knowledge surrounding an issue & refer to the people of knowledge as Allāh has ordered.

Note: It's absolutely fine to test students to answer questions and engage in discussions (or else how are they going to learn), however this is not the case with how people are brought up in the west, they literally hold their 'correct opinions' on matters which a person who specialises in those fields would laugh at.

This has affected our noble manners and morals as Muslims, this has afflicted us with arrogance & we must strive to lower the wing of arrogance as much as possible to develop true humbleness. Moreover, we lack respect to our elders and teachers, whereas the way students would treat their Teachers in the Lands of the Muslims (despite it being considered Dār al-Kufr according to Ijmā' - since the rulings of Kufr are enforced) is much different, carrying their shoes for them, walking right behind them as if they have done something wrong (to an outsider's perception).

And a lack of concern to Tawhīd & Walā' wal Barā' is the reason why Muslim Parents are giving birth to future non-Muslim children and grand-children.

With regards to our perception: Munkar has become normalised to us, and that's why when someone spends time in Makkah (or in a pure place) and comes back to live with the Mushrikīn, he becomes shocked at the lifestyle and how is it possible that he remained living there throughout his life (this is what happens with adapting to residing with the Mushrikīn - your heart becomes hardened and because you are unable to forbid every Munkar, it becomes normal to accept seeing it).

The Prophet (صلى الله عليه وسلم) declared himself innocent & severely rebuked those who reside with the Mushrikīn. Go through the Hadīth of Ka'b who was amongst the most noble of Sahābah, yet the Prophet (صلى الله عليه وسلم) and Companions ignored him & rebuked him due to remaining back from a single expedition with the Rasūl (which was offensive, not even defensive), and there is also a difference between the Righteous Scholar who was captured by the Tawāghīth and tortured and the Corrupt Scholar who remains stubborn in his place and doesn't speak the Truth, infact even speaks Falsehood.

31 July 2017 09:29

### Radwan Dakkak updated his status.

My brothers and sisters, there is nothing more important to us than perfecting our Dīn according to the True authentic teachings of Islām.

The Murji'ah used to mock us by saying we cannot ask our 'Ulamā' questions, and despite them using these words to make fun of us, these words are 100% Haqq. All of our Scholars are either silenced or we are unable to get access to them, and that's due to our own faults of clinging to this world...

Alhamdulillah that we have the blessing of the internet, for indeed this Barakah helped revive the pure teachings of Islām & taught us so much! Can you imagine if we didn't have the internet, it would have been a more assured obligation to search & migrate towards the Righteous Scholar to seek knowledge from.

I have been holding my tongue on some issues for a long time, dreaming and dreaming, wishing I can speak to our beloved 'Ulamā' to clarify certain issues for us, but I am unable too :(((

It is reported that Sufyān Al-Thawrī – Allāh have mercy on him – said:

Whoever takes leadership quickly (too early) will harm a lot of [his] knowledge (will not learn what he needs); and whoever does not take leadership can continue to seek knowledge until he reaches [where he needs to be].

Al-Dārimī, Al-Sunan #554.

Wallāhi my brothers & sisters, I shouldn't be speaking to begin with and rather continue seeking & implementing knowledge until I am at a position to speak (like Sufyān al-Thawrī stated), however the problem is, who is there to teach Pure Tawhīd to the Muslimeen...??!

31 July 2017 00:09

### Radwan Dakkak updated his status.

**\*\*Update on the Channel Curriculum\*\***

The way I'm running the "Fiqh and Usūl al-Fiqh studies" channel is by going through one of the most concise Hanbalī Fiqh texts called *النظم الجلي في الفقه الحنبلي* - I have uploaded the PDF above and it consists of 888 lines of Poetry.

I highly recommend for those who know Arabic to memorise it, as you will realise the immense benefits in Hifdh later on.

I am going through Sh. 'Āmir Bahjat's [1] Sharh of this text who broke it down into 296 short concise lessons.

And at the same time, I am going through another book called "Mukhtasar Sharh al-Mumtī" to get wider knowledge surrounding the issues that I'll be going through.

So you guys will structurally learn every issue addressed in this Fiqh text by the Shaykh I'll be translating from + additional knowledge surrounding the topic.

The only difference is that I won't be quoting the original text of the poem for obvious reasons, as that is best to be taught in a class and spoken orally (I won't be getting ahead of myself either).

Inshā'Allāh I'll try my best to get through the explanation of the complete book with you guys (which is excellent for beginners) and post more often, and likewise go through the science of Usūl al-Fiqh and work our way up.

Finally: Something I have noticed amongst many who love to learn Fiqh is their ignorance in 'Aqīdah, so I advise all my brothers and sisters to perfect their Tawhīd first and foremost, since this is the core Fundamental which no one can be ignorant of.

Shaykh Ahmad Jibrīl (حفظه الله) mentioned in this regard:

"Focusing on teaching aspects of minor fiqh to an audience that really needs to understand the major fiqh is ignorance or love of \$\$ or fame!"

This is the reality of our times والله المستعان

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[1] Disclaimer: Sh. 'Āmir Bahjat (originally from Yemen) is very knowledgeable in Usūl & Fiqh, however when it comes to 'Aqīdah, he is not upon the pure Methodology of Tawhīd, and he freely openly teaches in Bilād al-Haramayn.

Shaykh Nāsir al-Fahad (فك الله أسرته) recommended the student of knowledge to benefit from the works of the Muhaddith Tāriq Ibn 'Awdhillāh in Hadīth, despite his deviations in 'Aqīdah.

So likewise, I do not promote or advise the masses to take knowledge of 'Aqīdah & Walā' wal Barā' from the Shaykh (lest someone deviates as it occurred with Great Scholars of the Past), but his works in Usūl & Hanbalī Fiqh can be benefitted from.

## Radwan Dakkak updated his status.

Section 2: The Reality of the Asmā' and Ahkām of the Dīn.

Chapter (8/69) #Translated for Sharh Kitāb al-Haqā'iq Fī-Tawhīd by Shaykh al-'Allāmah 'Alī al-Khudayr (حفظه الله):

Chapter 8: What is intended by Asmā' al-Dīn.

(Matn):

“What is intended by Asmā' al-Dīn (i.e. The labels of the religion) is like; Muslim, Mushrik (polytheist), Mu'min (believer), Kāfir (disbeliever), Munāfiq (hypocrite), Fāsiq, 'Āsī (disobedient sinner), Mulhid (atheist), Muḥtadī (innovator), Dhāl (misguided), Mukhtī (mistaken), Muḥtāhid, Muqallid, Jāhil, Yahūdī (jew), Nasrānī (christian), Majūsī (zoroastrian), Tāghī (tyrant), Mufsid (corrupt doer), Kāthib (liar) etc...

Ibn Taymiyyah (رحمه الله) said: "And Allāh has made a distinction between what is before the Risālah (i.e. Message of Islām) and what comes after it, relating to the Asmā' (labels) and Ahkām (rulings), and gathering between the two pertaining the labels and rulings" [Al-Fatāwah 20/37 & Al-Fatāwah 12/468].

And he also said: "Verily, the ism (i.e. Label) of Muslim, Yahūdī (i.e. Jew), Nasrānī (i.e. Christian) and what's similar to that from the Asmā' al-Dīn (i.e. Labels of the religion), is a ruling which relates to itself due to the individual's belief, intention, saying and action - (till he said) - every ruling that hangs under the Asmā' al-Dīn from "Islām", "Ēmān", "Kufr", "Riddah", "Tahawwud" (i.e. Becoming a jew), "Tanassur" (i.e. Becoming a christian), is only affirmed for whomever meets the description which necessitates it, and the nature of a person being from the Mushrikīn or from Ahl al-Kitāb is from this aspect." [Al-Fatāwah 35/226].

And he also said: "Know that the matters of Takfīr (i.e. Declaring a person to be a Kāfir) and Tafsīq (i.e. Declaring a person to be a Fāsiq) is from the matters of the Asmā' and Ahkām which the impending threat (torment) and punishment is related too in the Ākhirah. And the Muwālāt (loyalty and support) and Mu'ādāt (hostility and enmity), and killing and protection (of being killed) and other than that is what is related to the Dunyā, and he (i.e. Ibn Taymiyyah) mentioned that entering Jannah and the forbiddance of (entering) hellfire is from the Inclusive & Comprehensive Rulings of the Religion" [Al-Fatāwah 12/468]."

• (Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr (حفظه الله):

“Section 2”:

This is the 2nd section or the 2nd book from "Kitāb al-Haqā'iq", and the title is called:

"The reality of the Asmā' (labels) and Ahkām (rulings) of the Dīn".

And we have finished from the 1st section (of the Kitāb) which was:

"The essence of Islām and Shirk".

And the 2nd section is about knowing the essence/reality of the Asmā' and Ahkām, because the book is a Kitāb of Haqā'iq, and everything has a Haqīqah (i.e. Essence & Reality).

“Chapter 8: What is intended by Asmā' al-Dīn”:

We frequently hear of Asmā' al-Dīn, "Ism (Label) of the religion", "this is from the Asmā' (labels)", so what is meant by "al-Asmā'”?

And we mentioned here under this chapter many Asmā', 20 labels, and it is not exclusive (to those labels), because we said at the end "etc..."

So this is all called "Asmā' al-Dīn", Muslim & Mushrik is an Ism (label) of the Dīn (religion), Kāfir, Munāfiq are all labels of the religion, and there's a verse if it was included within the Matn (i.e. Original text), it would've been good, and it is Allāh's statement:

"Allah named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you." [22:78].

There are Asmā' (labels) for the world which doesn't concern us (here), the ism (label) "businessman". And there are labels for beauty, and labels for ownership, "King", "Caliph", "Chief", and the labels are according to what they are attributed too, however the Asmā' (labels) of the Dīn such as "Muslim", "Mushrik", "Mu'min" etc...are all labels of the Dīn, irregardless of whether it's praiseworthy or vilified.

“Ibn Taymiyyah said: And Allāh has made a distinction between what is before the Risālah (i.e. Message of Islām) and what comes after it.”:

This text, we have previously mentioned it numerous times due to its importance, so before the Risālah (Prophetic Message), there are Asmā' (Labels) and Ahkām (Rulings), and after the Risālah,

and after the Risālah there are Asmā' and Ahkām, so he made "Ahkām" a 'Atf (i.e. Ibn Taymiyyah added the conjunction "and") after "Asmā", so this proves that the Asmā' is different to the Ahkām, because the 'Atf necessitates them to be different.

“Ibn Taymiyyah said: Verily, the ism (i.e. Label) of Muslim, Yahūdī (i.e. Jew), Nasrānī (i.e. Christian) and what's similar to that from the Asmā' al-Dīn (i.e. Labels of the religion).”:

He considered the ism (label) "Muslim" and "Yahūdī" and "Nasrānī" from Asmā' al-Dīn, and “from” here is "al-Tab'eediyyah" (i.e. he only mentioned some labels - Ibn Taymiyyah didn't restrict the labels of the religion to these solely).

Then he said: “Every ruling that hangs under the Asmā' al-Dīn from "Islām"...”:

“from” here is Bayāniyyah (i.e. For clarification), then he started to show examples (such as) Islām, Ēmān, Kufr, Riddah, Tahawwud, Tanassur, so "Riddah" (apostasy) is from the Asmā' al-Dīn, even though we didn't mention it in the original text, because we said "etc..."

And Ibn Taymiyyah's statement: “Is only affirmed”:

Is a Fā'il (doing verb), "affirmed" is referring to the ism (label), meaning that the ism is only affirmed when its description is there to necessitate and cause that (to affirm).

If you find a description, the ism is tagged along with it, if he is described with "Jedausim", he is given the ism of "Jew", and if he is described with Shirk and has fell into the reality of Shirk, he is given the ism of "Shirk", and if he meets the reality of Islām, he is given the ism of "Islām", and likewise with the rest (of the labels), and the speech of Ibn Taymiyyah is clear, and it's present in "al-Fatāwah".

“And the nature of a person being from the Mushrikīn”:

Why did he become from the Mushrikīn? Because he fell into and is described with the ism of "Shirk", so he is given the label of Shirk, and this is explicit in the speech of Ibn Taymiyyah, that he views the ism of Shirk gets tagged along whoever meets the description of Shirk, even if he was Jāhil (ignorant).

And this is from the places where we must mention that if someone says that Ibn Taymiyyah gives excuse of ignorance in Major Shirk, then he cites quotes falling under the chapter of innovation! So (in return) this text is cited to him, and it's said to him that Ibn Taymiyyah views that the Asmā' (labels) are tagged along with whoever is described with it, especially that he specifically mentioned the issue of Shirk.

“Know that the matters of Takfir...”:

Takfir, the ism deducted from it is "Kāfir", and the Ahkām (rulings) is what causes the punishments (for Kufr) to be applied.

This is what relates to the 8th chapter from the complete book, and it is the first chapter discussing the reality of Asmā' al-Dīn.

29 July 2017 23:10

## Radwan Dakkak updated his status.

🔖 Часть (1/69) #Перевод из объяснения книг Аль-Хакайик фи Тавхид от Шейха Аль-Аллама Али Ал-Худайра(حفظه الله):

Заметка:

- = (Матн) который является оригинальным текстом книги.
- = (Шарх) который является комментарием к тексту.

Часть 1: Сущность Ислама.

(#Матн):

“Аллах(سبحانه وتعالى) сказал: "А если они (люди Писания) станут препираться с тобой, то скажи, "Я предал свое лицо только Аллаху [в Исламе], и [так делают] те кто последовали за мной." [3:20].

Аллах(سبحانه وتعالى) сказал: « Да [нет же], тот, кто предал свое лицо к Аллаху, будучи искренним творящим добро, будет дана его награда у его Господа. И не будет страха над ними, и они не будут печальны» [2:112].

Аллах(سبحانه وتعالى) сказал: И кто (же)(еще) (может быть) лучше по вере, (нежеле) чем тот, кто предал свой лик Аллаху(полностью подчинился Аллахк во всех своих словах и делах) будучи искренним (или добротворящим), и последовал за верой Ибрахима (за единобожием и покорностью Аллаху), будучи единобожником?» [4:125].

И в хадисе: «Ислам был построен на 5 столбах, что свидетельствует о том, что никого нет достойный поклонения кроме Аллаха ... », аль-Хадиф (то есть до конца хадиса), это достоверный подлинность с хадисом Умара (رضي الله عنه) ”.

• (#Объяснения) Шейха Ал-Аламаъ Али Ал-Худайр (حفظه):

Здесь мы упоминали 3 аяты и 1 хадис, разъясняющие суть Ислама. И суть Ислама, которая упоминается в аяте, заключается в том, что ислам означает: Представление Аллаху через Таухид(единобожие) и свободное от Ширка, и Подчинение Ему через «Ат-Tā'ah» (Послушание), и «Алиф и Лам» в слово «ал-та'ах» является общим (то есть абсолютным повиновением Аллаху), и величайшими деяниями повиновения являются 4 столпа (то есть Намаз, Закат, Пост и Хажж), и мы не повторяем пятый столп, который является подчинением Аллаху через Таухид.

“И это упоминается в хадисе,« Ислам построен на 5 столпах ... »аль-Хадис”:

Таким образом, наше утверждение «аль-Хадиса» с фатхой (по последней букве) означает завершить хадис, и это терминология, которую изучающий знания должен знать, поэтому, если автор намеревается завершить аяты или хадисов, он пишет («Аль-Аъя» или «Аль-Хадис»).

(Матн) Подзаголовок:

“Аллах (سبحانه وتعالى) сказал: «Знайте, [О Мухаммад], что нет божества (Достойный поклонения), кроме Аллаха »[47:19]

И Муслим (رحمه الله) передал от хадиса Усмана(رضي الله عنه):  
«Кто умрет, пока он знает, что нет божества, достойного поклонения, кроме Аллаха, войдет в Рай(Жанну)».

Аллах (سبحانه وتعالى) сказал: «Скажи:« О верующие»,« Мы уверовали в Аллаха и в то, что ниспослано нам» [2: 136].

И это упоминается в хадисе: «Мне приказано сражаться с людьми до тех пор, пока они свидетельствуют, что нет божества, достойного поклонения, кроме Аллаха, и что Мухаммад является Посланником Аллаха, и установил Намаз (Салах) и дал Закат .. »аль-Хадис (т.е. До конца хадиса), это согласовано с хадисом Аби Хурайра(رضي الله عنه)

Аллах (سبحانه وتعالى) сказал: «(Истинно) верующие - это только те, кто уверовал в Аллаха и Его Посланника, потом не испытывали сомнений» [49:15].

И в хадисе: «Я свидетельствую, что нет божества, достойного поклонения, кроме Аллаха, и я Его посланник. Раб, который встретит Аллаха, не имея не какое сомнение об этих(двух основных принципах) войдет в Рай (Жанну) », это было переданный мусульманином из хадиса Аби-Хурайры (رضي الله عنه).  
Аллах (سبحانه وتعالى) сказал: «...и Аллах свидетельствует, что Лицимеры (Мунафики) - лжецы» [63:1].

И в хадисе: «Кто умрет, показывая, что нет божества достойного поклонения кроме Аллаха, и что Мухаммад является Посланником Аллаха, искренне и правдиво от его сердца, войдет в Рай (Жанну) », это было рассказано Ахмад из хадиса Муаза (رضي الله عنه).

Аллах (سبحانه وتعالى) сказал: «И [все же] среди людей есть те, которые берут, помимо Аллаха, как равных [приравнивают кого или чего-либо Аллаху]. Они любят их, поскольку они [должны] любить Аллаха. Но те, кто уверовали, сильнее любит Аллаха» [2: 165].

И в хадисе: «Есть три качества, кто имеет их, вкусит сладость Имана: 1. Любить Аллаха и Его посланника (بلى الله عليه وسلم) подробнее чем кто-либо другой ... » аль-Хадис (т.е. до конца хадиса), это согласовано от Хадиса Анаса (رضي الله عنه).

Аллах (سبحانه وتعالى) сказал: «Воистину, они(многобожники), когда им говорили:«Нет Бога, кроме Аллаха» - проявляли высокомерие [37:35].

И в хадисе: «Никто не будут войти в Рай, если у кого то будут гордость с атомическом(малеший) весом ", это было передано Муслим из хадиса Ибн Маъсуда ((رضي الله عنه عنه

Аллах (سبحانه وتعالى) сказал: «Так, призывайте Аллаха, [искренне] к Нему в религии» [40:14].

И в хадисе: «Воистину, Аллах сотворил адский огонь, харам для тех, кто говорит что нет божества, достойного поклонения, кроме Аллаха, стремящегося к тому, чтобы имеет наслаждение Аллаха ", это согласовано с хадисом Иъсбат (رضي الله عنه).

Аллах (سبحانه وتعالى) сказал: «Так, кто отвергает от Тагутов и верует в Аллаха, (значит) ухватился за крепчайшую связь, для который нет сокрушения». [2: 256].

И это упоминается в хадисе: «Кто бы ни утверждал, что нет божества кроме Аллаха, и не верует в то, чему поклоняются, кроме того Аллаха, его собственность и кровь становятся неприкосновенными », это было передано Муслимом от хадиса Аби Малика аль-Ашжаъи от его отца». ”

• (Шарх) Шейх аль-'Алама 'Али-аль-Худейр (حفظه لله):

«Подзаголовок»: Этот подзаголовок присоединяется к (главе) Сущность Ислама, и мы назовем под ним «Шурут» (Условия) для "Lā ilāha ilā



Allāh ", и он находится в последовательности (то есть каждое условие упоминается по порядку), и в каждом состоянии есть аяты и хадисов (для поддержки).

• Первое условие - Знание (العلم): «Аллах (سبحانه وتعالى) сказал: «Знайте, [О Мухаммад], что нет божества (достойного поклонения), кроме Аллаха » [47:19]

И Муслим (رحمه لله) передал от хадиса Усмана ((رضي الله عنه))  
«Кто умрет, пока он знает, что нет божества, достойного поклонения  
Кроме Аллаха войдет в Рай (Жанну) »."

И знание (العلم) является первым условием, а то, что противостоит ему, - это невежество (الجهل), а знание - из речи сердца (قول القلب), потому что сердце в соответствии с юридическими функциями, которые к нему относятся, делится на два типа, некоторые вещи, которые относятся к его действиям, и другие вещи, которые не относятся к действиям, которые являются верой (الإعتقاد), по-этому знание включено в речь от сердца или от того, что называется (также) верой (то есть Аль-Итикад).

• Второе условие - речь (القول): « Аллах (سبحانه وتعالى) сказал: «Скажи: [О Верующие]: «Мы уверовали в Аллаха и то, что ниспослан нам ...» [2: 136] Аль-Ая.

И это упоминается в хадисе: «Мне приказано сражаться с людьми пока они не докажут, что нет божества, достойного поклонения, кроме Аллаха, и что Мухаммад является Посланником Аллаха, и крепко устоит молитву и дают Закат..» аль-Хадис (то есть до конца хадиса), согласно с Хадисом Аби Хурайры (رضي الله عنه) ."

И это - речь языка (قول اللسان), означающая: произносить утверждение Таухида, и то, что противостоит произнесению (утверждение Tawhīd) должен прекратить произносить (утверждение Tawhīd).

• Третье условие - определенность (اليقين): « Аллах (سبحانه وتعالى) сказал: «Верующие - это только те, кто уверовал в Аллаха и Его Посланника и потом не сомневает (в этом)» [49:15].

И в хадисе: «Я свидетельствую, что нет божества, достойного поклонения, кроме Аллаха, и я Его посланник. Раб, который встретил бы Аллаха, если бы у них не возникло какое-либо сомнение по поводу этих (двух основ), вступило бы в Рай (Жанну) », был передан Муслим из хадиса Аби-Хурайры (رضي الله عنه).

И это присоединяется к речи сердца, в том смысле, что вы произносите (т.е. «Шахадатан») с уверенностью своим языком, и что вы это знаете (то есть его значение) с уверенностью, поэтому кто бы скептически или сомнительно неуверенный в Таухиде, то он не мусульманин.

• Четвертое условие - Истина (الصدق): «Аллах (سبحانه وتعالى) сказал:« И Аллах свидетельствует, что Мунафики(Лицимеры) - лгуны » [63: 1].

И в хадисе: «Кто умрет, показывая, что нет божества кроме Аллаха, и что Мухаммад является Посланником Аллаха, искренне и правдивый из своего сердца войдет в Жанну (Рай)», было рассказано от Ахмада от хадиса Му'аза (رضي الله عنه) ."

То, что противостоит правдивости (الصدق), - это ложь (الكذب), поэтому кто бы это ни сказал нечестность (т.е. ложь и обман), его ислам недействительный, как Munāfiqīn (Лицимеры).

• Пятое условие - Любовь (المحبة): «Аллах (سبحانه وتعالى) сказал:« И [еще] среди людей есть те, кто принимает Аллаха как равного [к Нему] они любят их, поскольку они [должны] любить Аллаха. Но те, кто увериволи, сильнее в любви к Аллаху »[2: 165].

И в хадисе: «Есть три качества, кто имеет их, вкусит сладость Имана (Īmān): Любить Аллаха и Его Посланник ( صلى الله عليه و سلم ) больше, чем кто-либо другой ... »аль-Хадис (то есть до конца хадиса), это согласовано с хадисом Анаса (رضي الله عنه).

И то, что противостоит Любви (المحبة) - это Ненависть (البغض), и эта Ненависть происходит от действия сердца (عمل القلب), и это первое условие из действий сердца, и то, что предшествует ему из условий из речи сердца, которое есть Знание, Уверенность и Истина, однако в действительности у правдивости есть Тафсиль (подробности прилагаются), поэтому, время от времени, он присоединяется к действия (сердца), а иногда он подсоединяется к конечностям (из тело), а иногда он подсоединяется к знанию, а контекст, собирая (тексты) и разбивая его, разъясняет это.

Поэтому здесь необходимо знать, что нет божества, достойного поклонения, кроме Аллаха, и что Мухаммад является Посланником Аллаха, с достоверными определенными Знаниями, в котором нет никаких сомнений, и нечестность (то есть ложь или обман) потому что «скорее всего предполагается» иногда называется «Знание», например, если оно скорее всего, предположил, что пришло время для «Иша» (вечерняя молитва после заката), он будет молиться 'Иша'.

Однако в отношении «Lā ilāha ilā Allāh», этого недостаточно для наиболее вероятного предположим, что требуется достоверность и определенность, а Любовь - это первый уровень о действиях сердца, и это в общей перспективе, но в конкретных, прежде всего намерение, в котором он ищет и желает этого (любовь к Аллаху), поэтому, если он пожелает этого, Любовь (المحبة) будет присутствовать вместе с ним, и Любовь не присоединяется к



речи сердца, безумный человек не имеет речи (сердца), потому что он не знает, однако у него есть действия сердца, он Любит и Ненавидит (ради Аллаха), и он ищет и пожелает, и в этом разница между ними, человек мог знать что-то, не любя этого, поэтому область, которая имеет дело с речью это сердце отличающий от области, которая имеет дело с действиями сердца.

• Шестое условие - соблюдение (الإنقياد): “Аллах (سبحانه وتعالى) сказал: «Действительно они, когда им сказали: «Нет божества, кроме Аллаха», были высокомерными» [37:35].

И в хадисе: «Никто, у кого вес атома гордости, не войдет в Рай", это было передано от Муслим из хадиса Ибн Масуда (رضي الله عنه).”

А то, что выступает против соблюдения, - это высокомерие, поэтому оно обусловлено тем, который выполнил предыдущие шуруты (условия), чтобы не быть заносчивым, потому что высокомерный не является мусульманином, ибо поистине высокомерие, на которое никто не действует Таухид, ни молиться, ни подчиняться (тому, что приказал Аллах).

И здесь мы предусмотрели два условия, которые являются Принимание (القبول) и Соблюдение (الإنقياد), по-этому тот, кто высокомерно отвергает его знание, и то, что выступает против принятия, является отказом, а то, что выступает против соблюдения, является Отказом, по-этому он предусмотрен для того, кто говорит «Lā ilāha ilā Allāh» что он принимает (повеление Аллаха) в согласии.

• Седьмое условие - Искренность (الإخلاص): И искренность здесь означает Откажитесь от Ширка, “Аллах (سبحانه وتعالى) сказал: «Обращайтесь же (с мольбами) к Аллаху, делая исключительным для Его религии» [40:14].

И в хадисе: «Воистину, Аллах сделал адский огонь Харам для всех, кто говорит нет божества, достойного поклонения, кроме Аллаха, ища этого Наслаждение Аллаха ", это согласуется с хадисом Itbān (رضي الله عنه).”

• Восьмое условие - Неверие в Тагуте (الكفر بالطاغوت): “Аллах (سبحانه وتعالى) сказал: «Так, кто отвергает от Тагутов и верует в Аллаха, (значит) ухватился за крепчайшую связь, для который нет сокрушения» [2: 256].

И это упоминается в хадисе: «Кто бы ни утверждал, что нет божества достойный поклонения кроме Аллаха, и не верит в то, чему поклоняется кроме Аллаха, его собственность и кровь становяся неприкосновенными », - было рассказано от Муслим из хадиса Аби Малика аль-Ашджа'и от своего отца. ”

Итак, человек может сказать «Lā ilāha ilā Allāh» и это утверждение через Знание, Правдивость, Определенность, Отказ от Ширка, Соблюдение и Принятие, с Любовью и ищущи(и.т. любовь Аллаха), однако, те который не делает такфир к Тагуту «Tāghūt», этот человек не называется мусульманином.

И Курф к Тагуту состоит из 5 вещей:

1. Верить в ложь поклонения к Тагуту.
2. Отказ от него.
2. Ненависть к Тагуту и враждебность к нему. И «Это относится к Тагуту и у нас есть две вещи, относящиеся к людям Тагута.
4. Ненависть к народам Тагута
5. Делать отрытый Такфир над народом Тагута.

Например, Демократия - это Тагут, чтобы мы не верили в демократию, мы должны сначала верить в Ложь Демократии, и это – речь сердце, затем отказаться от него, затем ненавидя его и желая его удаления и Проявляя к нему враждебность, и это действия сердца, а затем ненависть народу демократии, а затем совершает такфир над ними.

Подобно Демократии - это секуляризм, потому что Исм (ярлык) Тагута – это тоже отражен к теории, системы, доктрины, неодушевленные предметы и отдельных людей, мужчины и женщины, а также (национализм, батизм, коммунизм и искусственные суды и главы евреев и христиан, которые придерживаются коррумпированные книги, которые они изменили, и их старейшины и лидеры, так что это все Тагуты.

И общая масса среди евреев и христиан - это Куффар, потому что Тагут - тот, кто украшает Ширк.

И это показывает, что Kuffār делятся на два типа:

1. Tawāghīt (Тагуты), и они являются их лидерами.
2. Kuffār, и они все остальные.

Итак, евреи и христиане - это Кафиры по Иджме (консенсус), а наши утверждение, что евреи и христиане и те, кто следует за коррумпированными Книг, мы не намереваемся тем, что понимание наших противоположностей (т.е. тех модернистов) или заключение, которое показывает, что есть евреи, которые следуя испорченной (версии) Таврата и других (евреев) последует не коррумпированный(Версия), а

также с христианами, но скорее это ограничение чтобы показать их реальности.

Таким образом, Сущность Ислама: Предоставление Аллаху через Таухид, свободен от Ширка, и подчинение Ему через повиновение, и что это подчиняется к Таухиду(Tawhīd) через знание, уверенность, правдивость, любовь, принятие, отказ от Ширка, исповедуя это своим языком, неверующим и отвергающим от Тагута.

Итак, кто бы ни выполнил эти вопросы, он выполнил Суть Ислама.

Кто-то может сказать, у нас все еще есть (чтобы упомянуть) Намаз(Salāh), Закат(Zakāt) и т.д ...? Мы говорим, что это включено в тему соблюдения.

(Matn) Подзаголовок:

«Ибн Хазм (رحمه الله) сказал:« Все жители Ислама сказали, что все кто верит в его сердце, верой, в которой он не сомневается в ней, и исповедует с своими языком «Lā ilāha ilā Allāh», и что Мухаммад является Послаником Аллаха, и что все, с чем он пришел, это правда, и он объявляет свое отрицание из любой религии, кроме Дин Мухаммеда (نلى الله عليه وسلم), тогда он верующий-мусульманин, от него ничего не требуется, кроме этого », (аль-Фисал 4/35).

Шейх Сулайман ибн Абдилла ибн Мухаммад ибн Абдиль Ваххаб (رحمه الله) сказал: «Истинно, исповедуя это (то есть Шахадайн), не зная его значения, ни на то, что от нее требуется, от присоединения к Таухиду и отказа от Ширка, и не веря в Тагуты, ибо это действительно бесполезно по консенсусу ", цитируется в его книге (ал-Тайсир).

Шейх Абдулла Аба Бутайн (رحمه الله) сказал: «Свидетельства из Корана, Сунна и Иджма Уммы продемонстрировали, что необходимо оговаривают Искренность за действия и утверждения "

И Аль-Шейх Абдул Рахман ибн Хасан ибн Мухаммад ибн Абдиль Ваххаб (رحمه الله) сказал: «Ученые Салафа и Халафа среди Сахаба, Табиин, имамы и весь Ахлал Сунна единогласно согласились что человек не может быть мусульманином, за исключением отказа от большого Ширка и делаая из этого Бара "(аль-Дурар аль-Сания 11 / 545-546) ."

• (Шарх) Шейх аль-'Аллама 'Али-аль-Худейр (حفظه الله):

“Подзаголовок”: Этот подзаголовок относится к иджмаат (consensuses) для Shurūt (условия) Lā ilāha ilā Allāh, ибо истинно условия (Ла Иллаха Ила Аллах) состоит из (доказательства) Корана, Сунны и Иджмы.

“Ибн Хазм (رحمه الله) сказал:« Все жители Ислама сказали ” : «Это:Фраза Иджмы.

“Всякий, верующий” : это означает знание, то есть тот, кто знает.

“В этом нет сомнения” : это условие определенности.

“И исповедует языком своим” : это условие для намерения, и оно заявление «Lā ilāha ilā Allāh, Muhammad Rasūl Allāh», и что каждый он пришел с истиной.

“И он заявляет о своем отречении” : в него входят аль-Куфр Бит-Тагут и Ихлас, потому что аль-Бараа покидает, и Ихлас (Искренность) отказывается от Ширка.

«От него ничего не требуется, кроме этого” : Смысл, когда он сначала входит в Религию (Дин), и отрицание (ничего более от него не требуется) не является неограниченным отрицанием, в том смысле, что когда он впервые входит (в Dīn), от него ничего не требуется, кроме Lā ilāha ilāha Allāh с его Шурут (условия), поэтому, если он вступил в Дин и придерживался в этом, остальные из требований придет (в конечном счете) совершенный Lā ilāha ilā Allāh.

“Шейх Сулейман ибн Абдиллах сказал” : он является автором книги «Тайсир Аль-Азиз аль-Хамид Шарх Китаб аль-Таухид ».

И в его статьи упоминаются условия, знания (العلم), потому что он сказал: «Если он не знает ее значения, это не принесет никакой пользы (то есть Shahādah), по-этому это доказывает, что знание - это условие.

“Высказывания” : и высказывания недостаточно, но это обязательный.

“Принимая во внимание то, что оно требует” : это включает принятие (القبول) и Соблюдение (الإنقياد)

“Куфр Бит-Тагут” : И это понятно (то есть хорошо известно).

И слова Шейха Абдуллы Аба Бутана (رحمه الله) упоминаются среди условия, (имеющих) Ikhhlās в действиях и высказываниях.

И в заявлении шейха Абдул-рахмана Ибн Хасана (رحمه الله) упоминается среди условия:

“Аль-Бара’ах”: это то что такое аль-Куфр Бит-Тагут

“Отказования от Ширка” : Аль-Ихлас (Искренность), который отказывается от (Ширк).

**Radwan Dakkak updated his status.**

Some lady in my area who knew me growing up saw me on the street, and just had a small convo, and she goes out of nowhere "You literally deserve the best!!" just like that...Then goes, "I have a photo of you in my house when you were a young boy playing with my kids" 🤔

I was really surprised by that...Now the reason she said that is coz I taught her children how to play sport (I used to give da'wah to them at the same time lol, since they're christians), and I used to love justice between people, giving everyone a fair go, and when kids grow older they remember that.

The one thing I really regret though was how many years of my life I wasted in this Duniyā despite the importance of secular knowledge, like my father would give me maths textbooks 7 years above my age where I was basically forbidden to ask any questions and had to solve everything on my own, spending hours a day on a single question for months sometimes. Once my dad prints out hundreds of pages on chess techniques, and just hands it to me saying Russians are the world experts in Chess coz they study hard at maths telling me I must go serious, he is literally stricter than the chinese parents I knew, and he openly admits taking the extreme harsh way (may Allāh forgive him and give him his reward).

And then at the same I took sports to such a extreme, where if I got my work over and done with, I was just spending all my week day and night outside, training training and training, I wouldn't stop even if I get soaked in the rain, I had a passion to just keep going harder and harder with sky-high inspirations, my uncle says I would've been a fast bowler for Australia...

Alhamdulillah that Allāh guided me away from the Duniyā, I always loved the Deen & Da'wah but I wish I had spent more time studying my religion & having this passion that I have today, since our Ummah is full of Scholars who have betrayed us and we don't have real leadership (the real men are silent).

I'm not even a person of knowledge, but Allāh has allowed me to see the deviations of those who have been speaking about the religion for decades, by Allāh they will be questioned for their betrayal to this Dīn.

29 July 2017 19:43

**Radwan Dakkak updated his status.**

Shaykh al-Islām Ibn Taymiyyah (رحمه الله) said:

“The pain of separation (from someone you love) is greater than death sometimes...”

~ Majmū' Al-Fatāwah (35/299).

29 July 2017 17:26

**Radwan Dakkak updated his status.**

The biggest obstacle to the Da'wah of Tawhīd is that of Ijrā'. From my experience of speaking to mixed audiences, especially whenever I make specific du'ā cursing the enemies of Allāh, mentioning the "Shi'a Rawāfidh Anjās" who are also listening, including teachers...Generally speaking, they remain silent upon their Shirk & keep to themselves, whereas on the other hand, Sunnis affected by Ijrā' have always felt the need to advise me afterwards to 'not cause fitnah'.

Allāh said, "Verily we have sent to every Ummah a messenger (saying): "Worship Allāh (alone), and keep away from the Tāghūt".

All I've been re-iterating is what every Messenger has come with, teaching the people to reject and disbelieve in the Tāghūt, which is every deity worshipped besides Allāh, and every ism and schism, whether it may be Communism, Hinduism, Socialism, Nationalism, Shi'aism (at this point Murji'ah get mad), Ruling by other than what Allāh has revealed, Man-Made Systems and the Shaytān Al-Rajeem, we are required to disbelieve in all of these Tawāghīt.

Murji'ah having been saying for years way too long, "But Takfir is a huge Fitnah, you need to memorise this much Qur'ān before making Takfir".

Rather this deceptive misconception (which has been refuted in detail by the Scholars of Tawhīd) needs to be changed to, "Rather, not making Takfīr [1] is the true Fitnah, and there's no evidence whatsoever to suggest that it's required to memorise a certain amount of chapters from the Qur'ān to make Takfīr, infact there is immense proof showing otherwise!".

[1] Warning! This is referring to Takfīr upon the Mushrikīn & Murtaddīn which has immense benefits within our Tawhīd and even Fiqh! Clarifications are necessary lest the "copy and paste" experts start firing the 'Khawārij' label.

### Radwan Dakkak posted in ONE UMMAH.

:"mentioned in his "Nūniyyah (رحمه الله) Imām Ibn Al-Qayyim

Do you love the enemies of the Ḥabīb (Beloved Prophet) and claim\*\*\*To love him, that is impossible

Likewise you are hostile and strive against his loved ones (the believers)\*\*\*Where is the love (for !him) O brother of the Shayṭān

The pre-requisite of Love is to conform with who\*\*\*You Love according to his (Prophet's) Love without any deficit

29 July 2017 08:39

### Radwan Dakkak updated his status.

:"mentioned in his "Nūniyyah (رحمه الله) Imām Ibn Al-Qayyim

Do you love the enemies of the Ḥabīb (Beloved Prophet) and claim\*\*\*To love him, that is impossible

Likewise you are hostile and strive against his loved ones (the believers)\*\*\*Where is the love (for !him) O brother of the Shayṭān

The pre-requisite of Love is to conform with who\*\*\*You Love according to his (Prophet's) Love without any deficit

29 July 2017 08:38

### Radwan Dakkak shared a link.

<https://au.news.yahoo.com/a/36533451/mohamed-elmouelhy-on-fertilisation-decline/#play>  
<https://au.news.yahoo.com/a/36533451/mohamed-elmouelhy-on-fertilisation-decline/#play>

Lol this guy who owns Ḥalāl is crack up ☹️☹️☹️ Funny article...  
And 'tawhidi' (shirkī son of mut'ah) cries on TV ☹️

28 July 2017 23:07

### Radwan Dakkak updated his status.

\*A small lesson in Walā' & Barā' from Sūrat al-Kāfirūn\*

Allāh said, "For you is your religion, and for me is my religion" [109:6].

This verse affirms the true essence of Barā'ah from Shirk and the Mushrikīn which is from the Principles of the Religion that the Messengers all agreed upon.

However, it's unfortunate that wrong interpretations are widespread for this wonderful verse, so some have wrongly claimed that it has been abrogated by Āyat al-Sayf, and on the other end, many people have claimed that Allāh has allowed the Mushrikīn to remain upon their religion, and this is not what's intended by the verse whatsoever [1].

Imām Ibn al-Qayyim (رحمه الله) commented upon this verse in his amazing book "Badā'i Al-Fawā'id" (1/38) by saying:

“This Sūrah entails absolute pure negation, for indeed it is the Chapter of Barā'ah (disassociation) from Shirk, and its greatest aim is to display the required Barā'ah between the Muwahhiddīn and Mushrikīn, and for this reason it came with a negation on both sides (i.e. For you is your religion, and for me is my religion) to actualise the required Barā'ah.

And this is a noble matter from the most important of matters, and different kinds of people have erred and assumed:

1. That it's abrogated by the Verse of the Sword (9:5) due to them believing that it necessitates allowing them to remain upon their religion.
2. Or that it's specific for whoever can remain upon his religion, and they are the People of the Book (who pay the Jizyah).

And both statements are purely wrong, for indeed there is no abrogation in the Sūrah nor any specification, rather it is Muḥkamah (A clear verse), infact it's impossible for abrogation to occur in it, for indeed there's no way possible that an abrogation can occur within the Rulings of Tawhīd which the Da'wah of the Messengers have unanimously agreed upon.

And God Forbid that the verse necessitated allowing them to remain the way they are or remain fixed upon their religion, absolutely not, infact the Messenger (صلى الله عليه وسلم) has still remained ever since the very beginning (of his Da'wah) intense in his rebuke upon them and belittling their religion and expressing utter criticism of it and forbidding it, but rather the verse necessitates absolute Barā'ah (disassociation from Shirk), and that what you (i.e. the Mushrikīn) are upon of your religion, we will never agree upon it, for indeed it is a false religion.”

Shaykh al-Islām Ibn Taymiyyah (رحمه الله) also stated in his book "Al-Jawāb Al-Sahīh" (2/30):

“Allāh's statement "For you is your religion, and for me is my religion", the (letter) "Lām" [2] is for exclusiveness, so you are the ones specifically tied to your religion, I do not associate with you in it, and I am specifically tied to my religion, you do not associate with me in it.

"For me are my deeds, and for you are your deeds. You are disassociated from what I do, and I am disassociated from what you do." [10:41].

There's nothing in this verse (109:6) which mentions that he is pleased with the religion of the Mushrikīn or the people of the Book, as some of the infidels assume. Nor did it forbid doing Jihād against them as some of those who erred assumed and considered it abrogated. Rather it entails his Barā'ah (disassociation) from their religion, and this command is Muhkam (explicitly clear), it cannot accept abrogation at all.”

🔖 Footnotes ↓

[1] Some have gone to such an extreme to say "It's only Mustahab (recommended) for a Kāfir to enter into Islām", and this goes against the Ijmā' of the Ummah (All of the Muslims! Not just Ahlu Sunnah) & goes against what's known in the religion by Necessity, rather it's obligatory for the Kuffār to enter into Islām, and whoever says otherwise must repent from his statement.

[2] To get a better understanding of what Shaykh al-Islām Ibn Taymiyyah (رحمه الله) means by signifying the letter "Lām" (ل), it's best to read the verse in Arabic:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

28 July 2017 22:20

**Radwan Dakkak added a new photo.**

□

28 July 2017 20:56

**Radwan Dakkak updated his status.**

Shaykh al-Islām Ibn Taymiyyah (رحمه الله) said:

"And whenever Ēmān is present, its opposite is negated (i.e. Kufr), and it is allying with the enemies of Allāh, so if an individual would ally with the enemies of Allāh, that would be an indicative proof that he doesn't have Ēmān in his heart".

إذا وجد الإيمان انتفى ضده، وهو موالة أعداء الله، فإذا كان الرجل يوالي أعداء الله كان دليلاً على أن قبله ليس فيه الإيمان

~ "Kitāb al-Ēmān" (page 17).

28 July 2017 19:59

**Radwan Dakkak updated his status.**

May Allāh protect us from having self-amazement in any good quality we notice in ourselves!

28 July 2017 18:07

**Radwan Dakkak updated his status.**

Reflection: When I give a reminder to my brothers, I am really giving it to myself in the past, as I can see myself in their shoes acting in a similar way. How can I deny this fact, I was ignorant just like the 'ignorant' people I may be addressing today (and I'm still ignorant with a little more life experience). Realising this has helped me develop more gentleness, understanding and tolerance for my brothers.

Only give advice if you want the best for someone and love them, not to degrade them - Allāh has blessed you with foresight on matters which others may not have, so use this blessing in goodness

and humbleness, not in evil and arrogance (as the one with an atom weight of pride will not enter Jannah SubhānAllāh).

You can kinda say this is an advice to the one giving advice ﷺ

27 July 2017 22:35

#### Radwan Dakkak updated his status.

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"I did not find anything more helpful with memorisation other than passion and constant revision"

~ Imām Al-Bukhārī (رحمه الله).

27 July 2017 15:39

#### Radwan Dakkak shared Abū Ḥafṣ Al-Ḥanbalī's post.

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27 July 2017 12:02

#### Radwan Dakkak shared Mosul Eye عين الموصل's post.

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27 July 2017 10:48

#### Radwan Dakkak updated his status.

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\*Less Socialising\*

Our time is really precious, so I have decided to delete the Messenger app (I won't be responding to messages).

The best way to contact me is either under my posts or preferably my email (puretawheed1@gmail.com).

Many people delete FB due to it wasting their time, however I have decided that the best thing to do is ignore it (despite the beneficial reminders), and simply come on to share Knowledge & Keep up to Date [1].

Alot of discipline is required. Don't go about your day randomly without a timetable. Rather make yourself a realistic timetable that you're able to stick too.

I ask Allāh to place Barakah in our life.

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[1] My advice to the Muslims on FB is to ignore the disputes and discussions online, and stick to following real knowledge from a trustworthy source. Facebook is an amazing source to learn the Dīn if you go about it correctly.

Note: Your primary Dīn studies should be outside of Facebook (Focusing on the Qur'ān and Arabic Language), and hopping onto Facebook (or any social media platform) should be your secondary source of knowledge. Reading occasional reminders are Fine, but don't be a person who simply reads reminders, as you won't go far in your pursuit for knowledge.

27 July 2017 10:05

#### Radwan Dakkak is feeling confused.

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What's up with most guys shaving the sides of their heads - Muslims all over the world will follow any fashion trend, while refusing to follow the Prophetic words of the best man to walk the face of the world, Muhammad صلى الله عليه وسلم.

26 July 2017 22:10

#### Radwan Dakkak added a new photo.

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□

26 July 2017 20:53

#### Radwan Dakkak added a new photo.

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Abdullah Muqdisho WHICH ONE

27 July 2017 09:24

#Announcement Shaykh Nāsir al-Fahad (حفظه الله) will have a new book published in the #English Language SOON إن شاء الله ☺☺☺

26 July 2017 16:05

#### Radwan Dakkak shared a link.

<https://t.me/LibraryofKnowledge>

<https://t.me/LibraryofKnowledge>

Asalāmu 'Alaykum

➡ <https://t.me/LibraryofKnowledge> ⬅

"The one who directs others to good is just like the doer himself" [Prophet Muhammad]

26 July 2017 11:37

#### Radwan Dakkak shared a link.

<https://archive.org/details/UlamaArchives1Nov201626July2017>

<https://archive.org/details/UlamaArchives1Nov201626July2017>

These are all the posts of Ulama Archives on Telegram saved in a 462 page word document.

26 July 2017 11:34

#### Radwan Dakkak shared a link.

<https://www.youtube.com/watch?v=t1fZTBOxmfl>

<https://www.youtube.com/watch?v=t1fZTBOxmfl>

Excellent reminder.

25 July 2017 20:44

#### Radwan Dakkak added a new photo.

□

25 July 2017 14:18

#### Radwan Dakkak updated his status.

Love is on the tongue of many, but how few truly understand its meaning & implications.

25 July 2017 12:13

#### Radwan Dakkak updated his status.

The most common lie that I always hear is when someone says "How are you" & the other person replies "good".

25 July 2017 12:01

#### Radwan Dakkak updated his status.

Don't ask me about what's happening in Masjid al-Aqsa, because I only think about myself and continuously betray my Ummah, I have not been paying any attention.

If you see any words from me where I claim to love my brothers and sisters, I was lying to you. Don't expect much from a person drowned in sins.

25 July 2017 11:36

### Radwan Dakkak updated his status.

#Dua May Allāh reward everyone who doesn't help with the Da'wah, and may Allāh deal with everyone who gives their word to help, and does nothing, ignoring messages for months!

25 July 2017 10:30

### Radwan Dakkak updated his status.

:said رحمه الله Ibn Rajab Al-Hanbalī

Some of the Salaf As-Sālih were asked: "Do you like someone to inform you of your shortcomings ".and faults?" So he replied, "[I do not mind] unless his aim is to insult me

[The difference between Advising and Shaming p. 47]

25 July 2017 08:46

### Radwan Dakkak added a new photo.

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**Abū Ḥafṣ Al-Ḥanbalī** I find it very funny that he makes Takfīr, yet he has a profile photo of a character from a show which promotes the use of filthy magic.

25 July 2017 09:24

**Abū Ḥafṣ Al-Ḥanbalī** Also he claims that you excuse the Jews & Christians, yet you made takfir on Nouman 'Alī Khan, the apostate, for excusing the Jews & Christians. This guy.

25 July 2017 09:31

**Mohammad Choc** Whos this dog akhii ??

25 July 2017 15:34

**Mohammad Choc** Is he from sydney ??

25 July 2017 15:35

**Radwan Dakkak** Nah, overseas..

25 July 2017 15:37

**Zayn Ali** Radwan Dakkak revert?

25 July 2017 17:31

**Abul Hassan Al Muhajir** Im going to give you an advice that my father رحمه الله gave me , expect enemies as long as you are calling to the truth deal with them with hikmah don't react to their insults with insult .

25 July 2017 20:21

**Abu Aysha Al-Turkmani** Subhan ALLAH how do people have such audacity to lie OUT RIGHT JUST to make takfir on others to earn the loyalty of the takfiries?!! قاتله الله!! Well he just put himself in the hadith of the prophet SAW! So let him prepare for the akhira!!

26 July 2017 19:17

"He believes that making Takfir upon jews and christians is not from the religion of Allāh" - Not even Mufti Menk believes that, yet someone wants to claim I do?!

It's funny how he also called Shaykh Sulaymān al-'Alwān (فك الله أسرهم) a noble Scholar - Some people claim all the things I share from the 'Ulamā' is just for fun and deception, while I somehow have nothing to do with them.

When people can't confront you, and instead block you and make Takfir upon you due to their ignorance, that shows alot about them.

25 July 2017 08:35

### Radwan Dakkak shared Khoder Soueid's post.

24 July 2017 22:23

### Radwan Dakkak shared Ustadh Mohammed Junaid Thorne's post.

For the women that missed the 6 days of Shawwāl with a valid excuse.

24 July 2017 21:27



#### Radwan Dakkak updated his status.

Yes, the vast majority of people do not like to read long posts & prefer short nice quotes. However, short general reminders aren't going to really teach us the affairs of our religion.

Despite the length of some posts, I do try my best to keep them short & straight to the point, breaking it down so that even a 10 year old brother or sister can understand it.

24 July 2017 12:40

#### Radwan Dakkak updated his status.

Whoever seeks knowledge to revive Islām with it, then he is from the truthful ones and his rank is (straight) after the rank of Prophethood.

Ibn al-Qayyim Raḥimahullāh

● [مفتاح دار السعادة ١/٢١٢]

23 July 2017 22:27

#### Radwan Dakkak shared Channel 4 News's video.

23 July 2017 22:20

#### Radwan Dakkak updated his status.

I came home to a message from a brother showing me that he saved almost all the posts on my telegram channel in a word document It's always nice to have extra back up ^^

23 July 2017 21:13

#### Radwan Dakkak shared a link.

[https://t.me/u\\_archives](https://t.me/u_archives)

[https://t.me/u\\_archives](https://t.me/u_archives)

New channel for whoever is interested.

23 July 2017 17:44

#### Radwan Dakkak updated his status.

Channel got disabled already 😊

Both arabic and english telegram channels sharing the Haqq are being heavily reported...

👏 الحمد لله رب العالمين

23 July 2017 17:05

#### Radwan Dakkak updated his status.

YA RAB!

I met so many in YOUR love and studying YOUR Tawheed, so unite us under YOUR throne and in YOUR Ferdous!!

~ Du'ā of Shaykh Ahmad Jibrīl (حفظه الله).

23 July 2017 15:56

#### Radwan Dakkak shared a link.

<https://t.me/UlamaaArchives>

<https://t.me/UlamaaArchives>

New\_Channel#

السلام عليكم ورحمة الله وبركاته

Ulama Archives got reported and banned, so this is the new channel - I shared some posts above (I may re-post some in the future Inshā'Allāh

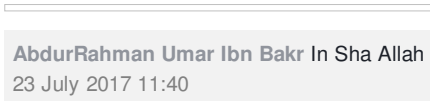
Alhamdulillah I wouldn't have thought many people would join & benefit. This is all with the Grace of played a big part to that as (حفظه الله) Allāh, and I also think the du'ā of our Shaykh Ahmad Jibrīl well, since he messaged me last year a week before I created the channel and made a very very nice du'ā for me in translating the works of the 'Ulamā' - Sadly, I haven't been in touch with him ever since due to his situation which I'm sure you're all aware about🔴

Khayr Inshā'Allāh, I'm back again and you guys are free to follow, I'm not here to beg anyone to seek knowledge, Imām Mālik said you're supposed to come to knowledge, not the other way .around

جزاكم الله خيراً

23 July 2017 12:14

**Radwan Dakkak added a new photo.**



23 July 2017 11:30

**Radwan Dakkak added a new photo.**



Sydney Forecast: Coldest Morning in 10 years!!! #Freezing\*

23 July 2017 07:24

**Radwan Dakkak shared Haytham Sayfaddīn's post.**

Excellent read

23 July 2017 06:42

**Radwan Dakkak shared The Maliki Madhab's photo.**

This is also the opinion adopted by the Hanafiyyah due to considering it "mocking", however the Majority of the 'Ulamā' do not consider it Kufr.

22 July 2017 12:31

**Radwan Dakkak shared الوعي العربي's photo.**

تقبلهم الله في الشهداء

22 July 2017 08:48

**Radwan Dakkak updated his status.**

Reminder: The life of a single Muslim or Muslimah is more honourable than the Ka'bah and Masjid Al-Aqsa itself.

22 July 2017 08:45

**Radwan Dakkak shared مقالات الشيخ أبي فهر المسلم's post.**

Allāhul Musta'an Shaykh Abī Fihrl al-Muslim (one of the students of Shaykh al-'Allāmah Sulaymān al-'Alwān) has not seen the sun & moon since his imprisonment a year ago! This has been related by his wife, Umm Fihrl al-Muslimah who runs the telegram channel of the Shaykh & is in touch with him.

21 July 2017 10:07

### Radwan Dakkak shared Abu Hurayrah's post.

SubhānAllāh.

21 July 2017 08:28

### Radwan Dakkak shared a link.

<https://youtu.be/Z9TOpVpQXic>  
<https://youtu.be/Z9TOpVpQXic>

Wonderful.

20 July 2017 21:05

### Radwan Dakkak added a new photo.

□

20 July 2017 20:31

### Radwan Dakkak updated his status.

“And from the strange things to be mentioned here (i.e. about the Jahmiyyah who claim knowing Allāh is by rejecting the Sifāt and 'Uluw and Istiwā') is that Shaykh Ahmad Deedāt, the famous spokesman who debated the christians, may Allāh pardon us and him. In a debate with one of the christians, he was debating him about the 'Uluw (Allāh being above the 'Arsh), so the Christian affirmed it whereas Deedāt rejected it, and he claims that he was debating upon the Fundamental Tenets of Islām, so ponder over this.

And that's why Al-Dārimī and other than him from the Imāms of the Salaf said: The Jews are better than the Jahmiyyah, since when the Jews said: 'The hand of Allāh is chained, the Jahmiyyah replied: Allāh doesn't have a real hand, rather His hands mean Ni'mah (Favour) and Qudrah (power).”

ومن عجيب ما يذكر هنا أن الشيخ أحمد ديدات المشهور بمناظرات النصارى عفا الله عنا وعنه كان في أحد مناظراته لأحد النصارى يناظره في العلو فالنصراني يثبت ويدات ينكره، ويزعم أنه يناظر على مبادئ الإسلام فتأمل، ولذلك قال الدارمي وغيره من أئمة السلف: اليهود خير من الجهمية، حيث قالت اليهود: يد الله مغلولة، وقالت الجهمية: ليس لله يد حقيقة وإنما يداه هي النعمة والقدرة.

~ Notes from Sharh Al-Usūl Al-Thalāthah.

20 July 2017 12:29

### Radwan Dakkak updated his status.

was asked: What is the ruling on a woman wearing the (حفظه الله) Shaykh Sulaymān al-'Alwān ?clothes of her husband as a joke

The Shaykh responded by saying: It's Harām for her to wear the clothes of her husband, even if she .was just joking

19 July 2017 21:47

### Radwan Dakkak updated his status.

Today it's all about fame and how good you can speak, not about teaching Real Knowledge. Shuyukh in the west get away with barely knowing how to speak arabic, whereas the Salaf would say "How can my daughter make a mistake in the Arabic language!!!"

19 July 2017 19:54

### Radwan Dakkak added a new photo.

**Muhammad Sauvlat Akhi** there's a mashoor saying that do not read this book on your own ..learn it from the scholars otherwise u'll become extremist...what about that?  
19 July 2017 21:27

The truth about the Murji'ah wearing a "Salafi Coat" has finally become uncovered & the Kuffār realise this. Now the books of Tawhīd are in danger of being taken away in the Holy Land  
#New\_Enforcement

19 July 2017 18:06

#### Radwan Dakkak added a new video.

[Click for video:](#)



#Rare Shaykh Al-'Allāmah Hamūd al-'Uqlā' (رحمه الله), the Imām of Tawhīd that raised Lions, who was also the adopted son of the Lion ('Abdul Rahmān Ibn Qāsim Al-Najdī) gets welcomed by the Shuyūkh 🕌

19 July 2017 12:19

#### Radwan Dakkak added a new photo.



**Abū Ḥafṣ Al-Ḥanbalī** Handle with care.

19 July 2017 12:35

#Rare\_Knowledge \*Tafsīr of the verse "So fight the Imāms of Kufr" - His writing & knowledge is absolutely incredible\*.

This book by Shaykh 'Abdul 'Azīz al-Tuwaylaṭ الله تقبله goes into detail why the Misguided Scholars that justify the Ruler's Kufr, distort the Dīn & remain Silent on Shirk are from the Imāms of Kufr.

19 July 2017 12:05

#### Radwan Dakkak updated his status.

"Alhamdulillah, I never called for Jihād in any place whatsoever, nor did I speak about it at all, and I wished for martyrdom after a long life on my bed" 😊

عائض القرني: الحمد لله ما دعوت للجهاد في أي مكان ولا تحدثت عنه نهائيًا وتمنيت الشهادة بعد طول العمر على فراشي

~ The Murtad, 'Ā'idh al-Qarnī (لعنه الله).

19 July 2017 11:37

#### Radwan Dakkak shared a link.

<https://youtu.be/TM0eqscfTEw>

<https://youtu.be/TM0eqscfTEw>

Around 15 years ago, a rare appearance of Shaykh Nāsir al-Fahad (فك الله أسره) when he was tortured to utter words condemning his views under Ikrāh, interviewed by the Murtad 'Ā'idh al-Qarnī.

Note: The 'Ulamā' published writings showing that they were under Ikrāh, also Mus'ab the son of Shaykh Nāsir al-Fahad wrote a beautiful biography online about his father, and he mentioned in it that he was subjected to fitnah and torture in prison, but his father refused and has still remained steadfast 🕌 May Allāh protect our beloved Imāms who revived Tawhīd in this strange time.

19 July 2017 11:37

#### Radwan Dakkak shared a link.

<https://youtu.be/Qv2liIo2v80>

<https://youtu.be/Qv2liIo2v80>

A rare appearance of Shaykh Ahmad al-Khālīdī (فك الله أسره) when he was tortured to utter words condemning his views under Ikrāh, interviewed by the Murtad 'Ā'idh al-Qarnī.

19 July 2017 11:36

#### Radwan Dakkak shared a link.

<https://youtu.be/JzYLsatgBvo>

<https://youtu.be/JzYLsatgBvo>

A rare appearance of Shaykh 'Alī al-Khudayr (فك الله أسره) when he was tortured to utter words

condemning his views under Ikrāh, interviewed by the Murtad 'Ā'idh al-Qarnī, author of the book "Don't be sad".

19 July 2017 11:36

#### Radwan Dakkak shared Elliot Paris's video.

What did I just watch?! I can't even 🤔🤔🤔🤔🤔🤔

18 July 2017 22:21

#### Radwan Dakkak updated his status.

#Nikāh What is the ruling on getting married?

This has two situations:

1. If someone has desires, but is doing well without having any issues, and he knows for a high chance that he will avoid the Harām, then Marriage in his case is considered Mustahab (recommended) and not Wājib (obligatory), and the Scholars say that getting married is better for him than remaining single performing Nawāfil (voluntary acts of worship).

2. If someone highly fears that they may fall into Harām, for instance he says, "if I don't get married, I am scared to fall into sin", so the Scholars have said it's Wājib (obligatory) for such a person to get married.

Shaykh al-Islām Ibn Taymiyyah (رحمه الله) also said:

"If one is in need of marriage and he fears committing a sin by leaving it, one may give priority to getting married over performing obligatory Hajj."

See the footnotes in "Ar-Rawd Al-Murbi" [6/228].

18 July 2017 21:47

#### Radwan Dakkak added a new photo.

□

May Allāh ease the affairs of our beloved Shaykh Khoder Soueid (حفظه الله) and raise his ranks to Firdaws.

- Words of Black Gold

18 July 2017 18:58

#### Radwan Dakkak updated his status.

Don't concern yourself with what they say about you.

Ash-Shaykh Al-'Allaamah 'Abdur-Rahmaan bin Naasir As-Sa'dee رحمه الله said;

"And from the beneficial matters is that you know that the harm people may cause you, especially in their saying bad things about you, it does not harm you, but rather it harms them. That is unless you busy yourself with giving concern to what they say, and you allow it to control your feelings. In that case their evil speech will harm you, just as it harms them. So if you do not pay any attention to what they say, it cannot harm you at all."

[Source: "Risaaalat ul Wasaa'il il Mufeedah lil Hayaat is Sa'eedah" by Ash-Shaykh As-Sa'dee]

18 July 2017 18:31

#### Radwan Dakkak shared a link.

<https://youtu.be/16bcodDyA1Y>  
<https://youtu.be/16bcodDyA1Y>

Adhān al-Fajr ☺

18 July 2017 14:44

#### Radwan Dakkak updated his status.

Go hard and never give up

18 July 2017 06:56

### Radwan Dakkak updated his status.

There are some really beloved brothers to me who have been extremely harsh on themselves, i.e. in relation to 'our' neglect to the Ummah.

Notice how I say 'our', we are all in this together, everyone has a huge role to play, both men and women.

Wallāhi we all have a deficiency in applying our knowledge, most probably me having a bigger deficiency.

But don't let the whispering of the Shaytān get to you, I used to have the same thoughts 'why should I speak about Dīn when I've forsaken my Ummah'...

Rather, I had to change my intention to 'Why not do the most I can as a very sinful muslim', and I use the suffering that's happening in this Ummah to motivate myself to do the best I can, knowing that I am not doing enough.

Be among those who are energetic, sharp, shrewd. What benefit do we get for being lazy and doing nothing, infact even worse if me & you remain silent, this opens up a platform for others to take over & take advantage of our brothers & sisters by spreading misguidance.

May Allāh forgive us for our sins, may Allāh forgive us for our sins, may Allāh forgive us for our sins, may Allāh forgive the Ummah of Muhammad (صلى الله عليه وسلم)!

16 July 2017 20:36

### Radwan Dakkak updated his status.

Ya Allāh, it's really sad to see what's happening in Yemen with the millions of children suffering due to this war. They are the true original Arabs, the people I spent most my youth growing up learning my religion from (and still do today), my first Shaykh I listened too online was Imām Anwar al-'Awlakī (تقيله الله), what a blessing from Allāh to direct me to a person who was sincere & true to his word, and even if the whole world united to speak against him, that will not harm him one bit & I will stick by his teachings till I die Bi ithnillāh #Green\_Bird 🐦

The Muslims of Yemen are known for treating others in the best of ways, their amazing hospitality, generosity, soft-hearted kindness, wisdom, humble speech that makes you smile, their shyness & modesty, their daughters, mothers and grandmothers covered from top to bottom.

Enough for you are the words of the Prophet (صلى الله عليه وسلم), where he said, "The people of Yemen have come to you. They are tender-hearted and more delicate of soul. The capacity to understand (fiqh) is of the Yemenis and wisdom is that of the Yemenis." [Agreed Upon].

May Allāh elevate the oppression off the people of Yemen, delight our hearts with the downfall of the Houthi Mushrikīn and Āl Salūl, and return the Muslims in the Ummah back to the true teachings of Islām, by disbelieving in the Tāghūt and believing in Allāh.

16 July 2017 20:01

### Radwan Dakkak updated his status.

\*Continuously 'being forced' to do Kufr is not Ikrāh\*

Shaykh Abū Sufyān al-Sulamī (تقيله الله) said:

"However, an important matter must be drawn attention too; Verily being forced to say a Kufr statement or do a Kufr action is not the same as being forced to always stay upon Kufr, to continuously do Kufr, for indeed this is one thing & the other is something else.

For instance, there's a man who has fulfilled all the conditions of Ikrāh, and was forced to prostrate to an idol, so he prostrated, (or) a man was forced to insult the Prophet (صلى الله عليه وسلم), so he did (this is excusable).

But as for a man being forced to rule by other than what Allāh has revealed forever, then this is not Ikrāh at all.

Ikrāh is to immediately say a word of Kufr or do an action of Kufr, but as for continuity and always doing Kufr, then this is not Ikrāh, just as Imām al-Athram (رحمه الله) mentioned from the Imām of Ahlu Sunnah wal-Jamā'ah, Imām Ahmad (رحمه الله); for instance a man was forced to wear a cross (this is an excuse), but to be forced to continuously remain a christian (i.e. By wearing that cross all the time), then this is not a valid Ikrāh."

**Radwan Dakkak updated his status.**

\*There's no EXCUSE for any individual or govt in allying with the Kuffār\* - Shaykh Sulaymān ibn Nāsir al-'Alwān (حفظه الله) said:

But when some of those who claim to be Muslims support the enemies of Allāh to fight the Muslims, then this is apostasy from Islām. And every government and every individual that fights with the Americans against our muslim brothers in Afghānistān or Chechnya, then he's an apostate from Islām & a disbeliever in Allāh, the most high & exalted, because Allāh (جل وعلا) says:

"And whoever is an ally to them among you - then indeed, he is [one] of them".

That was mentioned by Imām Ibn Jarīr al-Tabarī(رحمه الله) in his Tafsīr upon this Āyah, and that was mentioned by Imām Ibn Hazm(رحمه الله) & he stated "No two muslims disagree regarding that", and that was mentioned by Shaykh al-Islām Muhammad ibn 'Abdul Wahhāb(رحمه الله) in the 10 Nullifiers of Islām, he stated in 1 of them: "Assisting the Mushrikeen against the Muslims", and there is no EXCUSE for anyone regarding that!

And the claim of Ikrāh [coercion] regarding that is not correct, because it is not ikrāh that you remain upon the account & settlement of others, and it's not from Ikrāh that you remain in your position (of serving the Kuffār) to remove an Islamic State, Allāh (جل وعلا) says:

"except for one who is forced [to renounce his religion] while his heart is secure in faith"

And these people comply with the Kuffār before Ikrāh is befallen upon them, they comply with the Kuffār in alliance with them in removing the symbols & slogans of Islām, and in fighting the muslims under the pretext of "Terrorism", what is this terrorism?! We do not know of any terrorism in the world except for the terrorism of America who kill the sons of the Muslims, invading & occupying their lands.

~ Sharh Tajreed At-Tawhīd.

16 July 2017 16:33

**Radwan Dakkak updated his status.**

Shaykh Abū Sufyān al-Sulamī (تقبله الله) was asked: What's the ruling on a man who allows working with the French Security Intelligence to fight the Strict Muslims who he calls "Takfīriyyīn", or he gives them a Fatwa to fight our brothers in Mālī or what's similar to that?

Shaykh Abū Sufyān al-Sulamī (تقبله الله) responded by saying: This person is a Kāfir, there is absolutely no doubt regarding his Kufr.

16 July 2017 16:30

**Radwan Dakkak updated his status.**

We must love each other the same way we hate our enemies.

(Adopted from the teachings of Walā' and Barā').

16 July 2017 14:59

**Radwan Dakkak updated his status.**

There are two extremes:

1. Those who revere their Scholars extravagantly to the extent where they will blind follow them in every issue, and comes across as harsh against whoever disagrees with them in a matter open to Ijtihād (Note: We must be honest, this isn't solely present among the Murji'ah, Sūfiyyah & Rāfidah (etc...), but also among our own brothers & sisters that follow the Haqq).
2. Those who reject every Scholar of Ahlu Sunnah, including the most righteous amongst them, making Takfīr upon the 'Ulamā' of Haqq and Mujāhideen - And whoever defends these Scholars and Mujāhideen, by showing love and gratitude towards their efforts for the Ummah is labeled a "Qitālī" or a "Scholar Worshipper".

What's interesting is that Category #2 also fall under Category #1, since you will see them promoting and blind following their own Shaykhs, and whoever disagrees with their Shaykh's wrong understanding is called a "Kāfir".

16 July 2017 08:49

#### Radwan Dakkak updated his status.

Someone's advice can be 100% correct, but the manner it is constructed can be completely wrong.

I love all my brothers for the sake of Allāh, and I get back to every single one of you fairly and justly إن شاء الله.

I have nothing to hide, my Manhaj is clearer than the Sun during the brightest moments of the day والله الحمد.

There are gonna be times where I would like to share a joke within the limits of Islām, since I'm a real person on here who acts like himself - Someone told me "all I do is joke around on social media", just coz I had a few laughs. And recently I was told something like "take down these posts or else you will go to the hellfire, it's not worth it", this is not right, may Allāh guide us...

But as for those who sincerely point out my mistakes, may Allāh raise your ranks to Firdaws, never stop ordaining the good & forbidding the Munkar.

15 July 2017 23:54

#### Radwan Dakkak updated his status.

My mistake.....Kamal didn't get married to Mufti Menk's daughter, so I deleted my previous post.

15 July 2017 21:42

#### Radwan Dakkak is feeling amused.

That moment when a Shaykh says an English word in the middle of a lesson, "Milkshake", then asks his students "You guys know what a Milkshake is, right?" ☺

15 July 2017 18:19

#### Radwan Dakkak added a new photo.

□

\*May Allāh increase me in Ikhlās & allow me to follow these words\*

Imām al-Shāfi'ī (رحمه الله) said: "I wish all the people would benefit from this knowledge (that I leave behind), without any of it being attributed to myself"

~ Fath al-Bārī (1/41-42) by Al-Hāfidh Ibn Rajab al-Hanbalī (رحمه الله) - Commentary upon Hadīth #13 in the chapter of Ēmān from Saḥīḥ al-Bukhārī.

15 July 2017 14:01

#### Radwan Dakkak added a new photo.

\_\_\_\_\_

**Abdur Rahman Khalid** These kids have better understanding of tawhid, and wala and baraa, than most of the so called guardian of holy mosques. Amazing how Allah has purified the hearts of the believers, under the rule of the muwahideen.

15 July 2017 13:53

**Muslim Ibn Abdullah** I saw the video, I thought may Allah talaa protect this Muwahhid, because we know these forces have no respect for any sanctity, child, woman or innocent

15 July 2017 19:48

**Jamal Ud-Din El-Kiki** Should we be surprised? How else would he have been taught to refer to the flag?

15 July 2017 22:15

**Radwan Dakkak** No one should be surprised, it's just amazing to see ♥

15 July 2017 22:16

**محمد مستنشد** I was more concerned about this. May Allaah protect the little Muwahid.

16 July 2017 03:02

SubhānAllāh!

15 July 2017 08:29



### Radwan Dakkak shared a link.

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<https://twitter.com/hushamalhashimi/status/885817818515722240>  
<https://twitter.com/hushamalhashimi/status/885817818515722240>

Must Watch!

15 July 2017 08:28

### Radwan Dakkak updated his status.

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\*Alhamdulillah I came to the Haqq because of you\*

It's amazing that you've come to the Haqq, however we need to use the best of speech Inshā'Allāh.

So you should say instead, "I came to the Haqq because of Allāh and His Guidance alone".

As for the person who helped you reach the guidance of Allāh, you can afterwards thank him or her as well, as our beloved Messenger (صلى الله عليه وسلم) said:

"Whoever doesn't give thanks to the people doesn't give thanks (i.e. Shukr) to Allāh" [Narrated by Imām Ahmad in his Musnad with a Sahīh Isnād according to the Muhaddithīn].

However it doesn't stop there, an important thing we must remember is don't become deceived and arrogant by being upon the Haqq, since how many people have we seen who have even preceded us on "following the Haqq" deviate later on in their life, and this is ofcourse due to their wrong-doings in private, as we all know Allāh doesn't oppress anyone (as He stated in several verses).

Live your life by the principle, "Know the Truth, and you will know its men", so that way you don't get shocked when you see people (even those you used to look up too) deviate off the Path.

The Salaf despised a person who would always change opinions in his religion, our Dīn is no game to play with, where we jump back and forth in it. I ask Allāh to keep me steadfast, and likewise with the Ummah of Muhammad (صلى الله عليه وسلم).

Note: The reason why I start with myself in du'ā before others, is because this is the Sunnah of the Prophet (صلى الله عليه وسلم) - It's something I previously learnt from Sh. Sulaymān al-'Alwān's Sharh of Bulūgh al-Marām (Chapter of Funerals), Bārak Allāhu feekum.

14 July 2017 16:38

### Radwan Dakkak updated his status.

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May Allāh preserve our beloved Shaykh Suleiman Anwar - It's such a delight to see a man of wisdom and knowledge speak the Haqq, so look after him ya ikhwān.

The Hadīth of 'knowledge being taken away' is so true, look around you & ask yourself where are the people of the Haqq, by Allāh it's so sad to see a lack of Islamic Scholarship.

Alhamdulillah, this is all the plans of Allāh 🙏

14 July 2017 04:19

### Radwan Dakkak updated his status.

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#True\_Support

True Support is to make du'ā for your brothers day and night, that Allāh removes away their agony, and to substitute their fear for security, and to open for them the part of the Earth that was closed in on them in spite of its vastness.

True Support is to rush towards defending the honour of your brothers which is spewed out by the Media Stations and their minions day and night, and you don't find anyone responding to it or serving as a deterrent against it (deceitful media).

True Support is to unveil the clothes of misguidance and ignorance from the muslim masses, which was sewn upon them by the Misguided Scholars and they adorned it for them with a fake emerald, until they couldn't turn towards anything else...

True Support is to encourage your brothers to strive in the Path of Allāh without forgetting about yourself, so you would aim your speech towards it first, and purify it and exert costly treasurable efforts to reach the goal that you called towards.

True Support is where your main concern is to seek knowledge which is more powerful than weapons, and the most powerful shield against Fitan.. "And Fitnah (i.e. Shirk) is more severe than killing", so what will your help (of the Muslims) or Jihād be of benefit to you if you fell into acts of

Kufr, from the cause of your lack of concern to avoid it, only if you had knowledge (of these Nullifiers), you would tremble in your position (be fearful to fall into it).

True Support is to preserve your increase of 'Ibādah so that you do not become a dead ruined heart...and how can you wait for a hardened empty heart from the remembrance of Allāh to be an igniting candle between comrades?!

True Support is to be determined to strive in Allāh's cause against all those who are binding upon you to strive against without exception...your Qareen...the whims of yourself...the enemy of Allāh, and your enemy.

True Support is to rush towards making what's inside of you better than what you show on the outside, for how many supporters (of the Haqq) was upon goodness, then became open to Fitnah (temptation), and was deceived by numerous commends and praise which the people slaughtered him with (metaphorically speaking), until he wore this attire and praised himself from where he did not realise.

True Support is to know your true level, so cure the areas of deficiency in it and to purify it from everything that's blended within its serenity & purity, until you become a person who is sincere to Allāh, so when you would ask your Lord, He would answer your call.

True Support starts from your current situation right now (so make a change today!).

13 July 2017 13:44

#### Radwan Dakkak updated his status.

"Mosul is being bombed  
Muslims are being killed  
Homes are being destroyed  
Sisters are being raped and tortured  
Young brothers are being tortured and killed because their name is Umar

Yet no hashtags, no press releases, no sheikhs imams talking about it

Are the Muslims in Mosul not the same as the Muslims in Aleppo???

Silence is betrayal to Ahlu Sunnah in Iraq"  
#Inspire\_the\_believers

13 July 2017 01:08

#### Radwan Dakkak updated his status.

We tend to often remind people "to verify news" (which is a beautiful naseehah) and not to believe the Kuffār Media, such as RT, FOX, CNN, Press TV, Al-'Arabiyyah, Al-Jazeera and name it all...

However my question is, why are muslims watching these news stations to begin with?!

Fulān and Fulānah will say "I don't believe the Kuffār media, they are such and such...", but why do their actions say otherwise? And to top it off, they truly believe it while having zero knowledge about the Mujāhideen.

Let's be honest with ourselves my sisters and brothers, maybe we might get reward for being honest with ourselves (as our beloved Shaykh Sulaymān Anwar said).

12 July 2017 20:56

#### Radwan Dakkak added a new photo.

□

\*Benefit - the limits of how a woman should speak to a man\* ~ Tafsīr of Sūrat al-Ahzāb, Āyah 32-33.

Shaykh 'Abdul 'Azīz al-Tarēfē (فك الله أسره) mentioned the following in his excellent book "Al-Tafsīr wal-Bayān Li-Ahkām il-Qur'ān" (4/323-324) or (Pages 1976-1977):

Allāh's statement: "Then do not be soft in speech [to men]".

Meaning: Do not commiserate with him (i.e. speak in a compassionate remorseful way), even if that was done out of good intentions, for indeed the prohibition is not for her alone, but for the listeners, so it would incline & temp whomever has a veil and sickness in his heart towards them (i.e. women), so they would be the cause of his destruction.

And Allāh's statement: "But speak with appropriate speech".

Meaning: From words of goodness, that if the people were to hear it, they wouldn't rebuke it, so their speech (i.e. women) with a single individual would be similar to their speech with a group of individuals in its goodness and chastity.

And from the signs of acceptable speech which is permissible for a woman to speak with a non-Mahram man: Is that she speaks with words wherein if the people were to hear her speech with that man, they wouldn't rebuke it, and she wouldn't become shy from him (by those words), so the people would know it and wouldn't rebuke it.

This is how chaste & modest her speech must be, if she is in need to speak with a man in which no one else can hear: That she speaks with him in a way that if her husband or child or other people were to hear it, they wouldn't rebuke it, and they would consider it something appropriate & praiseworthy.

And in Allāh's statement: "lest he in whose heart is disease should covet."

He made the covet in the (heart of) man, with the high chances it occurs from the female gender in general, and that (i.e. This command from Allāh to the Prophet's wives) is magnifying & exalting the status of the Prophet (صلى الله عليه وسلم) and a purification for his wives, lest any bad assumption is thought about them, and showing the specific nature of men being bolder & more tempted than women.

And Allāh's statement: "And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance".

He commanded them to abide in their houses and not to go out except for a Need, and he forbade them from the Tabarruj of Jāhiliyyah (openly displaying themselves like in the time of ignorance), from the free-mixing between men, and displaying their beauties & charms by their adornments, and He (i.e. Allāh) described that as being "Jāhiliyyah" (ignorance), not to be considered from knowledge and righteousness.

12 July 2017 12:19

### Radwan Dakkak updated his status.

This is one of the most beautiful and amazing advices by the great scholar Imam Ibn al-Qayyim (rahimahullah):

"A friend will not (literally) share your struggles, and a loved one cannot physically take away your pain, and a close one will not stay up the night on your behalf. So look after yourself, protect yourself, nurture yourself and don't give life's events more than what they are really worth. Know for certain that when you break no one will heal you except you, and when you are defeated no one will give you victory except your determination. Your ability to stand up again and carry on is your responsibility. Do not look for your self worth in the eyes of people; look for your worth from within your conscious. If your conscious is at peace then you will ascend high and if you truly know yourself then what is said about you won't harm you.

Do not carry the worries of this life because this is for Allah. And do not carry the worries of sustenance because it is from Allah. And do not carry the anxiety for the future because it is in the Hands of Allah.

Carry one thing: How to Please Allah. Because if you please Him, He Pleases you, fulfils you and enriches you.

Do not weep from a life that made your heart weep. Just say, "Oh Allah compensate me with good in this life and the hereafter."

Sadness departs with a Sajdah. Happiness comes with a sincere Du'a. Allah Does Not forget the good you do. nor Does He Forget the good you did to others and the pain you relieved them from. Nor Will He Forget the eye which was about to cry but you made it laugh.

Live your life with this principle: Be good even if you don't receive good, not because for other's sake but because Allah Loves those who do good."

12 July 2017 10:34

### Radwan Dakkak updated his status.

Basīs, the noble Tunisian Mālikī descendant, said to one of his students:

"I am an honourable man with my opponents..I do not stoop myself down to ridicule, and utter that which is inappropriate, or mention everything (bad) I know about the individual!"

Al-Hassan (رحمه الله) said, "Indeed, it is betrayal & disloyalty to speak about the secrets of your brother." [Al-Sumt by Ibn Abī Dunyā].

12 July 2017 00:04

#### Radwan Dakkak updated his status.

Knowledge and Worship are the Pillars for Steadfastness, because Knowledge removes doubts, and Worship removes desires.

"Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing" [29:45].

العلم والعبادة أركان الثبات لأن العلم يزيل الشبهات والعبادة تزيل الشهوات (اتل ما أوحى إليك من الكتاب وأقم الصلاة إن الصلاة تنهى عن الفحشاء)

~ Shaykh 'Abdul 'Azīz al-Tarēfē (حفظه الله).

11 July 2017 19:04

#### Radwan Dakkak added a new photo.

□

#SrebrenicaMassacre - 22 years ago today, over 8,000 #Bosnia|n Muslims were massacred.

#Srebrenicia #Serbia

11 July 2017 18:19

#### Radwan Dakkak updated his status.

Actions speak louder

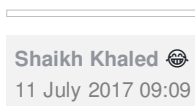
Al-Qâsim b. Muhammad, the grandson of Abû Bakr – Allah have mercy on him – said:

In my time the people were not impressed by speech, they were impressed by actions. Anyone can say whatever he wants.

Abû Dâwûd, Kitâb Al-Zuhd p354.

11 July 2017 10:44

#### Radwan Dakkak added a new photo.



#Selfie Middle Eastern Style

11 July 2017 09:01

#### Radwan Dakkak updated his status.

Forgive me for posting a video that had an uncovered woman last night, I deleted it now.

11 July 2017 08:19

#### Radwan Dakkak updated his status.

Let's talk about Ikhlas. Imam al-Bukhari would pray 2 rak'ah before placing a Hadith in his famous "Sahih" & he had to travel long distances to hear a single Hadith - A man, a non-Arab, raised by a striving single mother, became the teacher of the Arabs.

Now the hard part for us, perhaps we can try emulate this great Imam and implement similar actions in what we do? Look, I can't tell anyone to pray 2 rak'ah before making a post (for e.g.) since I don't do that, but it can be some food for thought, Barak Allahu feekum.

10 July 2017 15:53

#### Radwan Dakkak updated his status.

We are really living in strange times when those who are truly ordaining the good and forbidding the

evil are told "why aren't you ordaining the good and forbidding the evil".

^ That doesn't make any sense right? Let me give an example, if someone has the courage & wisdom to speak the Haqq on rare topics which aren't even heard of, such as Tawhīd, Walā' & Barā' or Jihād, he gets told:

"Fear Allāh akhī, people aren't even praying, go teach them how to pray before u speak about such matters".

Or if he enjoys goodness among the Muslimeen and Muslimāt, and forbids Munkar such as free-mixing, he gets told:

"Why don't you go forbid Munkar elsewhere, you are causing Fitnah here, shame on you".

You have mentioned exactly what Banī Isrā'eel have said, where Allāh (سبحانه وتعالى) spoke about their characteristics in Sūrat al-Mā'idah:

لُعِنَ الَّذِينَ كَفَرُوا مِن بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

"Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed." [5:78].

كَانُوا لَا يَتَنَاهَوْنَ عَن مُّنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

"They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing." [5:79].

تَرَى كَثِيرًا مِّنْهُمْ يَقُولُونَ الَّذِينَ كَفَرُوا لَيُنْسَنَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ

"You see many of them becoming allies of those who disbelieved. How wretched is that which they have put forth for themselves in that Allah has become angry with them, and in the punishment they will abide eternally." [5:80].

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ مَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِّنْهُمْ فَاسِقُونَ

"And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient." [5:81].

Allāh also addresses the arrogant mockers of those who ordain good & forbid Munkar in Sūrat al-Baqarah:

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ ۖ فَحَسْبُهُ جَهَنَّمُ ۚ وَلَيُنْسَنَ الْأَمُهَادُ

"And when it is said to him, 'Fear Allah', he is led by arrogance to (more) sin. So enough for him is Hell, and worst indeed is that place to rest!" [2:206].

Now, if someone wants to say "What, are you a Shaykh now? Telling people what's Halāl and Harām, when you're a sinner yourself!", I want to know who stipulated the condition that you must be a Shaykh or "an infallible Imām" to forbid Munkar?!

- By Allāh I don't know anyone except Iblees who would say such a thing.

10 July 2017 11:15

## Radwan Dakkak updated his status.

Some brothers wanted a response to a personal attack from a misguided and arrogant heart so I say:

Shaykh Ahmad Jibrīl (حفظه الله) mentioned some golden words that we need to always remember...

"Sometimes you are on social media, you are giving Da'wah and you get slandered or you get dragged into an argument or a debate. If you merely fear that your reply is in retaliation for your own person and not for the cause that you were giving Da'wah in, then back away and do not send it. Complete silence for Allāh is better than responding and quarreling that ends up being half for Allāh and half for personal gain. Do not worry about your person. Defend the cause, not your person."

The Da'wah is bigger than me and you and our persons should be prepared to be thrown in the mud and also used as a bridge for the people to follow and come to the Haqq. Unfortunately today people defend their own personalities and others' more than the Haqq. They call to their ignorant opinions rather than the Book of Allāh (عز وجل) and the clear pure Sunnah of the Prophet (صلى الله عليه وسلم). They call to their own understanding and manhaj rather than the understanding and Manhaj of the Khulafā ar-Rāshidīn al-Mahdiyyīn (رضي الله عنهم).

If someone brings and spreads misguidance that is refuted and clarified with proof and spreads misguidance then this will be addressed and continues to be addressed. As for personal attacks that have nothing to do with this knowledge and following the correct path, then Allāh (عز وجل) is sufficient.

~ Shared.

10 July 2017 09:11

### Radwan Dakkak shared a link.

<http://www.youtube.com/playlist?list=PL39lfe0KQ3VyknSzJ0h8FoG1NfRedyBWQ>  
<http://www.youtube.com/playlist?list=PL39lfe0KQ3VyknSzJ0h8FoG1NfRedyBWQ>

\*Coolness to the eyes of the Muwahhiddīn - The biggest project is to complete this whole series with ENG subtitles\*

This is the Playlist of Sharh Kitāb al-Haqā'iq Fi-Tawhīd by Shaykh al-'Allāmah 'Alī al-Khudayr (حفظه الله), the Ustādh of the Ummah in 'Aqīdah ۞

<http://www.youtube.com/playlist?list=PL39lfe0KQ3VyknSzJ0h8FoG1NfRedyBWQ>

I have been asking myself, I thought we had 1.5 billion muslims in this Ummah - Why have rare works full of gems been hidden inside treasure chests for decades?! Why hasn't anyone opened them till today?! الله المستعان

9 July 2017 21:44

### Radwan Dakkak updated his status.

#Clarification I don't tell anyone to learn from 'me' (personally) & I never claimed to have followers or students, infact I'm not even from the lowest students of knowledge.

I'm a layman who simply loves to memorise, study, discuss and share 'authentic' knowledge, not what 'sounds good' - Moreover, whatever I share from the Scholars isn't exclusively the 'Haqq' either, no one is free from mistakes.

9 July 2017 19:08

### Radwan Dakkak updated his status.

"Why waste your time with these ignorant people?"

We tend to hear this statement very often, however at the same time, this statement can be extremely dangerous if it's highly over-used incorrectly (despite the sincerity of the one saying it).

For example, if we see innovation spreading in the Ummah, and we ignore it because the people spreading it are "ignorant youth", this can bring so much harm.

Shaykh 'Alī al-Khudayr mentioned in his Sharh of Kitāb al-Tawhīd, that it's necessary to destroy innovation when it first sprouts up, before it spreads & causes damage!

^ Okay, so usually someone will stop there and keep their message 'general', however we can't stop here, let's get into 'specifics' and apply these words in our times to get a better understanding.

For e.g. the "Hazimi Ghulat", some people think they are only a few 'young' jokers on social media, therefore "There's no need to waste your time with them, simply ignore them".

In response to this, I must sadly mention that the issue is much greater than what you think. Infact for the past decade, I used to say that the worst fitnah in our ummah is "Irja'" (which I still believe is the biggest fitnah), but I have recently started to shift my stance and say "Ghulu in Takfeer is rising much rapidly around the world, as a counter-reaction to the long years of Irjaa'", and those who may not take this seriously are two groups of people:

1. Those who mostly look at the situation of the Ummah by observing their local towns/cities & "ENGLISH" social media only - Therefore they will come to the conclusion that it's a little small fringe group who aren't to be taken seriously. However I advise this group of people to speak to people of different nationalities and without exception, every single one of them will tell you there is a huge problem of ghulu in their countries, especially in the middle east, it's becoming the norm for people to make takfeer upon righteous scholars and shuyukh, such as Imam Anwar al-'Awlaki subhanAllah.

2. Those who don't even know the "Hazimi Ghulat" exist! And most of these people don't even have "social media" to begin with, and despite social media having alot of cons, there are things you will find online (and keeping you up to date) that you will never come across in your life personally except if Allah wills - These people are mostly chasing the Dunya and don't care much about the state of the Ummah, not striving hard enough to search for the Haqq.

This is simply my observation, but at the same time, the blessing of Allah is incredible, He has made Ahlu Sunnah wal-Jama'ah stand right in between all of these deviant sects exceptionally.

Finally, I advise my Muwahhideen and Muwahhidaat to have Sabr, for indeed our day will come soon - May Allah make us apart of those who witness the establishment of Tawhīd in this Dunya

& live as honourable Muslims, and grant us the bounty to be resurrected together on the day of judgement with Allah being pleased with us, as the Rasul said, "You will be resurrected with whom you love on Yawm al-Qiyamah", what a huge blessing this is, so ensure you choose the best friends in this Dunya, and never befriend an innovator!

8 July 2017 21:25

### Radwan Dakkak updated his status.

[Importance of Akhlaq]

Ibn Muflih wrote:

"More than 5,000 people used to attend the majalis (lectures) of Imam Ahmad. Less than 500 used to write, and the rest learned themselves good character from him".

[Adab Shar'iyah, 2/97]

8 July 2017 18:22

### Radwan Dakkak added a new photo.

□

8 July 2017 18:05

### Radwan Dakkak updated his status.

\*A reply to those who consider Takfir from Aslu Dīn\* (My response to a Hāzimī in which I didn't get a proper reply back).

Bārak Allāhu feek, you have mentioned it yourself:

"Allāh Ta'āla clarified in His Book that there is no excuses for the person who commits Kufr/Shirk al-Akbar except the person who is in a state of ikrāh".

^ This proves my point regarding the differentiation between believing worshipping other than Allāh is {Kufr}, and making {Takfīr} upon whoever worships other than Allāh:

1. Believing worshipping other than Allāh is "Kufr" - This is Aslu Dīn (known by the intellect).
2. Making "Takfīr" upon whoever worships other than Allāh - This is not Aslu Dīn (known by the text), since the Qur'ān has told us that "Ikrāh" is an excuse ('udhr) when it comes to "Takfīr" as you have shared.

Now you are saying "Ikrāh" is the only excuse that Allāh has clarified in His Book, this doesn't matter, the main point is that we came to know that "Ikrāh" is an impediment of "Takfīr" from the text, not our intellect, therefore "Takfīr" is not from Aslu Dīn (like believing in the Kufr of worshipping other than Allāh).

Yes, we can say whoever includes "Darūrah" and "Jahl" as an impediment of "Takfīr" is mistaken and going against the Qur'ān, but we must show him that they are not impediments of Takfīr, and if that is shown to him with his doubts removed, he becomes a Kāfir 'for denying the text' (this is the criterion in Clear/Unclear matters).

- Now if you want to disagree with me and say there's no difference between "Kufr" and "Takfīr" and both of them are from Aslu Dīn, then this necessitates that you must make Takfīr upon Shaykh Al-Hāzimī:

Since Shaykh Al-Hāzimī doesn't make Takfīr upon the one who excuses a Tāghūt Mushrik Ruler due to having 'doubts' of "Kufr Duna Kufr" in the issue of ruling by other than what Allāh has revealed.

^ This makes Shaykh Ahmad al-Hāzimī a 'Āthir, since he didn't make Takfīr upon someone for excusing a Mushrik, and this is Aslu Dīn.

- Now, Al-Hāzimī himself said "It's because the issue of ruling by other than what Allāh has revealed is open to misconceptions and doubts, and there are statements from the salaf, kufr duna kufr..." [paraphrased].

But look what he says next, "However as for calling upon the dead, there is no misconception in this, this is clear-cut known [1] in the religion by necessity..." [paraphrased].

^ Allāhu Akbar! These words completely contradict the concept of "Takfīr" being from Aslu Dīn, since Al-Hāzimī said the Shirk of legislating man-made laws is open to misconceptions (unclear matter), whereas the Shirk of calling upon the dead isn't open to misconceptions (clear matter).



^ And this shows that the "Criterion" for the 3rd Nullifier returns back to "denying the text", and the matter of Takfīr upon the Mushrikīn is originally clear among the Salaf, but unclearness & obscurity can appear depending upon the time and place, like in our times with regards to some of the Mushrikīn that claim Islām, due to the misconceptions and Irjā'.

والله أعلم

[1] What's strange is that Al-Hāzīmī says otherwise in Egypt & commits apostasy (according to his own beliefs) by saying it's permissible to blind follow someone who gives excuse of ignorance - Then after his students wanted clarification from him, since he said Kufr and he was not in the state of Ikrāh, so he released a statement saying that the Shuyūkh of Masr are all Jahmiyyah, they hardly know about this issue (i.e. Excuse of ignorance), it would cause a war over there, so here he is showing that it's an unclear matter, so how could he claim it's clear & known in the religion by necessity?! Infact how can anyone take it a step further & claim it's from Aslu Dīn (must be known once u reach maturity or else ur a mushrik!) - This shows that Al-Hāzīmī himself has contradicting statements on the issue.

8 July 2017 16:12

#### Radwan Dakkak updated his status.

Shaykh Al-'Allāmah Nāsir al-Fahad (حفظه الله) said:

It's necessary upon the Student to act upon his knowledge, for indeed this is the purpose of knowledge, not to carry it for the people, so it's necessary for him to strive in performing acts of obedience, and to frequently perform Nawāfil (voluntary acts); From Qiyām (night prayer), Siyām (fasting), Sadaqah (charity), Qirā'ah (recitation of the Qur'ān), Thikr (remembrance of Allāh) and other than that.

And I draw attention here towards two matters:

1. That {merely} diving into reading books and memorising Mutūn (concise texts), and writing knowledge and teaching it causes a hardness in the heart, so the student would find 'Ibādah (worship) difficult, so he must give up some of his time occasionally every once in a while for the voluntary acts of worship during his studies, and let him look at the lives of the Righteous, as it makes one's heart get moved by it, and causes one to perform action (good deeds) by the permission of Allāh.
2. That there's a misconception in this topic which is related by some of the lazy students of knowledge who simply absorb knowledge, and find it difficult to perform 'Ibādah (acts of worship), and it is (their statement): "Verily, seeking knowledge is better than voluntary acts of worship", and this is a misconception which isn't applicable (to what these people claim), for indeed there is no contradiction between the two matters to begin with in order for this to be put forth above the other, and all you need to look at are the Major Scholars of the Ummah, from the Sahābah and Tābi'een and those who came afterwards, you will find them to be well-known for 'Ibādah (worship), but rather knowledge is put forth above 'Ibādah (voluntary acts of worship) when there's a conflict, in the sense that it's not possible to perform both of them together (and that seeking knowledge must be given precedence), and this doesn't happen except in specific rare circumstances.

7 July 2017 23:44

#### Radwan Dakkak updated his status.

You can listen to 100's of lectures and read 1000's of pages, but if you don't focus on memorisation, by Allāh you will regret it so much in the future.

The way of the Salaf is to memorise 'with' understanding, this is what gives you proficiency in the sciences you have studied, and this is the reason why Mutūn were written.

7 July 2017 23:01

#### Radwan Dakkak updated his status.

said, "The Hour will not begin until knowledge is taken away, (صلى الله عليه وسلم) The Rasūl earthquakes increase, time passes quickly, tribulations appear, and there is a lot of haraj, which is killing, killing, and until there will be a lot of wealth among you and it will become abundant." .[[Bukhārī 1036

7 July 2017 20:21

#### Radwan Dakkak updated his status.

I can't stand people who have no Hayā' to intentionally lie to my vulnerable brothers & sisters - But the Maslaha and Hikmah to the da'wah of Tawhīd is necessary.



I truly believe if our brothers and sisters learn the correct 'Aqīdah, everything else will flow right in place - وفقكم الله -

6 July 2017 15:10

#### Radwan Dakkak added a new photo.

□

UNICEF: 10 million children are in need of urgent humanitarian assistance.

اليونيسيف : 10 ملايين طفل بحاجة لمساعدات إنسانية عاجلة

#Yemen #اليمن

6 July 2017 13:46

#### Radwan Dakkak updated his status.

#Tahārah The types of Miyāh (plural of water) are 3:

- Tahūr (Pure & Purifies)
- Tāhir (Pure)
- Najis (Impure)

3. Najis, is the water in which Najāsah (filth) has entered into it & has caused the water to change, i.e. A change in terms of its taste, or colour, or smell due to the Najāsah that fell into it.

With regards to a "Small amount" of water (i.e. What's below the Qullatayn), if some Najāsah fell into it, it would automatically render the water Najis, even if it doesn't cause a change in the water, since it's a "Small Amount".

But if it was a "large amount" of water, and some filth entered into it & didn't cause a change in the water, then it is not considered Najis (impure), unlike the case with the "small amount" of water.

So the "large amount" of water only becomes Najis due to a "change in the water", even if the water changed a little tiny bit, it becomes Najis (impure).

As for Urine and Feces (entering "STILL" water), there's a statement directly cited from Imām Ahmad that it makes the water Najis (whether large or small amount of water), even if it doesn't cause a change in the water, and this is the view of most of the Earlier Scholars, whereas the revised & adopted view among most of the Later Scholars within the Madhab is that the "large amount" of water doesn't become Najis except if it causes a change in the water.

- If urine or feces entered "still water", it becomes Najis, unlike the case with "flowing water", since it cleans itself (a separate post will be made on this point Inshā'Allāh).

With regards to the view that large water becomes Najis even if it doesn't cause a change in the water - This doesn't include water which reaches the extent of being classified as "Oceanic", such as river water or ocean water, this doesn't become Najis unless it causes a change in the water, and that is extremely difficult and unlikely to ever change the water.

But we're speaking about "large amount" of water in a 300kg or 500kg or 600kg tank, if a person's urine enters into it or his feces, there's a Riwayah in the Madhab that says it automatically becomes Najis, but what most of the Later Scholars are upon is that it doesn't become Najis except if it causes a change in the water.

So in brief, if Najāsah enters into a "small amount" of water, it becomes Najis (even if there's no change in the water) - And if Najāsah enters into a "large amount" of water, it doesn't become Najis except if there's a change in the water.

~ [Refer to Sharh Matn al-Jalī & Mukhtasar Sharh al-Mumtī].

6 July 2017 10:38

#### Radwan Dakkak updated his status.

Reality of filthy Rawāfidh Anjās ﷥﷦﷧ Shaykh Abū Mus'ab (تقبله الله) challenged the Shi'a Militias to bring someone who knows their own father to fight.

"99% of Shi'a are born out of fornication (i.e. children of Mut'ah)..."

~ Muhammad Sābir (awesome host from the channel "Safā").

6 July 2017 10:27

## Radwan Dakkak updated his status.

Ya Ghurabā', Ya Muwahhiddīn, Ya Muwahhiddāt - "Fear Allāh and Be with the Truthful", we all know that Allāh said "I did not create the Jinn and Ins except to worship me", but how much have we truly & sincerely worshipped Allāh in this Dunyā? Continuously repent from your sins and seek forgiveness from your Lord, He is the Most-Forgiving & more Merciful to you than a mother with her own child, so turn to Him (FIRST) and Fear Him always.

These strange times with the promotion of all types of evil and corruption is a huge calamity, you will find many weak Muslims becoming cowardly in our times, and taking the path of misguidance and apostasy, but you O Muwahhid and O Muwahhiddah must have rock-hard Ēmān firmer than iron and steel with toughness like cannon-fire, continue making the du'ā "O Allāh, turner of the hearts, keep my heart firm upon your Dīn", strive harder and harder to please your Lord.

When you remind people about the Ākhirah, they might say "This person is gonna tell us to forget the Dunya again & strive for the Ākhirah", tell them, YES I am telling you to forget this Dunya and strive for Ākhirah. Abū Dāwūd said, "the gatherings of Imām Ahmad were all about the Ākhirah, he did not mention a single thing from the Dunyā", Allāhu Akbar! Imagine if Abū Dāwūd was living in our times, I would assume his quote would be the exact opposite!

Remember my brothers & sisters, since you are living in strange times, when you explain or teach anything about the Dīn, you must always reference the 'Ulamā' of the past, lest you get accused of extremism or even made Takfīr upon. SubhānAllāh, in this day and age, you must be very careful in 'Aqīdah, since some people are waiting on you to make a single slip just to make Takfīr upon you, that's if they haven't already - Hold onto the principles of the Salaf and enrage the people of innovation, Allāh will protect you.

Finally, I want you all to ponder over this Āyah in Sūrat al-Baqarah, Allāh (سبحانه وتعالى) says:

يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

"...To remove them from the darkness into the light..." [2:257]

The word "light" النُّور is singular, whereas the word "darkness" الظُّلُمَاتِ is plural - Why is that? Imām Ibn al-Qayyim (رحمه الله) says:

"This is one of the wonders of the Qur'ān, and the reason is that there is only one path of truth, whereas the path of falsehood is numerous".

Ya Allāh, how amazing is the speech of Allāh in the Glorious Qur'ān - It also fits in perfectly with what we can see right in front of our eyes.

You will find many people speaking about the Dīn, many people becoming pre-mature 'Shaykhs' and 'Scholars' - The masses will jump on the bandwagon & crow along with the rooster.

But there's only one path of Truth, and that's not determined by 'fame' or 'numbers' or 'eloquent speech' - Some of the Salaf said, "Follow the Truth, even if you're standing alone".

Imām Mālik said: "Whatever you fool around with, don't fool around with your religion."

May Allāh grant victory to the people of Tawhīd, the Mujāhideen & 'Ulamā' in prison, and grant us sincerity in our love for Allāh, His Messenger and the Believing Men & Women.

5 July 2017 21:20

## Radwan Dakkak updated his status.

Atleast 39 of our sisters have been taken away & thrown into the Saudi Tāghūt prisons unjustly - You won't hear much about them, and I hold myself responsible for not doing enough:

1. Haylah al-Qusayr (18 Eid's behind bars).
2. Miya al-Talq
3. Āminah al-Rāshid
4. Hind al-Qurashī
5. Maryam
6. Afrāh Ādam Ibrāhīm
7. Farah Muhammad Ismā'īl
8. Sārah al-Zāmil
9. Mashā'il Jalūn
10. Afrān al-Dulaymī
11. Maryam Hassan Muhammad 'Atīf
12. Fātimah 'Alī 'Atīf
13. 'Amshām 'Aqīl al-Shimarī
14. Nūra Falāh al-Shahrī
15. Samāh Mansūr al-Nufay'ī
16. Yumnā Dusāy "from south africa"
17. 'Abeer Muhammad al-Harbī
18. Mirām al-Hishāl
19. Āyah al-Thabeetī

20. The wife of 'Abdullāh Qalzār Khān "from Pakistān".  
21. The mother of 'Abdullāh Qalzār's wife.  
22. Khulūd al-Rukaybī  
23-24. Two sisters from al-Su'ayrī in "al-Dammām" prison.  
25-31. Seven university students from "Hafr al-Bātin".  
32-34. "Three" sisters which the Saudi Tawāghīt claimed they brought back into the country.  
35. Fātimah Ramadān al-Balūshī  
36. Salamah Jum'ah, the wife of 'Alī al-Balūshī  
37. Hind Muhammad Nūr, the wife of 'Abdul Rahmān al-Balūshī  
38. Sārah Thāfir al-Shahrī  
39. Hanān Mahmūd al-Hayyāwī, "from Syria, and she has been absent since her arrest a year ago".

And there are more sisters, may Allāh preserve them.

5 July 2017 18:53

### Radwan Dakkak updated his status.

:mentioned in his commentary upon Āyat al-Mithāq (رحمه الله) Ibn al-Qayyim

And this proves that the intellect itself in which Tawhīd is known by, is a Proof (Hujjah) for the“  
:(invalidity of Shirk, they do not require a messenger, and this doesn't contradict (Allāh's statement

,{And We never punish until We have sent a Messenger}

Ibn Qayyim said), so that being a Fāhisha (i.e. Zinā etc) and a sin and transgression is just like)  
Shirk being called Shirk, so it is Shirk in and of itself before the prohibition and after it, so whoever  
said that the Fāhisha (i.e. Zinā) and wickedness and sins only became like that after the prohibition,  
then he is on the level of the one who says Shirk only became Shirk after the prohibition (of Shirk),  
and it's not considered Shirk before that, and this is a clear unreasonable stubbornness for the  
”.intellect and Fitrah

.(Madārij al-Sālikin (1/230,234,240 ~

Translator's Note: It's necessary to differentiate between Aslu Dīn (Major Shirk) & the Clearﷻ  
Matters in the religion - Since the Hujjah in Aslu Dīn is already established by the Mithāq, Fitrah and  
'Aql (intellect), whereas Kufr in Clear/Unclear matters are not established by the intellect & his  
'disbelief returns back to 'denying the text

For example, someone who is unable to access knowledge (in an extremely remote area) denies  
that Salāh is obligatory, we wouldn't say he is a Kāfir until we show him proof from the Qur'ān (apply  
the Hujjah) and he rejects it - But if this individual nullifies his Tawhīd by worshipping the dead, the  
Hujjah has already been established upon him & he is immediately labelled a Mushrik, but applying  
the Hujjah is only to establish the "Hukm" of punishing him in the Dunyā & Ākhirah (as the Āyah  
(stated

5 July 2017 17:43

### Radwan Dakkak shared a link.

<https://youtu.be/8RjQKgZX86w>  
<https://youtu.be/8RjQKgZX86w>

Shaykh 'Abdul Fattāh Hamdāsh Al-Jazā'irī sends a powerful Message to the Government Scholars  
& Murji'ah all over the world - Look what they have done to our Ummah:

Note: Turn on English Subtitle captions, it's translated accurately, except when you see the word  
"hypocrisy", it should be replaced with the word "Ijrā".

5 July 2017 10:32

### Radwan Dakkak updated his status.

Even animals have Gheerah and they implement the Hudood of Allah among themselves

عن عمرو بن ميمون قال: رأيتُ في الجاهلية قِرْدَةً اجتمع عليها قِرْدَةٌ قد رَتَتْ، فرجموها، فرجمتها معهم.

Amr bin Maimun narrated:

During the time of Jahiliya I saw a she-monkey surrounded by a number of monkeys, They were all  
stoning it, because it had committed Zina (illegal sexual intercourse), I too, stoned it along with  
them.

- Sahih Bukhari 3849

5 July 2017 10:27

#### Radwan Dakkak shared Homeless Run's video.

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ALHAMDULILAH

4 July 2017 19:54

#### Radwan Dakkak updated his status.

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♥ حفظه الله Shaykh Iyyād

4 July 2017 19:23

#### Radwan Dakkak updated his status.

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I went to the Masjid to recite some Qur'ān, there wasn't much people and since I got a really loud voice (like Ahmad Jibri'l's father), someone asked if I'm able to recite quietly, so I told him I can understand, it's something I've been working on & is difficult for me.

Anyways, so I joined a Qur'ān circle, where we would recite in turns, and when it was my turn to recite, all the men stared at me, and I was advised a couple of times to lower my voice just incase others don't hear me, but the man in charge silenced them and said "No, let this man recite how he wants and let the whole masjid hear!!", then says to me "Recite how u like my son, let it all out", SubhānAllāh that made my night ♥ ♥ ♥ ♥ ♥ ♥ ♥

After we finished, they immediately asked where I was from since they've never seen me before, so I gave Salāms & they were talking with each other about me after I departed

4 July 2017 11:38

#### Radwan Dakkak updated his status.

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Forgive me brothers for not responding to messages on my phone - I gave my phone to my mum to use for the past 3 months, so she can see ur messages as we are sharing it atm, and I don't have any credit to respond.

Inshā'Allāh my mum will get a nice phone soon, she's been waiting patiently الحمد لله.

3 July 2017 22:51

#### Radwan Dakkak shared a link.

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<https://youtu.be/UGNAe551yTk>

<https://youtu.be/UGNAe551yTk>

Get an Arab to translate this Nasheed for ya 🇸🇦

Warning!! If you're single, just be careful, may Allāh have mercy upon you 🇸🇦

2 July 2017 23:40

#### Radwan Dakkak posted in Ummah Of Tawheed.

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Preaching hope & mercy to the wrong people can be detrimental - Some people need to be PHYSICALLY grabbed and pulled up to bring them back to their senses.

2 July 2017 15:19

#### Radwan Dakkak updated his status.

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Preaching hope & mercy to the wrong people can be detrimental - Some people need to be PHYSICALLY grabbed and pulled up to bring them back to their senses.

2 July 2017 15:04

#### Radwan Dakkak shared Sheikh Ahmed Deedat's video.

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Subhanallah, a man who didn't complete an education, educated him self by the will of Allah subhanahu wa t'ala and debated some of the biggest Christian preachers of his time. Raheemahullah

~ Shared.

**Radwan Dakkak posted in Ummah Of Tawheed.**

Q. Assalamu alaykum can you elaborate on "a man cannot use the water left behind by a woman (with the condition that no one sees her)", what does this mean?

A. Wa 'Alaykum Asalām, Jazāk Allāh Khayr for the question, I can completely understand that, since this issue has details attached to it, so just to break it down for you:

Let's say a woman used a small bucket in the ablution area, without any Mumayyiz seeing her (Note: "Mumayyiz" is a person that has reached the age of being able to distinguish).

So this woman used this water without anyone seeing her and left the ablution area, a man cannot come and use that water she left behind & make wudū' with it, so it doesn't uplift hadath (ritual impurity).

Shaykh Abū Butayn al-Najdī (رحمه الله) mentions in his "Hāshiyah 'ala al-Rawdh al-Murbi'" (1/19):

"But if another woman was in her presence, it becomes permissible for the man to use, as long as she (i.e. the other woman) didn't participate in using it with her".

So if a Mumayyiz witnessed her use that water, it becomes valid for a man to use that water to uplift hadath (ritual impurity).

Shaykh 'Abdul Rahmān Ibn Qāsim al-Najdī (رحمه الله) mentioned in his "Hāshiyah 'ala al-Rawdh al-Murbi'" (1/80) explaining the 'khalwa' (her being unwitnessed):

"And witnessing with one's eyes is not what's intended, because the blind person affirms the Khalwah (her being in the state of seclusion or not) by his presence (of being in her area), and it doesn't affect (the ruling) if it was by a boy (who can distinguish), a Kāfir or woman".

This means that the "witnessing" doesn't mean to actually see her with one's eyes, but rather "witnessing" means to be present, as the Shaykh said, a blind person can affirm the ruling on that.

Also, in order for the left-over water by a woman to become invalid for the man to use, is if she wasn't seen during the 'complete Tahārah', i.e. for the whole time she purified herself.

So for instance if someone saw her in the beginning of her wudū' and then left, while she completed the rest of her wudū', this water she left behind is valid to be used by a man, since she was seen at a particular stage of her Tahārah.

It's also important to mention that this ruling of a man not being allowed to using that left-over water is specific to a woman using that water to uplift hadath (ritual impurity), unlike if she used it to renew wudū' or what's similar to that.

A very common question might pop up, how do we know this water left behind was used by a woman?

The simple answer to this, is that you must have Yaqīn (certainty) that a woman used it, so for instance if you're certain that your wife used this water (and no Mumayyiz was present to see her), then it's invalid for a man to use it.

But what if you're unsure? Then this returns back to the Asl (general basic principle) with regards to water, and that it's considered "Tahūr", therefore it's valid for a man to use it to uplift hadath.

Note: What I have shared is according to the Official Position of the Hanbalī Madhab, as it's mentioned in "Kashāf al-Qinā'" (1/28).

Even though Shaykh Muhammad Ibn Sālih al-'Uthaymīn (رحمه الله) said what's correct is that the used water left behind by a woman is valid for a man to use and uplift his Hadath, and this is also a narration in the Madhab, refer to "al-Insāf" (1/47) by al-Mardāwī.

And this issue has a long difference of opinion between the Scholars, but that's outside the scope of this channel, I will be simply relating the Mu'tamad Position of the Hanbalī Madhab, without pointing towards differences unless it's necessary & has a benefit.

والله أعلم

~ [Refer to Mukhtasar Sharh al-Mumtī].

1 July 2017 22:40

**Radwan Dakkak updated his status.**

Q. Assalamu alaykum can you elaborate on "a man cannot use the water left behind by a woman (with the condition that no one sees her)", what does this mean?

A. Wa 'Alaykum Asalām, Jazāk Allāh Khayr for the question, I can completely understand that,

since this issue has details attached to it, so just to break it down for you:

Let's say a woman used a small bucket in the ablution area, without any Mumayyiz seeing her (Note: "Mumayyiz" is a person that has reached the age of being able to distinguish).

So this woman used this water without anyone seeing her and left the ablution area, a man cannot come and use that water she left behind & make wudū' with it, so it doesn't uplift hadath (ritual impurity).

Shaykh Abū Butayn al-Najdī (رحمه الله) mentions in his "Hāshiyah 'ala al-Rawdh al-Murbi" (1/19):

"But if another woman was in her presence, it becomes permissible for the man to use, as long as she (i.e. the other woman) didn't participate in using it with her".

So if a Mumayyiz witnessed her use that water, it becomes valid for a man to use that water to uplift hadath (ritual impurity).

Shaykh 'Abdul Rahmān Ibn Qāsim al-Najdī (رحمه الله) mentioned in his "Hāshiyah 'ala al-Rawdh al-Murbi" (1/80) explaining the 'khalwa' (her being unwitnessed):

"And witnessing with one's eyes is not what's intended, because the blind person affirms the Khalwah (her being in the state of seclusion or not) by his presence (of being in her area), and it doesn't affect (the ruling) if it was by a boy (who can distinguish), a Kāfir or woman".

This means that the "witnessing" doesn't mean to actually see her with one's eyes, but rather "witnessing" means to be present, as the Shaykh said, a blind person can affirm the ruling on that.

Also, in order for the left-over water by a woman to become invalid for the man to use, is if she wasn't seen during the 'complete Tahārah', i.e. for the whole time she purified herself.

So for instance if someone saw her in the beginning of her wudū' and then left, while she completed the rest of her wudū', this water she left behind is valid to be used by a man, since she was seen at a particular stage of her Tahārah.

It's also important to mention that this ruling of a man not being allowed to using that left-over water is specific to a woman using that water to uplift hadath (ritual impurity), unlike if she used it to renew wudū' or what's similar to that.

A very common question might pop up, how do we know this water left behind was used by a woman?

The simple answer to this, is that you must have Yaqīn (certainty) that a woman used it, so for instance if you're certain that your wife used this water (and no Mumayyiz was present to see her), then it's invalid for a man to use it.

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And this issue has a long difference of opinion between the Scholars, but that's outside the scope of this channel, I will be simply relating the Mu'tamad Position of the Hanbalī Madhab, without pointing towards differences unless it's necessary & has a benefit.

والله أعلم

~ [Refer to Mukhtasar Sharh al-Mumtī].

1 July 2017 22:35

**Radwan Dakkak posted in Ummah Of Tawheed.**

1 July 2017 21:32

**Radwan Dakkak added a new photo.**

□

Shaykh 'Abdul Rahmān Ibn Qāsim Al-Najdī

This legend is the one who compiled the complete "Majmū' al-Fatāwah" by Shaykh al-Islām Ibn

Taymiyyah (رحمه الله) & "al-Durar al-Saniyyah" containing many writings from the Imāms of Najd ﷺ

He also has the best Hāshiyah (footnotes) upon the Hanbalī Fiqh Book "al-Rawdh al-Murbi" as mentioned by Sh. Nāsir al-Fahad & others - Not only that, but he also adopted the Imām and Reviver of Tawhīd in our century, Shaykh al-'Allāmah Humūd al-'Uqlā' (رحمه الله) when he was young

1 July 2017 21:06

### Radwan Dakkak posted in Ummah Of Tawheed.

May Allāh have mercy upon her & raise her ranks in Firdaws to be united with the Mothers of the Believers, Sahābiyyāt and Noble Women!

1 July 2017 19:49

### Radwan Dakkak shared Steve Dabliz's post.

May Allāh have mercy upon her & raise her ranks in Firdaws to be united with the Mothers of the Believers, Sahābiyyāt and Noble Women!

1 July 2017 19:42

### Radwan Dakkak posted in Ummah Of Tawheed.

“Where are the Shuyūkh?! Where are the Imāms?! You speak about Syria, because America has allowed you! Why don't you speak about Mālī?! Why don't you speak about Afghānistān?! Why don't you speak about the other lands?!

Are you too ashamed, are you 'Abd at-Tāghūt (slave of the Tāghūt), that you're following the way of the Tāghūt?!

What is wrong with us?! We're ashamed to mention Afghānistān. I remember once in a Masjid, I was thrown out because I said,

"O Allāh, grant victory to the muslims in Afghānistān".

They said, "You're not welcome to come back!"

What is wrong with us?! Are we that humiliated that we take our Halāl and Harām from the white house?!

This is not right as muslims, this is not right at all, where are the 'Ulamā' who are talking about Mālī, when the Kuffār fell upon Mālī.

This land where the muslims were raising the banner of "Lā ilāha ilā Allāh, Muhammad al-Rasūl Allāh", and they turned a blind eye as if it didn't exist, why, why?! Where are you taking your orders from? As for us, our Qiblah is Makkah, as for them, their Qiblah is Washington.”

~ Ustādh Mūsa Cerantonio (حفظه الله).

1 July 2017 18:51

### Radwan Dakkak updated his status.

“Where are the Shuyūkh?! Where are the Imāms?! You speak about Syria, because America has allowed you! Why don't you speak about Mālī?! Why don't you speak about Afghānistān?! Why don't you speak about the other lands?!

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Allāh", and they turned a blind eye as if it didn't exist, why, why?! Where are you taking your orders from? As for us, our Qiblah is Makkah, as for them, their Qiblah is Washington.”

~ Ustādh Mūsa Cerantonio (حفظه الله).

1 July 2017 18:48

### Radwan Dakkak posted in Ummah Of Tawheed.

Q. The book of purification begins with a section about water. Why is it that in the title uses the plural form of water (miyāh) and not its singular (mā')?

A. The plural is used out of considering the types that exist. These are rain, melted ice and hail, river water, sea water, well water, and the water that flowed from between the fingers of the Prophet ﷺ

1 July 2017 13:48

### Radwan Dakkak updated his status.

Q. The book of purification begins with a section about water. Why is it that in the title uses the plural form of water (miyāh) and not its singular (mā')?

A. The plural is used out of considering the types that exist. These are rain, melted ice and hail, river water, sea water, well water, and the water that flowed from between the fingers of the Prophet ﷺ

1 July 2017 13:29

### Radwan Dakkak updated his status.

#Tahārah The types of Miyāh (plural of water) are 3:

- Tahūr (Pure & Purifies)
- Tāhir (Pure)
- Najis (Impure)

2. Tāhir, this is the water which has been changed by being mixed by another Tāhir substance.

Meaning, this water used to be considered Tahūr, however something Tāhir fell into it, such as tea for example.

So if we poured tea into the Tahūr water, and its colour changed to red like the colour of the tea, then this water is now called "Tāhir" and not "Tahūr".

And it's invalid to perform wudū' with the Tāhir water, since only the Tahūr water uplifts Hadath, however it's permissible to drink it (i.e. The Tāhir water).

- Another type of water that's Tāhir is what has been used in a Fardh:

What is meant by "used in a Fardh" is taking some water and using it in wudū' to uplift hadath (ritual impurity).

So the water that has been used drips from the body-parts of your wudū', this is considered "water which has been used in a Fardh".

And this water is considered Tāhir, not Tahūr according to the Majority of the 'Ulamā'.

- Another type of water that's considered Tāhir is someone's hand being placed in it after waking up from a "nullified night sleep".

The Prophet (صلى الله عليه وسلم) said, "If one of you wakes up from his sleep, then he should not place his hand in a cup (of water) until he washes it 3 times".

So if he places his hand in the cup before washing it 3 times, then the water becomes Tāhir & is not "Tahūr", and this Hadīth we just mentioned is the proof.

And this ruling only applies to the small amount of water, and what is meant by "small amount" is what's under the "Qullatayn" (approx. 192.5 kg's) - So if he placed his hand in a large amount of water, or in the ocean, this wouldn't affect the ruling at all.

What is meant by a "Nullified night sleep"? This refers to a deep sleep which nullifies the wudū', where the person had no conscious.

"Night" is mentioned because the Prophet (صلى الله عليه وسلم) said "for he does not know where his hand was (باتت - i.e. during the night)".



And the Hadīth mentions the word "Bātat" (بانت), and "Baytūtah" is only mentioned for sleep during the Night, not the day, so if he slept during the dhuhr & then placed his hand in the water, it would not affect it.

Likewise this "sleep" must be a True Sleep that nullifies the wudū' - There is a type of sleep, which is the Minor Sleep from the person sitting or standing, this doesn't nullify the wudū'.

So if a person slept at night for a little bit standing up (where he didn't fully lose his conscious), then placed his hands in the water, this wouldn't affect it, so the water remains "Tahūr" & doesn't change to "Tāhir", since it wasn't a True Sleep.

So in brief, Tāhir water is Pure & permissible to drink, however it cannot be used to uplift hadath (ritual impurity) or remove Najāsah (filth), only Tahūr water can do that, since it has the characteristic of purifying.

~ [Refer to Sharh Matn al-Jalī].

1 July 2017 08:43

## Radwan Dakkak shared DOAM - Documenting Oppression Against Muslims's post.

Allāhul Musta'ān.

1 July 2017 00:40

## Radwan Dakkak updated his status.

#Tahārah The types of Miyāh (plural of water) are 3:

- Tahūr (Pure & Purifies)
- Tāhir (Pure)
- Najis (Impure)

1. Tahūr, this is the water that has remained upon its true form, i.e. What Allāh (سبحانه وتعالى) has created it upon.

And we have a Fundamental Rule (Qā'idah) in relation to this, "Water by default is considered Tahūr".

So if we find some water & we don't know whether it's Tahūr or Tāhir or Najis, we say that it's "Tahūr".

As for its Hukm (ruling), "Nothing uplifts Hadath (ritual impurity) or removes Najāsah (filth) except for water that is Tahūr".

And this ruling is specific for the water that is "Tahūr", therefore we learn from this that if the water was not "Tahūr", it would not uplift Hadath (ritual impurity).

Meaning, if you made wudū' with water that's not "Tahūr", your wudū' is invalid, if you use it to wash yourself from Janābah (post-sexual state of impurity), your Ghusl is invalid.

So if a Najāsah falls upon your clothes, can you wash it with any type of water? No, it can only be done with water that is "Tahūr", and that's the Asl (default - or general basic principle) with regards to water, that it is considered "Tahūr".

However there's an exception, yes we say that water that is Tahūr removes Hadath (ritual impurity), whether it was minor or major, but there's an exception:

And the exception is the water that is left-over from a woman, meaning a woman took some water & made Wudū' with it and left the rest behind (with the condition that no one saw her use it)

So it's not valid for a man to make Wudū' or Ghusl with that remaining water which she left behind, and this is according to the Hanbalī Madhab, some Āthār (reports) of the Sahābah & Hadīths were used as proof.

And Imām Ahmad (رحمه الله) says that most of the companions of the Prophet (صلى الله عليه وسلم) view this, i.e. that a man doesn't use the water left behind by a woman to uplift Hadath (with the condition that no one saw her use that water).

And what can be understood by the statement that a man cannot use the water left behind by a woman to uplift Hadath (i.e. with the condition that no one saw her use that water- if someone saw her it's fine), is that it's possible for a man to use it to remove Najāsah, this is possible.

So in brief, water that is Tahūr is Pure & has the characteristic of purifying, unlike water that is Tāhir (Pure) which will be discussed in a separate post إن شاء الله.

~ [Refer to Sharh Matn al-Jalī by Sh. 'Āmir Bahjat].

30 June 2017 23:07

### Radwan Dakkak posted in Ummah Of Tawheed.

بسم الله الرحمن الرحيم

This channel is solely restricted to Fiqh & Usūl al-Fiqh studies. I will be sharing knowledge of Fiqh primarily based upon the Hanbalī Madhab, going through explanations of the 'Ulamā' and keeping it simple for all our brothers & sisters to understand & benefit from

بارك الله فيكم 🌱

30 June 2017 20:39

### Radwan Dakkak shared a link.

<https://t.me/FiqhStudies>

<https://t.me/FiqhStudies>

Due to the lack of knowledge in Fiqh & Usūl al-Fiqh, especially amongst our Brothers & Sisters on the Correct 'Aqidah, I have decided to solely create a channel where I will share benefits & my personal studies primarily according to the Hanbalī Madhab, simple and easy for everyone to understand.

It will be completely separate to Ulama Archives, and I won't be sharing anything from it to the main channel, so whoever is interested in learning Fiqh & Usūl al-Fiqh, join the channel below (may Allāh place Barakah in it) ↓ ↓ ↓

30 June 2017 20:34

### Radwan Dakkak posted in Ummah Of Tawheed.

For those who have telegram 🌱

30 June 2017 17:41

### Radwan Dakkak shared a link.

<https://t.me/ShaykhTurki>

<https://t.me/ShaykhTurki>

Shaykh Sulaymān al-'Alwān's channel got taken down in Arabic, Albanian and English سبحان الله - So here is a new one, in which I'll share his Fatāwah from the past & present الله إن شاء الله ↓

<https://t.me/ShaykhAlwan>

And just to add more flavour, I have decided to make a new channel specifically for the Noble 'Ālim & Shaheed who acted upon his Knowledge, Shaykh Abū Sufyān al-Sulamī تقبله الله ↓

<https://t.me/ShaykhTurki>

30 June 2017 17:39

### Radwan Dakkak posted in Ummah Of Tawheed.

“Brothers and Sisters, SubhānAllāh even though it is true that many muslims may be deceived by this plan of the US, there were many muslims who were asleep before, and probably by now they can be declared brain-dead.

But on the other hand, it's amazing to see the revival, especially among the youth. The clarity of thought and the maturity of understanding that we find among some youth today is amazing, especially when you're talking about for example some youth in the west, who are 2nd or 3rd generation muslims, and they are carrying on to clear understanding of Islām, it's amazing to see that, it's life coming out of the dead.

يخرج الحي من الميت

"Allāh brings life out of death"

These are living in the den of the lion, they are subjected, they are the first line of defence to this war of ideas, and they are subjected to the brunt of it, nevertheless they are holding onto the truth, the understanding that they have of their responsibility as Muslims and their willingness to fulfill these duties. Their understanding of Walā' and Barā', their understanding of the importance of establishing the rule of Allāh on Earth, and establishing Al-Khilāfah Al-Islamiyyah, all of this is amazing to see how many muslims are waking up from their sleep.”

~ The Shaheed, Imām Anwar al-'Awlakī (تقبله الله).

### Radwan Dakkak updated his status.

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These are living in the den of the lion, they are subjected, they are the first line of defence to this war of ideas, and they are subjected to the brunt of it, nevertheless they are holding onto the truth, the understanding that they have of their responsibility as Muslims and their willingness to fulfill these duties. Their understanding of Walā' and Barā', their understanding of the importance of establishing the rule of Allāh on Earth, and establishing Al-Khilāfah Al-Islamiyyah, all of this is amazing to see how many muslims are waking up from their sleep."

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29 June 2017 20:28

### Radwan Dakkak posted in Ummah Of Tawheed.

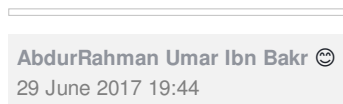
□

May Allah have mercy upon the Imams of the Salaf:

"Allah will say, "This is the Day when the truthful will benefit from their truthfulness." For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah being pleased with them, and they with Him. That is the great attainment." [5:119].

29 June 2017 17:53

### Radwan Dakkak added a new photo.



May Allah have mercy upon the Imams of the Salaf:

"Allah will say, "This is the Day when the truthful will benefit from their truthfulness." For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah being pleased with them, and they with Him. That is the great attainment." [5:119].

29 June 2017 17:37

### Radwan Dakkak shared حمزة الكتاني's post.

hahahaaha this stupid mushrik has lost the plot

29 June 2017 15:52

### Radwan Dakkak posted in Ummah Of Tawheed.

□

Don't rush to judge your future negatively based on humble beginnings.  
The messengers all started as shepherds, and then led the universe.

~ Shaykh Ahmad Jibril.

29 June 2017 11:57

#### Radwan Dakkak added a new photo.

□

Don't rush to judge your future negatively based on humble beginnings.  
The messengers all started as shepherds, and then led the universe.

~ Shaykh Ahmad Jibril.

29 June 2017 11:41

#### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Bint Khuzaymah** Baraka Allāhu Feeki Romaysah Van T Hout  
29 June 2017 09:36

**Group:** Ummah Of Tawheed

**Boussairi Boussairi** تقبله الله  
29 June 2017 10:57

[ENG Translation] #Educational #New\_Book Sharh Nawāqidh Al-Islām (91 pages) by Shaykh Abū Sufyān al-Sulamī (تقبله الله) Download link below ↓

<http://www.mediafire.com/file/rmcnwz4lyss4m3p/Shyakh+Turki+Al-Binali+English+translation+Nullifiers.pdf>

29 June 2017 09:18

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

[ENG Translation] #Promo\_Teaser Inshā'Allāh I will share Two Separate #New\_Books on the Sharh of Nawāqidh Al-Islām By Shaykh 'Abdul 'Azīz al-Tuwaylāṭ & Shaykh 'Alī al-Khudayr, 90% Complete atm.

29 June 2017 09:18

#### Radwan Dakkak added a new photo.

**Abou Israe** Some 7azimi ghulaat rejoiced over his death, and called him a Zindieq...May Allah guide us and them  
29 June 2017 10:05

**Shafeeu Ibrahim** my beloved brother may i have original arabic copy?  
2 July 2017 01:01

[ENG Translation] #Educational #New\_Book Sharh Nawāqidh Al-Islām (91 pages) by Shaykh Abū Sufyān al-Sulamī (تقبله الله) Download link below ↓

<http://www.mediafire.com/file/rmcnwz4lyss4m3p/Shyakh+Turki+Al-Binali+English+translation+Nullifiers.pdf>

29 June 2017 09:17

#### Radwan Dakkak added a new photo.

**Ibn Shaami** may Allaah give you Jannah akhi  
29 June 2017 09:38

[ENG Translation] #Promo\_Teaser Inshā'Allāh I will share Two Separate #New\_Books on the Sharh of Nawāqidh Al-Islām By Shaykh 'Abdul 'Azīz al-Tuwaylāī & Shaykh 'Alī al-Khudayr, 90% Complete atm.

29 June 2017 09:09

### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Radwan Dakkak** I only started it a couple days ago, it's a 38 page book lol....On page 12 atm.

29 June 2017 14:08

**Group:** Ummah Of Tawheed

**Radwan Dakkak** But this one (around 60 pages or more) by Shaykh Nāsir al-Fahad (حفظه الله) is 90% complete لله الحمد - I am really focusing on uploading videos of Shaykh 'Alī al-Khudayr very soon, just need to work harder.

29 June 2017 14:10

**Group:** Ummah Of Tawheed

**Abdullah Muqdishī** Djazzaak Allahu khayr

29 June 2017 14:20

**Group:** Ummah Of Tawheed

**Radwan Dakkak** wa ijjaak akhi <3

29 June 2017 15:16

**Group:** Ummah Of Tawheed

**Aishah Humaira** it was much better if u have kept plain cover page.. atleast it would be easy for save. i can't keep these types of things anymore..

29 June 2017 16:07

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Oh this is the Arabic cover, dw the English won't be like that, may Allah ease your affairs. #Strange\_Times

29 June 2017 16:09

[ENG Translation] #Coming\_Soon Inshā'Allāh - "Al-Fatāwah al-Hā'iriyyah", the active member of "al-Ghurabā" Abū Muḥannad al-Jazrāwī asked 64 Q's to his dear Shaykh Nāsir al-Fahad & took out the Answers from prison.

29 June 2017 08:55

### Radwan Dakkak added a new photo.

□

[ENG Translation] #Coming\_Soon Inshā'Allāh - "Al-Fatāwah al-Hā'iriyyah", the active member of "al-Ghurabā" Abū Muḥannad al-Jazrāwī asked 64 Q's to his dear Shaykh Nāsir al-Fahad & took out the Answers from prison.

29 June 2017 08:52

### Radwan Dakkak posted in Ummah Of Tawheed.

Question: Are there books on Al-Walâ' Wal-Barâ' written before Muhammad Ibn 'Abdil-Wahhâb?

Answer: Yes, there was material written before that time. One of the best books is "Asnâ al-Matâjir Fî Bayân Ahkâm Man Ghalaba 'Alâ Qatanihi an-Nasârâ Wa Lam Yuhâjir Wa Mâ Yatarattaba 'Alâ Thâlika Min al-'Uqûbâti Waz-Zawâjir" by Ahmad Ibn Yahyâ al-Wansharîsî al-Mâlikî (d. 914 H.).

Likewise, lots can be found in the following books:

"Tartîb al-Madârik Wa Taqrîb al-Masâlik Li-Ma'rîfat A'lâm Math'habi Malik" by Al-Qâdhî 'Iyâdh al-Mâlikî (d. 544 H.).

"Iqtidhâ' as-Sirât al-Mustaqîm Mukhâlafati Ahl al-Jahîm" by Shaykh al-Islâm Ibn Taymiyyah (d. 728 H.).

"Ahkâm Ahl ath-Thimmah" by Ibn al-Qayyim (d. 751 H.).

"Al-Mi'yâr al-Mu'rib al-Jâmi' al-Mughrib 'An Fatâwâ Ahli Ifrîqiyah Wal-Andalus Wal-Maghrib" also by Al-Wansharîsî al-Mâlikî.

We need to keep in mind that, historically, the material written in a given era is a reflection of the needs of the Ummah at that time. So for matters of Al-Walâ' wal-Barâ', we find it being written about around the time of the Mongol Invasion, the Crusades, the fall of Al-Andalus, the fall of the Ottoman Empire, and so on.

And Allâh Knows Best.

~ Shaykh Haytham Sayfaddîn (حفظه الله).

29 June 2017 08:10

#### Radwan Dakkak updated his status.

Question: Are there books on Al-Walâ' Wal-Barâ' written before Muhammad Ibn 'Abdil-Wahhâb?

Answer: Yes, there was material written before that time. One of the best books is "Asnâ al-Matâjir Fî Bayân Ahkâm Man Ghalaba 'Alâ Qatanihi an-Nasârâ Wa Lam Yuhâjir Wa Mâ Yatarattaba 'Alâ Thâlika Min al-'Uqûbâti Waz-Zawâjir" by Ahmad Ibn Yahyâ al-Wansharîsî al-Mâlikî (d. 914 H.).

Likewise, lots can be found in the following books:

"Tartîb al-Madârik Wa Taqrîb al-Masâlik Li-Ma'rifat A'lâm Math'habi Malik" by Al-Qâdhî 'Iyâdh al-Mâlikî (d. 544 H.).

"Iqtidhâ' as-Sirât al-Mustaqîm Mukhâlafati Ahl al-Jahîm" by Shaykh al-Islâm Ibn Taymiyyah (d. 728 H.).

"Ahkâm Ahl ath-Thimmah" by Ibn al-Qayyim (d. 751 H.).

"Al-Mi'yâr al-Mu'rib al-Jâmi' al-Mughrib 'An Fatâwâ Ahli Ifrîqiyah Wal-Andalus Wal-Maghrib" also by Al-Wansharîsî al-Mâlikî.

We need to keep in mind that, historically, the material written in a given era is a reflection of the needs of the Ummah at that time. So for matters of Al-Walâ' wal-Barâ', we find it being written about around the time of the Mongol Invasion, the Crusades, the fall of Al-Andalus, the fall of the Ottoman Empire, and so on.

And Allâh Knows Best.

~ Shaykh Haytham Sayfaddîn (حفظه الله).

29 June 2017 06:23

#### Radwan Dakkak posted in Ummah Of Tawheed.

I am so thankful to Allâh that He has blessed me with Islâm & the ability to speak with wonderful brothers on Facebook who have taught me alot, Thank You for everything Guys.

28 June 2017 09:20

#### Radwan Dakkak updated his status.

I am so thankful to Allâh that He has blessed me with Islâm & the ability to speak with wonderful brothers on Facebook who have taught me alot, Thank You for everything Guys.

28 June 2017 09:17

#### Radwan Dakkak shared Haytham Sayfaddîn's post.

The arguments were so good

27 June 2017 22:10

#### Radwan Dakkak posted in Ummah Of Tawheed.

NOTHING CAN STOP THE HEART FROM EXPRESSING HOW IT FEELS - THE QURAN IS OUR LIFE, WHOEVER DOES NOT LIKE IT CAN GO TO HELL

DIE IN YOUR RAGE

27 June 2017 21:49

#### Radwan Dakkak updated his status.

NOTHING CAN STOP THE HEART FROM EXPRESSING HOW IT FEELS - THE QURAN IS OUR LIFE, WHOEVER DOES NOT LIKE IT CAN GO TO HELL

DIE IN YOUR RAGE

27 June 2017 21:42

#### Radwan Dakkak updated his status.

Is there anyone who is free to have a chat, just feeling heart broken, only if it's convenient for you, Jazak Allah Khayr.

27 June 2017 19:39

#### Radwan Dakkak shared **الوعي العربي's** post.

27 June 2017 19:26

#### Radwan Dakkak posted in Ummah Of Tawheed.

Change - Always in History, depends on the youth.

~ Imām Anwar al-'Awlakī (تقبله الله).

27 June 2017 18:12

#### Radwan Dakkak updated his status.

Change - Always in History, depends on the youth.

~ Imām Anwar al-'Awlakī (تقبله الله).

27 June 2017 18:11

#### Radwan Dakkak posted in Ummah Of Tawheed.

<https://youtu.be/K6ZEtrFloTA>

#Amazing\_Lecture "Who is the Scholar" by the Noble Shaykh Ma'mūn Hātim (may Allāh accept him), a Scholar upon the correct Manhaj who supported the Muwahiddīn in 'Irāq & Shām - I love his Yemenī tongue and recitation of the Qur'ān 🕌

<https://youtu.be/K6ZEtrFloTA>

27 June 2017 17:30

#### Radwan Dakkak shared a link.

<https://youtu.be/K6ZEtrFloTA>

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#Amazing\_Lecture "Who is the Scholar" by the Noble Shaykh Ma'mūn Hātim (may Allāh accept him), a Scholar upon the correct Manhaj who supported the Muwahiddīn in 'Irāq & Shām - I love his Yemenī tongue and recitation of the Qur'ān 🕌

27 June 2017 17:24

#### Radwan Dakkak shared a link.

<https://youtu.be/0KHQxe-cfTw>

<https://youtu.be/0KHQxe-cfTw>

<https://youtu.be/0KHQxe-cfTw>

27 June 2017 17:08

#### Radwan Dakkak shared Al-Kauthar wear's post.

Alhamdulillah

27 June 2017 16:45

#### Radwan Dakkak shared a link.

<https://youtu.be/5iWRSZHnZ08>

<https://youtu.be/5iWRSZHnZ08>

<https://youtu.be/5iWRSZHnZ08>

27 June 2017 15:38

#### Radwan Dakkak shared I <3 Basketball's video.

Lmaooo

27 June 2017 15:29

#### Radwan Dakkak posted in Ummah Of Tawheed.

—————

**Group:** Ummah Of Tawheed

**Zaid Kent** Rene Nashar

27 June 2017 14:21

**Group:** Ummah Of Tawheed

**Rene Nashar** 😊

27 June 2017 17:45

At the same time, being criticised (even by someone you don't like) can be a great thing to remind you of your mistakes, and acknowledging your own faults is what makes you a better person - This is why true friends and sincere spouses will correct one another if they see something wrong, not just "go with the flow". Give sincere advice to someone because you love them & wish the very best for them, if this is your intention, the politeness and gentleness will follow through.

27 June 2017 14:07

#### Radwan Dakkak added a new photo.

□

At the same time, being criticised (even by someone you don't like) can be a great thing to remind you of your mistakes, and acknowledging your own faults is what makes you a better person - This is why true friends and sincere spouses will correct one another if they see something wrong, not just "go with the flow". Give sincere advice to someone because you love them & wish the very best for them, if this is your intention, the politeness and gentleness will follow through.

27 June 2017 13:35

#### Radwan Dakkak posted in Ummah Of Tawheed.

Do you get impressed by sweet words?

If yes, then quickly come back to your senses before you fall into destruction.

The Shaheed, Imām Anwar al-'Awlakī (تقيله الله) said, "Don't be fooled by the tongue"

May Allāh protect me & you from ever being a Deceiver.

27 June 2017 08:44

#### Radwan Dakkak added a new photo.

□

Oh wow lol.



27 June 2017 08:34

#### Radwan Dakkak updated his status.

Do you get impressed by sweet words?

If yes, then quickly come back to your senses before you fall into destruction.

The Shaheed, Imām Anwar al-'Awlakī (تقیه الله) said, "Don't be fooled by the tongue"

May Allāh protect me & you from ever being a Deceiver.

27 June 2017 08:20

#### Radwan Dakkak updated his status.

SubhānAllāh this past week, 8 different people thought I was a father, including 3 people today 🤔  
What's even more awkward is someone thought I was the father of my brother who is 2 years younger than me.

26 June 2017 23:17

#### Radwan Dakkak updated his status.

What a beautiful sunny day to relax & look up at the amazing blue sky.

26 June 2017 12:48

#### Radwan Dakkak posted in Ummah Of Tawheed.

Q. Can you explain the Fatwa on the difference between Kufr and Takfīr a little further?

A. So basically, Kufr Bit-Tāghūt has an Asl (core foundation) which is to believe the invalidity of worshipping other than Allāh, this is Aslu Dīn, known by the Intellect.

But as for making Takfīr, this isn't known by the intellect alone, rather it requires evidences from the Sharī'ah, therefore there is a difference between Kufr and Takfīr.

So Takfīr upon the Mushrikīn is a Lāzim (necessary implication) of Al-Kufr Bit-Tāghūt, not an Asl (core foundation).

Now whoever the evidence reaches concerning the Kuffār, like Jews, Christians & all other religions, and he doesn't make Takfīr, then we would make Takfīr upon him for excusing them, what is the reason why we make takfīr? Because he has denied the text.

But why do we make a separation between the Kāfir Aslī and Kāfir Murtad?

We believe they are both Kuffār, but the one who excuses the Kāfir Murtad is not unrestricted called a Kāfir before Hujjah like with the Kāfir Aslī, since the ruling upon him is open to misconceptions, misinterpretations and confusion, applying the mānī' of jahl in the wrong area etc.. (so he wouldn't be denying the text).

Even Shaykh al-Hāzimī makes a differentiation between the Kāfir Aslī and Kāfir Murtad when it comes to the Tawāgheet Mushrikeen, so he excuses the one who refrains from making Takfīr upon the Tāghūt that claims Islām due to a strong misconception of "Kufr duna Kufr".

But what's strange is that Al-Hāzimī differentiates between Shirk of Hākimiyyah and Shirk of Ulūhiyyah...that's why he doesn't excuse the person that refrains from takfeer upon the graveworshipper.

Questioner: Wallāhi, Alhamdulillah Allāh opens my heart, Wallāhi Alhamdulillah, Jazāk Allāhu Khayran akhī.

26 June 2017 08:09

#### Radwan Dakkak posted in Ummah Of Tawheed.



26 June 2017 08:09

#### Radwan Dakkak shared TGIF's video.



26 June 2017 07:58

### Radwan Dakkak updated his status.

Q. Can you explain the Fatwa on the difference between Kufr and Takfir a little further?

A. So basically, Kufr Bit-Tāghūt has an Asl (core foundation) which is to believe the invalidity of worshipping other than Allāh, this is Aslu Dīn, known by the Intellect.

But as for making Takfir, this isn't known by the intellect alone, rather it requires evidences from the Shari'ah, therefore there is a difference between Kufr and Takfir.

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Questioner: Wallāhi, Alhamdulillah Allāh opens my heart, Wallāhi Alhamdulillah, Jazāk Allāhu Khayran akhī.

26 June 2017 07:27

### Radwan Dakkak posted in Ummah Of Tawheed.

Question: Is Takfir from the Foundations of the Religion or from the Necessary Implications of Lā ilāha ilā Allāh?

Answered by Shaykh Abū Muslim al-Mansūr (حفظه الله):

Firstly:

There's a difference between Kufr and Takfir.

And Al-Kufr Bit-Tāghūt is a fundamental principle from the Foundations of the Religion.

And Takfir is a Legislative Ruling which isn't known by the intellect, but it's rather known through the Legislative Proofs.

Secondly:

Aslu Dīn (the foundation of the religion) is:

Tawhīd and abandoning Shirk, and this is known by the Fitrah.

And Takfir upon the Mushrikīn is a Lāzim (necessary implication) from the implications of Tawhīd, and this is known by the Legislative Proofs, so whoever has the proof reach him regarding the Kufr of the Jews, Christians and Mushrikīn, and he doesn't make Takfir upon them, he would be considered a denier of the Qur'ān and Sunnah - So the Nullifier of not making Takfir is due to "Takthīb" (denying the text).

Thirdly:

Kufr Bit-Tāghūt is a pillar from the pillars of Lā ilāha ilā Allāh, (Allāh) the Exalted said:

"So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing." [2:256].

So whoever doesn't disbelieve in the Tāghūt, then he hasn't believed in Allāh at all.

But as for making Takfir upon the Tawāghūt and Mushrikīn, then it is from the Lawāzīm

(implications) of Al-Kufr Bit-Tāghūt.

So the slave (of Allāh) doesn't achieve Ēmān until he disbelieves in the Tāghūt, and Kufr Bit-Tāghūt isn't actualised and perfected until he makes Takfīr upon the Tāghūt, hates it (inwardly), abandons it, avoids it and shows enmity to it (outwardly). [1]

So ponder over the difference between "Al-Kufr Bit-Tāghūt" and "Takfīr upon the Mushrikīn".

So if you understand this well, it would become clear to you that Aslu Dīn (the foundations of the Religion) is testifying that there's no deity worthy of worship except Allāh, and its meaning is to actualise & perfect Tawhīd and Al-Kufr Bit-Tāghūt, and what necessarily implies from Al-Kufr Bit-Tāghūt is to make Takfīr upon the people of the Tāghūt, its followers and helpers.

Allāh is the Most High, All-Knowing and All-Wise.

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[1] Translator's Note: See how Kufr Bit-Tāghūt consists of different levels, so for e.g. outwardly showing enmity and animosity to the Mushrikīn is from the necessary implications of Al-Kufr Bit-Tāghūt, yet no one says that the oppressed and incapable weak Muslims are Kuffār for not disbelieving in the Tāghūt due to "not outwardly displaying animosity to the Mushrikīn", and likewise with Takfīr upon Individual Mushrikīn that claim Islām, like the Apostate Mushrik Rulers or Apostate Mushrik Grave-Worshippers, the one who excuses them due to a misconception or misinterpretation isn't called a Kāfir for "not rejecting the Tāghūt".

26 June 2017 05:31

### Radwan Dakkak updated his status.

Question: Is Takfīr from the Foundations of the Religion or from the Necessary Implications of Lā ilāha ilā Allāh?

Answered by Shaykh Abū Muslim al-Mansūr (حفظه الله):

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Tawhīd and abandoning Shirk, and this is known by the Fitrah.

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disbelieving in the Tāghūt due to "not outwardly displaying animosity to the Mushrikīn", and likewise with Takfīr upon Individual Mushrikīn that claim Islām, like the Apostate Mushrik Rulers or Apostate Mushrik Grave-Worshippers, the one who excuses them due to a misconception or misinterpretation isn't called a Kāfir for "not rejecting the Tāghūt".

26 June 2017 05:27

### Radwan Dakkak posted in Ummah Of Tawheed.

Dayyum, the Tabbos (i.e. Tableeghi's lol) were shocked when I told them that I only prayed a single Tarāweeh in Jamā'ah in Ramadān.

I told them I'm a really busy man who works hard, and they started giving me a lecture about the dangers of loving the Dunyā & the importance of learning the Dīn & going to the Mosque ☹

25 June 2017 21:16

### Radwan Dakkak updated his status.

Dayyum, the Tabbos (i.e. Tableeghi's lol) were shocked when I told them that I only prayed a single Tarāweeh in Jamā'ah in Ramadān.

I told them I'm a really busy man who works hard, and they started giving me a lecture about the dangers of loving the Dunyā & the importance of learning the Dīn & going to the Mosque ☹

25 June 2017 20:44

### Radwan Dakkak posted in Ummah Of Tawheed.

A brother who always makes me smile sent me this last night:

"Akhī, I love u more than my mother"

Islām is such a powerful religion, it's absolutely incredible how it reforms an individual & brings the hearts of Tawhīd together.

25 June 2017 11:32

### Radwan Dakkak updated his status.

A brother who always makes me smile sent me this last night:

"Akhī, I love u more than my mother"

Islām is such a powerful religion, it's absolutely incredible how it reforms an individual & brings the hearts of Tawhīd together.

25 June 2017 11:19

### Radwan Dakkak posted in Ummah Of Tawheed.

Eid Mubārak, Imām Anwar al-'Awlakī (تقبله الله) says "Ikhlās is the secret, so have sincerity".

25 June 2017 06:08

### Radwan Dakkak updated his status.

Eid Mubārak, Imām Anwar al-'Awlakī (تقبله الله) says "Ikhlās is the secret, so have sincerity".

25 June 2017 06:06

### Radwan Dakkak posted in Ummah Of Tawheed.

Let not the joy of Eid and joy of gathering with family and brothers make you forget about making Du'ā for the prisoners who are fed nothing but isolation and see none other than the prison guards.

لا ينسيكم فرح العيد و الاجتماع الأهل والإخوان الدعاء  
المعتقلين الخين يطعمون الحرمان و لا يبصرون غير السجن

~ Shaykh Sulaymān al-'Alwān (حفظه الله).

**Radwan Dakkak updated his status.**

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~ Shaykh Sulaymān al-'Alwān (حفظه الله).

24 June 2017 23:08

**Radwan Dakkak posted in Ummah Of Tawheed.**

“The proofs that show the obligation of breaking idols are general, and there's no specific exception given to idols that are heritage-sites or contain economical benefits or tourism purposes or anything else.”

إن الأدلة التي تدل على وجوب تحطيم الأصنام عامة وليس هناك تخصيص للأصنام المعدة للتراث أو النفع الاقتصادي أو المعدة للسياحة أو غيره

~ Shaykh Hamūd al-'Uqlā' (رحمه الله).

24 June 2017 22:48

**Radwan Dakkak updated his status.**

“The proofs that show the obligation of breaking idols are general, and there's no specific exception given to idols that are heritage-sites or contain economical benefits or tourism purposes or anything else.”

إن الأدلة التي تدل على وجوب تحطيم الأصنام عامة وليس هناك تخصيص للأصنام المعدة للتراث أو النفع الاقتصادي أو المعدة للسياحة أو غيره

~ Shaykh Hamūd al-'Uqlā' (رحمه الله).

24 June 2017 22:45

**Radwan Dakkak posted in Ummah Of Tawheed.**

\*Imām Ibn Al-Qayyim on following a School of thought (Madhhab) - These words deserve to be written in gold ink\*

Imām Ibn Al-Qayyim (رحمه الله) said:

Does the common person (i.e. layman) have to follow one of the well known madhhabs or not? There are two sayings regarding this:

That's it is not obligatory upon him and this is what is correct and absolutely definite since there is nothing obligatory except what Allah, the Most High, and His Messenger have made obligatory. Neither Allah nor His Messenger have made obligatory to follow the school of thought (madhhab) of any person from the ummah and to follow him alone in the Religion. The best generations passed by without anyone doing this. Indeed the common person cannot have a madhhab, even if he thinks that he does, since the common person has no madhhab at all. This is because the madhhab will be either for the one who is able to research to a certain level and understand evidence and also know about the other madhhabs or for the one who has read a book concerning the details of that madhhab and knows the ruling and saying of his Imām.

As for the one who is unable to do any of that but merely says, 'I am a Shāfi'ī...or 'I am Hanbali...etc.', then he does not become that just by saying so, just as would be the case if he said 'I am religious scholar...' or 'I am a scholar of grammar...' then does he become that just by saying so. This is further clarified by the fact that the one who says 'I am Shāfi'ī... or a Mālikī...or a Hanafī...' claiming that he follows that Imaam and his way, would only be truthful if he were to follow his way in acquiring knowledge, understanding and extraction of proof. As for this one, with his ignorance and being far from the manners of the Imām and his knowledge and way, how can it be correct for him to ascribe himself to him except with mere claims and empty words having no meaning?! How can the common person have a madhhab? Even if it could be imagined it would still not be obligatory upon him or anyone else to ever have to follow the madhhab of a certain man from the ummah, to the extent that he accepts all his saying and rejects everyone else's sayings.

This is a filthy innovation introduced into the ummah.

No scholar of Islaam has ever said this and they are higher in station and better knowing about Allah than to order the people about this. Even further from the truth is the saying of those who say

that he must stick to the madhhab of a single scholar and further still from the truth is the one who says, he must follow one of the four madhhabs! O Allah, how strange!

(Is it that) the madhhabs of the Companions of Allah's Messenger (صلى الله عليه وسلم) have died out and those of the Tābi'īn and those who came after them and those of the rest of the scholars of Islaam and all have invalidated except for the madhhabs of four men only from amongst all the rest of the scholars and Imāms?!

Rather, that which Allah, the Most High, and His Messenger made obligatory upon the Companions, the Tābi'īn and those who came after them is the same as that which He made obligatory upon those after them until the Day of Resurrection. That which is obligatory does not vary or change, even though how it is achieved may vary or the amount which is obligatory may vary due to varying ability or inability, time, place and condition, but that also follows what Allah and His Messenger have obligated.

Those who say that it is correct for the common person to have a madhhab claim, 'Because he believes that the madhhab which he ascribes himself to is the truth, therefore, he must be sincere to his belief.' If this saying of theirs were true then it would mean that it is forbidden to seek a ruling from anyone other than the people of his own madhhab and likewise that it is forbidden to take the madhhab of anyone equal or greater than than his own Imām and would mean other things which all show the falsity of the belief in the first place. Indeed it would mean that if he saw a text from Allāh's Messenger or a saying from the four Caliphs with other than his own Imām, he would have to abandon the text and the sayings of the Companions and give precedence to the saying of his own Imām.

Rather, he should seek from whom he wishes from the followers of the four madhhabs and others besides them. It is not obligatory upon him or upon the one who delivers verdicts (Muftī) to limit himself to one of the four Imāms. Upon this is the consensus of the ummah, just as it is not obligatory upon the scholar to restrict himself to the hadeeths reported by the people of his land or any land in particular, rather, if any hadeeth is authentic it is obligatory to act upon it, [1] whether it is reported of the people of the Hijāz, 'Irāq, Shām, Egypt or Yemen."

~ I'lām al-Muwaqqi'een (4/261)

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#### 🔖 Footnotes ↓

[1] Abū Hanīfah (رحمه الله) said, "When I say something contradicting the Book of Allah, the Exalted, or what is narrated from the Messenger, then ignore my saying," al-Fulānī in Ēqāz al-Himam (p.50), tracing it to Imām Muhammad and then saying, "This does not apply to the mujtahid, for he is not bound to their view anyway, but it applies to blind-following."

Imām Mālik (رحمه الله) said, "Truly I am only a mortal. I make mistakes (sometimes) and I am correct (sometimes). Therefore, look into my opinions, all that agrees with the Book and the Sunnah, accept it. And all that does not agree with the Book and the Sunnah, ignore it," Ibn 'Abdul-Barr in Jaami' Bayaanal-Ilm (2/32).

Imām al-Shāfi'ī (رحمه الله) said, "The sunnahs of the Messenger of Allah reach, as well as escape from, everyone of us. So whenever I voice my opinion or formulate a principle, where something contrary to my view exists on the authority of the Messenger of Allah, then the correct view is what the Messenger of Allah has said- and it is my view," related by al-Hākim with a continuous chain of narration to al-Shāfi'ī, as in Tārikh Dimashq of Ibn 'Asākir (15/1/3), I'lām al-Muwaqqi'een (2/363-364).

And he also said "The Muslim are unanimously agree that if a sunnah of the Messenger of Allah is made clear to someone, it is not permitted for him to leave it for the saying on anyone else." Ibn al-Qayyim (2/361) and Fulānī (p.68).

Imām Ahmad (رحمه الله) said, "The opinion of Awzā'ī, the opinion of Mālik, the opinion of Abū Hanīfah - all of it is opinion, and it is all equal in my eyes. However, the proof is in the narrations (from the Prophet and his Companions)," Ibn 'Abul-Barr in Jāmi' Bayān al-'ilm (2/149).

Side Note: There must be a balance, this doesn't mean any layman ignores what the Scholars say and returns back to the Qur'ān and Sunnah himself without knowledge, that's pure ignorance.

And at the same time, warning against obligating a person to adhere to a specific Madhab or Scholar (Studying a Madhab is encouraged, but Ta'assub is condemned), whoever it may be.

There are details to these points which have been mentioned by the 'Ulamā' and the Preferred Methodology to study Fiqh, so many Scholars say the best way to teach Fiqh is to go through each issue with proof (according to the level of the class, quoting the Sahābah & Tābi'een etc) with full respect to the opinions of the Imāms, and others start teach Fiqh according to 1 Madhab without getting deep into proof except at a later stage, but Shaykh 'Abdul 'Aziz al-Tarēfē says that the latter method can cause troubles such as zealously to the Madhab over the Evidences, and when the statements of the Sahābah are told to him, he wouldn't take it with high consideration.

In any case, the discussion concerning this is long, may Allāh grant us Fiqh in the religion, and Allāh knows best.

24 June 2017 21:55

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**Radwan Dakkak updated his status.**

\*Imām Ibn Al-Qayyim on following a School of thought (Madhhab) - These words deserve to be written in gold ink\*

Imām Ibn Al-Qayyim (رحمه الله) said:

Does the common person (i.e. layman) have to follow one of the well known madhhabs or not? There are two sayings regarding this:

That's it is not obligatory upon him and this is what is correct and absolutely definite since there is nothing obligatory except what Allah, the Most High, and His Messenger have made obligatory. Neither Allah nor His Messenger have made obligatory to follow the school of thought (madhhab) of any person from the ummah and to follow him alone in the Religion. The best generations passed by without anyone doing this. Indeed the common person cannot have a madhhab, even if he thinks that he does, since the common person has no madhhab at all. This is because the madhhab will be either for the one who is able to research to a certain level and understand evidence and also know about the other madhhabs or for the one who has read a book concerning the details of that madhhab and knows the ruling and saying of his Imām.

As for the one who is unable to do any of that but merely says, 'I am a Shāfi'ī...or 'I am Hanbalī...etc', then he does not become that just by saying so, just as would be the case if he said 'I am religious scholar...' or 'I am a scholar of grammar...' then does he become that just by saying so. This is further clarified by the fact that the one who says 'I am Shāfi'ī... or a Mālikī...or a Hanafī...' claiming that he follows that Imaam and his way, would only be truthful if he were to follow his way in acquiring knowledge, understanding and extraction of proof. As for this one, with his ignorance and being far from the manners of the Imām and his knowledge and way, how can it be correct for him to ascribe himself to him except with mere claims and empty words having no meaning?! How can the common person have a madhhab? Even if it could be imagined it would still not be obligatory upon him or anyone else to ever have to follow the madhhab of a certain man from the ummah, to the extent that he accepts all his saying and rejects everyone else's sayings.

This is a filthy innovation introduced into the ummah.

No scholar of Islaam has ever said this and they are higher in station and better knowing about Allah than to order the people about this. Even further from the truth is the saying of those who say that he must stick to the madhhab of a single scholar and further still from the truth is the one who says, he must follow one of the four madhhabs! O Allah, how strange!

(Is it that) the madhhabs of the Companions of Allah's Messenger (صلى الله عليه وسلم) have died out and those of the Tābi'īn and those who came after them and those of the rest of the scholars of Islaam and all have invalidated except for the madhhabs of four men only from amongst all the rest of the scholars and Imāms?!

Rather, that which Allah, the Most High, and His Messenger made obligatory upon the Companions, the Tābi'īn and those who came after them is the same as that which He made obligatory upon those after them until the Day of Resurrection. That which is obligatory does not vary or change, even though how it is achieved may vary or the amount which is obligatory may vary due to varying ability or inability, time, place and condition, but that also follows what Allah and His Messenger have obligated.

Those who say that it is correct for the common person to have a madhhab claim, 'Because he believes that the madhhab which he ascribes himself to is the truth, therefore, he must be sincere to his belief.' If this saying of theirs were true then it would mean that it is forbidden to seek a ruling from anyone other than the people of his own madhhab and likewise that it is forbidden to take the madhhab of anyone equal or greater than his own Imām and would mean other things which all show the falsity of the belief in the first place. Indeed it would mean that if he saw a text from Allāh's Messenger or a saying from the four Caliphs with other than his own Imām, he would have to abandon the text and the sayings of the Companions and give precedence to the saying of his own Imām.

Rather, he should seek from whom he wishes from the followers of the four madhhabs and others besides them. It is not obligatory upon him or upon the one who delivers verdicts (Muftī) to limit himself to one of the four Imāms. Upon this is the consensus of the ummah, just as it is not obligatory upon the scholar to restrict himself to the hadeeths reported by the people of his land or any land in particular, rather, if any hadeeth is authentic it is obligatory to act upon it, [1] whether it is reported of the people of the Hijāz, 'Irāq, Shām, Egypt or Yemen."

~ I'lām al-Muwaqqi'een (4/261)

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[1] Abū Hanīfah (رحمه الله) said, "When I say something contradicting the Book of Allah, the Exalted, or what is narrated from the Messenger, then ignore my saying," al-Fulānī in Ēqāz al-Himam (p.50), tracing it to Imām Muhammad and then saying, "This does not apply to the mujtahid, for he is not bound to their view anyway, but it applies to blind-following."

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In any case, the discussion concerning this is long, may Allāh grant us Fiqh in the religion, and Allāh knows best.

24 June 2017 21:49

### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Boussairi Boussairi** فك الله أسره

25 June 2017 02:07

**Group:** Ummah Of Tawheed

**Khawlah Ahmed** أن تكفير المشركين والمرتدين والمنافقين واجب على كل مسلم امن بالله تعالى  
واليوم الآخر. والله تعالى هو الاعلم.

25 June 2017 02:11

The Khawārij make Takfīr upon whoever fornicates and steals, and they make Takfīr upon every Major Sin.

Whereas Ahlus Sunnah don't make Takfīr upon Major Sins, they make Takfīr upon the Tawāghīt and Mushrikīn.

So whoever considers this the Madhab of the Khawārij, then he has made the Sahābah Khawārij.

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān (حفظه الله).

24 June 2017 20:35

### Radwan Dakkak added a new photo.

□

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~ Shaykh Sulaymān Ibn Nāsir al-'Alwān (حفظه الله).

24 June 2017 20:30

### Radwan Dakkak shared a link.



The explanation of "The conditions of Salāh, its pillars and obligations" by Imām Muhammad Ibn 'Abdul Wahhāb (رحمه الله) - Explained by Shaykh 'Āmir Bahjat who teaches it according to the Hanbalī Madhab. I recommend learning Hanbalī Fiqh from his beneficial lessons:

24 June 2017 18:58

## Radwan Dakkak posted in Ummah Of Tawheed.

\*A very beneficial piece about the 2 opinions in Tahākum to the Tāghūt by Shaykh Khālid al-Ghāmīdī (may Allāh guide him)\*. [1]

Issue 32: The ruling on the Mudtar (someone in serious need) in committing Kufr, such as Tahākum to the judgement of the Tāghūt.

Whoever cannot find except the judgement of the Tāghūt, such as whoever is residing in countries that don't rule except by man-made laws, and he is not able to find a judge that strictly rules by the Shari'ah to adhere too, and he isn't able to retrieve his right or deter harm from himself or repel evil directed at him, except through the way of these courts, so he makes Tahākum to it while he isn't pleased with it, so what is the ruling upon him?

The Scholars have differed over this issue into two opinions:

The First Opinion: Those who have stated that such an act is prohibited, because Tahākum to the Tāghūti courts is Kufr in and of itself, and nothing permits committing Kufr except Ikrāh (coercion) as the Āyah has stated:

"Except for one who is forced [to renounce his religion - أَكْرَهَ] while his heart is secure in Ēmān." [16:106]

And this opinion is what's correct, for indeed the concession (mentioned in the Āyah) has specified the coerced person, not the Mudtar (the one in serious need), and the Darūrāt (Necessities) only allow one to commit Harām which is beneath Kufr (disbelief), for Kufr isn't permitted by anything other than Ikrāh (coercion).

The Second Opinion: That this (act of) Tahākum is considered permissible, not prohibited.

And their proof: Is that whoever's situation is like this, then he is Mudtar (one in serious need) and the Mudtar (one in serious need) who has reached an Affirmed Darūrah (real necessity) takes the ruling of Ikrāh (coercion), for verily the Darūrāt (Necessities) make lawful the Harām matters, and it's assessed according to the seriousness of the matter.

So if the Darūrah (necessity) reached the level of the Ikrāh (coercion) that's legitimately acceptable according to the Shari'ah, then it takes its ruling (of allowing Shirk & Kufr), but if it didn't reach an Affirmed Darūrah (real necessity), then making Tahākum becomes prohibited in his case, for indeed Allāh (سبحانه وتعالى) has permitted for the Mudtar (one in serious need) what He hasn't permitted for other than him:

"Except that to which you are (اضْطُرُّرْتُمْ) compelled." [6:119].

Just as the Manāt (basis) of the Kufr (disbelief) in Tahākum are matters which have been related in the texts, which is wishing to make Tahākum (seek judgement from the Tāghūt), and the Mudtar (one in serious need) doesn't wish to make Tahākum.

And his Kufr (i.e. the one making Tahākum to the Tāghūt) relates to opposing the judgement of Allāh if he is called to it, and this person (in this specific situation) couldn't find anyone to seek judgement by the ruling of Allāh, in order to say that he turned away and opposed it.

So having opposition (to the judgement of Allāh) cannot be pictured (in such a situation) except with the presence of the judgement of Allāh (which is absent here), and likewise with his Tahākum to the Tāghūt, he disbelieves in it, he hasn't opened his chest to it (meaning: he isn't pleased with it), so he would take the ruling of the coerced person who has been given a concession (to make Tahākum).

Just as they used the Hadīth of al-Hajjāj Ibn 'Alāt al-Sulamī recorded in (Musnad) Ahmad as Proof: Regarding the permission he got from the Prophet (صلى الله عليه وسلم) to go to Quraysh (to reside in Makkah for a term where he will be kind & sweet talk them, and told the Rasūl that he may have to say ill words about the Prophet), and that was to take back his rights and wealth from them (since he was a very rich merchant), and the Messenger (صلى الله عليه وسلم) permitted him to go, so they (i.e. the Scholars who adopt this opinion) said that taking back his rights and retrieving his wealth (if it was a real necessity) falls under Ikrāh (coercion) in the concession of committing Kufr, just as it was permitted for 'Ammār (to utter Kufr under Ikrāh).

And this can be responded too by saying: That this was exclusive to the Messenger (صلى الله عليه وسلم), for indeed he is the one who gave him permission, and he (i.e. Al-Hajjāj Ibn 'Alāt) sought permission (from the messenger) before doing that, which is indicative of the fact that the default nature of this act is forbidden.

Moreover, there's nothing in the statement of al-Hajjāj which contains abuse or defaming (of the

Prophet) and the performance of Shirk, but rather it was false news of the defeat of the Messenger (صلى الله عليه وسلم) and unclear indirect speech and using puns (i.e. a joke exploiting the different possible meanings of a word).

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They differed over that upon two views, and the majority of them obligated putting forth the Maslaha (interest) of Tawhīd & abandoning Tahākum (seeking judgement) from the Tawāghūt, and professing disbelief in it, and openly displaying that, and magnifying the Mafsadah (harm) of falling into Shirk compared to other than it (from the Harām acts).

And the basis behind the difference of opinion surrounding the core of this issue is the essence & reality of "Al-Darūrah":

Does Idtirār (serious necessity) take the same ruling as Ikrāh, and is Qiyās (analogy) used for it or not? And what is the Criterion for Ikrāh (coercion) that's legitimately acceptable according to the Shari'ah.

So some of them restricted it (i.e. Ikrāh) to torture, and the loss of one's life, or (the loss) of some of his body parts, and him being injured such as by being beaten, and some of them included prison and the loss of wealth (into Ikrāh).

Important Remark: With our statement on the prohibition of the Mudtar (one in serious need) in making Tahākum (to the Tāghūt), there are those who have stated that he disbelieves in all cases, and we do not say that, rather we say that the one who judges the Mudtar (one in serious need) seeking judgement (from the Tāghūt) with Kufr without excusing him by Ta'wīl (misinterpretation) is mistaken, just as the person who judges the one who makes Takfīr upon him as being upon the Madhab of the Khawārij is mistaken.

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~ Translated from Shaykh Khālid al-Ghāmīdī's book, "Al-Asmā' wal-Ahkām wa Dawābit al-Takfīr", (page 184-185).

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Khālid al-Ghāmīdī is well know for making Takfīr upon Imām al-Nawawī, Imām Ibn Hajr al-'Asqalānī, Imām al-Qurtubī & everyone who misinterpreted the 'Uluw of Allāh above His 'Arsh, without taking into consideration the time & place (where the Ashā'irah had authority over the population & ruled by force), and without understanding the realities of "Clear" and "Unclear" matters (which change & are of different levels as the 'Ulamā' have stated), which is indicative of him applying the quotes of the Salaf upon different times & realities, ignoring the immensely strong misconceptions & misinterpretations in the "Asmā' wal-Sifāt" spread by the Mutakalimeen, which results in making Takfīr upon the Imāms of the Ummah.

24 June 2017 11:13

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Bātil (false), because Maslaha doesn't permit committing Kufr.

~ Translated from Shaykh Khālid al-Ghāmīdī's book, "Al-Asmā' wal-Ahkām wa Dawābit al-Takfīr", (page 184-185).

[1] Translator's Note: Be careful of Sh. Khālid Al-Ghāmīdī (may Allāh guide him), since his works contain a lot of contradictions and Ghuluw in Takfīr, despite the fact that he doesn't make Takfīr upon the 'Ādhir (excuser) of the Mushrikīn that claim Islām before establishing the Hujjah like Sh. Ahmad al-Hāzimī (so Hāzimīs make Takfīr upon him), but he makes Clear "Individual" Takfīr upon anyone that claims there's a difference of opinion on the Shafā'ah issue (discussed previously), which includes making Takfīr upon Shaykh Nāsir al-Fahad & Shaykh Sulaymān al-'Alwān (despite them both viewing it as Major Shirk).

Khālid al-Ghāmīdī is well know for making Takfīr upon Imām al-Nawawī, Imām Ibn Hajr al-'Asqalānī, Imām al-Qurtubī & everyone who misinterpreted the 'Uluw of Allāh above His 'Arsh, without taking into consideration the time & place (where the Ashā'irah had authority over the population & ruled by force), and without understanding the realities of "Clear" and "Unclear" matters (which change & are of different levels as the 'Ulamā' have stated), which is indicative of him applying the quotes of the Salaf upon different times & realities, ignoring the immensely strong misconceptions & misinterpretations in the "Asmā' wal-Sifāt" spread by the Mutakalimeen, which results in making Takfīr upon the Imāms of the Ummah.

24 June 2017 08:50

### Radwan Dakkak posted in Ummah Of Tawheed.

□

[ENG Translation] #Coming\_Soon - "Are the Hāzimiyyah 'Āthiriyyah Mu'tazilah" is one of the best books (since 2014) in refuting the deviant innovator Al-Hāzimī, written by Sh. Qaddāh al-Yamānī (حفظه الله) - May Allāh give me the ability to finish it soon. For those who can read Arabic, the download link is below:

<https://www.pdf-archive.com/2016/05/12/untitled-pdf-document/untitled-pdf-document.pdf>

24 June 2017 05:54

### Radwan Dakkak added a new photo.

\_\_\_\_\_

**Bawa Abdullah** Tag me also

24 June 2017 06:52

**محمد مستنشد** I would love if you could talk me once completed. May Allah immensely reward you. Ameen.

24 June 2017 09:14

**Amyne Didi** Comes 2nd in my collection.

24 June 2017 09:38

**Abdullah Abdullah** pls tag when u post the translation

25 June 2017 02:54

[ENG Translation] #Coming\_Soon - "Are the Hāzimiyyah 'Āthiriyyah Mu'tazilah" is one of the best books (since 2014) in refuting the deviant innovator Al-Hāzimī, written by Sh. Qaddāh al-Yamānī (حفظه الله) - May Allāh give me the ability to finish it soon. For those who can read Arabic, the download link is below:

<https://www.pdf-archive.com/2016/05/12/untitled-pdf-document/untitled-pdf-document.pdf>

24 June 2017 05:50

### Radwan Dakkak posted in Ummah Of Tawheed.

After 3 years of studying Islām, my brother's mate took his Shahādah today - I think I was more excited than him, the brothers in the Masjid were crying سبحان الله

23 June 2017 18:13

### Radwan Dakkak updated his status.

After 3 years of studying Islām, my brother's mate took his Shahādah today - I think I was more

سبحان الله excited than him, the brothers in the Masjid were crying

23 June 2017 18:12

### Radwan Dakkak shared Mazzarati Hamid Dandashi's post.

SubhānAllāh what a beautiful princess ☺☺☺

22 June 2017 21:28

### Radwan Dakkak posted in Ummah Of Tawheed.

SubhānAllāh what a beautiful princess ☺

22 June 2017 21:25

### Radwan Dakkak posted in Ummah Of Tawheed.

Even my grandfather said it...

He told me, "For the past 70 years attending Khutbah, the Mashāyikh have made us like sheep, keeping us deep asleep on the important matters of our religion."

Ever since the Arab Spring began in Tūnis and spread into Masr & Sūriyyah, he would listen to the news everyday, making du'ā against those Tawāghīt, حسني & بن علي & بشار...

He was explaining to me how he served in the Syrian Army for 3 years, and the hard work he would do in the old days, and interesting stories in North Africa, but Alhamdulillah he realised that the Scholars didn't do their job in clarifying the Truth, especially when it comes to remaining silent on the Kufr of the Rāfidah & Armies of the Tawāghīt, which he now clearly makes Takfir upon بفضل الله

Now to solve any problem, we must return back to the core-issue, and you will find the poisonous ideology of Irjā' as being the major factor behind almost every calamity in the Ummah.

And to really show you how messed up the priorities of the Scholars of our time are, you will find thousands of books and lectures warning against the Khawārij Sect, even when some of them are teaching the Fiqh of Salāh, Siyām, Zakāt, Hajj, they constantly warn against Ghulu (which has nothing to do with the topic), and Irjā' is completely forgotten in our time or hardly addressed.

But that's okay, we will continue teaching the Ummah their 'Aqidah despite our limited knowledge, Imām Ahmad (رحمه الله) said: "Get closer to Allāh by hating the people of Irjā' (i.e. the Murji'ah)".

Ya Allāh, only if 'Umar Ibn al-Khattāb (رضي الله عنه) was alive in our time, I wonder how many he would hit with his Durra, but we don't have real men in our time who have Gheerah for their Dīn, except those whom Allāh has mercy upon...

May Allāh bless the Mujāhideen during these difficult times of purifying the ranks before victory & protect those who bravely speak the truth.

22 June 2017 20:57

### Radwan Dakkak updated his status.

Even my grandfather said it...

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May Allāh bless the Mujāhideen during these difficult times of purifying the ranks before victory & protect those who bravely speak the truth.

22 June 2017 20:51

### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Alam Usoof** America bombs the masjid to show crusaders are back

22 June 2017 17:02

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Jep, that's right.

22 June 2017 18:39

**Group:** Ummah Of Tawheed

**Khawlah Ahmed** The removal of Kufr depends upon the establishment of Al Khilafah Al Islamiyyah.

23 June 2017 02:34

#Mosul Alhamdulillah that Allāh has made the last ones to deliver a Khutbah in the ancient (Masjid al-Nūrī) the people of Tawhīd, and this alone enrages the Kuffār & Munāfiqeen.

22 June 2017 16:22

### Radwan Dakkak added a new photo.

**Zayn Ali** taxed. SubhanAllah good point.

22 June 2017 16:06

**Radwan Dakkak** WafaqakAllāh (may Allāh give you success) in both the Dunyā & Ākhirah.

22 June 2017 16:18

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ "And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to get you out; they were plotting and Allah too was plotting; and Allah is the Best of those who plot." [8:30]

22 June 2017 16:26

**Radwan Dakkak** بارك الله فيك، كلامٌ يُكْتَبُ بماء الذهب كما يقال، كلامٌ رب العالمين يطمئن نفوس الموحدين ☺

22 June 2017 16:38

**Zayn Ali** likewise bro, ameen.

22 June 2017 17:45

#Mosul Alhamdulillah that Allāh has made the last ones to deliver a Khutbah in the ancient (Masjid al-Nūrī) the people of Tawhīd, and this alone enrages the Kuffār & Munāfiqeen.

22 June 2017 16:02

### Radwan Dakkak updated his status.

#Final\_Reminder Now in this day and age, you don't ask where's the Shaykh, you ask who's NOT the Shaykh!

~ Shaykh Ahmad Jibrīl (حفظه الله).

Note: I have never cried so much for the Shaykh like last month, by an Amānah I have been entrusted with, related by a close student who knows the Shaykh's family really well, all I can say is never ever forget about the Shaykh in your du'ā - It's so sad to live in a time where the Liars & Deviants are believed & have power, and the Truthful are Blamed & Oppressed. Soon a day will come when we will all stand in front of our Lord, in which the secrets are exposed & we will truly see

who are the blamed ones.

Until we meet again, Asalāmu 'Alaykum.

13 June 2017 10:44

### Radwan Dakkak posted in Ummah Of Tawheed.

The dearest person to me that left this Dunyā, Abū Muhammad al-Shāmī, who truly lived by the Qur'ān & has the best Arabic Fus'ha Tongue said:

"For every Muslim they kill, another Muslim wakes up".

These have been the most comforting words to me till this day. And as for all the Munāfiqeen & Murtaddīn, I say to you:

عليكم لعنة الله والملائكة والنّاس أجمعين

12 June 2017 22:32

### Radwan Dakkak updated his status.

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12 June 2017 22:32

### Radwan Dakkak posted in Ummah Of Tawheed.

#Must\_Read !! A shocking and timely essay about the many traits in Manhaj of your local organisations written by Shaykh al-'Allāmah 'Alī al-Khudayr (حفظه الله) around "15 years ago" (Allāhu Akbar - look how far ahead our Scholars are) that expounds upon the new movement that seeks to preach Maslaha & Irjā', distort the tenets of the religion, coexist with the west and abandon Jihād - all from within the ranks of the Ahl al-Sunnah wal-Jamā'ah !!

\*The Fundamentals of the New Awakening\*

In the Name of Allāh, the Most Beneficent, the Most Merciful

Shaykh al-'Allāmah 'Alī al-Khudayr (حفظه الله) said:

“ALL PRAISE IS FOR ALLAH the Lord of the worlds, and may the prayers and peace be upon the most noble of the Prophets and Messengers; our Prophet Muhammad, and upon his family and companions...As for what follows:

Indeed the mother (main) Sahwah in these latter times has started to live in a difficult period. It is a must for us to realize that these events that have taken the mother Sahwah by storm and that threaten to split it are not individual acts, and they are not from the realm of slips or a stumbling of the horseman (rare mistakes from one not accustomed or known to err). Rather, indeed it is a viewpoint that carries in its course-fundamentals and focal points that come to us from time to time. So after the Sahwah existed firmly and strongly, there has now split from it two view points, and there is no movement or power except by Allah:

The 'Asrāniyūn (modernists): this is the first group that split and they are secularist with Islamic garb. I have previously written an essay that explains their fundamentals and levels.

The defeatist movement: this movement that has split off from the mother Sahwah is still in its infancy. From time to time it comes up with fundamentals that are "appropriate to the age and current situation", thereafter it is clothed with the garment of Ahl us-Sunnah wal-Jamā'ah and the garb of pardoned and allowed Ijtihāds. The age of this movement is no older than approximately two years.

We shall begin with the second group that has split off from the mother Sahwah and it is what is called: the new Sahwah, or: the second Sahwah, or: the Sahwah of the Wāqi' (current affairs), or: the correction of the Sahwah, or: the moderate Sahwah, or: the movement for a renewed Islamic address, or what they have recently named themselves: the moderate middle course movement. All of these names are synonymous with this movement. They have various proposals and methods that are new. From them:

The first fundamental in the subject of Ēmān and Kufr. In the area of Imān they lean towards Irjā'



and in the area of Takfîr they lean towards Tajahhum (the way of the Jahmiyyah).

It is for this reason that they do not declare the one who insults (be it Allah, His Messenger [Sallallahu 'alayhi was sallam], or His Dîn) until he believes, nor the one who rules by the man made laws until he believes, nor the one who allied with the Kuffâr until he believes, nor the one who makes an alliance with the Kuffar until he believes. All of these terms go back to one fundamental and that is Ijrâ'. And from their fundamentals in the area of Takfîr:

a. Unrestricted and general warning from Takfîr without elucidation and detail.

b. A complete generalization of the difference between the speaker and what was spoken, and the doer and what was done- always and in every issue, whether it was in the area of major Shirk or in the open and apparent matters from the one whom the proof was established against-even though the causes (ofTakfîr) were gathered and the preventative factors were been removed. For this reason, there are no personalities that they perform Takfîr of save the ones mentioned in the Qur'ân and the Sunnah (i.e. mentioned explicitly in the divine texts and not individuals of out times who have fallen into Kufr).

c. Abandonment of knowledge and understanding the area of Takfîr while warning (others) from learning it and gaining understanding of it-and not teaching it or writing about it. This, as well as warning from the books of the Imâms of the Najdî Da'wah and considering the study of the fundamentals of Tawhîd and repeating the book Kitâb at-Tawhîd by Shaykh Muhammad Ibn Abdil Wahhâb to be without need- while also abandoning the study of the nullifiers of Islam and considering that to be a Fitnah and prodger toTakfîr.

d. A lack of attention to the issues of al-Walâ' wal-Barâ', and hatred and enmity and a lack of concern with disbelief in the Tâghûts-and they repeat saying that we are not performing worship by doing that and that Allah will not ask about that and there is no benefit in that knowledge.

e. Unrestricted statements concerning the excuse due to ignorance and expansiveness in it even in the ignorance of those who reject and rebel and are shorthanded (in their affair even though knowledge was widely available to them). The affair has reached a point with some of them to where they give excuse to the ignorant ones of the Jews and Christians.

f. The call to mutual pardoning and world peace and constantly repeat that.

g. Warning from Takfîr of the Tâghûts who replaced (the Sharî'ah with man made laws) and throwing out those who perform Takfîr of them and declaring enmity towards them based on this fundamental.

h. Making certain particular personalities from the politically active ones the scale and litmus-so whoever performs Takfîr on them-even if they carried out that which is cause for evident Kufr and the preventing factors are raised-then he is a Harûrî Takfîrî and person of Fitnah and not from Ahl us-Sunnah.

And in the area of Jihad, it (the new Sahwah) it is a group that cancels armed Jihad and it is Mukhdhilah(abandons those performing it) and Murjifah- those who hold back. They place stages of inability in front of the armed Jihad that in reality conclude with a cancellation of Jihad. They replace it with the Jihad of the word or the web- "the internet", or the Jihad of Tarbiyah (cultivation) or the Jihad of side issues by which they have corrupted the people and the youth of the Sahwah. Some of them are of the view that there is no offensive Jihad.

They attack the Mujâhidûn and accuse them of hastiness and extremism and not possessing an understanding of the Wâqî' (current affairs) and that they are Takfîriyûn, Khawârij and reactionaries only. They accuse them of having brought tribulations to the Ummah and not taking Shûrawith the Ulamâ'-and (claimed) that they do not look after the harms and benefits and that they have made waste to the gains made by the Da'wah and dragged the Ummah into a conflict without preparation and being on equal terms-as well as other things of slander and tremendous oppression that they have oppressed their brothers with.

And from their misconceptions in this area is that the Ummah is not adequately prepared for Jihad and that it is not permissible to drag the Ummah into a battle that it is not ready for.

And they make preparation (takâfu') as a condition of Jihad and one that is preceded by cultivation (tarbiyah). They accuse the Mujâhidûn of having wasted the gains of the Sahwah, such as the closing down of the relief groups in the west and the Islamic centers therein.

As well as (accusing them- theMujâhidûn) of a paltry amount of knowledge based classes and authoring (of written works), and the domination of the west over the Internet and so on and so fourth. And they expel the Jihadiyûn from their circles, homes, and groups and perhaps even declare them to be sinners and they negate from them any reward and recompense and acceptance from Allah and they hold that their dead are not Shuhadâ'.

In the area of Fiqh they have opened up the door to concession and invented what is called-falsely and in slander- the Fiqh of making matters easy. It is choosing what agrees with the times and that which contains ease upon the people in what they claim to be from the matters in which the people of knowledge have differed over. This is despite the knowledge that the basis for the likes of this is that whatever is differed over by the people of knowledge then what is correct (in it) is to be declared based on what the textual evidences (the Qur'an and the Sunnah and consensus) indicates and proves.



These people have reversed this whereby they declare matters to be the most correct on the basis of its ease upon the people. And by this false fundamental, they have issued legal verdicts in matters such as Hajj, buying, clothing, issues, what is related to matters pertaining to women, the Hijâb, the beard, prayer in congregation performed in the house, traveling without a Mahram, and extreme leniency in listening to singing and music with the evidence that there is a difference between hearing and actual listening, and traveling for the sake of enjoyment of women with a contract that appears to be permissible where in reality it is a sly way out for the sake of enjoyment only-therefore its reality is that is a marriage of Mut'ah without the intention of remaining with her or having children...and so on and so forth. So, they have become people of desires and concessions in the area of Fiqh.

In the area of the stance with regard to the people of innovation and desires theirs is the practice of weighing and Muwâzanât (counter balancing) between the good and bad.

In the area of the stance with regard to the secularists and politicians theirs is the practice of dialogue and lowering the bridges and abandonment of waging Jihad (effort) against them and commanding and prohibiting them (Ar. Ihtisâb) and (their practice) is abandoning the fundamentals of the Salaf with regard to them.

Focus from the political angle upon particular issues that no one disagrees on in order to earn the pleasure of everyone, while (at the same time) neglecting the issues of importance such as: Tawhîd, the basis of al-Walâ' and al-Barâ', the issues of disbelief in the Tâghût and issues related to the Jihâd and the Mujâhidûn and forbidding (the wrong) and hoping for reward in that.

Employing the style of the parliaments or alliance with the secularist or politicians, or the (people of) cultivation or intellectual pursuits and perceiving and taking that as a path for establishing the Islamic state.

Glorifying the aspect of the benefits (Islamic analysis of the weighing between the harms and benefits before the initiation of a particular action) and Shar'iyah politics-in their minds- even if it went against the legislation. Indeed most of their ways of giving evidence in support of their positions is by way of the benefits.

It is for this reason that they criticized the destruction of the Buddha statues done by the Islamic Emirate of Afghanistan- with the evidence that the benefits necessitates delaying that and not hastening to destroy them.

Then after that, they go on to invent supposed harms-even with the knowledge that the greatest and mightiest of benefits is the establishment of Tawhid and destruction of Shirk. They oppose the actions of the Mujâhidûn in the name of benefit and they compromise in matters of Aqîdah and fundamentals in the name of benefit.

They utilize the political machinations in the name of benefit and Shar'iyah politics. They have particular words that go against the announced words in the name of benefit and Shar'iyah politics. They have abandoned giving clarification of the truth and refuting the mistake in the name of the benefit of gathering-as they claim- and they have abandoned taking back mistakes that they have secretly admitted to having been mistaken in all from the area of benefit and unity-even though the deception by it (the mistake) remains and continues to spread and the people of falsehood continue to utilize it.

Then they invented the issue of coexistence with the Americans in the manner of a shared earth and agreed upon fundamental principles along with removal of violence and terrorism coupled with cooperation upon that. They have invented this fundamental in a time in which the calls for dialogue and coexistence with the west- in particular with the Americans has increased-seeking to make the current events easy. This is in addition to the letter sent to some of the politicians for the sake of pleasing them. And they have promised to distribute and spread this fundamental as well as to write it and it is available.

When the refutations on the issue of coexistence appeared, they turned and watered down (matters) in order to cancel the area of refutations, considering it to be something that divides the Jamâ'ah and splits the ranks and that it is from the cause of separation and waste. They did that, whilst forgetting the path of the Salaf in refutations that clarify the truth and remove the falsehood-even though in the past they themselves refuted many famous legal verdicts and scholars and never did they look at the issue of refutations as being one that divides the Jamâ'ah and splits the ranks!

Based on this O beloved reader, I shall mention to you some samples of the refutations of the Salaf that was with the sole intent of clarifying the truth and rebutting the falsehood:

- Kitâb as-Siyar of al-Awzâ'î and it is a refutation against the Siyar of Abû Hanîfah, as well as the Kitâb ar-Radd ala' Siyar al-Awzâ'î by Abû Yûsuf and the book, Kitâb ar-Radd ala' Muhammad ibn al-Hasan ash-Shâfi'î

- The books entitled: ar-Radd ala' al-Jahmiyyah: Imam Ahmad, ad-Dârimî, Abû Dâwûd in his Sunan, Ibn Mâjah in his Sunan, al-Radd ala' Bishr al-Marîsî of ad-Darimî

- al-Musannaf by Ibn Abî Shaybah in the chapter in refutation against Abû Hanîfah [Rahimahullah], and the chapter in as-Sunnah by Abdullah ibn Ahmad (ibn Hambal) which contains the title: ar-Radd ala' Abî Hanîfa

- The letter of as-Sajazî to the people of Zabîd in refutation upon the one who denied the letter and the voice (as part of Allah's speech)

· The essay of Ibn al-Qudāmah al-Maqdisī in refutation against Ibn Aqīl al-Hanbalī

· The refutations of al-Bayhaqī against those who refuted ash-Shāfiʿī such as the book: Bayān Khataʾ man Akhtaʾ alaʾ ash-Shafiʿī and the book: al-Intiqād alaʾ ash-Shāfiʿī

· The refutations of Abū Yaʿlā such as the book: Kitāb ar-Radd alaʾ ibn al-Libān ash-Shāfiʿī and the book: ar-Radd alaʾ al-Karramiyyah and the book: ar-Radd alaʾ as-Sālimiyyah

· The refutations of Ibn Taymiyah such as: ar-Radd alaʾ al-Akhnaʿī, and the book: ar-Radd alaʾ al-Bakrī, Qāʿidah fi ar-Radd alaʾ al-Ghazalī fit-Tawwakul

· The book as-Sārim al-Munkī fil-Radd alaʾ as-Subkī of Muhammad ibn Ahmad ibn Abdil Hadī

· The books of Ibn al-Qayyim in refutations

· The book: ar-Radd al-Wāfir alaʾ man Zaʾama biʾanna man samma Ibn Taymiyah Shaykh al Islam Kāfir by Ibn Nasiridīn al-Dimashqī

· The refutations of Shaykh Muhammad ibn Abdil Wahhab such as: Kitāb al-Tawhīd al-Mustafid in refutation of his brother Sulaymān, and an essay in refutation against the Rāfidah

· The refutations of Abdul Latīf ibn Abdir Rahmān such as: Minhaj at-Taʾsīs fi kashf Shubuhāt Dāwūd ibn Jurjīs and the book: al-Ithāf fi Radd alaʾ as-Sahhāf and the book: Dalāʾil ar-Rusūkh fi Radd alaʾ al-Manfukh, and the book al-Barahīn al-Islamiyyah fi Radd ash-Shibah al-Fārisiyyah

· The book Intisār li Hizbillah al-Muwahhidīn wal Radd alaʾ al-Mujādīl anil Mushrikīn by Abū Butain

· The book Tanbih an-Nabih wal Ghabī fil Radd alaʾ al-Madārisi was-Sindi wal-Halabi by Ahmad ibn Isaʾ

· The refutations of Ibn Sahman such as: al-Asinnatul-Hidad fil Radd alaʾ al-Alawi Haddad and as-Sawaʿiq al-Mursalah ash-Shihabiyyah ala ash-Shibhil Dahiyah ash-Shamiyyah and Taʿyid Madhʿhab as-Salaf wa Kashf Shubuhāt man Had wanharaf wa Duʿiya bil Yamani ash-Sharaf and al-Bayan al-Mubd li Shanaʿitil Qawl al-Majdi

· The book: Ghayatul Amani fil Radd alaʾ an-Nabahani by Mahmud al-Alusi.

· The book: Naqd al-Mabani fi Fatwa al-Yamani and Tahqiq al-Maram fima Yataʾalq bil-Maqam by Shaykh Sulayman ibn Hamdan

· Abdul Rahman al-Muallami in his book: at-Tankil bi ma fi Tanib al-Kawthari min al-Abatil

· Shaykh Abdullah Ibn Humaid in his book: ar-Radd alaʾ ibn Mahmud

· The books of Shaykh Hamūd at-Tuwaijiri and from them: ar-Radd al-Qawi alaʾ ar-Rafiʿi wal-Majhul wal ibn Alawi wa bayan Akhtaʾihim fil Mawlid an-Nabawi, as-Siraj al-Wahhaj fil-Radd alaʾ ash-Shibli fil Israʾ wal-Miʿraj, and his book in refutation of the astronomers entitled: as-Sawaʿiq ash-Shadidah alaʾ Atbaʾ al-Hayʾatil Jadidah

The second group that has split off from the mother Sahwah:

These are the extremists, and they are called the modernist. The propositions of this group is like that of the secularist with matters related to women, economy, politics, money and wealth, art and acting. They are Murjiʿah in the area of Imān and Jahmiyyah in the area of Takfīr-along with Riqqah (lit; thinness, skinniness, frailty) in the Din and they are secularist when it comes to politics and rulership.

Note: there are some among the people of the Sahwah who agree with the defeatist movement in one or two fundamentals, in this case, he is not from them, nor is he to be considered in their ranks. With that however, it is feared that he will deviate towards their path if he does not catch himself. Concerning this one, it is to be said: he has erred in this (matter) only, and (in the rest) he remains on what he was upon and Allah knows best.

Besides the two previous groups, the mother Sahwah- and to Allah belongs all praise- has remained upon the fundamentals of Ahl us-Sunnah in Imān, Tawhīd, Takfīr, Jihad, politics, its stance towards the Kuffar and the secularists and misguided and innovators as well as in refusing to coexist (with the Kuffar) and the proposals of the secularists and other matters. The are the majority of the Sahwah today-and to Allah belongs all praise-and none have deviated from it save that small group who have brought about separating and division. We ask Allah guide us and them and to return them to the truth and to turn the Muslims away from division and separation and hatred and enmity and opposition to the Shariʿah.

And may Allah send the Salah and Salams upon our Prophet and his companions.”

12 June 2017 10:10

## Radwan Dakkak updated his status.

#Must\_Read !! A shocking and timely essay about the many traits in Manhaj of your local organisations written by Shaykh al-ʿAllāmah ʿAlī al-Khudayr (حفظه الله) around "15 years ago" (Allāhu Akbar - look how far ahead our Scholars are) that expounds upon the new movement that

seeks to preach Maslahah & Ijrā', distort the tenets of the religion, coexist with the west and abandon Jihād - all from within the ranks of the Ahl al-Sunnah wal-Jamā'ah !!

\*The Fundamentals of the New Awakening\*

In the Name of Allāh, the Most Beneficent, the Most Merciful

Shaykh al-'Allāmah 'Alī al-Khudayr (حفظه الله) said:

“ALL PRAISE IS FOR ALLAH the Lord of the worlds, and may the prayers and peace be upon the most noble of the Prophets and Messengers; our Prophet Muhammad, and upon his family and companions....As for what follows:

Indeed the mother (main) Sahwah in these latter times has started to live in a difficult period. It is a must for us to realize that these events that have taken the mother Sahwah by storm and that threaten to split it are not individual acts, and they are not from the realm of slips or a stumbling of the horseman (rare mistakes from one not accustomed or known to err). Rather, indeed it is a viewpoint that carries in its course-fundamentals and focal points that come to us from time to time. So after the Sahwah existed firmly and strongly, there has now split from it two view points, and there is no movement or power except by Allah:

The 'Asrāniyūn (modernists): this is the first group that split and they are secularist with Islamic garb. I have previously written an essay that explains their fundamentals and levels.

The defeatist movement: this movement that has split off from the mother Sahwah is still in its infancy. From time to time it comes up with fundamentals that are "appropriate to the age and current situation", thereafter it is clothed with the garment of Ahl us-Sunnah wal-Jamā'ah and the garb of pardoned and allowed Ijtihāds. The age of this movement is no older than approximately two years.

We shall begin with the second group that has split off from the mother Sahwah and it is what is called: the new Sahwah, or: the second Sahwah, or: the Sahwah of the Wāqi' (current affairs), or: the correction of the Sahwah, or: the moderate Sahwah, or: the movement for a renewed Islamic address, or what they have recently named themselves: the moderate middle course movement. All of these names are synonymous with this movement. They have various proposals and methods that are new. From them:

The first fundamental in the subject of Ēmān and Kufr. In the area of Imān they lean towards Ijrā' and in the area of Takfīr they lean towards Tajahhum (the way of the Jahmiyyah).

It is for this reason that they do not declare the one who insults (be it Allah, His Messenger [Sallallahu 'alayhi was sallam], or His Dīn) until he believes, nor the one who rules by the man made laws until he believes, nor the one who allied with the Kuffār until he believes, nor the one who makes an alliance with the Kuffar until he believes. All of these terms go back to one fundamental and that is Ijrā'. And from their fundamentals in the area of Takfīr:

a. Unrestricted and general warning from Takfīr without elucidation and detail.

b. A complete generalization of the difference between the speaker and what was spoken, and the doer and what was done- always and in every issue, whether it was in the area of major Shirk or in the open and apparent matters from the one whom the proof was established against-even though the causes (ofTakfīr) were gathered and the preventative factors were been removed. For this reason, there are no personalities that they perform Takfīr of save the ones mentioned in the Qur'ān and the Sunnah (i.e. mentioned explicitly in the divine texts and not individuals of out times who have fallen into Kufr).

c. Abandonment of knowledge and understanding the area of Takfīr while warning (others) from learning it and gaining understanding of it-and not teaching it or writing about it. This, as well as warning from the books of the Imāms of the Najdī Da'wah and considering the study of the fundamentals of Tawhīd and repeating the book Kitāb at-Tawhīd by Shaykh Muhammad Ibn Abdil Wahhāb to be without need- while also abandoning the study of the nullifiers of Islam and considering that to be a Fitnah and prodder toTakfīr.

d. A lack of attention to the issues of al-Walā' wal-Barā', and hatred and enmity and a lack of concern with disbelief in the Tāghūt-and they repeat saying that we are not performing worship by doing that and that Allah will not ask about that and there is no benefit in that knowledge.

e. Unrestricted statements concerning the excuse due to ignorance and expansiveness in it even in the ignorance of those who reject and rebel and are shorthanded (in their affair even though knowledge was widely available to them). The affair has reached a point with some of them to where they give excuse to the ignorant ones of the Jews and Christians.

f. The call to mutual pardoning and world peace and constantly repeat that.

g. Warning from Takfīr of the Tāghûts who replaced (the Sharī'ah with man made laws) and throwing out those who perform Takfīr of them and declaring enmity towards them based on this fundamental.

h. Making certain particular personalities from the politically active ones the scale and litmus-so whoever performs Takfīr on them-even if they carried out that which is cause for evident Kufr and the preventing factors are raised-then he is a Harūrī Takfīrī and person of Fitnah and not from Ahl

us-Sunnah.

And in the area of Jihad, it (the new Sahwah) it is a group that cancels armed Jihad and it is Mukhdhilah(abandons those performing it) and Murjifah- those who hold back. They place stages of inability in front of the armed Jihad that in reality conclude with a cancellation of Jihad. They replace it with the Jihad of the word or the web- "the internet", or the Jihad of Tarbiyah (cultivation) or the Jihad of side issues by which they have corrupted the people and the youth of the Sahwah. Some of them are of the view that there is no offensive Jihad.

They attack the Mujâhidûn and accuse them of hastiness and extremism and not possessing an understanding of the Wâqi' (current affairs) and that they are Takfîriyûn, Khawârij and reactionaries only. They accuse them of having brought tribulations to the Ummah and not taking Shûrawith the Ulamâ'-and (claimed) that they do not look after the harms and benefits and that they have made waste to the gains made by the Da'wah and dragged the Ummah into a conflict without preparation and being on equal terms-as well as other things of slander and tremendous oppression that they have oppressed their brothers with.

And from their misconceptions in this area is that the Ummah is not adequately prepared for Jihad and that it is not permissible to drag the Ummah into a battle that it is not ready for.

And they make preparation (takâfu') as a condition of Jihad and one that is preceded by cultivation (tarbiyah). They accuse the Mujâhidûn of having wasted the gains of the Sahwah, such as the closing down of the relief groups in the west and the Islamic centers therein.

As well as (accusing them- theMujâhidûn) of a paltry amount of knowledge based classes and authoring (of written works), and the domination of the west over the Internet and so on and so fourth. And they expel the Jihadiyûn from their circles, homes, and groups and perhaps even declare them to be sinners and they negate from them any reward and recompense and acceptance from Allah and they hold that their dead are not Shuhadâ'.

In the area of Fiqh they have opened up the door to concession and invented what is called-falsely and in slander- the Fiqh of making matters easy. It is choosing what agrees with the times and that which contains ease upon the people in what they claim to be from the matters in which the people of knowledge have differed over. This is despite the knowledge that the basis for the likes of this is that whatever is differed over by the people of knowledge then what is correct (in it) is to be declared based on what the textual evidences (the Qur'an and the Sunnah and consensus) indicates and proves.

These people have reversed this whereby they declare matters to be the most correct on the basis of its ease upon the people. And by this false fundamental, the have issued legal verdicts in matters such as Hajj, buying, clothing, issues, what is related to matters pertaining to women, the Hijâb, the beard, prayer in congregation performed in the house, traveling without a Mahram, and extreme leniency in listening to singing and music with the evidence that there is a difference between hearing and actual listening, and traveling for the sake of enjoyment of women with a contract that appears to be permissible where in reality it is a sly way out for the sake of enjoyment only-therefore its reality is that is a marriage ofMut'ah without the intention of remaining with her or having children...and so on and so fourth. So, they have become people of desires and concessions in the area of Fiqh.

In the area of the stance with regard to the people of innovation and desires theirs is the practice of weighing and Muwâzanât (counter balancing) between the good and bad.

In the area of the stance with regard to the secularists and politicians theirs is the practice of dialogue and lowering the bridges and abandonment of waging Jihad (effort) against them and commanding and prohibiting them (Ar. Ihtisâb) and (their practice) is abandoning the fundamentals of the Salaf with regard to them.

Focus from the political angle upon particular issues that no one disagrees on in order to earn the pleasure of everyone, while (at the same time) neglecting the issues of importance such as: Tawhîd, the basis of al-Walâ' and al-Barâ', the issues of disbelief in the Tâghût and issues related to the Jihâd and the Mujâhidûn and forbidding (the wrong) and hoping for reward in that.

Employing the style of the parliaments or alliance with the secularist or politicians, or the (people of) cultivation or intellectual pursuits and perceiving and taking that as a path for establishing the Islamic state.

Glorifying the aspect of the benefits (Islamic analysis of the weighing between the harms and benefits before the initiation of a particular action) and Shar'iyah politics-in their minds- even if it went against the legislation. Indeed most of their ways of giving evidence in support of their positions is by way of the benefits.

It is for this reason that they criticized the destruction of the Buddha statues done by the Islamic Emirate of Afghanistan- with the evidence that the benefits necessitates delaying that and not hastening to destroy them.

Then after that, they go on to invent supposed harms-even with the knowledge that the greatest and mightiest of benefits is the establishment of Tawhid and destruction of Shirk. They oppose the actions of the Mujâhidûn in the name of benefit and they compromise in matters of Aqidah and fundamentals in the name of benefit.

They utilize the political machinations in the name of benefit and Shar'iyah politics. They have particular words that go against the announced words in the name of benefit and Shar'iyah politics.

They have abandoned giving clarification of the truth and refuting the mistake in the name of the benefit of gathering-as they claim- and they have abandoned taking back mistakes that they have secretly admitted to having been mistaken in all from the area of benefit and unity-even though the deception by it (the mistake) remains and continues to spread and the people of falsehood continue to utilize it.

Then they invented the issue of coexistence with the Americans in the manner of a shared earth and agreed upon fundamental principles along with removal of violence and terrorism coupled with cooperation upon that. They have invented this fundamental in a time in which the calls for dialogue and coexistence with the west- in particular with the Americans has increased-seeking to make the current events easy. This is in addition to the letter sent to some of the politicians for the sake of pleasing them. And they have promised to distribute and spread this fundamental as well as to write it and it is available.

When the refutations on the issue of coexistence appeared, they turned and watered down (matters) in order to cancel the area of refutations, considering it to be something that divides the Jamâ'ah and splits the ranks and that it is from the cause of separation and waste. They did that, whilst forgetting the path of the Salaf in refutations that clarify the truth and remove the falsehood-even though in the past they themselves refuted many famous legal verdicts and scholars and never did they look at the issue of refutations as being one that divides the Jamâ'ah and splits the ranks!

Based on this O beloved reader, I shall mention to you some samples of the refutations of the Salaf that was with the sole intent of clarifying the truth and rebutting the falsehood:

- Kitâb as-Siyar of al-Awzâ'î and it is a refutation against the Siyar of Abû Hanîfah, as well as the Kitâb ar-Radd ala' Siyar al-Awzâ'î by Abû Yûsuf and the book, Kitâb ar-Radd ala' Muhammad ibn al-Hasan ash-Shâfi'î

- The books entitled: ar-Radd ala' al-Jahmiyyah: Imam Ahmad, ad-Dârimî, Abû Dâwûd in his Sunan, Ibn Mâjah in his Sunan, al-Radd ala' Bishr al-Marîsî of ad-Darimî

- al-Musannaf by Ibn Abî Shaybah in the chapter in refutation against Abû Hanîfah [Rahimahullah], and the chapter in as-Sunnah by Abdullah ibn Ahmad (ibn Hambal) which contains the title: ar-Radd ala' Abî Hanîfa

- The letter of as-Sajazî to the people of Zabîd in refutation upon the one who denied the letter and the voice (as part of Allah's speech)

- The essay of Ibn al-Qudâmah al-Maqdisî in refutation against ibn Aqîl al-Hanbalî

- The refutations of al-Bayhaqî against those who refuted ash-Shâfi'î such as the book: Bayân Khata' man Akhta' ala' ash-Shafi'î and the book: al-Intiqâd ala' ash-Shâfi'î

- The refutations of Abû Ya'lâ such as the book: Kitab ar-Radd ala' ibn al-Libân ash-Shâfi'î and the book: ar-Radd ala' al-Karramiyyah and the book: ar-Radd ala' as-Sâlimiyyah

- The refutations of Ibn Taymiyah such as: ar-Radd ala' al-Akhna'î, and the book: ar-Radd ala' al-Bakrî, Qâ'idah fi ar-Radd ala' al-Ghazalî fit-Tawwakul

- The book as-Sârim al-Munkî fil-Radd ala' as-Subkî of Muhammad ibn Ahmad ibn Abdil Hadî

- The books of Ibn al-Qayyim in refutations

- The book: ar-Radd al-Wâfir ala' man Za'ama bi'anna man samma Ibn Taymiyah Shaykh al Islam Kâfir by Ibn Nasiridîn al-Dimashqî

- The refutations of Shaykh Muhammad ibn Abdil Wahhab such as: Kitab al-Tawhîd al-Mustafîd in refutation of his brother Sulaymân, and an essay in refutation against the Râfidah

- The refutations of Abdul Latîf ibn Abdîr Rahmân such as: Minhaj at-Ta'sîs fi kashf Shubuhât Dâwûd ibn Jurjîs and the book: al-Ithâf fi Radd ala' as-Sahhâf and the book: Dalâ'il ar-Rusûkh fi Radd ala' al-Manfukh, and the book al-Barahîn al-Islamiyyah fi Radd ash-Shibah al-Fârisiyyah

- The book Intisâr li Hizbillah al-Muwahhidîn wal Radd ala' al-Mujâdil anil Mushrikîn by Abû Butain

- The book Tanbih an-Nabih wal Ghabi fil Radd ala' al-Madârisi was-Sindi wal-Halabi by Ahmad ibn Isa'

- The refutations of Ibn Sahman such as: al-Asinnatul-Hidad fil Radd ala' al-Alawi Haddad and as-Sawa'iq al-Mursalah ash-Shihabiyyah ala ash-Shibhil Dahiyah ash-Shamiyyah and Ta'yid Madh'hab as-Salaf wa Kashf Shubuhât man Had wanharaf wa Du'iya bil Yamani ash-Sharaf and al-Bayan al-Mubd li Shana'itil Qawl al-Majdi

- The book: Ghayatul Amani fil Radd ala' an-Nabahani by Mahmud al-Alusi.

- The book: Naqd al-Mabani fi Fatwa al-Yamani and Tahqiq al-Maram fima Yata'alq bil-Maqam by Shaykh Sulayman ibn Hamdan

- Abdul Rahman al-Muallami in his book: at-Tankil bi ma fi Tanib al-Kawthari min al-Abatil

- Shaykh Abdullah Ibn Humaid in his book: ar-Radd ala' ibn Mahmud

· The books of Shaykh Hamūd at-Tuwaijiri and from them: ar-Radd al-Qawi ala' ar-Rafi'i wal-Majhul wal ibn Alawi wa bayan Akhta'ihim fil Mawlid an-Nabawi, as-Siraj al-Wahhaj fil-Radd ala' ash-Shibli fil Isra' wal-Mi'raj, and his book in refutation of the astronomers entitled: as-Sawa'iq ash-Shadidah ala' Atba' al-Hay'atil Jadidah

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And may Allah send the Salah and Salams upon our Prophet and his companions.”

12 June 2017 10:05

#### Radwan Dakkak posted in Ummah Of Tawheed.

Imām Mālik said:

"The believer is like a pearl; wherever he is, his beautiful (qualities) are with him."

[حلية الأولياء ٢/٣٧٧]

11 June 2017 22:25

#### Radwan Dakkak posted in Ummah Of Tawheed.

I upset an old Sūfī man who comes from a family full of hardcore Sūfiyyah Shaykhs coz I considered the grave worship the Rawāfidh Anjās and Sūfiyyah do as disbelief in the Lord of the Heavens and the Earth.

But SubhānAllāh, this is the translation of what he told me "I would have turned away from your likes, but you seem to be a good man with understanding, and I liked you the moment we spoke Ya Radwan, you are Tayyib, and to tell you the truth, you Salafiyyeen Wahnābiyyeen have zealousness and sincerity for the religion which we (i.e. Sufi's) don't have anymore, but the problem is that the Takfeer you are doing is the biggest cause for the division of the Ummah, yes there are those who go to extremes at the graves, but correct them, don't do Takfeer, leave it to the Lord of Mankind".

- I obviously didn't want to take it further, since he was almost gonna cry, but this is my experience with the vast majority of people I have spoken too, from those who call themselves Sūfī's to those who call themselves Salafī's, and as Shaykh Ahmad Jibrīl said, they deal with emotions, while we deal with 'Aqīdah. It also reminds me of the opponents of Imām Muhammad Ibn 'Abdul Wahnāb telling him, "If you had abandoned Takfir and Fighting, you would be upon the religion of Allāh and His Messenger", history repeats itself.

11 June 2017 22:00

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11 June 2017 22:00

### Radwan Dakkak is feeling relaxed.

Finally get a break from these exams, studying during Ramadān was annoying ☺ الحمد\_لله

9 June 2017 14:25

### Radwan Dakkak posted in Ummah Of Tawheed.

A Muslimah with Hayā' is one of the best qualities she can have, especially if her husband has alot of Gheerah, her Hayā' would please him very much. It also creates an unbreakable trust between the two شُحان الله which is one of the keys for a successful marriage - May Allāh make Halāl easy for our young boys and girls (Imām Anwar's voice).

2 June 2017 21:03

### Radwan Dakkak updated his status.

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2 June 2017 20:50

### Radwan Dakkak posted in Ummah Of Tawheed.

إنا لله وإنا إليه راجعون

2 June 2017 11:23

### Radwan Dakkak added 3 new photos.



Inna Lillāhi wa Inna ilayhi Rāji'ūn!! May Allāh accept Shaykh Abū Sufyān al-Sulamī (i.e. Shaykh Turkī) amongst the Shuhadā'!!

The honourable Shaykh who enraged the Murji'ah and Ghulāt through his amazing lessons & books in many fields. The man received many Ijāzāt (recommendations) from the 'Ulamā', and most importantly acted upon his knowledge.

I will share some works in Arabic & English, including a book (62 pages) of his Biography and a Video of Shaykh Sulaymān al-'Alwān (فك الله أسرهم) giving him an Ijāzah of a Hadīth al-Musalsal Bil-Awwaliyyah - chain going back to the Prophet - May Allāh accept him Ya Rabb!!

2 June 2017 11:21

### Radwan Dakkak posted in Ummah Of Tawheed.

Our Salaf said, the hidden desires is wanting people to look at your good deeds - سبحان الله العظيم  
﴿٢٥﴾

Look around you & see how hard people try to show off their good deeds and hide their bad deeds.

Love for Attention and Fame, Insecurities and Ego-Problems are among the main reasons why Facebook is so popular.

It's so crucial to renew our Niyyah and preserve our time. If you're using Facebook to promote the Truth with Hayā' by avoiding jokes and sarcasm, may Allāh reward you. I can't exclude myself, I

wish I avoided joking around and wasting so much time on some groups, we all learn from our past mistakes.

Even my own da'wah approach can contain flaws and mistakes, and I have learnt from previous errors and what to avoid, while still trying to learn & improve.

The best thing about social media is that the silenced strangers & suppressed are given a voice to spread the Haqq, which is something you will rarely ever find locally.

Never forget about reforming yourself and supporting your family, especially by honouring & loving your amazing mother, she cannot be replaced by anyone, not even by your own beloved wife.

I won't write any du'ā, but I remind myself and each and every single one of you to make lots of du'ā in secret, as that's where it matters most وفقكم الله

1 June 2017 15:48

#### Radwan Dakkak updated his status.

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1 June 2017 15:47

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Asalāmu 'Alaykum everyone, I hope you're doing fine & trying your best to taste the sweetness of Siyām & Salāh in this Blessed Month - Soon Soon Soon ours hearts will be delighted by the downfall of the Oppressors and Liars, may Allāh bless the tears of our grieving mothers and sisters, they are the Mujāhidāt!! Forgive me for failing you O sister, but I will never ever give up on you in my soul, thoughts and speech.

I just have a question, someone has brought to my attention that a Facebook page I run gets deactivated when I also deactivate my own personal account, so would anyone know how I can deactivate my account while the page stays up?

Thank you very much.

1 June 2017 10:18

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Thank you very much.

1 June 2017 10:19



#### Radwan Dakkak updated his status.

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I'll be deactivating FB tonight Inshā'Allāh and be off social media for the whole month of Ramadān.

May Allāh allow us to make the most out of the blessed month of Ramadān, and never ever forget your brothers and sisters in prison, Asalāmu 'Alaykum.

22 May 2017 13:49

#### Radwan Dakkak updated his status.

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The hardest heart-breaking feeling is wanting to help your oppressed brothers & sisters, while you urself is fighting to uplift oppression from the satanic evil of those miserable insane dogs who enjoy abusing others.

Forget about the Enemies of Islām, why blame the wolf for attacking your sheep, when the shepherd himself is against his own sheep.

Our precious sisters are speaking to an Ummah that has slaughtered jealousy out of their hearts & exterminated it out of their lives.

22 May 2017 11:27

#### Radwan Dakkak posted in Ummah Of Tawheed.

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You can't wake up for Fajr?

When you cant wake up for Fajr and you set so many alarms and try everything to get up and pray but it still doesnt help. Dont change your volume or alarm of your phone.

But know that you need to change something you do daily in your live in order to get up for Fajr.

When you know you commit a certain sin everyday again; you ask for forgiveness for it. Or you do anything else and you havent done any tawbah. Start doing it, and dont quit doing it. In every salah, every day, every week every month. Ask for His forgiveness and help so you wont do it again.

See how easy Fajr will be then.

Keep one thing in mind:

Its not the sleep thats keeping you away from fajir, but your own sins are keeping you away from it. ///And thats one of the many effects of sins.

21 May 2017 23:13

#### Radwan Dakkak updated his status.

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Keep one thing in mind:

Its not the sleep thats keeping you away from fajir, but your own sins are keeping you away from it. ///And thats one of the many effects of sins.

21 May 2017 23:12

#### Radwan Dakkak posted in Ummah Of Tawheed.

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I feel sorry for those who think sinning brings about happiness & comfort. Only if they knew the sweetness & enjoyment the Qur'an gives me.

21 May 2017 11:53

## Radwan Dakkak updated his status.

I feel sorry for those who think sinning brings about happiness & comfort. Only if they knew the sweetness & enjoyment the Qur'an gives me.

21 May 2017 11:53

## Radwan Dakkak updated his status.

Sisters, be warned! Especially my revert sisters! Do not ever marry a Madkhali! These people distort the sayings of the Salaf & claim they can marry with the intention of DIVORCE! This is nothing new, even Madkhali shaykhs in the US have stated that they won't be marrying new Shahadah women to them, because there are many cases of Madkhali's marrying reverts with the intention of Divorce!

These People who marry with the intention of divorce as we call in arabic الطلاق بنية الزواج are even worse than the Shi'a Rāfidhī Mushriks who do Mut'ah prostitution, because it's well known that the religion of the Rāfidah is based upon Zinā, they are open & even proud of being Rāfidhī children of Mut'ah. Whereas the Person who marry's with the intention of divorce is doing it in the name of deceit and betrayal! The Prophet(صلى الله عليه وسلم) has cursed such people who are deceitful!!

Now for you sisters who have never heard of "Marriage with the intention of divorce" and what some filthy low lives are doing, they basically take the sayings of the Salaf out of context.

So in short, I'll explain the issue of "Marriage with the intention of divorce" which was differed upon among the Salaf and the Madhāhib. It's important to mention that some scholars permitted it and others prohibited it, so there are 2 views among the Early Imāms, BUT the circumstance of this would be in a context where a brother is travelling to another land for Business, Seeking proper knowledge, treatment, or for an important need, then afterwards he might be subjected to Fitna, and he fears committing Zinā, so he would marry with the intent of divorce, he might remain with her or not, and they would have a proper marriage with all the conditions, but the husband has this intention, he looks for a woman of deen, good lineage, beauty, and it's not mentioned at all from the Early Scholars that he would marry her for fun, rather he gets married in fear of Zinā, so some scholars permitted it, whereas others prohibited it.

Those that prohibited it say that this goes against the purpose of Marriage, and they say "Why did the Prophet(صلى الله عليه وسلم) curse the one who marries a divorced woman with the intention of making her lawful for her former husband and upon the one for whom she is made lawful." [Refer to Sunan Abī Dāwūd - Authentic]. So they use this Hadīth as proof to curse the one that has the intention of divorcing his wife, because this goes against the purpose of Marriage.

The purpose of marriage is 3: Reproduction, Chastity, Love & Mercy as mentioned by Shaykh Sulaymān al-'Alwān(حفظه الله) & he mentioned several Āyāt & Ahādīth. And this person who married with the intent of divorce in such circumstance, even if he said it was in fear of Zinā didn't fulfil any of these 3 purposes, he says he's fearing Zinā, but in reality he's just enjoying and playing around with the daughters of the Muslims. But some scholars said it's permitted, but anyways this is what the Salaf meant when they talked about Marriage with the intent of divorce, this was the scenario. But even in this scenario it's not permissible to do so.

As of our times, this isn't called Marriage with the intent of divorce which was known in the time of the Salaf, rather in our times these Madkhali's and other low lives gather wealth and go on holidays to play around, marrying with the intent of divorce. And they don't care how many they marry or who they marry, they even marry 4,5,6,7,8 because all they think about is their filthy desires, this is their main goal!

So the person must know the reality before they give any Fatwa! Some scholars permitted it in a specific scenario, whereas what you call this is pure filth & playing around, and he marry's with the intent of divorce, and doesn't care which woman he's marrying, she might be improperly dressed, she has bad friends etc, but this idiot doesn't care.

Wallāhi anyone who says that it's allowed to marry with the intent of divorce is a pure Jāhil who doesn't understand anything, may Allāh(سبحانه وتعالى) destroy these people!

~ My old post.

20 May 2017 21:55

## Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Tawhied Tawhied** SubhanAllah winter in Australia? Here is spring haha  
21 May 2017 14:49

**Group:** Ummah Of Tawheed

**Tawhied Tawhied** Ramadan this year in Holland hotty and aussie cold?

21 May 2017 14:50

How my top stalkers keep warm in winter - I came across this meme

20 May 2017 18:17

#### Radwan Dakkak updated his status.

I've been extremely busy where I haven't had much time for myself, and at the same time I'm so tired of posting and responding to messages. I may take a break from FB إن شاء الله

19 May 2017 23:29

#### Radwan Dakkak added a new photo.

محمد مستنشد May Allah protect him. Ameen.

19 May 2017 20:06

Hassan Haibeh May Allah cure the Shaikh and protect him.

19 May 2017 22:45

Sultan Ahmed Subhanallah akhi radwan, I also had a dream about the sheikh a few nights ago that I was studying under him with other students. May Allah give the sheikh a quick recovery, unite us and allow him to teach again. Ameen

19 May 2017 23:16

Abu Musa Al Shami May Allah protect him.

22 May 2017 03:50

SubhānAllāh! I just had a dream a few nights ago where I was studying under Shaykh Ahmad Jibrīl (حفظه الله) in the Masjid and he was very skinny :((( It shows how much he's going through, Ya Allāh!

19 May 2017 18:52

#### Radwan Dakkak updated his status.

Allāh has blessed you with guidance, He protected you from the people of Irjā' and Murji'ah who completely warn against learning the Fiqh of Takfīr which is half of 'Lā ilāha ilā Allāh', distort the correct understanding of the Nullifiers of Islām & its application, make a million excuses for Murtaddīn & conceal knowledge like u can never imagine!

And at the same time, Allāh has protected you from falling into the Madhab of the Khawārij and Ghulāt, who became very popular today as a direct result from the decades of Irjā' & concealing of important knowledge.

Always remember the blessings of Allāh upon you, for indeed the Methodology you are upon today is all due to Allāh, say Alhamdulillah. Infact say Alhamdulillah that Allāh has allowed you to say Alhamdulillah, what a great blessing this is!

You will get called names from both sides, they will strive their hardest to strip you away from the pure methodology which is the only solution to the Ummah and causes Muslims to wake up from their sleep.

Infact the deviants and opponents of our beloved Imām Muhammad Ibn 'Abdul Wahhāb (رحمه الله) told him numerous times "If you had abandoned Takfīr and Fighting, you would be upon the religion of Allāh and His Messenger", and you can refer to his Rasā'il to see this.

For decades, the deviants have concealed the rulings of Takfīr and Jihād, they strived to defend the Tawāghīt & their Scholars day and night, and gave Fatāwah based upon their false understanding of 'Masālih' (benefit) and 'Mafāsīd' (harm), while at the same time the wicked 'Salafī' Scholars mocked the Mujāhideen & Scholars of Tawhīd with the worst of names, striving to silence and crush them!

But Alhamdulillah, their cunning lies & oppression has become obvious to many of our brothers & sisters. I don't have to say much, all it requires is you guys & the rest of our beautiful brothers & sisters to continue studying their 'Aqīdah, and they will know what I'm talking about.

May Allāh bless your path of knowledge & reward our beloved 'Ulamā' for explaining all the Major Principles along with its correct application according to the understanding of the Salaf for us.

19 May 2017 16:24

## Radwan Dakkak added a new photo.

□

“Whoever claims Islām and goes along with the Mushrikīn or Jews or Christians in their Gatherings, and shows them support, where the Kuffār would consider him 1 of them, then he is a Kāfir like them! Even if he claims to be a Muslim!”

الذي يدعى الإسلام ويكون مع المشركين أو اليهود والنصارى في اجتماعاتهم ، ويظهر لهم النصرة ، بحيث يعدّه الكفار واحداً منهم.؟!؟  
..فهو كافّر مثلهم..؟!، وإن زعم أنه مسلم

~ Shaykh Sulaymān al-'Alwān(حفظه الله).

19 May 2017 14:47

## Radwan Dakkak shared Book Of Manners's post.

Very important!!

19 May 2017 09:17

## Radwan Dakkak posted in Ummah Of Tawheed.

You know what upsets me alot about so many Muslims is the lack of brotherhood and love for one another.

Wallāhi I have received much more respect throughout my life from Kuffār than many Muslims, especially when these Muslims consider you 'extreme', they show more hatred to you than the actual Kuffār.

That's just generally speaking, otherwise there are some special brothers on the Dīn which you would never replace for anyone.

I had no such thing as Muslim Scripture as a kid or in high school (we tried to have in primary & I would try to be a 'kid' teacher, it was on/off), but SubhānAllāh I was very proud of my Dīn as a kid & give da'wah to teachers & classmates, despite being one of the only few muslims. And during the blessed month of Ramadān, my Kuffār 'mates' would bring me a whole lot of snacks to take home for Iftār, this was the respect & love they gave me as a Muslim.

Now obviously the Kuffār hate the Dīn and we all know this (which is why I separate from all Kuffār, and restrict it solely to da'wah), like for example when I would pray Jum'ah in highschool, at times some idiots would try throw newspapers through the window at only a few of us & run away, but one day we made sure we had 1 brother at the door, and when I started reciting Sūrat al-Fātihah, they threw stuff through the window again, and our big brother grabbed all 3 of them and while we were praying, all we could hear was Kuffār getting bashed so bad making 'Ahh Ohh Ahh' noises, I was smiling too much I had to stop the Salāh, it made me crack up.

Long story short, we must have Barā'ah from the Kuffār & due to the amount of differences between myself as a Muslim and them as Kuffār, obviously there's gonna be a barrier between us, I'm not going to imitate or act like them whatsoever, and the kuffār themselves could see how strong my Barā'ah from them was, yet by Allāh they respected me so much for upholding my religion, coz that's all I was really doing, and they were eager to learn more and ask questions.

For instance, when they wanted to teach us any 'adult education', I refused to look or even attend such classes, and they had a whole semester of 'compulsory' dancing, or else you will get a fail, so I was the only one who refused to touch or dance with any girl, and a few muslim friends would even encourage me to dance, but this is something I could never compromise on, and subhānAllāh those muslims realised what I was doing is right, so they faked a leg injury and skipped dancing classes with me, and not only that, when the Kuffār would ask me why I can't dance, I told them it's against my religion, and then they tell me "It's also against my religion" (lol) and a group of them came with me to avoid dancing (by using religion as an excuse lol), so we can speak about Dīn & Sport

But SubhānAllāh, many muslims these days mock you for upholding your Dīn "Oh what, you're a Shaykh now", you gotta go study 50 years of Usūl al-Fiqh before u speak lol, "You're a Takfeeri, Khārījī, dog of the hellfire", but when it comes to speaking to a Kāfir "aww, so we believe you're mistaken here because...", subhānAllāh and the people of the Haqq are silenced and crushed by everyone, especially those who call themselves in the end of the day as "Salafī Muslims" and those stupid moderate muslims who know absolutely nothing about the religion, yet are giving Fatwas so quick the 4 Imāms would refrain from.

At the same time, there are brothers of Haqq you meet, and you can sense something special in them, those are the truthful souls who wouldn't tell a single lie to your face, and would sincerely correct you if you're wrong.

May Allāh guide this Ummah!! At times I feel like I want to do everything, but then I realise my own

level and that I should be patient like Nūh (عليه السلام).

18 May 2017 13:51

#### Radwan Dakkak updated his status.

You know what upsets me alot about so many Muslims is the lack of brotherhood and love for one another.

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May Allāh guide this Ummah!! At times I feel like I want to do everything, but then I realise my own level and that I should be patient like Nūh (عليه السلام).

18 May 2017 13:51

#### Radwan Dakkak updated his status.

Reverts get extra Muslim benefits ☺ Sad but True.

~ Elias.

18 May 2017 12:55

#### Radwan Dakkak updated his status.

Love for your brother what you Love for yourself.

- Think about that for a min.

### Radwan Dakkak posted in Ummah Of Tawheed.

SubhānAllāh, as time goes by, it is so amazing to know that Allāh accepted your {exact} du'ās for your Brother in Islām, but what's even more amazing than Allāh simply accepting the du'ā, is seeing your Muslim Brother blessed with utmost happiness which you sincerely asked Allāh to give him.

Wallāhi, there is no better feeling than seeing your brothers & sisters feel happy inside ☺ May Allāh ease the affairs of the Muslimeen.

18 May 2017 08:25

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18 May 2017 08:25

### Radwan Dakkak posted in Ummah Of Tawheed.

Q. Can a Muslimah wear make-up in front of the potential husband wanting to see her?

A. Yes, it's permissible for her to wear make-up and beautify herself in front of him as it's reported in the Hadīth of Al-Aslamiyyah (quoted by Sh. Al-Tarēfē), under 1 condition (that he knows she's wearing make-up), otherwise it would be considered deceitful, because some women can be 2 different people with & without make up, and deceit is Harām according to Consensus.

Shaykh 'Abdul 'Azīz al-Tarēfē (حفظه الله) mentions that she can make her hair look nice in front of him as well, as long as no deceit is involved.

The majority of the 'Ulamā' say she can only show her face and hands, whereas a statement narrated from Imām Ahmad (رحمه الله) and the opinion of Imām al-Awzā'ī (رحمه الله) is that she can wear what she normally wears at home in the presence of Mahrams and Sisters, and this is what's apparent from 'Umar Ibn al-Khattāb (رضي الله عنه) with the approval of 'Alī Ibn Abī Tālib (رضي الله عنه) [when he didn't condemn 'Umar for looking at the calf of his daughter].

So Inshā'Allāh there's nothing wrong with showing the hair & what she normally wears at home, it's a simple Qā'idah (Rule).

However an important point must be mentioned, it's Harām for a man to look at her (knowingly or unknowingly) with desire, so whenever he has had enough looks to meet the need for attraction, there is no need for him to look furthermore (it's only for a need - this is no game).

And even worse than that are some contemporary Shaykhs who say if a man is hesitant between marrying a Muslimah or her sister, they say he can look at both, and they give Fatwas that he can go find a group of women and look for one that attracts him, and Shaykh 'Abdul 'Azīz al-Tarēfē said this is the practise of the Fussāq (wicked corrupt sinners) & that there is no basis whatsoever to this (in a 20+ min video explaining the Ahkām of meeting & looking before marriage).

والله أعلم

NOTE: This Fatwa is referring to looking at a Muslimah with her walī's permission, and obviously a sister wouldn't uncover on the first visit - This is a knowledge-based Fatwa, and I'll be hoping to translate the 20+ min video discussing the issue in detail by Sh. 'Abdul 'Azīz al-Tarēfē (حفظه الله).

18 May 2017 01:00

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18 May 2017 00:40

### Radwan Dakkak updated his status.

AstaghfirAllāh, does anyone know how I can remove these fake naked women requests that I get around 30 times a day?

I left my FB logged in on my phone, and coz my mum's phone wasn't working, I gave her mine to use for the past month. So she tells me "why are there so many naked rude girls on your phone" (pictures of friend request pop up on home screen), I said they are fake spam accounts, so she's like Ya 'Ayb Ashoom 'Alayhun lol.

17 May 2017 23:59

### Radwan Dakkak posted in Ummah Of Tawheed.

#Fasting\_Gems #Ramadān\_Benefits

Shaykh Sulaymān al-'Alwān(حفظه الله) said:

Issue: The elderly and sick person who cannot be cured, if he travels, does he have to pay an expiation of feeding a poor person on behalf of each day? There's a difference of opinion:

The First Opinion: That it is dropped off (i.e. no expiation) because he's a Musāfir (traveller), and this is the opinion of the Fuqahā' from the Hanābilah.

The Second Opinion: That it isn't dropped off (i.e. he must pay an expiation), because what gave him the allowance to break his fast was old age and sickness, not travelling, and this (view) is stronger than the First Opinion.

17 May 2017 14:57

### Radwan Dakkak updated his status.

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### Radwan Dakkak posted in Ummah Of Tawheed.



Shaykh Sulaymān al-'Alwān(حفظه الله) said:

The traveller can break his fast, even if there's no hardship (to fast), Allāh(سبحانه وتعالى) said:

"So whoever among you is ill or on a journey [during them]...(then an equal amount of days need to be made up)" [2:184]

So He mentioned the unrestricted travelling (i.e. didn't limit it to travels of hardship) and He جل وعلا also said:

"And when you travel throughout the land, there is no blame upon you for shortening the prayer" [4:101].

So He mentioned the unrestricted travelling on the Earth.

- Fasting while travelling is comprised of different levels:

1. That it's difficult upon him to fast while travelling, but it doesn't cause any harm (if he does so), what's correct is that it's recommended for him to break his fast,because Allāh (سبحانه وتعالى) loves for you to take His concessions.

2. That it results in harm, then this person is prohibited from fasting (while travelling).

3. That the harm befalls upon others, such as the fasting (of a Mujāhid) in Jihād, wherein it makes him weak in front of the enemy and guarding the frontiers of the Islamic State, then this person would be sinful (if he fasts), because the Prophet(صلى الله عليه وسلم) said: "Those are the disobedient ones! Those are the disobedient ones!" and he also said: "It is not righteousness that you fast on a journey."

4. That both sides are equal, breaking the fast & choosing to fast, so there's a difference of opinion in this situation.

A group of Scholars said that breaking the fast is better because Allāh loves for you to take His concessions (given to them).

And another group of Scholars said that this returns back to the condition of the individual, if it would be hard for him in the future to make up the fasts, then fasting is better.

And another group of Scholars said that if it's not difficult upon him, then fasting is better, due to the practise of the Prophet(صلى الله عليه وسلم) and his companions, but as for the Hadīth, "Indeed, Allāh loves for you to take His concessions", they said that it's a concession which relates to difficulty (in fasting).

So they differentiated between breaking one's fast and shortening the prayer, so they said: Shortening the prayer is the general basic principle while travelling, also nothing has been narrated from the Prophet(صلى الله عليه وسلم) that he would pray the complete Salāh in the state of travelling, however it has been narrated that he broke his fast in the state of travelling, and these proofs as it has been shown is Clear and Strong.

17 May 2017 14:53

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Shaykh Sulaymān al-'Alwān(حفظه الله) said:

The traveller can break his fast, even if there's no hardship (to fast), Allāh(سبحانه وتعالى) said:

"So whoever among you is ill or on a journey [during them]...(then an equal amount of days need to be made up)" [2:184]

So He mentioned the unrestricted travelling (i.e. didn't limit it to travels of hardship) and He جل وعلا also said:

"And when you travel throughout the land, there is no blame upon you for shortening the prayer" [4:101].

So He mentioned the unrestricted travelling on the Earth.

- Fasting while travelling is comprised of different levels:

1. That it's difficult upon him to fast while travelling, but it doesn't cause any harm (if he does so), what's correct is that it's recommended for him to break his fast,because Allāh (سبحانه وتعالى) loves for you to take His concessions.

2. That it results in harm, then this person is prohibited from fasting (while travelling).

3. That the harm befalls upon others, such as the fasting (of a Mujāhid) in Jihād, wherein it makes



him weak in front of the enemy and guarding the frontiers of the Islamic State, then this person would be sinful (if he fasts), because the Prophet(ﷺ) said: "Those are the disobedient ones! Those are the disobedient ones!" and he also said: "It is not righteousness that you fast on a journey."

4. That both sides are equal, breaking the fast & choosing to fast, so there's a difference of opinion in this situation.

A group of Scholars said that breaking the fast is better because Allāh loves for you to take His concessions (given to them).

And another group of Scholars said that this returns back to the condition of the individual, if it would be hard for him in the future to make up the fasts, then fasting is better.

And another group of Scholars said that if it's not difficult upon him, then fasting is better, due to the practise of the Prophet(ﷺ) and his companions, but as for the Hadīth, "Indeed, Allāh loves for you to take His concessions", they said that it's a concession which relates to difficulty (in fasting).

So they differentiated between breaking one's fast and shortening the prayer, so they said: Shortening the prayer is the general basic principle while travelling, also nothing has been narrated from the Prophet(ﷺ) that he would pray the complete Salāh in the state of travelling, however it has been narrated that he broke his fast in the state of travelling, and these proofs as it has been shown is Clear and Strong.

17 May 2017 14:52

### Radwan Dakkak posted in Ummah Of Tawheed.

#Fasting\_Gems #Ramadān\_Benefits

Shaykh Sulaymān al-'Alwān(حفظه الله) said:

Linguistically "Sawm" (fasting) means: To abstain from, Allāh(سبحانه وتعالى) said: "Verily! I (i.e. Maryam) have vowed unto the Most Beneficent (Allāh) that I'm going to abstain (fast)", i.e. Abstain from speech.

Technically (in the Shari'ah) it means: "(Fasting) to abstain with the intention from specified matters, for specified time, by a specified person."

The statement, "(Fasting) to abstain with the intention":

The Fuqahā' do not disagree that it's compulsory to abstain (from eating, drinking and sexual intercourse) in the obligatory Siyām before the rising of the 2nd Fajr (i.e. Pre-Dawn).

And the Fuqahā', may Allāh have mercy upon them, differed over the optional Siyām, so a group of Scholars said it takes the same ruling as the Obligatory Siyām, whereas the majority of the Scholars said that it's permissible before mid-day (i.e. Dhuhr), and we shall speak about this matter in detail - Inshā'Allāh - under its respected chapter when we reach the ruling of the Niyyah (intention) in the optional Siyām.

The statement, "from specified matters": And these matters are two types:

The first type: What's Harām in and of itself.

The second type: What's Harām to do while fasting, and this is also split up into two categories:

1. What breaks the fast according to consensus, such as eating, drinking and sexual intercourse.
2. What is differed upon (if it breaks the fast or not), such as the release of semen without sexual intercourse, Hijāmah (cupping), vomit and other than that.

The statement: "for specified time", Allāh(سبحانه وتعالى) said: "And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]." [2:187].

This time is from the rising of the Second Fajr (Pre-Dawn) until the sun sets (Maghrib), the Prophet(ﷺ) said:

"When the night approaches from this side (i.e., the east) and the day retreats from that side (i.e., west) and the sun sets, then it is time for a person observing Saum (fasting) to break his fast." [Its authenticity is Agreed Upon].

There's an exception to this ruling (mentioned in the Hadīth), and that is if he breaks his fast forgetfully or due to ignorance, or he thought the sun set (to break the fast), this will be discussed under its respected chapter Inshā'Allāh, and what's correct is that all of them are given an excuse, Allāh(سبحانه وتعالى) said:

"Our Lord, do not impose blame upon us if we have forgotten or erred" [2:286].

And the Messenger of Allāh(ﷺ) said: "If somebody eats or drinks forgetfully then he should complete his fast, for what he has eaten or drunk, has been given to him by Allāh." [Its

authenticity is Agreed Upon].

The Scholars, may Allāh have mercy upon them, differed over having sexual intercourse (due to forgetfulness or not knowing that it's Harām), and what's correct is that sexual intercourse is tagged along with eating and drinking, because forgetfulness can occur in it (the Shaykh received many Q's to prove this), just as it occurs in eating and drinking, however if he remembers (that he's fasting), he must come out (from the act), and if he continued (knowingly), he is obliged to pay the Major Kaffārah (Expiation for intercourse during Ramadān).

There's an individual who had intercourse during the month of Ramadān, knowing the ruling (of doing so) and did it intentionally, so what is the ruling?

He must free a slave, if he is unable too, then he must fast 2 months consistently, and if he is incapable of doing that, he must feed 60 poor people and for every poor person he must be fed with a "Mudd" (an old measurement) or what's similar, yes what makes him full! And if he can't and doesn't have the ability to feed (60 poor people), it has been said that the Kaffārah (expiation) is dropped from him, and it has been said that it's tied to the Dhimmah (that the Kaffārah must be paid whenever he's able too - It's on his neck).

The statement, "by a specified person": This person is a Sane Muslim, and the Scholars, may Allāh have mercy upon them, do not disagree that Takleef (reaching maturity & being sane) is tied to both the man and woman, and the speech is addressing both the Jinn and Humans:

"O you who have believed, Siyām has been written for you" [2:183].

"Written", meaning "Obligated", and Ramadān was obligated in the 2nd Year (AH).

And was there an "Obligatory" Siyām before Ramadān?

Yes, the Siyām of 'Āshūrā' according to the correct view, so when Ramadān was obligated, it abrogated the (obligation) of the Siyām of 'Āshūrā' (and became Mustahab instead).

And the Fuqahā' do not disagree that the Prophet(صلى الله عليه وسلم) fasted 9 Ramadāns.

"So whoever sights [the new moon of] the month, let him fast it" [2:185].

The third condition: Being a resider, because the traveller isn't obliged to fast, however the obligation (of making that fast) remains upon him (to do it whenever he can).

The fourth condition: Tahārah (purification from Nifās and Menses) for a woman.

And is it valid for a woman on her menses to fast? And is her fast accepted?

We say her fast isn't accepted, and it doesn't complete the obligatory (Fast of Ramadān), however is it permissible (for her) to do this action (of fasting while on her menses)?

No, because it is an innovation in the religion, and a newly invented matter which is not from it.

Issue: A woman started her menses in the beginning of the month of Ramadān and she became pure on the 7th day, the Scholars do not disagree that she completes the fast (if she was pure the complete day), however is it compulsory upon her to make up the days she menstruated in or not? And what is the proof?

She must make up these days, an Ijmā' has been mentioned pertaining that, and the proof is the Hadīth of 'Ā'isha(رضي الله عنها) in the "Sahīhayn" and the general textual evidences, and in reality she has reached maturity (so she must make up those days she was on her menses in).

If a Kāfir reverts to Islām on the first day of Ramadān, and he is Mukallāf (i.e. Morally obligated - Sane & Mature), then he became sick, he is pardoned to break his fast, so if he gets cured after 10 days, he must make up these days according to the Agreement of the Scholars, he must make up these 10 (days).

Why is a woman ordered to make up the fast, and not ordered to make up the Salāh (due to her menses)?

The wisdom behind that is a matter of Ijtihād (trying to determine Allāh's judgement on the matter by looking at the evidences), and isn't a direct textual proof, it's not possible to say that there's direct textual evidence concerning this topic.

'Ā'isha(رضي الله عنها) said: "That is how we were ordered", and the report is in the Sahīhayn, there's no dispute over this, however the Fuqahā' generally give off reasons in a matter (for the wisdom behind it), they may be correct and they may be mistaken, so in this situation, many of the 'Ulamā' gave their reasons, of why she is ordered to make up her fasts and not her Salāh?

It has been said that it's due to the hardship, because Salāh is repeated 5 times per day, so therefore if her menses lasted for 10 days, and we multiply 10 by 5, the total would be 50 Salāh (to make up), it has a hardship, unlike fasting, for verily it is not compulsory except for 1 month in the year, and therefore there is no hardship in making up 7 days within 360 days (of the year).

#Fasting\_Gems #Ramadān\_Benefits

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17 May 2017 11:40

## Radwan Dakkak posted in Ummah Of Tawheed.

□

The love of my soul, Shaykh Fāris al-Zahrānī (تقبله الله). A real man who reminds me of the Sahābah in so many ways - He was executed for speaking the Haqq & rejecting Nationalism 🕊

17 May 2017 08:48

## Radwan Dakkak added a new photo.

**Sultan Ahmed** May Allah grant the Imam the highest part of jannah and accept him as shaheed. Ameen

17 May 2017 09:17

**Radwan Dakkak** Āmīn Yā Rabb!!

17 May 2017 10:56

The love of my soul, Shaykh Fāris al-Zahrānī (تقبله الله). A real man who reminds me of the Sahābah in so many ways - He was executed for speaking the Haqq & rejecting Nationalism 🕊

**Radwan Dakkak posted in Ummah Of Tawheed.**

#Fasting\_Gems #Ramadān\_Benefits

Shaykh Sulaymān al-'Alwān(حفظه الله) said:

Islām is a condition for the acceptance of Siyām, and whoever reverts to Islām during the day of Ramadān, then he should abstain (from eating and drinking) this day and fast the remainder of it according to Consensus, and does he have to make up this day in which he reverted to Islām in? There are two opinions regarding that:

1. That he makes up this day, and it is a statement narrated from Imām Ahmad, based upon the Hadīth of Salamah Ibn al-Akwa' in the "Sahīhayn" that the Prophet(صلى الله عليه وسلم) commanded someone on the day of 'Āshūrā' to call out & announce: "Whoever has eaten (earlier), then he should fast the rest of the day", and it has been narrated in (Sunan) Abī Dāwūd: "And make up a day in its place".
2. That he doesn't make up this day, because he wasn't addressed (with fasting), and the ordainments (of Islām) are sub-joined to having knowledge of them, and this is (also) a statement narrated from Imām Ahmad, and this is the correct opinion, and with regards to the narration in (Sunan) Abī Dāwūd: "And make up a day in its place", then it is Munkar (rejected), and the Hadīth of Salamah is what's correct, and he did not mention in it "And make up a day in its place", and likewise (the same ruling) for the boy who reached puberty, and there's no difference between a man & woman pertaining that (both of them don't have to make up that day).

17 May 2017 00:02

**Radwan Dakkak updated his status.**

#Fasting\_Gems #Ramadān\_Benefits

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16 May 2017 23:59

**Radwan Dakkak posted in Ummah Of Tawheed.**

#Fasting\_Gems #Ramadān\_Benefits

Shaykh Sulaymān al-'Alwān(حفظه الله) said:

Siyām was obligated in the 2nd year (AH) according to Consensus, and the Prophet (صلى الله عليه وسلم) fasted 9 Ramadāns, and most of the ordainments of Islām were obligated after the Hijrah (migration from Makkah to Madīnah), and what was before the Hijrah was a stage of firmly establishing the 'Aqīdah.

And likewise with Zakāt, a group of Scholars said that it was prescribed in Madīnah, and there's a difference of opinion about this, because Allāh (سبحانه وتعالى) said:

"And give its due [zakah] on the day of its harvest" [6:141].

And this was revealed in Makkah, however it has been said that the Zakāt was obligated in Makkah, and clarifying the minimum threshold (required in order to pay the Zakāt) was done in Madīnah.

16 May 2017 23:33

### Radwan Dakkak updated his status.

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#Fasting\_Gems #Ramadān\_Benefits

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16 May 2017 23:33

### Radwan Dakkak posted in Ummah Of Tawheed.

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Asalāmu 'Alaykum, since Ramadān is approaching, I will be sharing #Fasting\_Gems & #Ramadān\_Benefits إن شاء الله from Shaykh al-'Allāmah Sulaymān al-'Alwān (حفظه الله).

16 May 2017 22:25

### Radwan Dakkak updated his status.

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16 May 2017 22:25

### Radwan Dakkak posted in Ummah Of Tawheed.

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#Fasting\_Gems #Ramadān\_Benefits

Shaykh Sulaymān al-'Alwān(حفظه الله) said:

Whoever was a resider and had the intention to go travelling, it's not permissible for him to break his fast until he leaves his residential place, and this is the most correct of the two opinions in the issue, and there's no proof showing the permissibility of breaking one's fast before travelling.

And the reported Āthār (narrations) from Anas and others are weak, it is Mudtarib (has inconsistencies) and isn't authentic as a Marfū' or Mawqūf report, nothing from it is used as proof, because perhaps he may not want to go travelling (i.e. Changes his mind), and being in the state of travelling is (only) when the exception is given (to eat & drink), so how can he break his fast when he hasn't travelled?

And as for (being allowed) to join prayers, it is because joining prayers is linked to a "Need", for indeed he could be a traveller and not join his prayers as the Prophet (صلى الله عليه وسلم) did while he was in Mina, and at times he would need to join the prayers, so he joins them as that has been narrated in the Hadīth of Mu'ādh in "Muslim" at Tabūk, the Prophet (صلى الله عليه وسلم) joined his prayers for 20 days.

16 May 2017 22:04

### Radwan Dakkak updated his status.

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16 May 2017 22:03

#### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Aishah Humaira** need download links for book n lecture if it is translated as well?

16 May 2017 17:57

**Group:** Ummah Of Tawheed

**Radwan Dakkak** No one translates the Shaykh's works, so unfortunately nothing is in English.

16 May 2017 17:59

**Group:** Ummah Of Tawheed

**Aishah Humaira** ok no prob. patience is a key of success. .

16 May 2017 18:05

**Group:** Ummah Of Tawheed

**Radwan Dakkak** إن شاء الله That's right, I'll be sharing some #Fasting\_Benefits الله - Hopefully that helps a bit.

16 May 2017 18:06

**Group:** Ummah Of Tawheed

**Aishah Humaira** jazakAllahu khairn wa barakAllahu fik.

16 May 2017 18:09

#Fatāwah\_of\_Fasting A nice book (59 pages) compiled from the works of Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله) discussing over 200 matters related to #Siyām - For much more details on Siyām, you can refer to his lessons on Sharh Jāmi' al-Tirmidhī, Chapter of Fasting - It's transcribed as well, likewise with Bulūgh al-Marām.

16 May 2017 17:31

#### Radwan Dakkak added a new photo.

**عبد الله** does it have english version ?

16 May 2017 18:22

**Radwan Dakkak** Unfortunately not, but I'll be sharing some #Fasting\_Benefits الله إن شاء الله

16 May 2017 18:38

**Muhammad Sauvlat** Download link

16 May 2017 20:30

**Radwan Dakkak** Inbox.

16 May 2017 20:31

**Muhammad Sauvlat** Ok bro

16 May 2017 20:31

**Maher Al-Shakury** Send me the file insha'Allah akhi.

17 May 2017 10:37

#Fatāwah\_of\_Fasting A nice book (59 pages) compiled from the works of Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله) discussing over 200 matters related to #Siyām - For much more details on Siyām, you can refer to his lessons on Sharh Jāmi' al-Tirmidhī, Chapter of Fasting - It's transcribed as well, likewise with Bulūgh al-Marām.

16 May 2017 17:30

#### Radwan Dakkak posted in Ummah Of Tawheed.



:was asked (رحمه الله) Imām Ahmad

".When is the rest?". He said: "When I put down my first step in Jannah"

.[(Reference: Tabaqāt al-Hanābilah, (1/291]

16 May 2017 16:49

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“I am Al-Mu'taz Billāh Fāris Ibn Ahmad Ibn Jam'ān 'Alī Āl Shuwayl Al-Hassanī Al-Zahrānī Al-Azdī. I am declaring to the whole World that the Sa'ūdī nationality is under my foot, for I am not a Sa'ūdī and I will not recognize this citizenship for anybody. I am a Muslim from the Muslimīn.”

~ Shaykh Fāris Al-Zahrānī (تقبله الله).

16 May 2017 16:42

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“I am Al-Mu'taz Billāh Fāris Ibn Ahmad Ibn Jam'ān 'Alī Āl Shuwayl Al-Hassanī Al-Zahrānī Al-Azdī. I am declaring to the whole World that the Sa'ūdī nationality is under my foot, for I am not a Sa'ūdī and I will not recognize this citizenship for anybody. I am a Muslim from the Muslimīn.”

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16 May 2017 16:38

#### Radwan Dakkak updated his status.

Reminder: Everything I write or share is a human effort, which means that it's open to mistakes & Bātil that come from myself and Shaytān.

The main thing we need to perfectly understand is the Usūl (principles) with its correct application - This way, you would be much more consistent in your opinions and continue to learn more without 'changing' your old opinions, except rarely.

It's all about the 'means' to reach the result, which must be in accordance to the Usūl Ahl al-Sunnah wal-Jamā'ah - For e.g. The Khawārij make Takfīr upon Tārik al-Salāh (the one who abandons Salāh) and so do we, however the means & principles we use to reach that conclusion differ with the Khawārij, so this is an important point to keep in mind, Bārak Allāhu feekum.

16 May 2017 08:51

#### Radwan Dakkak posted in Ummah Of Tawheed.

was asked: What is the ruling on the one who says: "O (حفظه الله) Shaykh Nāsir al-Fahad messenger of Allāh, call upon Allāh to forgive me"? And is this like saying: "O messenger of Allāh, intercede for me"? And what's the ruling on the one who says that this saying[#1] is a bid'ah and ?isn't major shirk

responded by saying: This issue has Tafsīl[i.e. Requires a (حفظه الله) Shaykh Nāsir al-Fahad :detailed explanation], so it's divided into two categories

If he supplicated with this du'ā & he is far away from his grave[i.e. The Prophet's grave], then .1  
.this is Major shirk without any doubt, because there's no misconception in that

:If he supplicates near his grave, then he is also upon two categories .2

.A) That he asks for his intercession or help or victory & similar to that, then this is also Major Shirk

B) That he says "Ask Allāh for me" or "Intercede for me by (the permission of) your Lord" and it's from the same type (both sayings are the same), so the people of knowledge have two sayings :regarding this



So the Imāms of the Da'wah al-Najdiyyāh view it as a [Great] Shirk, from among the types of Shirk - that Quraysh used to do "These are our intermediaries with Allāh", "Except that they bring us closer "to Allāh in position

And among the later scholars who viewed it as a [Great] innovation & [Great] evil & a means to - Shirk, however it's not disbelief, because they have a misconception which is his life in the grave (i.e. He's alive in the grave) & that he hears the Salām for whoever gives him Salāms & similar to that, so according to themselves they aren't calling upon the absent (Ghā'ib) or an incapable person[i.e. Dead etc.], and they do not call upon him by anything from the Attributes of Divinity like asking for help, intercession & similar to that, so [according to him] it's just like asking for a supplication from him during his life, and this isn't Shirk by ljmā', and he is right now alive in his .grave, so this is their misconception

And what appears to be most correct in my view is that it's Major Shirk, however he is excused from this by Ignorance & Ta'wīl (misinterpretation), because of their strong Shubha (misconception) .knows best (جل وعلا)in this situation, and Allāh

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Translator's Note: He is excused due to the core issue itself being differed upon by many Scholars , near his grave' to ask Allāh - And as Shaykh 'Alī al-' (صلى الله عليه وسلم)i.e. asking the Prophet Khudayr said in Sharh Nawāqidh al-Islām, if a particular nullifier is differed upon (whether it's Kufr or .not), then the individual is excused by Ignorance and Ta'wīl until the Hujjah is applied upon him

also said many Scholars agreed with Shaykh al-Islām Ibn (حفظه الله)Shaykh Sulaymān al-'Alwān Taymiyyah that it's a bid'ah and not Shirk, and he said you will find this in the books such as "Siyānatul Insān" and "Majmū' al-Rasā'il wal-Masā'il" by the great Imām of Najd Shaykh 'Abdul Latīf .Ibn Hassan Āl al-Shaykh

May Allāh purify the Ummah from the extremism of the Ghulāt al-Khawārij, who even went further than the Khawārij of the past that made Takfīr upon major sins, these Ghulāt of our time make !Takfīr upon minor sins (mistakes) and even lawful matters that giants disputed

16 May 2017 01:17

#### Radwan Dakkak posted in Ummah Of Tawheed.

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#Intercession\_Issue Do we make Takfeer upon Shaykh Nāsir al-Fahad, Shaykh Sulaymān al-'Alwān, Shaykh 'Alī al-Khudayr and Imām Muhammad Ibn 'Abdul Wahhāb?! A piece put together by a wonderful brother (both in dutch and english), this is the english, may Allāh reward him.

16 May 2017 01:32

#### Radwan Dakkak added 6 new photos.

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16 May 2017 01:30

#### Radwan Dakkak updated his status.

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16 May 2017 01:17

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#### Radwan Dakkak posted in Ummah Of Tawheed.

“Justice between children is an obligation, and some people take sharing gifts & presents as a light matter so they aren't just in it, whereas the Salaf would be just even in sharing kisses! For indeed the souls of those little ones (children) get affected by what the elderly view as an insignificant matter.”

العدل بين الأولاد واجب، ويستصغر بعض الناس الهدايا فلا يعدلون فيها، والسلف يعدلون حتى في التقبيل، فنفس الصغار تتأثر بما يراه الكبار حقيرا

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15 May 2017 18:15

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15 May 2017 18:15

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#### Radwan Dakkak posted in Ummah Of Tawheed.

I love this haha

15 May 2017 13:40

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#### Radwan Dakkak posted in Ummah Of Tawheed.

How a Believer behaves

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، وَبَعْدُ

Wahb Ibn Munabbih رحمه الله said: "The Believer intermingles to learn, adopts silence to protect (himself), speaks to teach and adopts isolation for success." [Siyar A`laam al-Nubalaa]

15 May 2017 12:57

#### Radwan Dakkak updated his status.

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15 May 2017 12:57

#### Radwan Dakkak posted in Ummah Of Tawheed.

"Some people are..." - I won't continue.

Even though I may be saying the truth, however it's not from the character of a believer to constantly speak about "some people" while forgetting about myself.

As the wise saying goes: "why do you look at the little speck in your brother's eye and forget the plank in your own eye".

May Allāh protect us from إعجاب (being amazed with ourselves), when in reality the inside of us isn't that amazing.

One of my favourite du'ās I learnt from Imām Anwar al-'Awlakī is:

اللَّهُمَّ اجْعَلْ سَرِيرَتَنَا خَيْرًا مِنْ غَلَابَتِنَا

Translation: "O Allāh, make the inside of us better than the outside."

Transliteration: "Allāhumma ij'al Sareeratanaa Khayran Min 'Alaaniyatinaa"

15 May 2017 11:53

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15 May 2017 11:54

#### Radwan Dakkak posted in Ummah Of Tawheed.

Remember the rule:

If you hear something that you've never heard before, then guess what, you've learnt something :)  
Because if you only hear those things that you already knew, you've never learnt anything.

14 May 2017 23:45

#### Radwan Dakkak posted in Ummah Of Tawheed.

Du'a Du'a Du'a!!!

14 May 2017 20:10

### Radwan Dakkak updated his status.

I take an oath by Allah, some of you will look back to your past and smile so much - The plans and power of Allah is incredible, SubhanAllah! It's mind-boggling and every day that goes past, the more Allah subhanahu wa ta'alah amazes me with His Greatness & Wisdom, it's as if Allah has perfectly written down your tracks in this Dunya, wishing that you follow the correct footsteps until you enter into His Jannah, be with Allah and Allah will be with you.

If there is a personal lesson I would like to share, I would not like to be open about anything and always keep everything inside, but when things intensified over the years, it forced me to complain about the pain I feel, and when brothers would tell me "have Sabr, stay steadfast akhi", I simply took the advice (yeah thanks akhi), but deep down this advice really hurt, and I would think to myself it's impossible to have Sabr, this situation is killing me, but SubhanAllah due to my shortcomings I wasn't able to comprehend Sabr despite listening to soooooo many lectures about Sabr (and the answer was right infront of me!!).

What was I missing? Infact I shouldn't say I was "listening" to lectures about Sabr, I was simply "hearing" lectures, there's a huge difference between the two, because when you "listen" you are actually giving your ear and paying real close attention to the words that come out of the Shaykh's mouth.

But Alhamdulillah, I swear by Allah, even though I read this verse 1000's of times, it finally clicked to me when I heard Shaykh Ahmad Jibril mention it:

وجعلنا منهم أئمة يهدون بأمرنا لما صبروا

"We made amongst them Imāms..." when?

لما صبروا

"...when they were patient..."

So subhanAllah everything just started to fit back together like a puzzle, this made me look at my situation now and compare that to back then before everything got so intense, and I was like no wayyyy, I'm not trying to say that I'm righteous or anything, but comparing myself today to years ago, I have truly realised that this is the reason why Allah afflicts His creation with trials, to bring them closer to Him, to force them to cry in Sujud and du'a, beseeching for help, returning them back to Allah as an expiation of their sins and to raise their ranks, and what greater blessing do we have as Muslims following the Correct Methodology, we can never thank Allah enough.

So in short my brother and sister, if you have a good understanding that life is a test, ofc calamities will hurt, but as Shaykh Ahmad Jibril said, Sabrun Jameel (Beautiful Patience) is where you don't complain to anyone except Allah.

A muslim, especially a stranger on Tawheed is inevitable going to face trials, including on the da'wah field, so don't be "soft" and run away like a chicken, but rather bear everything with a big chest!

And not only have I truly noticed the purpose Allah has blessed me with trials, but also the love of my souls, our righteous Scholars and Mujahideen who have been mocked, accused falsely for decades by the people of Irjaa' and Murji'ah!!

And SubhanAllah, the Murji'ah used to laugh and mock me & our brothers by saying stuff like "Which one of your Scholars are you able to contact and ask questions, haha they are all locked up in prisons".

But SubhanAllah I tell every coward Murji' & Madkhali rat that the ones you laugh at in the prisons of the Tawagheet are going through the same thing that Shaykh al-Islam Ibn Taymiyyah went through, and guess what, I have no hesitation or doubts that Allah will raise their names just like Ibn Taymiyyah (who died in prison) is known today among the muslims.

And you concealers of knowledge and defenders of the Tawagheet won't be remembered just like the ones who executed Ibn Taymiyyah aren't known, infact the deviants who all united against ibn taymiyyah are not known. Infact what's amazing is that if you read the biographies of those names that Ibn Taymiyyah wrote against, the Scholars say there's not much information, and they only became famous by Ibn Taymiyyah refuting them :))

May Allah grant victory to Tawheed and Islam!!!

14 May 2017 19:00

### Radwan Dakkak posted in Ummah Of Tawheed.

I take an oath by Allah, some of you will look back to your past and smile so much - The plans and

power of Allah is incredible, SubhanAllah! It's mind-boggling and every day that goes past, the more Allah subhanahu wa ta'alah amazes me with His Greatness & Wisdom, it's as if Allah has perfectly written down your tracks in this Dunya, wishing that you follow the correct footsteps until you enter into His Jannah, be with Allah and Allah will be with you.

If there is a personal lesson I would like to share, I would not like to be open about anything and always keep everything inside, but when things intensified over the years, it forced me to complain about the pain I feel, and when brothers would tell me "have Sabr, stay steadfast akhi", I simply took the advice (yeah thanks akhi), but deep down this advice really hurt, and I would think to myself it's impossible to have Sabr, this situation is killing me, but SubhanAllah due to my shortcomings I wasn't able to comprehend Sabr despite listening to soooooo many lectures about Sabr (and the answer was right infront of me!!).

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May Allah grant victory to Tawheed and Islam!!!

14 May 2017 18:59

## Radwan Dakkak posted in ARABIC 101.

This is a very beneficial page, Bārak Allāhu feekum.

14 May 2017 15:36

## Radwan Dakkak posted in Ummah Of Tawheed.

:said (رحمه الله) Imam Ahmad Ibn Hanbal

I never wrote a single hadith except that I acted upon it, to the point that I came across a report“

that the Prophet (peace be upon him) got cupped and gave Abu Taybah (his cupper) a dinar. So, I  
".got cupped and gave the cupper a dinar

[(Siyar A'laam an-Nubalaa (9/457]

14 May 2017 15:25

### Radwan Dakkak updated his status.

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14 May 2017 15:26

### Radwan Dakkak posted in Ummah Of Tawheed.

#Nullifiers\_of\_Islām #Tawhīd

Shaykh 'Abdul 'Azīz al-Tuwaylaī(رحمه الله) said:

The Sixth Nullifier: Mocking the Religion.

All praise is due to Allāh, the Lord of Mankind, and Peace and Blessings be upon the Imām of the  
Messengers, and upon his household and companions, and those who followed them with  
excellence till the day of judgement, to proceed:

Allāh, the Exalted and Majestic, has mentioned that from the characteristics of the Kuffār is their  
mocking of the religion of Allāh(عز وجل) and His Messenger and His Verses, and He spoke about  
them pertaining that in several places in His book, so He spoke about their mocking of His verses  
(here):

"And We send not the messengers except as bringers of good tidings and warners. And those who  
disbelieve dispute by [using] falsehood to [attempt to] invalidate thereby the truth and have taken  
My verses, and that of which they are warned, in ridicule." [18:56].

And He said: "Woe to every sinful liar, Who hears the verses of Allah recited to him, then persists  
arrogantly as if he had not heard them. So give him tidings of a painful punishment. And when he  
knows anything of Our verses, he takes them in ridicule. Those will have a humiliating punishment."  
[45:7-9].

And He mentioned their mocking of His Prophet(صلى الله عليه وسلم):

"And when those who disbelieve see you, [O Muhammad], they take you not except in ridicule,  
[saying], "Is this the one who insults your gods?" [21:36].

And He said: "And when they see you, [O Muhammad], they take you not except in ridicule,  
[saying], "Is this the one whom Allah has sent as a messenger?" [25:41].

And He showed that the mocking of the Kuffār was towards all of the Messengers, not only to  
Muhammad(صلى الله عليه وسلم), for He said:

"And already were messengers ridiculed before you, but those who mocked them were enveloped  
by that which they used to ridicule." [6:10].

And He said: "And We had certainly sent [messengers] before you, [O Muhammad], among the  
sects of the former peoples. And no messenger would come to them except that they ridiculed  
him." [15:10-11].

And the Verses and Textual Evidences regarding that is much more to be restricted (to a certain  
number), for verily mocking is Extreme Kufr, the first ones (who came before us) fell into it, so their  
disbelief was either because of rejection and denial, or refusal and arrogance and abstaining, and  
they added on top of that, mocking the Messengers and Revelations (they were sent with), and  
Allāh has mentioned that about all of the disbelieving nations (of the past).

And Imām Muhammad Ibn 'Abdil Wahhāb(رحمه الله تعالى) placed this as the 6th nullifier from the  
nullifiers that he collected in the treatise "Nawāqidh al-Islām", and it is from the most greatest of  
nullifies and most severe, and one of the greatest in siding against Allāh and His Messenger.

And this characteristic from the characteristics of the Kuffār {Mocking} is the most common factor  
which the Murtaddūn of those who ascribe to Islām in the past and present apostate from, and the  
narrators have preserved a story from the stories of mocking that occurred during the lifetime of the  
Prophet(صلى الله عليه وسلم), so Ibn Jarīr(رحمه الله) has narrated with a good chain of narration on  
the authority of 'Abdullāh Ibn 'Umar(رضي الله عنه):

"A man during the battle of Tābūk said in a gathering: "We haven't seen anyone who was more than those people who were more fearful when it comes time to fight, and who have bigger bellies".

So a man in the gathering replied: "You have lied, but you're indeed a Munāfiq, I will inform the Messenger of Allāh(صلى الله عليه وسلم)".

So that incident reached the Prophet(صلى الله عليه وسلم) and the Qur'ān was revealed, 'Abdillāh Ibn 'Umar(رضي الله عنهما) said:

"For indeed, I saw him (the mocker) holding onto the she-camel of the Messenger of Allāh(صلى الله عليه وسلم) for a very long time, reclining on its girth (a band attached to a saddle and fastened around a horse's belly to keep the saddle in place), while he was saying: "O Messenger of Allāh, we were only idly joking and talking, and the Messenger of Allāh(صلى الله عليه وسلم) recited: "Is it Allah and His verses and His Messenger that you were mocking?" Make no excuse; you have disbelieved after your belief." [End Quote from the Narration].

And due to that event, these verses were revealed:

"They hypocrites are apprehensive lest a surah be revealed about them, informing them of what is in their hearts. Say, "Mock [as you wish]; indeed, Allah will expose that which you fear." And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allah and His verses and His Messenger that you were mocking?" Make no excuse; you have disbelieved after your belief. If We pardon one faction of you - We will punish another faction because they were criminals." [9:64-66].

And that group of people from the Munāfiqeen were believers before that happened, as Allāh, the Exalted and Majestic, said:

"you have disbelieved after you had Ēmān" [9:66].

And they were believers both inwardly and outwardly as Shaykh al-Islām Ibn Taymiyyah(رحمه الله) has affirmed and clarified (in detail), however they had weak Ēmān which led them to perform such mocking.

And what we can learn from the story about the one who commits Kufr, is that it's not a condition for his disbelief to know that his action was Kufr, but rather it's a condition for him to know that it's Harām, so these mockers didn't know that this was Kufr, infact they thought it was a sin just like the rest of the sins which doesn't take one outside of Ēmān, yet despite that, Allāh(عز وجل) didn't accept that excuse from them.

And another benefit it contains is that the one who participates in Kufr and being pleased with it, and sitting with the one who says such words in a fashion that accompanies approving of it, (then) all of them are Kuffār, for indeed in the verse Allāh has judged the Kufr of every individual within that group of people who sat by & did not give an exception or excuse to any of them, despite the fact that the one speaking is only 1 person and the rest are simply listeners, and as for "the group that Allāh has pardoned", then it has been said it was a man who rebuked some of their speech, and it has been said, what is meant is that a group among them repented, and Allāh pardoned them, and the other group remained upon its Kufr and Hypocrisy, so that is the one which is punished (as stated in the Āyah).

And what we can also learn from this is that the one who commits Kufr has all of his deeds made void and has left the fold of Islām, even if he was a righteous man, and even if he had enormous deeds which none of the muslims had, so Allāh(عز وجل) has mentioned that these people have Ēmān, and they went out in a difficult battle which was from the greatest trials from Allāh(عز وجل) for His slaves, and the Munāfiqūn remained behind, and the 3 individuals who stayed back, and Allāh(عز وجل) praised the people who fought in that battle:

"Allah has already forgiven the Prophet and the Muhajireen and the Ansar who followed him in the hour of difficulty..." [9:117].

And Jihād is from the greatest of deeds, for Allāh(عز وجل) said:

"Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Haram equal to [the deeds of] one who believes in Allah and the Last Day and strives in the cause of Allah ? They are not equal in the sight of Allah..." [9:19].

So if their Ēmān & Jihād during the harsh times before they apostated wasn't considered a preventative for their disbelief, so then how about the one who doesn't have (such enormous deeds) except providing water for the pilgrim and the maintenance of Al-Masjid al-Harām.

And he doesn't perform that (action) with his own wealth or hands (i.e. Sacrifice like the Sahābah who fought) and go through all types of obstacles and harm? Without any Islām which preceded that, nor was Ikhlās the cause for him to perform that, rather it is ungratefulness and wanting the people to see him, and turning away from the path of Allāh.

So the people who hold enormous good deeds, among the 'Ulamā', Mujāhideen, Preachers, Those who Spend their wealth (for Allāh's sake), they are not safe from Kufr, and whatever they performed of enormous deeds will not protect them if they leave the fold of Islām by a Kufr statement or action or belief, rather Allāh will make it into scattered dust particles (so if these people with enormous deeds aren't excused from Kufr, then what about the rest of mankind).

And the proofs for the Kufr of those who mock are numerous within the Qur'ān and Sunnah, from it



is what was aforementioned, and from it is Allāh's statement:

"O you who have believed, take not those who have taken your religion in ridicule and amusement among the ones who were given the Scripture before you nor the disbelievers as allies. And fear Allah, if you should [truly] be believers. And when you call to prayer, they take it in ridicule and amusement. That is because they are a people who do not use reason." [5:57-58].

And Allāh, the Exalted and Majestic, said:

"Say, [O Muhammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work." Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any importance. That is their recompense - Hell - for what they denied and [because] they took My signs and My messengers in ridicule." [18:103-106].

Till He said: "That is because you took the verses of Allah in ridicule, and worldly life deluded you." So that Day they will not be removed from it, nor will they be asked to appease [Allah]." [45:35].

And mocking could be explicit and displayable, and this is Kufr (both) inwardly and outwardly, the one who does it is judged with Kufr without asking him to make Tawbah, and it could be by unclear indirect speech which could give multiple meanings, so the individual would disbelieve inwardly, and isn't judged as a Kāfir outwardly, rather he is required to take an oath to swear upon his intention if he is taken to a judge who rules by the Shari'ah, and the meaning of his Kufr being inwardly is that we judge him by Islām of what has appeared to us, and if he intended to mock (through his unclear speech), then he is a Kāfir in essence (inwardly).

And unclear indirect speech can be speech that may consist of mocking or not.

Or (it can be) speech that is clearly mocking however it's not clear what he mocked, so it could be understood as mocking Allāh, His Messenger and His Verses, and it be understood as mocking other than that.

Or (it can be) clear speech in mocking an individual, however the mocking could be understood as mocking the individual or mocking the religion, and most of the mocking by the Munāfiqeen in the lifetime of the Prophet (صلى الله عليه وسلم) was from unclear indirect speech.

And the Prophet (صلى الله عليه وسلم) would know them by that, however the hudūd (prescribed punishments) and Ahkām (rulings) aren't carried out, except upon the clear matters which is surrounded by eye-witnesses and affirmed to have occurred (intended mocking) in reality, Allāh (سبحانه وتعالى) said:

"And if We willed, We could show them to you, and you would know them by their mark; but you will surely know them by the tone of [their indirect] speech. And Allah knows your deeds." [47:30]

And from the mistakes in judging upon the mockers, is to judge with Kufr (disbelief) the one who mocks the people of the Dīn and its men from the Scholars or Mujāhideen or Charity-Givers, without differentiating between two things:

1. Mocking the Dīn, or a man from the followers of the Dīn BECAUSE of his Dīn, such as whoever mocks the Scholars because they are "Scholars of Shari'ah", and whoever mocks the Islamic Knowledge itself which the 'Ulamā carry, or mocks the Mujāhideen because they are "Mujāhideen", or mocks Jihād in the path of Allāh in and of itself, or the one who mocks ALL the Scholars of Islām without giving exceptions, or (mocks) ALL the Mujāhideen and warfronts of Jihād without giving exceptions, which necessitates that the thing he is mocking is the Dīn (Which makes him a Kāfir).
2. Mocking a person from the followers of the Dīn NOT because of his religion, such as whoever mocks a Scholar or Mujāhid in something that relates to his image or speech and what's similar to that from the customs which doesn't relate to the religion, or he mocks a Scholar who he doesn't view as a True Scholar, or that he is an Evil Scholar from those whom Allāh has warned about in His book, or he mocks a Mujāhid who he views isn't a True Mujāhid or that his Jihād is Bātil, so even though this person has fallen into an enormous sin (if he mocks a true Scholar or Mujāhid) in some aspects, except that he doesn't disbelieve until his mocking is referred back to the Dīn (in this situation he isn't mocking the Dīn, so he is not a Kāfir).

And from the examples of that: Whoever mocks the beard and calls it "a dust sweeper", then this person is a Kāfir without any hesitation.

But as for whoever mocks the beard of a particular man, and his mocking was due to the image (or looks) of his beard in specific, not beards in general or the Islamic ruling pertaining leaving the beard to grow, then this person doesn't become a Kāfir, even though he may become a Fāsiq or Sinner depending upon his situation.

So it's not permissible to hasten in Takfir from merely hearing (a person) mocking without verification and observing what this mocking returns back too? And to what thing it was tied too?

Allāh knows best, and Peace and Blessings be upon Our Prophet Muhammad, and upon all of his Household and Companions.



#Nullifiers\_of\_Islām #Tawhīd

Shaykh 'Abdul 'Azīz al-Tuwaylaṭī(رحمه الله) said:

The Sixth Nullifier: Mocking the Religion.

All praise is due to Allāh, the Lord of Mankind, and Peace and Blessings be upon the Imām of the Messengers, and upon his household and companions, and those who followed them with excellence till the day of judgement, to proceed:

Allāh, the Exalted and Majestic, has mentioned that from the characteristics of the Kuffār is their mocking of the religion of Allāh(عز وجل) and His Messenger and His Verses, and He spoke about them pertaining that in several places in His book, so He spoke about their mocking of His verses (here):

"And We send not the messengers except as bringers of good tidings and warners. And those who disbelieve dispute by [using] falsehood to [attempt to] invalidate thereby the truth and have taken My verses, and that of which they are warned, in ridicule." [18:56].

And He said: "Woe to every sinful liar, Who hears the verses of Allah recited to him, then persists arrogantly as if he had not heard them. So give him tidings of a painful punishment. And when he knows anything of Our verses, he takes them in ridicule. Those will have a humiliating punishment." [45:7-9].

And He mentioned their mocking of His Prophet(صلى الله عليه وسلم):

"And when those who disbelieve see you, [O Muhammad], they take you not except in ridicule, [saying], "Is this the one who insults your gods?" [21:36].

And He said: "And when they see you, [O Muhammad], they take you not except in ridicule, [saying], "Is this the one whom Allah has sent as a messenger?" [25:41].

And He showed that the mocking of the Kuffār was towards all of the Messengers, not only to Muhammad(صلى الله عليه وسلم), for He said:

"And already were messengers ridiculed before you, but those who mocked them were enveloped by that which they used to ridicule." [6:10].

And He said: "And We had certainly sent [messengers] before you, [O Muhammad], among the sects of the former peoples. And no messenger would come to them except that they ridiculed him." [15:10-11].

And the Verses and Textual Evidences regarding that is much more to be restricted (to a certain number), for verily mocking is Extreme Kufr, the first ones (who came before us) fell into it, so their disbelief was either because of rejection and denial, or refusal and arrogance and abstaining, and they added on top of that, mocking the Messengers and Revelations (they were sent with), and Allāh has mentioned that about all of the disbelieving nations (of the past).

And Imām Muhammad Ibn 'Abdīl Wahhāb(رحمه الله تعالى) placed this as the 6th nullifier from the nullifiers that he collected in the treatise "Nawāqidh al-Islām", and it is from the most greatest of nullifies and most severe, and one of the greatest in siding against Allāh and His Messenger.

And this characteristic from the characteristics of the Kuffār {Mocking} is the most common factor which the Murtaddūn of those who ascribe to Islām in the past and present apostate from, and the narrators have preserved a story from the stories of mocking that occurred during the lifetime of the Prophet(صلى الله عليه وسلم), so Ibn Jarīr(رحمه الله) has narrated with a good chain of narration on the authority of 'Abdullāh Ibn 'Umar(رضي الله عنه):

"A man during the battle of Tābūk said in a gathering: "We haven't seen anyone who was more than those people who were more fearful when it comes time to fight, and who have bigger bellies".

So a man in the gathering replied: "You have lied, but you're indeed a Munāfiq, I will inform the Messenger of Allāh(صلى الله عليه وسلم)".

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And due to that event, these verses were revealed:

"They hypocrites are apprehensive lest a surah be revealed about them, informing them of what is in their hearts. Say, "Mock [as you wish]; indeed, Allah will expose that which you fear." And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allah and His

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14 May 2017 11:55

### Radwan Dakkak posted in Ummah Of Tawheed.

"I observed Islamic history, and found that those who raise the pen without the sword shall be humiliated, and those who raise the sword without the pen shall go astray and stumble down, and those who raise them both along each other shall be guided to what they sought after. May Allāh have mercy on Shaykh al-Islām Ibn Taymiyyah when he said: 'The religion won't rise except through a book that guides and a sword that supports', "But sufficient is your Lord as a guide and a helper."

— Shaykh Fāris al-Zahrānī (تقبله الله):

14 May 2017 09:36

### Radwan Dakkak updated his status.

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13 May 2017 22:36

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13 May 2017 22:34

### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Rhonda Hayek** Fall in love with her father (for if you fall in love with a father (who has a daughter) who follows in every footstep of Rasul Allah salla allahu alayhi wasalam then he will offer you his daughter and would request the least amount possible for her mahr. May Allah grant every righteous brother a righteous wife with righteous parents. Allahuma Ameen Ya Rabb

13 May 2017 19:10

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Very rare to find a father like that ☺ Āmīn.

13 May 2017 19:14

**Group:** Ummah Of Tawheed

**Rhonda Hayek** My father was that man (May Allah have mercy on his soul and elevate his ranks Allahuma Ameen Ya Rabb) He was mocked and ridiculed but it never bothered him in the least. They are rare but that shouldn't make the brothers not search for them... Make dua search and you'll find them Bi Ithni Allahi Taala

13 May 2017 19:23

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Āmīn Allāh Yarhamu, and ofc no one should give up, however many practising sisters themselves are against the conditions their father's place. For e.g. Refusing to marry their daughters to someone who's not from the same Nationality or Arab. Also some people spread rumours that "so and so is extreme" and scare the father, subhānAllāh.

13 May 2017 19:31

**Group:** Ummah Of Tawheed

**Rhonda Hayek** Allahuma Ameen Ya Rabb If a father is righteous and upon the haqq he would never have 'asabiyah towards his own race and he would search for taqwa not nationality and colour, and extreme is what his after.. As for fathers that refuse a brother because of his nationality and because his "extreme" then the only advice I give is to take the matter to a trusted member in the community who fears Allah (won't say a sheikh cause most of our local sheikhs these days are just barred) Allahul Mustaan. Times a tough for the strangers. May Allah Subhanahu Wa Taala make it easy on our youth. Allahuma Ameen Ya Rabb

13 May 2017 19:44

**Group:** Ummah Of Tawheed

**Radwan Dakkak** Just giving hypothetical examples, it's not for me, but it has happened to a few friends, and you hear the same thing from others. I only have a problem with silent chickens & snakes who say "don't sit with radwan, he will make you an extremist like Anwar al Awlaki" ☺ Wallah I don't even realise, a few people have come up to me, one of them saying he avoided me for 4+ months for thinking 'I'm too extreme', but then said I was speaking the truth. But this only increases a Muslim in Ēmān and Conviction of being upon the truth.

13 May 2017 19:56

**Group:** Ummah Of Tawheed

**Radwan Dakkak** It's simply about being reasonable akhī :))

13 May 2017 19:57

**Group:** Ummah Of Tawheed

**Abu Hurayra Al Haruri** I found someone like that. :D

13 May 2017 20:07

**Group:** Ummah Of Tawheed

**Rhonda Hayek** I totally understand my boys got married at 18 and I know exactly what your talking about. May Allah keep you and us firm and steadfast upon the truth and May you be granted a righteous wife. Allahuma Ameen Ya Rabb Speaking the truth left me with no friends.... And no wife! La Hawla Wala Qewata illa Bi Allah Akhi just for reference are you from Sydney or Melbourne?

14 May 2017 06:34

**Group:** Ummah Of Tawheed

**Abû Khadijah** A little boy asked his father: "Daddy, how much does it cost to get married?"

And the father replied: "I dont know, son, im still paying for it

14 May 2017 21:59

The struggle is real

- Shared

13 May 2017 18:55

**Radwan Dakkak added a new photo.**

**Ahmed Faisal** Alhmadhlillaah. Its so easy here.

13 May 2017 20:24

**Zayn Ali** Lol

14 May 2017 14:40

**Zayn Ali** M shAring

14 May 2017 14:40

The struggle is real

- Shared

13 May 2017 18:57

**Radwan Dakkak shared DOAM - Documenting Oppression Against Muslims's photo.**

Bahahahaha

13 May 2017 17:39

**Radwan Dakkak added a new photo.**

□

DQWS RAMADAN FOOD PACK APPEAL

Have you ever had to worry about what you're going to eat for iftar?

No, you've only been thinking about what to eat from all options that are available to you.

OUR MUSLIM BROTHERS AND SISTERS are not so fortunate and some barely have any food to break their fast with!!! Can you imagine that?

DQWS is aiming to distribute food packs to families across the globe this Ramadan and they need YOUR HELP to reach out to the Ummah.

ONLY \$50 is needed to feed ONE family!!

So be generous and spend from your wealth, just as you spend on your family to feed them. The Ummah is your family as well. There's no better month to give than the month of Ramadan!

To donate and support the cause, please transfer to this account:

COMMBANK: DQWS  
BSB: 062-111  
ACCOUNT: 1116 2897  
REFERENCE: FOOD PACKS

#Burma #Syria #Somalia #India #Malaysia #Indonesia #Turkey #Bangladesh #Lebanon

~ Nur Al-Hedayya

13 May 2017 16:08

#### Radwan Dakkak posted in Ummah Of Tawheed.

[https://www.alaraby.co.uk/english/society/2017/5/11/egypt-cleric-faces-trial-over-on-air-inflammatory-remarks?utm\\_source=twitter&utm\\_medium=sf](https://www.alaraby.co.uk/english/society/2017/5/11/egypt-cleric-faces-trial-over-on-air-inflammatory-remarks?utm_source=twitter&utm_medium=sf)

"An Egyptian Muslim cleric has been barred from preaching and is set to appear in court for saying Christians and Jews followed "corrupt religions" and would not go to heaven."

[https://www.alaraby.co.uk/english/society/2017/5/11/egypt-cleric-faces-trial-over-on-air-inflammatory-remarks?utm\\_source=twitter&utm\\_medium=sf](https://www.alaraby.co.uk/english/society/2017/5/11/egypt-cleric-faces-trial-over-on-air-inflammatory-remarks?utm_source=twitter&utm_medium=sf)

13 May 2017 15:55

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

ALLAH ﷻ IS BEAUTIFUL AND HE LOVES BEAUTY

– FEW BENEFITS FROM THIS HADEETH  
BY IMAAM IBNUL QAYYIM

The Messenger (salla allahu alayhi-wasallam) said:  
"Indeed Allaah is beautiful and He loves beauty".

[Saheeh Muslim 131]

Allah (Glorified be He and free is He from all imperfections) loves to see the manifestation of the blessings bestowed on His slave, for indeed it is among those affairs of beauty beloved to Him – by thanking Him and this (manifests one's) inner beauty (i.e. thankfulness in one's heart) and outer beauty through what He has bestowed (on His slave).

The intent behind this noble Hadeeth is that it combines two great principles: Firstly, 'Knowledge and Awareness' and secondly '(Good) Behaviour'.

To know and acknowledge that Allah is beautiful without comparison (or similarity) to anything else. To worship Allaah (alone) in a beautiful manner through statements, deeds and manners (i.e. those legislated by Allah and His Messenger). Allah loves that the slave beautifies his tongue with truthfulness, his heart with sincerity to (Allah ), love (of Allah ), turning in repentance to Allah, reliance on (Allah) and obedience to Allaah by way of one's limbs.

And (manifestation of beauty from the slave's) body (i.e. physical appearance) -by manifesting the blessings of Allah in his clothing and purifying them from impurities...etc

[Source: An excerpt from Al-Fawaa'id 1/185]

13 May 2017 16:04

#### Radwan Dakkak added a new photo.

□

ALLAH ﷻ IS BEAUTIFUL AND HE LOVES BEAUTY

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And (manifestation of beauty from the slave’s) body (i.e. physical appearance) -by manifesting the blessings of Allah in his clothing and purifying them from impurities...etc

[Source: An excerpt from Al-Fawaa'id 1/185]

13 May 2017 16:02

#### Radwan Dakkak shared a link.

[https://www.alaraby.co.uk/english/society/2017/5/11/egypt-cleric-faces-trial-over-on-air-inflammatory-remarks?utm\\_source=twitter&utm\\_medium=sf](https://www.alaraby.co.uk/english/society/2017/5/11/egypt-cleric-faces-trial-over-on-air-inflammatory-remarks?utm_source=twitter&utm_medium=sf)  
[https://www.alaraby.co.uk/english/society/2017/5/11/egypt-cleric-faces-trial-over-on-air-inflammatory-remarks?utm\\_source=twitter&utm\\_medium=sf](https://www.alaraby.co.uk/english/society/2017/5/11/egypt-cleric-faces-trial-over-on-air-inflammatory-remarks?utm_source=twitter&utm_medium=sf)

"An Egyptian Muslim cleric has been barred from preaching and is set to appear in court for saying Christians and Jews followed "corrupt religions" and would not go to heaven."

13 May 2017 15:56

#### Radwan Dakkak posted in Ummah Of Tawheed.

Unfaltering effervescence is imperative!

نَسْأَلُ اللهَ الثَّباتَ  
اللهم ثبت قلوبنا على الإيمان

13 May 2017 15:41

#### Radwan Dakkak updated his status.

Unfaltering effervescence is imperative!

نَسْأَلُ اللهَ الثَّباتَ  
اللهم ثبت قلوبنا على الإيمان

13 May 2017 15:41

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

13 May 2017 08:58

#### Radwan Dakkak posted in Ummah Of Tawheed.

!!completed the Qur'ān during the month of Ramadān 60 times (رحمه الله)Imām al-Shāfi'ī

?How many times do we complete it

13 May 2017 10:15

#### Radwan Dakkak updated his status.

!!completed the Qur'ān during the month of Ramadān 60 times (رحمه الله)Imām al-Shāfi'ī

?How many times do we complete it

13 May 2017 10:12

#### Radwan Dakkak added a new photo.

□

13 May 2017 08:58

#### Radwan Dakkak added a new photo.

□

“When Allāh ta‘ālah said: "If you dispute over a matter", He didn't say refer it back to Ibn Bāz and Ibn 'Uthaymīn, He said refer it back to Allāh and His Messenger.”

~ Shaykh Walīd al-Sinānī(حفظه الله).

12 May 2017 19:14

#### Radwan Dakkak posted in Ummah Of Tawheed.

:said رضي الله عنه Abū Bakr as-Siddīq

Indeed Allāh forgives major sins, so do not despair, and indeed Allāh punishes for minor sins, so" ".do not be deceived

[شرح صحيح البخاري لابن بطال ٢٦٧١٩]

12 May 2017 15:38

#### Radwan Dakkak updated his status.

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[شرح صحيح البخاري لابن بطال ٢٦٧١٩]

12 May 2017 15:36

#### Radwan Dakkak posted in Ummah Of Tawheed.

The first ones to betray ‘Īsa(عليه السلام) were the Religious Leaders & Political Leaders, so don't be fooled by the tongue and by the appearance, coz only Allāh(جل وعلا) can see what's inside.

Let's all make du‘ā that Allāh(جل وعلا) makes the inside of us better than the outside.

اللهم اجعل سريرتنا خيراً من علانيتنا

~ Imām Anwar al-‘Awlakī (رحمه الله)

12 May 2017 11:20

#### Radwan Dakkak updated his status.

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12 May 2017 11:20

#### Radwan Dakkak posted in Ummah Of Tawheed.

Good morning, I hope everyone has a blessed Jum'ah ☺

12 May 2017 09:18

#### Radwan Dakkak shared Diply Humor's video.



Good morning, I hope everyone has a blessed Jum'ah ☺

12 May 2017 09:18

#### Radwan Dakkak added a new photo.

**Fayez Kanaan** what does it mean by "answered the mursalin"

11 May 2017 23:59

**Radwan Dakkak** You will be asked how you responded to the Messengers. Answered = Responded.

12 May 2017 00:00

“Surely, on Yawm al-Qiyāmah you will be asked how you answered the Mursalīn (messengers), not how you answered Ibn Bāz and Ibn 'Uthaymīn.”

إنك ستُسأل يوم القيامة عن إجابة المرسلين، لا إجابة ابن باز وابن عثيمين

~ Shaykh al-'Allāmah Hamad al-Humaydī(تقبله الله).

11 May 2017 23:53

#### Radwan Dakkak posted in Ummah Of Tawheed.

#Book\_Hadīth For those who have missed it! An excellent explanation of the poem "Al-Bayqūniyyah" in the Science of Hadīth (127 pages) by Shaykh Haytham Sayfaddīn(حفظه الله).

Download link below

<https://ia800409.us.archive.org/22/items/AlBayquniyyah/Al-Bayqu%CC%84niyya%CC%82h-by-Radwa%CC%84n-Dakka%CC%84k%20NEW.pdf>

11 May 2017 20:58

#### Radwan Dakkak added a new photo.

□

#Book\_Hadīth For those who have missed it! An excellent explanation of the poem "Al-Bayqūniyyah" in the Science of Hadīth (127 pages) by Shaykh Haytham Sayfaddīn(حفظه الله).

Download link below

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11 May 2017 20:55

#### Radwan Dakkak posted in Ummah Of Tawheed.

☺☺☺

11 May 2017 18:21

#### Radwan Dakkak posted in Ummah Of Tawheed.

This is the youtube channel in which I'll be uploading new videos in Tawhīd, Fiqh and Hadīth إن شاء الله - You can subscribe to it if you wish and share it around.

<https://m.youtube.com/channel/UCXxNC0YfZGvh0rxo0hZTzXA>

11 May 2017 13:55

#### Radwan Dakkak shared a link.

<https://m.youtube.com/channel/UCXxNC0YfZGvh0rxo0hZTzXA>

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الله - You can subscribe to it if you wish and share it around.

11 May 2017 13:55

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

Narrated 'Abdullah bin Ka'b: I heard Ka'b bin Malik talking after his failure to join (the Ghazwa of) Tabuk. He said, "When I greeted Allah's Apostle whose face was glittering with happiness, for whenever Allah's Apostle was happy, his face used to glitter, as if it was a piece of the moon, and we used to recognize it (i.e. his happiness) from his face."

[Sahih Bukhari, Volume 4, Book 56, Number 756]

11 May 2017 09:45

#### Radwan Dakkak added a new photo.

□

Narrated 'Abdullah bin Ka'b: I heard Ka'b bin Malik talking after his failure to join (the Ghazwa of) Tabuk. He said, "When I greeted Allah's Apostle whose face was glittering with happiness, for whenever Allah's Apostle was happy, his face used to glitter, as if it was a piece of the moon, and we used to recognize it (i.e. his happiness) from his face."

[Sahih Bukhari, Volume 4, Book 56, Number 756]

11 May 2017 09:44

#### Radwan Dakkak updated his status.

Imām Hamood at-Tuwayjaree said:

"Books, in my opinion are better than the palaces of kings."

المجموع في ترجمته رحمه الله 1/395

10 May 2017 22:31

#### Radwan Dakkak posted in Ummah Of Tawheed.

Brothers and Sisters, can you finally see what the "very few" were telling you? Don't be shocked, say Alhamdulillah, and soon your friends & family will wake up soon Insha'Allah.

10 May 2017 19:15

#### Radwan Dakkak updated his status.

Brothers and Sisters, can you finally see what the "very few" were telling you? Don't be shocked, say Alhamdulillah, and soon your friends & family will wake up soon Insha'Allah.

10 May 2017 19:16

#### Radwan Dakkak posted in Ummah Of Tawheed.

“The Hadīth: "Indeed, Allāh looks down (at His creation) in the middle night of Sha'bān, and forgives all His creation, except a Mushrik and Mushāhin (i.e. One who holds grudges & enmity towards others)..."

It was narrated by Ibn Mājah, and this report was weakened by Al-Bukhārī and Abū Hātim, and likewise Ibn Khuzaymah.

Imām Ahmad added in his Musnad the phrase "...He forgives all His worshippers except two people: The Mushāhin (i.e. One who holds grudges & enmity towards others) and the Murder."

And its chain is Weak, due to the weakness of 'Abdillāh Ibn Lahī'ah, and he has a poor memory."

حديث: إن الله يطلع ليلة النصف من شعبان فيغفر لجميع خلقه، إلا لمشرك أو مُشاحن.. أخرجه ابن ماجه وهذا الخبر ضعفه البخاري وأبو حاتم وكذا ابن خزيمة.

زاد الإمام أحمد في مسنده بلفظ : قَبِلَ عَفْوُ لِعِبَادِهِ إِلَّا لِأَتَيْنِ : مُشَاجِنَ، وَقَاتِلَ نَفْسٍ. وإسناده ضعيف لصنف  
عبدالله بن لهيعة وهو سئ الحفظ.

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله).

10 May 2017 17:05

Radwan Dakkak updated his status.

“The Hadīth: "Indeed, Allāh looks down (at His creation) in the middle night of Sha'bān, and forgives all His creation, except a Mushrik and Mushāhin (i.e. One who holds grudges & enmity towards others)..."

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حديث: إن الله يطلع ليلة النصف من شعبان فيغفر لجميع خلقه، إلا لمشرِكٍ أو مُشَاجِنٍ.. أخرجه ابن ماجه وهذا الخبر ضعفه البخاري وأبوحاتم وكذا ابن خزيمة.

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~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله).

10 May 2017 17:04

Radwan Dakkak posted in Ummah Of Tawheed.

□

Shaykh 'Abdullāh al-Sa'd(حفظه الله) authored a Book (226 pages) showing that nothing is authentic concerning the virtues of the middle night of Sha'bān - <https://islamhouse.com/ar/books/2821959/>

10 May 2017 16:38

Radwan Dakkak added a new photo.

□

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10 May 2017 16:36

Radwan Dakkak posted in Ummah Of Tawheed.

“Consequently, all the transmitted Hadīths regarding the virtue of the middle of Sha'bān are defective, and there's nothing confirm on this matter, and it's not (weak) due to the Matn (text), but rather due to its Isnād (weak chains), all the chains of transmission that have been narrated are defective, and nothing is confirmed on this matter, and strengthening these Hadīths through its several (weak) chains is questionable.”

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله).

10 May 2017 11:02

Radwan Dakkak updated his status.

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10 May 2017 11:02

### Radwan Dakkak posted in Ummah Of Tawheed.

“The transmitted Hadīths regarding the virtues of the middle night of Sha'bān, nothing is authentic from it according to the majority of the scholars of Hadīth, and these Hadīths are not strengthened with all of its chains, and that is for two reasons:

1. It is either extremely weak (due to its Isnād).
2. It is either weak because of defects (in the chain).

Therefore, it is a night like the rest of the nights, it doesn't have any virtue, and it's not specified for du'ā, nor Dhikr[remembrance of Allāh], nor is its night for Prayer[Qiyām], nor is its day for Fasting[Siyām].”

~ Shaykh 'Abdullāh al-Sa'd(حفظه الله).

10 May 2017 10:46

### Radwan Dakkak updated his status.

“The transmitted Hadīths regarding the virtues of the middle night of Sha'bān, nothing is authentic from it according to the majority of the scholars of Hadīth, and these Hadīths are not strengthened with all of its chains, and that is for two reasons:

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~ Shaykh 'Abdullāh al-Sa'd(حفظه الله).

10 May 2017 10:46

### Radwan Dakkak posted in Ummah Of Tawheed.

□

#Coming\_Soon 20 Pages will be translated - Inshā'Allāh - from the works of Shaykh Fāris al-Zahrānī(تقبله الله) 📖 Discussing Two Major Principles + Refutation of False Mawāni' (preventions) of Takfīr!

9 May 2017 21:10

### Radwan Dakkak added a new photo.

**محمد مستنشد** Will be waiting for that inshallah.

9 May 2017 21:24

**Amyne Didi** Sheikh Faris i remember did reference some/ if not many of the principles (in one of the passages ive seen on takfeer) to Sheikh Abdul Qadir ibn Abdul Azizi's work.

10 May 2017 05:44

**Amyne Didi** Btw ive seen part of it in English. Radwan Dakkak

10 May 2017 05:48

#Coming\_Soon 20 Pages will be translated - Inshā'Allāh - from the works of Shaykh Fāris al-Zahrānī(تقبله الله) 📖 Discussing Two Major Principles + Refutation of False Mawāni' (preventions) of Takfīr!

9 May 2017 21:12

### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Rhonda Hayek** May Allah Subhanahu Wa Taala elevate his ranks in fil dunya wal akhira. Allahuma Ameen Ya Rabb

9 May 2017 20:14

Shaykh Walīd al-Sinānī, the Imām of Sabr, may Allāh hasten his release, who has been imprisoned for 22 years, said in an interview:

“SubhānAllāh al-Adheem, the one who Allāh has blessed with Ēmān in his heart, and ofcourse I don't free myself from sins and mistakes, it's there and I am not able to count it (i.e. my sins and mistakes), however I acknowledge the blessings of Allāh upon me.

Alhamdulillah, Allāh has placed in my heart, Tawhīd and Ēmān, love for Islām and its people, love for Tawhīd and the Qur'ān, something I wouldn't exchange for the whole world.

If I were given the whole world, of gold, silver, children, women and everything of the world in 1 line, and this blessing that He has given us (love of Tawhīd & Qur'ān) in 1 line, Wallāhi I would choose this over that (i.e. Tawhīd & Qur'ān over the whole world).

The proof for this, and you know as well (referring to the host) is that I myself have been imprisoned for 18.5 years (stated this in 2013), and Alhamdulillah if the whole world was given to me, just so that I return back from the Haqq by a small hair or even by 1/100, I would not do so whatsoever.”

9 May 2017 19:43

#### Radwan Dakkak added a new photo.

□

Shaykh Walīd al-Sinānī, the Imām of Sabr, may Allāh hasten his release, who has been imprisoned for 22 years, said in an interview:

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9 May 2017 19:42

#### Radwan Dakkak posted in Ummah Of Tawheed.

A man said to Sufyān bin 'Uyaynah رحمه الله, “Joking is not right, it is to be denounced.”

He replied, “Rather it is Sunnah, but only for those who know how to do it and do it at the appropriate time.”

Hilyat al-Awliyā

~ Shared.

9 May 2017 18:42

#### Radwan Dakkak posted in Ummah Of Tawheed.

One of the greatest things I have learnt from seeking knowledge is that I know nothing. Understanding this fact has helped me humble myself, better my character by avoiding arguments, causing Fitnah and solely focus on relating what the truthful righteous Scholars, Shaykhs and Students of Knowledge have mentioned.

Islam is not about my opinion or your opinion, infact our opinions mean nothing and don't deserve to be respected at all, it's the Haqq which solely deserves to be respected.

Shaykh Nasir al-Fahad encourages us all to learn the Principles and the correct application of those Principles according to Ahlal Sunnah, because if you perfect the Usul, the vast majority of misguided Scholars & Preachers in our time won't be able to deceive you.

The purpose of Facebook (and da'wah in general) isn't to call towards ourselves or build a following, but rather it's to grant victory for the Haqq.

And by the permission of Allah, I will continue the Da'wah efforts and do my best in opening treasure chests (of our beloved 'Ulama') that have been locked up and concealed from the English Speaking World.

That is the basis of my Da'wah, to call towards the correct Methodology by translating Audios and Books of the Righteous 'Ulama' following the path of the Salaf - Haters can hate all they want, all the Prophets of Allah had enemies, especially from the 2-faced hypocrites who make up false accusations.

May Allah grant us Ikhlas in what we do (both in public and secret), and allow us to act upon our knowledge, lest it be a proof against us on Yawm al-Qiyamah.

9 May 2017 15:22

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#### **Radwan Dakkak updated his status.**

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And by the permission of Allah, I will continue the Da'wah efforts and do my best in opening treasure chests (of our beloved 'Ulama') that have been locked up and concealed from the English Speaking World.

That is the basis of my Da'wah, to call towards the correct Methodology by translating Audios and Books of the Righteous 'Ulama' following the path of the Salaf - Haters can hate all they want, all the Prophets of Allah had enemies, especially from the 2-faced hypocrites who make up false accusations.

May Allah grant us Ikhlas in what we do (both in public and secret), and allow us to act upon our knowledge, lest it be a proof against us on Yawm al-Qiyamah.

9 May 2017 15:20

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#### **Radwan Dakkak posted in Ummah Of Tawheed.**

So I can say today, from what I know there's no one who follows my classes, who was among my students before I went to prison - Not 1 that I know of, unless they are hiding behind and listening, but someone who interacts and asks questions or that I know of that studies with me, not a single 1.

~ Shaykh Ahmad Jibril

9 May 2017 14:24

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#### **Radwan Dakkak updated his status.**

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~ Shaykh Ahmad Jibril

9 May 2017 14:24

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#### **Radwan Dakkak shared Digital Subculture's post.**

LOL

9 May 2017 13:45

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#### **Radwan Dakkak posted in Ummah Of Tawheed.**

**Group:** Ummah Of Tawheed

**Rhonda Hayek** Allahuma Ameen Ya Rabb

9 May 2017 09:11

Shaykh Sulayman al-'Alwān returns to Al-Tarfiya prison. It seems the news about the extension of his release was either false or the gov. backtracked. Regardless, we ask Allah to hasten his release

9 May 2017 08:34

#### Radwan Dakkak added a new photo.

□

Shaykh Sulayman al-'Alwān returns to Al-Tarfiya prison. It seems the news about the extension of his release was either false or the gov. backtracked. Regardless, we ask Allah to hasten his release

9 May 2017 08:31

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

8 May 2017 10:43

#### Radwan Dakkak updated his status.

A brother had a discussion with one of the Khawārij from holland who makes Takfīr upon Shaykh Nāsir al-Fahad(حفظه الله), and when our brother showed him that Imām Muhammad Ibn 'Abdul Wahhāb(رحمه الله) said the same thing in "Al-Durar al-Saniyyah" (1/236), where he excused Ibn Hajr al-Haytamī on the Shafā'ah issue, he made Takfīr upon Shaykh al-Islām Muhammad Ibn 'Abdul Wahhāb(رحمه الله).

والله المستعان

8 May 2017 13:20

#### Radwan Dakkak posted in Ummah Of Tawheed.

Dr. Shaykhah Umm al-Barā' al-Filistiniyyah, may Allāh preserve her, was asked:

Asalāmu 'Alaykum wa Rahmatullāhi wa Barakātuh.

I live in the land of Kufr, and I have some friends who call upon some of the Kuffār with the word "brother" or "sir" (master etc).

And I have shown them that this is Harām and isn't permissible, and they replied:

"True, you do have a point".

And when I showed them the proofs, yet despite that, they still call upon them with the same words, so is it obligatory upon me to cut off from them (due to their bad behaviour) and not pray with them??

Your brother: Abū Mus'ab.

Dr. Shaykhah Umm al-Barā' al-Filistiniyyah, may Allāh preserve her, answered by saying:

'Alaykum Asalām wa Rahmatullāhi wa Barakātuh.

The original default relationship with the Kuffār is war and fighting, enmity and hatred, sternness and harshness!

So there's no brotherhood, nor help, nor love, nor friendship, nor allegiance between the Muslims and the Kuffār, and this doesn't debar the permissibility of some interactions with them:

Such as selling and buying with (its) conditions and guidelines, marrying women from the people of the book, giving them gifts and receiving gifts in return, and being just with them, without cheating them etc...

And it's not permissible to praise and commend them, due to what has been narrated from Anas (رضي الله عنه) that he said, the Messenger of Allāh (صلى الله عليه وسلم) said:

"If a Fāsiq is praised, the Lord becomes angry, and the Throne shakes as a result of that".

It was narrated by Ibn Abī al-Dunyā, and al-Bayhaqī in "Shu'b al-Ēmān", and Abū Ya'lah.

And it's not permissible to befriend them and invite them for dining, due to what has been narrated on the authority of Abī Saʿīd al-Khudrī (رضي الله عنه), from the Prophet (صلى الله عليه وسلم) that he said:

"Keep only a believer for a companion and let only a pious person eat your food"

It was narrated by Ahmad, Abū Dāwūd and al-Tirmidhī.

And it's not permissible to describe them with attributes of exaltation and honour {such as "Sir"}, due to what has been narrated on the authority of Buraydah (رضي الله عنه) that he said, the Messenger of Allāh (صلى الله عليه وسلم) said to me:

"Do not address a hypocrite with the title of chief, (or similar titles of respect) for even if he deserves this title you will invite Allah's Wrath by using it for him."

It was narrated by Al-Bukhārī in "Al-Adab al-Mufrad", Abū Dāwūd and Al-Nasāʾī.

So what's incumbent upon you is to advise them, teach them, and warn them (i.e. your muslim friends) from having any kind of affection towards the enemies of Allāh, so if they still remained upon what they're doing, then it's prescribed to cut off from them if there was a Maslaha (benefit) in cutting off from them, such as them leaving any kind of affection to them & staying away from them.

But if cutting off from them doesn't bring about any Maslaha (benefit), then it's not prescribed to cut off (from them), and what's incumbent upon you is to continuously persist in giving advice, encouragements and warnings - without despairing - and you will receive your reward Inshā'Allāh.

Shaykh al-Islām Ibn Taymiyyah (رحمه الله) said:

"But as for cutting off by expressive disapproval & criticism, such as the cutting off performed by the Prophet (صلى الله عليه وسلم) and his companions with the 3 who remained behind (from fighting), and the cutting off performed by 'Umar and the Muslims to "Subaygh", then this is from the types of punishments, so if a good result or fending off evil were to come out from this (action of) cutting off, then it is prescribed, and if it were to result in greater corruption than the sin itself (committed by that person), then it is not prescribed". [Majmū' al-Fatāwah].

With regards to praying with them, then it's valid, but rather the Salāh is only rendered void behind a Kāfir, and your friends did not commit any nullifier from the nullifiers of Islām, and there's no need to hasten (in Takfīr) in these matters.

And Allāh knows best.

8 May 2017 09:42

### Radwan Dakkak updated his status.

Dr. Shaykhah Umm al-Barā' al-Filistīniyyah, may Allāh preserve her, was asked:

Asalāmu 'Alaykum wa Rahmatullāhi wa Barakātuh.

I live in the land of Kufr, and I have some friends who call upon some of the Kuffār with the word "brother" or "sir" (master etc).

And I have shown them that this is Harām and isn't permissible, and they replied:

"True, you do have a point".

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"If a Fāsiq is praised, the Lord becomes angry, and the Throne shakes as a result of that".

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But if cutting off from them doesn't bring about any Maslaha (benefit), then it's not prescribed to cut off (from them), and what's incumbent upon you is to continuously persist in giving advice, encouragements and warnings - without despairing - and you will receive your reward Inshā'Allāh.

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And Allāh knows best.

8 May 2017 09:41

### Radwan Dakkak posted in Ummah Of Tawheed.

Guys, why do you feel the urge to re-iterate and tell a coconut "You're a coconut" (I don't even like using this term), like how is that helpful in any way? C'mon, as our wise brother Abu Aysha said, why can't we make him a banana?

You know, if you went up to a Kafir and told him "Listen here you Kafir", do you think he's going to listen? He would most likely wanna hit you for being an idiot, let alone be interested in Islam.

Yes we must have Bara'ah from the Kuffar, but some people go to an extreme in Wala' wal Bara' and forget to call people to Islam.

Allah has blessed you with Baseerah, and so many muslims don't have this, we need to help them out and show them the right path with wisdom and manners, \*starting with myself first\* - It's something we all gotta work on & improve.

7 May 2017 20:15

### Radwan Dakkak updated his status.

Guys, why do you feel the urge to re-iterate and tell a coconut "You're a coconut" (I don't even like using this term), like how is that helpful in any way? C'mon, as our wise brother Abu Aysha said, why can't we make him a banana?

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7 May 2017 20:13

### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Abû Khadijah** The guard has one hectic wedge  
7 May 2017 16:36

**Group:** Ummah Of Tawheed

**Radwan Dakkak** ☺  
7 May 2017 16:40

When Shaykh Sulayman al-'Alwān(حفظه الله) was released to witness the funeral of his mother, the Shaykh was asked:

"Oh Shaykh, is your release (from prison) temporary?"

He answered: "The whole world is temporary."

May Allāh hasten his permanent release, Āmīn.

سُئِلَ الشَّيْخُ / #سليمان #العلوان هل خروجك ياشيخ مؤقت ؟

فقال : الدنيا كلها مؤقتة

(فك الله أسره)

7 May 2017 16:17

### Radwan Dakkak added a new photo.

□

When Shaykh Sulayman al-'Alwān(حفظه الله) was released to witness the funeral of his mother, the Shaykh was asked:

"Oh Shaykh, is your release (from prison) temporary?"

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سُئِلَ الشَّيْخُ / #سليمان #العلوان هل خروجك ياشيخ مؤقت ؟

فقال : الدنيا كلها مؤقتة

(فك الله أسره)

7 May 2017 16:16

### Radwan Dakkak posted in Ummah Of Tawheed.

\*A sad reality\*

Questioner: May I ask a question O Shaykh?

Shaykh: Go ahead.

Questioner: Describe to me the situation of the Salaf with the Qur'an?

Shaykh: Just like your situation with your phone.

✖ حقيقة مؤلمة ✖

السائل: ممكن سؤال يا شيخ؟

الشيخ: تفضّل.

السائل: صف لي حال السلف مع القرآن؟

الشيخ: مثل حالك مع جوالك.

7 May 2017 15:31

#### Radwan Dakkak updated his status.

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✖ حقيقة مؤلمة ✖

السائل: ممكن سؤال يا شيخ؟

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السائل: صف لي حال السلف مع القرآن؟

الشيخ: مثل حالك مع جوالك.

7 May 2017 15:31

#### Radwan Dakkak posted in Ummah Of Tawheed.

\*Facing the Qiblah\*

Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله) said:

“And it's an obligation upon the Imām and Followers (behind the Imām) and the One who Prays alone to face the Qiblah in the obligatory and optional Salāh, and what is excluded from this is the one who isn't able to face the Qiblah, such as someone who prays on the plane, or in a ship which diverges him away from it (i.e. Qiblah), then he is excused, and he starts off his Salāh by facing the Qiblah, so if it changed direction, there's no blame upon him.

\*Salāh in the car and elsewhere\*

And there's no difference of opinion amongst the Fuqahā': That the optional Salāh is permissible in the car or elsewhere while travelling, and they make the Sujūd lower than the Rukū', and he gestures that by nodding, and it's not compulsory upon him to face the Qiblah, according to the overwhelming majority of the Scholars, and 'Abdullāh Ibn 'Umar would say about Allāh ta'ālah's statement:

"So wherever you [might] turn, there is the Face of Allah (Note: this is the only verse where the "face" of Allāh is diverted to meaning the Qiblah, for indeed Allāh has a face unlike what the innovators claim)" [2:115].

"It was revealed during the Salāh of the Messenger of Allāh(صلى الله عليه وسلم) in his travel while he was on his mount" [1].

And the Scholars differed over the Recommendation of facing the Qiblah to start off in it:

So the Majority of the Scholars don't view it prescribed: Abū Hanīfah, Mālik and Al-Shāfi'.

And Imām Ahmad, and Abū Thawr adopted the view that it's prescribed, and what they used as proof is what Abū Dāwūd narrated on the authority of al-Jārūd Ibn Abī Sabrah in his narration from Anas Ibn Mālik that:

"When the Messenger of Allah (ﷺ) was on a journey and wished to say voluntary prayer, he made his she-camel face the qiblah and uttered the takbir (Allah is most great), then prayed in whatever direction his mount made his face." [2].

And al-Jārūd was alone in reporting this Hadīth, and facing the Qiblah wasn't narrated to begin with, neither in the Hadīth of 'Abdillāh Ibn 'Umar(3) [رضي الله عنه], nor in the Hadīth of Jābir(4) [رضي الله عنه], nor in the Hadīth of 'Abdillāh Ibn 'Āmir(5) [رضي الله عنه];

For it has been narrated from the Messenger of Allāh(صلى الله عليه وسلم) and none of the narrations mention facing the Qiblah in it, but rather al-Jārūd over here was alone in mentioning it, and it was defected by Ibn al-Qayyim(رحمه الله) in his book "Al-Zād" [6], and he said that it's not prescribed to face the Qiblah for the beginning of the optional prayer while travelling upon one's mount, and that he is supposed to pray in whichever direction it faces.

Moreover, indeed the Salāh has been narrated from several companions with Authentic Chains of Transmissions, such as Ibn 'Umar, Anas, Abī Dhar, Al-Zubayr, and it hasn't been confirmed from any one of them: that he faced the Qiblah in the beginning of his prayer.

And the Hadīth of al-Jārūd was acted upon as a means of taking precaution, by Imām Ahmad, as he normally does in going by the weak (narration) which has slight weakness as a precaution to keep safe.

And there's no difference between a long & short travel for praying upon one's mount, and whether he would shorten the Salāh in his travel or not, it's permissible for him to pray upon his mount, and this is according to the Majority of the Scholars, except that Mālik - in 1 opinion - restricted it to travel in which the Salāh is shortened, and no one agreed with him - from what I know - over his statement.

For indeed Allāh(سبحانه وتعالى) has made "Tayammum" a concession for the traveller if he didn't carry water with him, and the overwhelming majority of the Scholars are of the view that whoever leaves his city by 1 mile or less, and his intention is to return back to his home, not to make another travel, and he doesn't find water: It's permissible for him to make "Tayammum", and he is included within the general concession given in the Āyah, and just as he is permitted to make Tayammum to this extent, it's permissible for him to change directions while riding on the mount due to them sharing commonalities in the concession.

Moreover, the apparent wisdom from giving a concession for the optional Salāh in the car: Is to ease the ability to perform optional prayers for the worshippers, and to increase in doing it due to its enormous rewards, a mercy from Allāh for them (i.e. his creation), and a completion for their flawed deeds, so the door for the concession given isn't tightened as long as it doesn't contradict an explicit text.

And Al-Tabaī(رحمه الله) said: "I do not know anyone who agreed with Mālik over his statement".

And when residing: The optional prayer isn't prayed upon riding animals: {Or a Boat or Car or Train}, and what falls under its ruling at all times, contrary to Abī Yūsuf, and Abī Saīd al-Istakhri from the Shāfi'iyyah, and others.

As for the obligatory prayer - while travelling or residing - then it is not performed on the riding animal, and Ibn Battāl [7] has mentioned the Ijmā' of the Scholars upon stipulating going down onto the floor in the obligatory Salāh, and that it's not permissible for anyone to pray the obligatory Salāh upon the mount (riding animal) without an excuse.

And there's no difference between a man and woman with regards to performing optional prayers upon the mount in travelling, but as for what has been narrated by Abī Dāwūd [8], from the Hadīth of Muhammad Ibn Shu'ayb, from al-Nu'mān Ibn al-Mundhir, from 'Attā' Ibn Abī Rabāh, that he asked 'Ā'isha(رضي الله عنها):

"Can women offer prayer on a riding beast? She replied: They were not permitted to do so in hardship or comfort."

Muhammad Ibn Shu'ayb (i.e. the narrator) said: "What this refers too: Is the obligatory Salāh".

And as for what Baqī Ibn Makhlad narrated in his "Musnad", from the chain of Yūnus, from 'Anbasah Ibn al-Azhar, from Abī Khirāsh, from 'Ā'isha(رضي الله عنها) that she said:

"Whenever we went travelling with the Messenger of Allāh(صلى الله عليه وسلم), when the time for Salāh came, we were ordered to pray on our mounts".

It is a Hadīth which isn't authentic, and with regards to 'Anbasah Ibn al-Azhar, Abū Hātim al-Rāzī said:

"His Hadīths are to be written down, and he's not used as proof" [9].

And (the narrator) Abū Khirāsh: "Is not known".

And (the narrator) Yūnus, is: Ibn Kathīr, his situation is differed upon [10].

And the general basic principle: Is that there's no difference between a man or woman pertaining that."

🔖 Footnotes :

[1] As it's recorded in "Muslim" (700).

[2] In his "Sunan" (1225).

[3] As it's recorded in "Al-Bukhārī" (999) and "Muslim" (700).

[4] As it's recorded in "Al-Bukhārī" (400) and "Muslim" (540).

[5] As it's recorded in "Al-Bukhārī" (1093) and "Muslim" (701).

[6] Refer to "Zād al-Ma'ād" (1/476).

[7] In "Sharh Sahīh Al-Bukhārī" (3/90).

[8] In his "Sunan" (1228).

[9] As it's recorded in "Al-Jarh Wal-Ta'dīl" by his son (6/401).

[10] Refer to "Fath al-Bārī" by Ibn Rajab (3/90-91).

6 May 2017 18:10

## Radwan Dakkak updated his status.

\*Facing the Qiblah\*

Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله) said:

"And it's an obligation upon the Imām and Followers (behind the Imām) and the One who Prays alone to face the Qiblah in the obligatory and optional Salāh, and what is excluded from this is the one who isn't able to face the Qiblah, such as someone who prays on the plane, or in a ship which diverges him away from it (i.e. Qiblah), then he is excused, and he starts off his Salāh by facing the Qiblah, so if it changed direction, there's no blame upon him.

\*Salāh in the car and elsewhere\*

And there's no difference of opinion amongst the Fuqahā': That the optional Salāh is permissible in the car or elsewhere while travelling, and they make the Sujūd lower than the Rukū', and he gestures that by nodding, and it's not compulsory upon him to face the Qiblah, according to the overwhelming majority of the Scholars, and 'Abdullāh Ibn 'Umar would say about Allāh ta'ālah's statement:

"So wherever you [might] turn, there is the Face of Allah (Note: this is the only verse where the "face" of Allāh is diverted to meaning the Qiblah, for indeed Allāh has a face unlike what the innovators claim)" [2:115].

"It was revealed during the Salāh of the Messenger of Allāh(صلى الله عليه وسلم) in his travel while he was on his mount" [1].

And the Scholars differed over the Recommendation of facing the Qiblah to start off in it:

So the Majority of the Scholars don't view it prescribed: Abū Hanīfah, Mālik and Al-Shāfi'ī.

And Imām Ahmad, and Abū Thawr adopted the view that it's prescribed, and what they used as proof is what Abū Dāwūd narrated on the authority of al-Jārūd Ibn Abī Sabrah in his narration from Anas Ibn Mālik that:

"When the Messenger of Allah (ﷺ) was on a journey and wished to say voluntary prayer, he made his she-camel face the qiblah and uttered the takbir (Allah is most great), then prayed in whatever direction his mount made his face." [2].

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For it has been narrated from the Messenger of Allāh(صلى الله عليه وسلم) and none of the narrations mention facing the Qiblah in it, but rather al-Jārūd over here was alone in mentioning it, and it was defected by Ibn al-Qayyim(رحمه الله) in his book "Al-Zād" [6], and he said that it's not prescribed to face the Qiblah for the beginning of the optional prayer while travelling upon one's mount, and that he is supposed to pray in whichever direction it faces.

Moreover, indeed the Salāh has been narrated from several companions with Authentic Chains of Transmissions, such as Ibn 'Umar, Anas, Abī Dhar, Al-Zubayr, and it hasn't been confirmed from any one of them: that he faced the Qiblah in the beginning of his prayer.

And the Hadīth of al-Jārūd was acted upon as a means of taking precaution, by Imām Ahmad, as he normally does in going by the weak (narration) which has slight weakness as a precaution to keep safe.

And there's no difference between a long & short travel for praying upon one's mount, and whether he would shorten the Salāh in his travel or not, it's permissible for him to pray upon his mount, and this is according to the Majority of the Scholars, except that Mālik - in 1 opinion - restricted it to travel in which the Salāh is shortened, and no one agreed with him - from what I know - over his statement.

For indeed Allāh(سبحانه وتعالى) has made "Tayammum" a concession for the traveller if he didn't carry water with him, and the overwhelming majority of the Scholars are of the view that whoever leaves his city by 1 mile or less, and his intention is to return back to his home, not to make

another travel, and he doesn't find water: It's permissible for him to make "Tayammum", and he is included within the general concession given in the Āyah, and just as he is permitted to make Tayammum to this extent, it's permissible for him to change directions while riding on the mount due to them sharing commonalities in the concession.

Moreover, the apparent wisdom from giving a concession for the optional Salāh in the car: Is to ease the ability to perform optional prayers for the worshippers, and to increase in doing it due to its enormous rewards, a mercy from Allāh for them (i.e. his creation), and a completion for their flawed deeds, so the door for the concession given isn't tightened as long as it doesn't contradict an explicit text.

And Al-Tabaī(رحمه الله) said: "I do not know anyone who agreed with Mālik over his statement".

And when residing: The optional prayer isn't prayed upon riding animals: {Or a Boat or Car or Train}, and what falls under its ruling at all times, contrary to Abī Yūsuf, and Abī Saīd al-Istakhī from the Shāfi'iyyah, and others.

As for the obligatory prayer - while travelling or residing - then it is not performed on the riding animal, and Ibn Battāl [7] has mentioned the Ijmā' of the Scholars upon stipulating going down onto the floor in the obligatory Salāh, and that it's not permissible for anyone to pray the obligatory Salāh upon the mount (riding animal) without an excuse.

And there's no difference between a man and woman with regards to performing optional prayers upon the mount in travelling, but as for what has been narrated by Abī Dāwūd [8], from the Hadīth of Muhammad Ibn Shu'ayb, from al-Nu'mān Ibn al-Mundhir, from 'Attā' Ibn Abī Rabāh, that he asked 'Ā'isha(رضي الله عنها):

"Can women offer prayer on a riding beast? She replied: They were not permitted to do so in hardship or comfort."

Muhammad Ibn Shu'ayb (i.e. the narrator) said: "What this refers too: Is the obligatory Salāh".

And as for what Baqī Ibn Makhlad narrated in his "Musnad", from the chain of Yūnus, from 'Anbasah Ibn al-Azhar, from Abī Khirāsh, from 'Ā'isha(رضي الله عنها) that she said:

"Whenever we went travelling with the Messenger of Allāh(صلى الله عليه وسلم), when the time for Salāh came, we were ordered to pray on our mounts".

It is a Hadīth which isn't authentic, and with regards to 'Anbasah Ibn al-Azhar, Abū Hātim al-Rāzī said:

"His Hadīths are to be written down, and he's not used as proof" [9].

And (the narrator) Abū Khirāsh: "Is not known".

And (the narrator) Yūnus, is: Ibn Kathīr, his situation is differed upon [10].

And the general basic principle: Is that there's no difference between a man or woman pertaining that."

🔖 Footnotes :

[1] As it's recorded in "Muslim" (700).

[2] In his "Sunan" (1225).

[3] As it's recorded in "Al-Bukhārī" (999) and "Muslim" (700).

[4] As it's recorded in "Al-Bukhārī" (400) and "Muslim" (540).

[5] As it's recorded in "Al-Bukhārī" (1093) and "Muslim" (701).

[6] Refer to "Zād al-Ma'ād" (1/476).

[7] In "Sharh Sahīh Al-Bukhārī" (3/90).

[8] In his "Sunan" (1228).

[9] As it's recorded in "Al-Jarh Wal-Ta'dīl" by his son (6/401).

[10] Refer to "Fath al-Bārī" by Ibn Rajab (3/90-91).

6 May 2017 18:09

## Radwan Dakkak updated his status.

#Adhān\_and\_Iqāmah #Fiqh

- The Tenth Matter: Standing up to make the Adhān and Iqāmah.

Shaykh 'Abdul 'Azīz al-Tarēfī(حفظه الله) said: It is from the Sunnah that Mu'adhin calls the Adhān

& Iqāmah for the Salāh, while he is standing up, according to the agreement of the Scholars; The Ijmā' pertaining that has been mentioned by Ibn al-Mundhir(رحمه الله), and no one disagreed except for Abū Thawr and Abū al-Faraj Al-Mālikī.

And I do not know of any explicit textual evidence from the Sunnah commanding to stand up while calling the Adhān, however it's mentioned in the "Sahīh":

"Stand up and call the Adhān".

And it's not explicit, however the command is agreed upon as it's aforementioned, and the callers of the Adhān of the Messenger of Allāh(صلى الله عليه وسلم) would (always) call the Adhān standing up, of what is displayable from their situation.

The Adhān and Iqāmah are both valid while sitting down, if there was an excuse, such as being sick and what's similar to that, according to the agreement of the Scholars.

"Al-Bayhaqī" has narrated with a good chain of transmission that Abā Zayd Al-Ansārī(رضي الله عنه) "called the Adhān and Iqāmah while he was sitting down" [1].

And he was crippled, his leg was injured (while fighting) in the path of Allāh, and some of the Fuqahā' have said it's not valid (to call the Adhān sitting down) without an excuse, and this is questionable!

For the 'Ulamā' are in agreement over the permissible of the Adhān of the rider during his travel without it being disliked.

And among those who cited not knowing any difference of opinion is Ibn 'Abdil Barr(رحمه الله) in "Al-Istidhkār" [2].

And "Al-Bayhaqī" narrated from the Hadīth of al-Hassan al-Basrī as a Mursal (narration):

"That the Messenger of Allāh(صلى الله عليه وسلم) commanded Bilāl during the state of travel, so he called the Adhān upon his mount, then they came down, so they prayed 2 Rak'ahs & 2 Rak'ahs, then he commanded him, so he got up, so he led them for the morning (i.e. Fajr) prayer".

And he (i.e. Al-Bayhaqī) also narrated on the authority of 'Abdillāh Ibn 'Umar(رضي الله عنهما):

"That he would call the Adhān upon his mount, then he got down & called the Iqāmah" [3].

Also the Adhān and Iqāmah is valid according to the agreement of the Scholars from the rider who's residing (i.e. not a traveller), even if it was performed without an excuse.

Likewise the Adhān and Iqāmah is valid from the one who's walking, with it being disliked according to the correct view. And the Sunnah is to stand up & keep still.

🔖 Footnotes :

[1] It was narrated by "al-Bayhaqī" (1883).

[2] "Al-Istidhkār" (1/87).

[3] It was narrated by "Al-Bayhaqī" (1/392).

6 May 2017 16:15

### Radwan Dakkak updated his status.

Some people 'like' posts without knowing what the post really says.

6 May 2017 11:21

### Radwan Dakkak posted in Ummah Of Tawheed.

Constantly criticizing your brothers and sisters to have "better manners" isn't really good manners either.

6 May 2017 10:17

### Radwan Dakkak updated his status.

Constantly criticizing your brothers and sisters to have "better manners" isn't really good manners either.

6 May 2017 10:16

### Radwan Dakkak updated his status.

said: "The Hour shall not be established until tribes of my Ummah (صلى الله عليه وسلم)The Prophet

. "unite with the Mushrikeen, and until they worship idols

"Tribes" = those who fight in the path of the Kuffār and ally with them = "Sahawāt"

قال صلى الله عليه وسلم: ( لَا تَقُومُ السَّاعَةُ حَتَّى تَلْحَقَ قَبَائِلُ مِنْ أَهْلِ الْمُشْرِكِينَ، وَحَتَّى يَقْبُذُوا الْأَوْتَانَ).  
القبايل = التي تقاتل في سبيل الكفار وتواليهم = "الصحوات".

~ Shaykh Khālid al-Hāyek (حفظه الله).

6 May 2017 08:46

#### Radwan Dakkak posted in Ummah Of Tawheed.

“(Not everyone) who has knowledge fears Allaah.”

Ibn Taymiyyah's Fatawa (v. 7, p. 539)

6 May 2017 07:53

#### Radwan Dakkak updated his status.

:said (رحمه الله)Imām Ibn Battāl

Politeness is part of the attitude of the believers, and it is lowering the wing of humility to people,“ speaking gently, and not speaking harshly to them, which are among the best means of creating ”.harmony

(Fath al-Baari(10/528

6 May 2017 07:57

#### Radwan Dakkak updated his status.

“(Not everyone) who has knowledge fears Allāh.”

Ibn Taymiyyah's Fatawa (v. 7, p. 539)

6 May 2017 07:53

#### Radwan Dakkak posted in Ummah Of Tawheed.

6 May 2017 07:35

#### Radwan Dakkak added a new video.

[Click for video:](#)



☺#New\_Vid حفظه الله Shaykh Sulaymān al-'Alwān

6 May 2017 07:34

#### Radwan Dakkak posted in Ummah Of Tawheed.

Despite the importance of sharing authentic knowledge to the best of our ability, time must be allocated for worship & reciting the Qur'ān.

اللهم بلغنا رمضان

5 May 2017 20:58

#### Radwan Dakkak updated his status.

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اللهم بلغنا رمضان

5 May 2017 20:58

#### Radwan Dakkak posted in Ummah Of Tawheed.



:said (رحمه الله)Imām Ibn al-Qayyim

العبد إنّ غيّر المعصية بالطاعة؛  
غيّر الله عليه العقوبة بالعافية والذلّ بالعرّ

If the slave (of Allāh) substitutes a sin with obedience, Allāh would substitute his punishment with“  
”.relief & well-being, and (substitute) humiliation with dignity

5 May 2017 20:49

#### Radwan Dakkak updated his status.

:said (رحمه الله)Imām Ibn al-Qayyim

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5 May 2017 20:46

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

\*The Ghusl of Jum'ah\*

The 'Ulamā', may Allāh have mercy upon them differed over the ruling on performing Ghusl on the day of Jum'ah, and the most correct opinion is that it's compulsory, due to 5 proofs:

1. The Messenger(صلى الله عليه وسلم) commanded: "Whenever one of you come for Jum'ah, he should perform Ghusl (beforehand)".
2. The Prophet(صلى الله عليه وسلم)'s statement: "It is obligatory (a right of Allāh) for every Muslim that he should take a bath once in every seven days"
3. The Prophet(صلى الله عليه وسلم)'s statement: "Ghusl on the day of Jum'ah is 'wājib' (compulsory) upon every (male) that has reached the age of puberty".
4. 'Umar (Ibn al-Khattāb) rebuking 'Uthmān (Ibn 'Affān) when he entered the Masjid without having performed Ghusl (on Jum'ah).
5. The narrated Hadīths regarding the virtues of being early for Jum'ah are restricted to performing Ghusl (on that day).

Ghusl on the day of Jum'ah is for the Salāh, not for the day itself.

~ Shaykh al-Muhaddith 'Abdullāh al-Sa'd(حفظه الله).

5 May 2017 20:10

#### Radwan Dakkak added a new photo.

□

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Ghusl on the day of Jum'ah is for the Salāh, not for the day itself.

~ Shaykh al-Muhaddith 'Abdullāh al-Sa'd(حفظه الله).

5 May 2017 20:11

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

This is what's called 'Love established upon Tawhīd' الله أكبر - Glad Tidings to the Strangers  
📌 #TrueLove

5 May 2017 09:54

#### Radwan Dakkak added a new photo.

□

This is what's called 'Love established upon Tawhīd' الله أكبر - Glad Tidings to the Strangers  
📌 #TrueLove

5 May 2017 09:59

#### Radwan Dakkak updated his status.

Believe it or not, calling people "internet scholars" or "Facebook scholars" is not a refutation of the statements they have made. Furthermore, going against the opinion you are upon doesn't mean that the individual sees himself as more knowledgeable or pious than you.

Insults are not used as evidences. Let's behave and discuss matters like adults not like children.

~ درع الدين الطاهري

5 May 2017 09:30

#### Radwan Dakkak posted in Ummah Of Tawheed.

BREAKING:

Shaykh Sulayman al-'Alwān has had the period of his temporary release extended to Eid Al-Fitr.

الله اكبر الله اكبر الله اكبر

5 May 2017 09:27

#### Radwan Dakkak updated his status.

BREAKING:

Shaykh Sulayman al-'Alwān has had the period of his temporary release extended to Eid Al-Fitr.

الله اكبر الله اكبر الله اكبر

5 May 2017 09:23

#### Radwan Dakkak added a new photo.

- Ali Alan Nassif Lol  
4 May 2017 23:24
- Gehad Abu Umar I guess zucc didn't like his pranks  
5 May 2017 00:03
- Ali Alan Nassif Why doesn't he just make a new account, I make one on the daily  
5 May 2017 00:21

4 May 2017 23:08

### Radwan Dakkak posted in Ummah Of Tawheed.

Q. What happens if a woman reverts while her husband is a Kafir, what does she do?

A. If she reverts during their marriage, she is supposed to encourage him to become a Muslim, if he refuses, then once her 'iddah is over, her marriage is void & she must separate from him.

وقال ابن قدامة في المغني: إذا أسلم أحد الزوجين وتخلف الآخر حتى انقضت عدة المرأة انفسخ النكاح في قول عامة العلماء. اهـ

Ibn Qudāmah(رحمه الله) said in "al-Mughnī": "If one of the spouses reverts while the other remains (as a Kāfir) until the 'iddah of the woman expires, then the Nikāh (Marriage) is rended void according to the statement of the overwhelming masses of the Scholars"

4 May 2017 20:24

### Radwan Dakkak updated his status.

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4 May 2017 20:23

### Radwan Dakkak posted in Ummah Of Tawheed.

Q. With regards to a muslimah marrying a kaffir we all know this is completelty haram. However on a discusion i seen some people making takfir on her saying the action is kufr. I understand if she mad ishtihlal but if a muslimah does it knowing its haram, does she fall under kufr without making ishtihlal

A. Okay, committing Zinā is a Major Sin & only the Khawārij make Takfeer upon such an individual, and Ahlul Sunnah Wal Jamā'ah only make Takfīr upon the Zānī if he declares it lawful (which is called Istihlāl). Now with regards to Istihlāl, this can be indicated through 'actions', so someone who gets 'married' to a Kāfir can fall into Kufr in that sense, however it's not permissible to make this a general blank ruling, as several factors must be taken into consideration (we need to find out whether she makes Istihlāl).

The example mentioned to defend this statement is:

“A man slept with the wife of his father, and he was punished as a Kāfir.”

Now let us look at this particular incident with a tiny bit of detail.

First we should bring the exact narration to see what is said verbatim:

al-Barā Ibn 'Āzib (may Allāh be pleased with him) said:

لَفِئْتُ خَالِي أَبَا بُرْدَةَ وَمَعَهُ الزَّايَةُ فَقَالَ أَرْسَلَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى رَجُلٍ تَرَوَّجَ امْرَأَةً أَبِيهِ أَنْ "أَقْتُلُهُ وَأَخْذَ مَالَهُ".

“I met my (maternal) uncle, Abu Burdah, and with him was the Flag (of Allah's Messenger ﷺ). So he said: Allah's Messenger ﷺ has sent me to a man who has married his step-mother (the wife of his father). He has ordered me to kill him and seize his wealth.”

• This can be found (with slightly different variations) in Abū Dawūd, al-Nasāī, al-Dārimī and Ahmad.

A couple of points to consider and remember here before we proceed:

1. The man MARRIED the wife of his father and not simply fell into the action of Zinā

2. The fact the Prophet ﷺ ordered his wealth to be seized does indicate disbelief (i.e. Seizing 1/5th of his wealth is only to be done to a Kāfir)

al-Imām al-Tahāwī, al-Imām al-Shawkānī and many others الله رحمهم commented on this narration

رحمه الله as he summarised and explained clearly and concisely:

'Abdullāh Ibn Ahmad Ibn Hanbal رحمه الله said:

سَأَلْتُ أَبِي عَنْ حَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَجُلًا تَزَوَّجَ امْرَأَةً أَبِيهِ فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَقْتُلَهُ وَأَخَذَ مَالَهُ.

“I asked my father regarding the hadīth of the Prophet ﷺ about the man who married his step-mother, so the Prophet ﷺ ordered his killing and the seizing of his wealth.”

“فَقَالَ أَبِي: نَرَى، وَاللَّهِ أَعْلَمُ، أَنَّ ذَلِكَ مِنْهُ عَلَى الْإِسْتِحْلَالِ، فَأَمَرَ بِقَتْلِهِ بِمَنْزِلَةِ وَأَخَذَ مَالَهُ.”

“Then my father said: We view, and Allāh knows best, that this was due to Istihlāl (making lawful that which Allāh prohibited), so he (the Messenger of Allah ﷺ) ordered his execution and the seizing of his wealth (as an apostate).”

• Masā'il al-Imām Ahmad Ibn Hanbal

So the reason why this individual left the Millah was not simply due to the sole action of Zinā with the woman, but because he did Istihlāl by marrying her.

Conclusion: So it's not permissible my dear brother to make an unrestricted statement that everyone who marries a Kāfir or his step-mum (like in this narration) as a Kāfir, even though it could be possible in many circumstances, however each case is judged accordingly, no general ruling is given, some people may be ignorant, and Allāh knows best.

Shaykh Humūd al-'Uqlā' (رحمه الله) also has a nice fatwa about some young brothers who fell into ghulu by making takfeer upon sisters for not wearing proper hijab! How so? Because they said "She wears improperly dressed clothes every day, so it's like she is pleased with it and making it permissible", however the shaykh refuted such claims in his fatwa, by saying this is the madhab of the Khawārij to make takfeer on Major Sins.

Even if someone committed Zina his whole life, but deep down knew it was haram, however out of his wicked desires from the shaytan, he had this habit, he would be among the worst muslimen and major sinners, but we wouldn't declare him a kafir until he is pleased with the act and there is clear indication that he permits it.

A sister marrying a Kāfir is similar in the sense that she can view it "allowed" and "fine to do so", this is clearly Kufr without dispute.

I hope this helps, And Allāh سبحانه وتعالى knows best.

4 May 2017 19:20

### Radwan Dakkak updated his status.

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al-Imām al-Tahāwī, al-Imām al-Shawkānī and many others رحمه الله commented on this narration however for the sake of brevity it suffices to quote Imām Ahlus Sunnah, Ahmad Ibn Hanbal رحمه الله as he summarised and explained clearly and concisely:

'Abdullāh Ibn Ahmad Ibn Hanbal رحمه الله said:

سألت أبي عن حديث النبي صلى الله عليه وسلم أن رجلا تزوج امرأة أبيه فأمر النبي صلى الله عليه وسلم “بقتله وأخذ ماله

“I asked my father regarding the hadīth of the Prophet ﷺ about the man who married his step-mother, so the Prophet ﷺ ordered his killing and the seizing of his wealth.”

“فقال أبي: نرى، والله أعلم، أن ذلك منه على الاستحلال، فأمر بقتله بمنزلة وأخذ ماله”

“Then my father said: We view, and Allāh knows best, that this was due to Istihlāl (making lawful that which Allāh prohibited), so he (the Messenger of Allah ﷺ) ordered his execution and the seizing of his wealth (as an apostate).”

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Even if someone committed Zina his whole life, but deep down knew it was haram, however out of his wicked desires from the shaytan, he had this habit, he would be among the worst muslimmeen and major sinners, but we wouldn't declare him a kafir until he is pleased with the act and there is clear indication that he permits it.

A sister marrying a Kāfir is similar in the sense that she can view it "allowed" and "fine to do so", this is clearly Kufr without dispute.

I hope this helps, And Allāh سبحانه وتعالى knows best.

4 May 2017 19:20

## Radwan Dakkak posted in Ummah Of Tawheed.

:said (رحمه الله)Imām Anwar al-'Awlaqī

Iblees was from al-Jinn, but because he was so righteous, he was included with the angels, and“  
”.elevated to a very high level among the angels, even though he was from al-Jinn

Benefit: Iblees was so righteous, but out arrogance and refusal to obey Allāh's commands, he then became from the worst of creation. Break that ego and self-righteousness & ask Allāh to protect  
نسال الله السلامة والعافية ,you from deviating like Iblees

4 May 2017 18:52

## Radwan Dakkak updated his status.

:said (رحمه الله)Imām Anwar al-'Awlaqī

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4 May 2017 18:48

## Radwan Dakkak updated his status.

Q. Whats d ruling on write a book on Tawheed wif title of book sayin "100 top marriage advice for couples"?? Is it deception and haraam?

A. I'm not sure.

4 May 2017 18:16

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#### Radwan Dakkak posted in Ummah Of Tawheed.

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The Da'wah on here is excellent - May Allāh reward Nur Al-Hedayya & all the hardworkers involved, a wonderful organisation established upon Tawhid & Support for the Muslims. You don't find many charity organisations caring about our sisters and brothers imprisoned by the Tawāghīt, so this is something nice to see, Allāh Yehmeekum Jamee'an.

4 May 2017 14:31

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#### Radwan Dakkak posted in Ummah Of Tawheed.

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Brothers & Sisters, feeling the pain of the Ummah is a characteristic of the believers, but it's very important to differentiate between feeling 'upset' for the Ummah and feeling 'hopeless & down' as you go about your life.

Keep holding those blessed feelings for your brothers & sisters, but at the same time, there is nothing wrong with being happy, infact despite everything happening in your life and the pain the Ummah is going through, you can still be yourself, be cheerful and exciting, greet each other with a smile & have occasional jokes, don't be 'boring'.

Yes in a time like this, you're very Strange & Unique, but what an honour it is to be strange in a corrupt time like ours, where the Tawāghīt have made 'evil' as good and 'good' as evil. People can say what they want, all that matters is that you're an honourable believer in the eyes of Allāh.

So keep your chin up, be happy and keep striving like you already are, and also don't be deceived, for Allāh can replace you with others who sincerely love Him more & follow his commands, how scary is being replaced, may Allāh forgive us, protect us and allow us to do the best we can.

4 May 2017 08:36

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#### Radwan Dakkak updated his status.

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4 May 2017 08:36

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#### Radwan Dakkak posted in Ummah Of Tawheed.

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IMPORTANT ELEMENTS OF FRIENDSHIP: CHEERFULNESS, GENTLENESS, LOVE, AND KINDNESS

When you meet your brother, at the very least you should meet him with a smile and a cheerful face. It is basic Islamic etiquette for a Muslim to meet his brother with a smile every time he meets him. Abu Dharr رضى الله عنه said, "The Prophet ﷺ said to me, 'Do not disparage in the least any good deed, even if it is to meet your brother with a cheerful face.'" Related by Muslim (2626) and At-Tirmidhee (1833)

And this is from the narration of Jaabir رضى الله عنه: "Every good deed is charity (Sadaqah), and indeed, it is good deed to meet your brother with a cheerful face..." Related by Ahmad (14299) and At-Tirmidhee (1970), who said, "This Hadeeth is Hasan Saheeh."

Gentleness, love, compassion, and kindness - these strengthen the ties of brotherhood, for, "Allah loves Ar-Rifq (gentleness and kindness) in all matters (in both worldly and religious matters)." Related by Bukhaaree from the Hadeeth of 'Aaisha (radiAllahu anha) (6024); by Muslim (2165), by

Ahmad (23570), by At-Tirmidhee (2701), and by Ad-Daarimee (2794)

And Allah عز و جل is "Rafeeq (kind, gentle, merciful), and He loves Ar-Rifq (kindness, gentleness, and mercy). He gives for gentleness that which He does not give for harshness and that which He does not give for anything else." Related by Muslim (2593)

Ibn Mas'ood رضي الله عنه related that the Prophet ﷺ said, "Forbidden upon the Hellfire is the easygoing, flexible, easy-to-deal-with, and easy-to-be sociable-with person." Related by Ahmad (3928), and the above-mentioned wording is from his narration of the Hadeeth; and by At-Tirmidhee (2488), who said, "This Hadeeth is Hasan Ghareeb." The commentators of Al-Musnad said, "By virtue of other narrations that attest to it, it is Hasan." (3938) (7/53)

One of the ways of increasing love between brothers and of removing rancor from their hearts is for them to give gifts to one another. In his Muwattah, Maalik related that the Messenger of Allah ﷺ said, "Shake hands with one another: rancor will go away [from your hearts]. And give gifts to one another: you will love one another and [all] enmity [between you] will go away." Al-Muwattah (1685). Ibn 'Abdul-Barr said, "This Hadeeth is connected through various chains, all of which are Hasan." (At-Tamheed 12/21)

4 May 2017 08:12

#### Radwan Dakkak posted in Ummah Of Tawheed.

led the people in Salāt al-Fajr, then he turned around (after Salāh) رضي الله عنه Umar Ibn al-Khattāb' :& asked

"?Where is Mu'ādh"

. "Mu'ādh replied: "I am over here Yā Amīr al-Mu'mineen

said: "I remembered you last night, so I remained turning on my bed (right & رضي الله عنه Umar' ".left) in Love and Longing for you

. So they embraced each other, crying in tears

صلى عمر بالناس الفجر ثم التفت فقال أين معاذ ' قال ها انا ذا يا امير المؤمنين قال لقد تذكرتك البارحة فبقيت أتقلب على فراشي حبا وشوقا اليك فتعانقا وتباكا

4 May 2017 07:52

#### Radwan Dakkak shared Book Of Manners's post.

I love this quote so much.

4 May 2017 00:41

#### Radwan Dakkak updated his status.

Please brothers, I'm not at home all the time to check messages. If I haven't responded to your message in 2-3 days, feel free to remind me, I may forget or be busy at the time. The last thing I want to read is "Akhī, don't you love me anymore?", "Akhī, did I do something wrong?", "Akhī, you broke my heart", "Are you ignoring me?", "Have you blocked me bro?".

I don't mind receiving questions, and I try my best to get back to everyone fairly, but please develop a sense of understanding. Ramadān is coming up shortly, so I'll be focusing more on myself now, Bārak Allāhu feekum.

3 May 2017 21:13

#### Radwan Dakkak posted in Ummah Of Tawheed.

Rule By Nothing Other Than The Book of Allāh

: قال الإمام إسحاق بن راهوية رحمه الله

كما قال أحمد: حكام المسلمين لا يجوز لهم إلا أن يحكموا بكتاب الله

[ مسائل الكوسج – 6/2870 ]

Imām Ishāq b. Rāhway رحمه الله said:

“Imām Aḥmad (رحمه الله) said: It is not possible for the rulers of the Muslimīn to rule except by the Book of Allāh. ”

[Masā'il 'al-Kūsaj, 6/2870]

### Radwan Dakkak updated his status.

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[Masā’il ‘al-Kūsaj, 6/2870]

3 May 2017 07:48

### Radwan Dakkak posted in Ummah Of Tawheed.

“If Allāh wants to do good to somebody, He afflicts him with trials.”

— Muhammad[] Bukhārī #5645

2 May 2017 21:19

### Radwan Dakkak posted in Ummah Of Tawheed.

#New\_Book The Best Explanation of the Ten Nullifications of Islām in the #English Language (116 pages) by our beloved Shaykh Haytham Sayfaddīn(حفظه الله) - Feel free to share with others for the benefit, May Allāh reward you. #Tawhīd

Download Link Below

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2 May 2017 20:46

### Radwan Dakkak added a new photo.

**Jose Bastidas** Jazak Allah khair akh.. I'll go through it.. In Sha Allah

2 May 2017 20:48

**Radwan Dakkak** اللهم آمين وإياك Inshā'Allāh ☺

2 May 2017 21:00

**عبد الله** even when the scholars of haqq are in jails of tawagheet الله has kept brothers like you, while the kuffar dont know bombs like you are always falling on them

2 May 2017 22:55

**Abdullah Husain** Wasif Ahmed must read

3 May 2017 00:41

**Salmaan Haydara** Haytham who referred to Erdogan as the Mujadid of our era?

3 May 2017 08:50

**Radwan Dakkak** Lol no.

3 May 2017 08:50

**Salmaan Haydara** So that one is Al-Hadaad?

3 May 2017 08:52

**Radwan Dakkak** Yeah, 2 completely different people - One of them takes selfies, while the other studies the Dīn to share beneficial knowledge with the Ummah.

3 May 2017 08:53

**Salmaan Haydara** Lol!

3 May 2017 08:55

**Hamzah Ibn Yahya** oohh thats gonna be a cracker that one! i be the munafiqs will be having early bedtimes on that night hahahaha



#New\_Book The Best Explanation of the Ten Nullifications of Islām in the #English Language (116 pages) by our beloved Shaykh Haytham Sayfaddīn (حفظه الله) - Feel free to share with others for the benefit, May Allāh reward you. #Tawhīd

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2 May 2017 20:45

#### Radwan Dakkak updated his status.

SubhānAllāh, the brain is so fascinating.

2 May 2017 10:09

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

This made me laugh 😂

2 May 2017 08:27

#### Radwan Dakkak added a new video.

Click for video:

□

"Send me one without your Hijāb..." WOW !!

2 May 2017 08:49

#### Radwan Dakkak added a new photo.

□

This made me laugh 😂

2 May 2017 08:27

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

**Group:** Ummah Of Tawheed

**Fatma SIm** Ameen.

2 May 2017 08:02

**Group:** Ummah Of Tawheed

**محمد مسنين** Ameen.

2 May 2017 10:59

**Group:** Ummah Of Tawheed

**Khawala Adam** Ameen

2 May 2017 17:32

**Group:** Ummah Of Tawheed

**Elias Al Mansoor Ar-Rumi** AMEEN

2 May 2017 21:17

Shaykh Sulaymān al-'Alwān's mother had a wonderful Janāzah! May Allāh raise her ranks to firdaws for raising such a Legend! May Allāh hasten the release of the Shaykh soon, Ya Rabb!

2 May 2017 07:58

## Radwan Dakkak added a new photo.

Abu Talhaa Ameen

2 May 2017 08:02

Mazen Ibrahim Ameen

2 May 2017 14:02

Shaykh Sulaymān al-'Alwān's mother had a wonderful Janāzah! May Allāh raise her ranks to firdaws for raising such a Legend! May Allāh hasten the release of the Shaykh soon, Ya Rabb!

2 May 2017 07:58

## Radwan Dakkak posted in Ummah Of Tawheed.

□ □

Allāhu Akbar! ☺ #New\_Pics coming out!  
All praise is due to Allāh!

Shaykh Sulayman al-'Alwān was allowed to leave prison in order to pray Janāzah on his mother.

May Allah make it a permanent release and may he admit his mother into paradise, Āmeen.

2 May 2017 07:16

## Radwan Dakkak added 2 new photos.

□ □

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Shaykh Sulayman al-'Alwān was allowed to leave prison in order to pray Janāzah on his mother.

May Allah make it a permanent release and may he admit his mother into paradise, Āmeen.

2 May 2017 07:17

## Radwan Dakkak updated his status.

Clarification: Shaykh Al-'Allāmah Sulaymān Ibn Nāsir al-'Alwān(حفظه الله) is one of the most knowledgeable 'Ulamā' of our time who remained as firm as a mountain upon Tawhid. He didn't step down upon his principles whatsoever, unlike the others who became Sell-Outs, may Allāh protect us from deviating off the right path.

It's also worthy of mentioning that when the Shaykh got released, he was only free from 2012-2013, he wasn't even free for 1 year, and they took him back to prison (any audio from the shaykh is before 2014)!

As for those ignorant people who want to take a 1 min audio and apply it today, his student Sa'd al-Mutlaq wrote a refutation against that audio taken out of context, hiding the question, spreading it without his permission in prison (unable to clarify).

Secondly that audio was in 2013, so those who spread false news need to fear Allāh(سبحانه وتعالى), and these dogs who spread it accuse the Truthful as being "Khawārij" when in the same audio he calls them "Brothers", and look what happened to Ahrār & the Sahwajīs later on, exposed as being puppets of the Tawāghīt.

Also what they don't mention is that in 2013, the Shaykh gave several audios defending the actions of those who are called "Khawārij" by the Murtaddīn, and he gave an 11 min lecture saying what the Muwahhiddīn are doing in dealing with the Apostates (Nusayriyyah & Rāfidah) is in accordance with the Consensus of the Scholars, and those who call them Khawārij are Misguided and Murji'ah, they have a disease in their hearts.

In the end of the day, Shaykh Sulaymān al-'Alwān(حفظه الله) is not infallible, and he makes mistakes just like everyone else, however these Sahwajīs who claim to follow him are among the furthest away from his teachings and even condemn it!

Alhamdulillah that Allāh has shown us those who are upon the correct teachings, who are merciful to the believers and stern against the Kuffār and Apostates.

1 May 2017 23:10

#### Radwan Dakkak added 2 new photos.

□ □

'Alwān's brother 'Alī tweeted that "My mother passed away today", but he deleted his tweet, so the filthy Murtad Muhaysini says "he later found out she was alive", what?! Ali retweeted it again u liar!

Her Death is confirmed + Janāzah after Isha in "Muhammad Ibn 'Abdul Wahhāb" mosque, not wat the filthy liar who allies with Murtaddīn "al-Muhaysinī" claimed, he just wants to show that "I studied under Alwān" but doesnt follow his teachings.

1 May 2017 22:47

#### Radwan Dakkak posted in Ummah Of Tawheed.

#Breaking\_News

Shaykh Sulaymān al-'Alwān's mother passed away today.

O Allāh, forgive her, have mercy upon her, and make her dwelling abode an honourable one.

O Allāh, make her dwelling abode among the Truthful, Martyrs and the Righteous.

إنا لله وإنا إليه راجعون

1 May 2017 21:52

#### Radwan Dakkak updated his status.

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إنا لله وإنا إليه راجعون

1 May 2017 21:52

#### Radwan Dakkak updated his status.

It has almost been 3 years since Shaykh Ahmad Jibril posted a video :(

And it has been like 8 months since he last responded to my Message - He made a beautiful du'a for me and his final words were "please stay in touch" :/

I had a dream only recently that I saw him online on whatsapp, may Allah ease his affairs, I miss him too much.

1 May 2017 18:19

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

"The people of ignorance in the past are more honourable than the people of ignorance today, those (back then) imitated their fore-fathers..and these (people) imitated the enemies." ~ Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله).

1 May 2017 16:19

#### Radwan Dakkak posted in Ummah Of Tawheed.

<https://islamqa.info/en/71170>

Q. What is the ruling on taking photos and videos?

A. Our Ustādh, Shaykh Abū Umar(حفظه الله) said:

“There's a big difference of opinion on this issue, can be summarized in the following:

1- Drawing objects with a soul is extremely prohibited and carries a severe punishment.

2- Making objects with a soul (teddy bears, statues/toys in the shape of animals, balloons in the shape of an animal, etc.) also prohibited. There may be an exception for dolls according to some scholars, and for educational purposes according to others.

3- Taking photos with a camera - this is where most of the dispute lies. Some totally prohibit it with the exception of necessity (ID, etc.), others allow it generally. Keeping these photos in an album or hanging them around the house is another issue and is prohibited. Some allow keeping them if they are hidden at all times.

4- Taking videos is allowed.”

Just an additional note: Most of the Scholars from Najd will say it's Harām to take photos (except for Necessity like ID, documenting crimes etc...), and they responded against those who said "there's a difference between a camera taking a photo and a person drawing a photo", so for e.g. In Sharh Kitāb at-Tawhīd, Shaykh 'Alī al-Khudayr quoted Hamūd al-Tuwayjirī(رحمه الله) who compared that to saying if someone drinks alcohol made by his hands, that's Harām, however if a machine makes it for him, would he be allowed to drink it? No, so likewise in this issue of photography.

So you will find from Shaykh 'Alī al-Khudayr, Sulaymān al-'Alwān, Shaykh Muhammad Ibn Ibrāhīm all prohibiting taking photos, however it's a disputed matter and I personally lean towards the view that it's not considered imitating or creating an image of the creation of Allāh (to earn the curse of Allāh), and it's like a reflected mirror image.

As for "Emojis", they are fine to use Inshā'Allāh as they don't resemble human faces to begin with, but as for "animé" characters used in kids shows, their features are much different to human faces, and it's really essential that our children watch Islamic Kids Shows that teach Fus'ha instead of being exposed to what's promoted by the west.

These videos are really beneficial - Learn with Zakaria  
<https://m.youtube.com/user/LittleMuslimVideos>

Shaykh Ibn 'Uthaymeen (may Allaah have mercy on him) was asked: What is the ruling on cartoons that appear on TV?

He replied: With regard to the cartoons which you say appear on TV, if they are in the form of humans, then the ruling on watching them depends on whether they come under the same ruling as realistic human images or not? It is most likely that they do not come under that ruling.

If they are not in the form of humans, then there is nothing wrong with watching them, so long as they are not accompanied by anything haraam such as music and so on, and they do not distract from obligatory duties. End quote.  
Majmoo' al-Fataawa 2/question no. 333

Refer to this link for further details <https://islamqa.info/en/71170>

1 May 2017 11:04

## Radwan Dakkak updated his status.

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Majmoo' al-Fataawa 2/question no. 333

Refer to this link for further details <https://islamqa.info/en/71170>

1 May 2017 11:03

## Radwan Dakkak posted in Ummah Of Tawheed.

Q. Assalamu Alaykum brother

brother when u have time can u check if this is authentic regarding shaaban

It is the month is which people's deeds are taken up to the Lord of the Worlds, and I would like my deeds to be taken up whilst I am fasting." Classed as hasan by al-Albaani in Saheeh al-Nasaa'i, 2221.

A. Wa 'Alaykum Asalām wa Rahmatullāhi Wa Barakātuhu, yes it was declared Hassan by Shaykh al-Albānī(رحمه الله), however that reference is not correct - It was also declared authentic by Imām Ibn Khuzaymah(رحمه الله), but what's clear is that this Hadīth is weak & there's nothing authentic whatsoever on this topic, I have translated a good response to what brother Ahmad Abū Anas shared on "Majlis Alūkah" forum, which says:

"There's no Hadīth confirmed from the Prophet(صلى الله عليه وسلم) that the deeds are raised up in the month of Sha'bān, and there's nothing authentic concerning this matter, and this is from the matters of the unseen, which isn't affirmed except by an authentic text.

It has been narrated from the Hadīth of Usāmah Ibn Zayd(رضي الله عنه) as it's collected in Al-Nasāī, from the chain of:

'Abdul Rahmān Ibn Mahdī > Thābit Ibn Qays Abū al-Ghasn > Sa'īd al-Maqbarī > from Usāmah Ibn Zayd(رضي الله عنه) that he said:

"It is the month is which people's deeds are taken up to the Lord of the Worlds, and I would like my deeds to be taken up whilst I am fasting." [Sunan al-Nasāī 2327] and it was narrated by Imām Ahmad with a (slightly) longer wording than this (in his Musnad 2327).

And this Hadīth is Weak, "Thābit Ibn Qays Abū al-Ghasn" was alone in reporting it, and he is weak with regards to his precision, and has only narrated a few Hadīths, he isn't well-known.

Imām Ahmad said about him: "Trustworthy". [1]

And Imām al-Nasāī said: "There's nothing wrong with him". [2]

And both of their statements are in relation to his integrity (i.e. he is truthful, doesn't lie), and not in relation to his precision.

This is explained by the statement of Yahya Ibn Ma'in, wherein he said: "He's weak, his Hadīth isn't that good and he is Sālih, there's nothing wrong with him".

So his weakness here is in relation to his precision, and his trustworthiness is in relation to his integrity.

That is why he was weakened in relation to his precision by Imām Abū Dāwūd al-Sijistānī wherein he said: "His Hadīths aren't that good".

So the weakening here is in relation to his Hadīths and Narrations, and not his integrity.

And Abū 'Abdillāh al-Hākim said: "He's not a Hāfidh, nor a Dābit (i.e. he's not someone who's

precise)".

And this is also a weakening to his precision and narrations, not to his integrity.

And Ibn Hibbān said: "He makes a lot of errors in what he narrates, his reports are not used as proof if there is no one to support his narration". [3]

And Imām al-Uqaylī mentioned him in "al-Du'afā' al-Kabīr" (i.e. among the weak narrators and rejected his narration).

So these Imāms spoke about him in relation to his poor accuracy & precision, and this is what the "Tawtheeq" (i.e. Declaration of him being reliable) by Ahmad and Al-Nasā'ī is explained as referring to his integrity.

And the weakness of the narration is due to his (poor) precision, not due to his integrity.

So he has gathered between poor accuracy, with narrating only a few Hadīths, along with being alone in reporting this narration, so it's not accepted from him, so the Hadīth is not authentic.

And that is why Ibn 'Adī al-Jarjānī rejected this Hadīth, wherein he mentioned this report of his, and said: "Thābit Ibn Qays is among those who are to have their Hadīths written down (for consideration)." [al-Kāmil Fi Du'afā' al-Rijāl (2/293)].

And this is his Methodology in rejecting the reports of narrators, and what is meant by "among those who are to have their Hadīths written down", i.e. in Shawāhid and Mutāba'āt (supporting evidence from other narrators), however with regards to "al-Tafarrud" (his singular narrations), it's not accepted from him, such as the situation of this report, and that is why he (i.e. Ibn 'Adī) rejected it.

And it was rejected by Al-Hāfidh Ibn al-Qaysarānī, wherein he quoted this Hadīth along with its Isnād, then said: "And Thābit is not that good." [Thakhīrat al-Huffādh - 3807].

And it could be understood from the speech of Al-Hāfidh al-Bayhaqī that he rejected it, wherein he said: "Al-Ghafārī Thābit Ibn Qays was alone in reporting it." [Shu'b al-Ēmān (3/1401)].”

Therefore, the Hadīth is clearly weak due to the Tafarrud of Thābit Ibn Qays, and Allāh knows best.

Footnotes:

[1] "al-Jarh wal-Ta'dīl" (2/456) for Ibn Abī Hātim.

[2] "Tahthīb al-Tahthīb" (2/13).

[3] "al-Majrūheen" (1/206).

1 May 2017 10:19

## Radwan Dakkak updated his status.

Q. Assalamu Alaykum brother

brother when u have time can u check if this is authentic regarding shaaban

It is the month is which people's deeds are taken up to the Lord of the Worlds, and I would like my deeds to be taken up whilst I am fasting." Classed as hasan by al-Albaani in Saheeh al-Nasaa'i, 2221.

A. Wa 'Alaykum Asalām wa Rahmatullāhi Wa Barakātuhu, yes it was declared Hassan by Shaykh al-Albānī(رحمه الله), however that reference is not correct - It was also declared authentic by Imām Ibn Khuzaymah(رحمه الله), but what's clear is that this Hadīth is weak & there's nothing authentic whatsoever on this topic, I have translated a good response to what brother Ahmad Abū Anas shared on "Majlis Alūkah" forum, which says:

“There's no Hadīth confirmed from the Prophet(صلى الله عليه وسلم) that the deeds are raised up in the month of Sha'bān, and there's nothing authentic concerning this matter, and this is from the matters of the unseen, which isn't affirmed except by an authentic text.

It has been narrated from the Hadīth of Usāmah Ibn Zayd(رضي الله عنه) as it's collected in Al-Nasā'ī, from the chain of:

'Abdul Rahmān Ibn Mahdī > Thābit Ibn Qays Abū al-Ghasn > Sa'īd al-Maqbarī > from Usāmah Ibn Zayd(رضي الله عنه) that he said:

"It is the month is which people's deeds are taken up to the Lord of the Worlds, and I would like my deeds to be taken up whilst I am fasting." [Sunan al-Nasā'ī 2327] and it was narrated by Imām Ahmad with a (slightly) longer wording than this (in his Musnad 2327).

And this Hadīth is Weak, "Thābit Ibn Qays Abū al-Ghasn" was alone in reporting it, and he is weak with regards to his precision, and has only narrated a few Hadīths, he isn't well-known.

Imām Ahmad said about him: "Trustworthy". [1]

And Imām al-Nasā'ī said: "There's nothing wrong with him". [2]

And both of their statements are in relation to his integrity (i.e. he is truthful, doesn't lie), and not in relation to his precision.

This is explained by the statement of Yahya Ibn Ma'īn, wherein he said: "He's weak, his Hadīth isn't that good and he is Sālih, there's nothing wrong with him".

So his weakness here is in relation to his precision, and his trustworthiness is in relation to his integrity.

That is why he was weakened in relation to his precision by Imām Abū Dāwūd al-Sijistānī wherein he said: "His Hadīths aren't that good".

So the weakening here is in relation to his Hadīths and Narrations, and not his integrity.

And Abū 'Abdillāh al-Hākim said: "He's not a Hāfidh, nor a Dābit (i.e. he's not someone who's precise)".

And this is also a weakening to his precision and narrations, not to his integrity.

And Ibn Hibbān said: "He makes a lot of errors in what he narrates, his reports are not used as proof if there is no one to support his narration". [3]

And Imām al-Uqaylī mentioned him in "al-Du'afā' al-Kabīr" (i.e. among the weak narrators and rejected his narration).

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Therefore, the Hadīth is clearly weak due to the Tafarrud of Thābit Ibn Qays, and Allāh knows best.

Footnotes:

[1] "al-Jarh wal-Ta'dīl" (2/456) for Ibn Abī Hātim.

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[3] "al-Majrūheen" (1/206).

1 May 2017 10:19

#### Radwan Dakkak shared his post.

Tawhīd + Akhlāq = The Perfect Mix.

1 May 2017 09:27

#### Radwan Dakkak shared a link.

<https://www.youtube.com/user/LittleMuslimVideos>

<https://www.youtube.com/user/LittleMuslimVideos>

30 April 2017 21:50

#### Radwan Dakkak shared Khoder Soueid's photo.

لست أعجب ممن يخطب في الأعراس، وإنما أعجب ممن يستعرب هذا الأمر!

### Radwan Dakkak updated his status.

“Abu Ya'la related that there was an Ijmā' of the Sahābah on considering those who denied (i.e. refused to pay) the Zakah as apostates. It was also the opinion of al-Bukhārī Rahimahullāh, Ibn Taymiyyah Rahimahullāh, Muhammad Ibn Ibrāhīm of the contemporary scholars and many others.”

~ Shaykh Ahmad Jibrīl(حفظه لله).

30 April 2017 19:54

### Radwan Dakkak posted in Ummah Of Tawheed.

:said (ﷺ)The Messenger of Allah

. [After me I have not left any trial (fitnah) more severe to men than women." [Sahih Al-Bukhari"

When this hadith is mentioned, many of us limit our understanding and interpretation of 'fitnah' to only suggesting sexual temptation, free mixing, zina etc, forgetting that a woman can cause a man . 'to enter fire due to being a 'dayooth

:said (ﷺ)The Messenger of Allah

".Each of you is a shepherd and each of you is responsible for his flock"

[Abu Dawood]

From this hadith we learn also that the husband, father or brother will be accountable before Allah on the Day of Resurrection for his wife, daughter and sisters if he fell short in advising them and .teaching them properly how to dress and behave

Unfortunately it has become a common 'fitnah' for brothers to display photos of their wives on facebook and for fathers and brothers to allow their daughters and sisters to leave the house .dressed but naked and covered in makeup

said: "There are three who will not enter Paradise and Allah will not look (ﷺ)The Messenger of Allah :at them on the Day of Resurrection, they are

,the one who disobeys his parents-

,the woman who imitates men-

and the Dayooth (a man who has no jealousy for the woman in his care regarding their attitude, - [dress and conduct". [Ahmad

30 April 2017 17:09

### Radwan Dakkak posted in Ummah Of Tawheed.

Q. What have the Scholars said about the Hadīth where the Prophet(صلى الله عليه وسلم) said to someone drinking standing up that the Shaytān has drank with you, does this make drinking while standing up Harām?

A. Yes some of the Scholars have used this as proof to prohibit drinking while standing, and here is the text for the Hadīth.

It's narrated from the Prophet(صلى الله عليه وسلم) that he saw a man drinking while standing, so he said to him:

"Vomit it." He asked, "Why?" The Prophet(صلى الله عليه وسلم) replied:

"Would you like that a cat drinks with you? He replied in the negative, so the Prophet(صلى الله عليه وسلم) said:

"Indeed someone worse than that has drank with you, the Shaytān." [Ahmad].

- Shaykh al-Muhaddith 'Abdul 'Azīz al-Tarēfē(حفظه لله) has beautifully summed up the answer to your question where he said on the Satellite Channel "Safā":

“Even though the Isnād of this Hadīth is Sahīh, except that some of the 'Ulamā' have interpreted it, and their interpretation of it is because an Ijmā' (i.e. Consensus) has been established that a person doesn't have to vomit whatever he drank (i.e. it's not Wājib to vomit according to consensus), but rather what is intended by that is to show the severity of this matter, and some of the 'Ulamā' have stated that it's abrogated, and that is because the practise of the Sahābah - with regards to the majority of them - is contrary to this, and based upon this Imām Mālik(رحمه الله) has narrated in his book "al-Muwatta" that he said:

"A reporter informed me that 'Umar, 'Uthmān and 'Alī Ibn Abī Tālib (i.e. 3 of the Rightly Guided Caliphs) that they drank while standing up."



And this is what has been practised, as it's narrated from 'Alī Ibn Abī Tālib(رضي الله عنه), that he said:

"I will inflict a punishment on those who forbid others to drink while standing, for I have seen the Messenger of Allāh drink while standing up."

So we say that what relates to this, what's most apparent is that this is for Adab (i.e. to drink while sitting), to be in a state of calmness and tranquility, that a person sits down to drink, and that's the place a believer should remain in, but as for him being sinful, then there is no clear proof to show that, so based upon this, this is what the reported Hadīths are held upon."

Conclusion: So that's just a brief explanation, and as it's well known, this issue of drinking while standing is divided into 3 opinions:

1. That it's Harām based upon the Sahīh Hadīth "The Prophet(صلى الله عليه وسلم) forbade a man to drink while standing." - This is the opinion of Imām Ibn Hazm(رحمه الله), Imām Ibn al-Qayyim(رحمه الله) and others.

2. That it's Makrūh (according to the Majority), and they have used the Principle in Usūl where they gather between the "forbiddance" of the Prophet(صلى الله عليه وسلم) and then the actions of the Prophet (drinking while standing), and he would do this to show that the "forbiddance" is understood as 'Disliked' instead of 'Harām' (so it's not a sin) - This is also 1 of the 2 opinions of Shaykh Sulaymān al-'Alwān(حفظه الله).

3. That it's Mubāh (permissible), and even though I don't have the tools to determine which view is most correct, this is what appears stronger to me from what I have researched as a seeker of knowledge trying to follow the evidences, and this is the 2nd view adopted by Shaykh Sulaymān al-'Alwān(حفظه الله), and held by several 'Ulamā' before him.

And the prohibition of the Prophet(صلى الله عليه وسلم) being abrogated is very convincing, as 'Abdullāh Ibn 'Abbās(رضي الله عنه) said: "I gave the Messenger of Allāh water from Zamzam, and he drank it while standing." [Agreed Upon].

Also it's narrated that 'Alī Ibn Abī Tālib(رضي الله عنه) came to Bāb al-Ruhba, and he drank while standing, then said: "Some people hate for one of you to drink while standing, and I saw the Prophet do as you saw me just do." [Sahīh al-Bukhārī].

And finally, to strengthen the view that it's abrogated is the practise of the Sahābah (among them, the Rightly Guided Caliphs who are an example for us to follow). As Imām Mālik(رحمه الله) narrated in "al-Muwatta" that he said:

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So I'll finish this with what Shaykh al-'Allāmah Sulaymān al-'Alwān(حفظه الله) has stated:

"And it was said that both choices [to stand or sit] are allowed without it being 'disliked', and that drinking while sitting is better because the Prophet did it more, and this is the correct opinion."

والله أعلى وأعلم

30 April 2017 14:48

## Radwan Dakkak updated his status.

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والله أعلم وأعلى

30 April 2017 14:48

## Radwan Dakkak posted in Ummah Of Tawheed.

“There is no Imām that becomes an Imām without being tested.

وجعلنا منهم أئمة يهدون بأمرنا لما صبروا

"We made amongst them Imāms..." when?

لما صبروا

"...when they were patient..."

This is a giant religion that needs giants to carry it. Giants become giants after they pass tests, that is how they became giants.

Every trial goes away, clouds stream away. Trials always go away, if they don't go away, you are the one who is gonna leave them and walk away and go to the Ghafoor Al-Raheem.

You are going to go then to the Ghafoor Al-Raheem and leave them. Everything starts, like some of the 'Ulamā' said, small and grows bigger, except trials - they become big and subhānAllāh as time goes by, they shrink and become smaller. Trials screen and honour believers.”

~ Shaykh Ahmad Jibrīl(حفظه الله).

30 April 2017 10:24

#### Radwan Dakkak updated his status.

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30 April 2017 10:23

#### Radwan Dakkak shared فن الإعراب's post.

30 April 2017 09:34

#### Radwan Dakkak shared The Straight Path's post.

30 April 2017 00:21

#### Radwan Dakkak posted in Ummah Of Tawheed.

Nur Al-Hedayya, may Allāh place all the Barakah and Sincerity in your Charity Organisation & accept all your blessed efforts - I appreciate all the hard work you guys do for this Dīn, one of the greatest fears is to be replaced by others who love Allāh more than us, so continue striving for His sake and never stop.

May Allāh forgive us for not doing enough, Yā Hasratā! (O my regret).

29 April 2017 23:23

#### Radwan Dakkak shared DOAM - Documenting Oppression Against Muslims's video.

They bombed a refugee camp, Hasbi Allāh wa ni'mal wakeel :(

29 April 2017 23:25

#### Radwan Dakkak posted in Ummah Of Tawheed.

Ask the few brothers & sisters around who were paying attention to the Ummah, they will tell you in 2013-2014, that's when there was true brotherhood, I miss those days so much ☹️ Look around you now :((

29 April 2017 22:46

#### Radwan Dakkak updated his status.

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**Radwan Dakkak posted in Ummah Of Tawheed.**

The overwhelming majority of imams and masajid of today are a disgrace and humiliation to the Islamic institutions of the imam and the masjid, as understood by our salaf.

~ Shaykh Sulaymān Anwar(حفظه الله).

29 April 2017 21:03

**Radwan Dakkak updated his status.**

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~ Shaykh Sulaymān Anwar(حفظه الله).

29 April 2017 21:03

**Radwan Dakkak updated his status.**

Misconception: "An-Najāshī Did Not Rule According to What Allāh Revealed?"

Revised and edited by Abū Huthayfah Yūsuf Al-Kanādī & Abū Sulaymān Haythem Ash-Shāmī

"So Khālīd Al-'Anbarī said that An-Najāshī did not rule his people by what Allāh revealed ,and that if this was an action of Kufr Al-Akbar on its own, then the Prophet صلى الله عليه وسلم and the Sahābah, would not have prayed the funeral prayer upon him, obviously because this would have made him a Kāfir.

So we ask, "What about the earlier rule?" How can he expect the Prophet and the Sahābah to judge An-Najāshī with Riddah (apostasy) and leaving the Millah without the Hujjah being made to him?! And because we have no knowledge of the Hujjah being made to him, we would have no knowledge of his Kufr and if only Khālīd Al-'Anbarī would have adhered to his own rules, then maybe he would have seen that the ruler who replaces the laws of the Sharī'ah with his own fabricated laws and legislates in the lives of the Muslims with laws which oppose Islām, is a Kāfir.

About this we say:

Firstly: To claim anything in the Sharī'ah, there must be evidence to prove it. This is from the rules within every science of Islām, be it 'Aqīdah, Fiqh, Tafsīr or anything else. So we reply to this with Allāh(سبحانه وتعالى)'s Saying:

قل هاتوا برهانكم إن كنتم صادقين

Say "Produce your proof if you are truthful." [1].

Then, if they do not produce any evidence, then they are not from the truthful ones.

Secondly: Not only are they claiming something without proof, but they are accusing a Muslim who is a Mukhadhram [2], of an action, which even in their false opinion is Kufr Asghar, and they do this without any evidence.

Yet if we say that an individual of our time, said a statement of Irjā', which is only an accusation towards the statement and not the person, as well as Irjā' being less then ruling by other than what Allāh revealed, we are called Khawārij, even if we bring evidence.

Thirdly: He tries to make Qiyās between An-Najāshī and the current rulers. Let us look at this Qiyās.

1. An-Najāshī died before the Sharī'ah was even finished, as mentioned by Ibn Kathīr in al-Bidāyah Wan-Nihāyah [3], while the rulers today have the full Sharī'ah that they can rule with.

2. In the time of An-Najāshī, the methods of communication were few, and they were very slow and not accessible all the time. The new Ahkām that would be revealed and would not reach the people in Al-Habashah for a long time, if they even did reach there.

This is clearly proven in the Hadīth of 'Abdullāh Ibn Mas'ūd رضي الله عنه, who said: "We used to give the Salām to the Prophet صلى الله عليه وسلم while he was praying, then he would reply to us. Then when we returned from An-Najāshī, we gave the Salām to him then he did not reply to us. So we said: O Messenger of Allāh, verily we used to give Salām to you, then you would reply to us. He said: ((Verily in the Salāt there is activity))" [4].

3. We know from the statements of Al-'Anbarī, www.salafipublications.com and all those like them, that they would say that the one who doesn't rule by the Sharī'ah is a Thālim/Fāsiq. So here we close this issue with the following. Since An-Najāshī died before the completion of the Sharī'ah, he can only be in one of the following four categories:

\* a) The first is that, he had with him, knowledge of all of what was revealed from the Sharī'ah up to that point, and he ruled with all of it. ❖

\* b) The second is that he had knowledge of all of what was revealed from the Sharī'ah up to that point and he didn't rule with all of it. ❖

\* c) The third is that he didn't have all of what was revealed from the Sharī'ah up to that point, but he ruled with all of what he had. ❖

\* d) The fourth is that he didn't have all of what was revealed from the Sharī'ah at that point and he didn't rule with all of what he had. ❖

If An-Najāshī was in the first category, then they cannot use his issue as evidence, because it is totally false, even though him having all of the Sharī'ah at that point is extremely unlikely due to what has passed from the evidence.

Also, if he is in the third category, then his issue cannot be used as evidence, because he did all of what he was knew of, and we know that no one has held upon him more than he knows, and that ignorance is an excuse when someone tries there hardest. If he is in either the second or fourth category, meaning that he didn't rule with all of what he had knowledge of from the Sharī'ah, then these would be the only categories that could be used as evidence, with the condition that it could be proven, which it cant be.

But we know that this wasn't the case due to the following Hadīth. From Jābir Ibn 'Abdullāh, may Allāh be pleased with him, that the Prophet صلى الله عليه وسلم said when An-Najāshī died:

((Today a righteous man died, so stand up and pray upon your brother, As'hamah)) [5], and in a narration: ((...A righteous slave of Allāh...)) [6].

So this is proof that he ruled with all of what he had at the time, whether he had all of what was revealed from the Sharī'ah at that time, or only some of it. This is because, if he didn't rule with all of what he had knowledge of, then this action would be Kufr Asghar according to them, and it would be Thulm and Fisq. And since An-Najāshī would have known of these Ahkām, then he would have no excuse, so he himself would have been a Thālim and a Fāsiq.

But we know that he wasn't a Thālim or a Fāsiq, because the Prophet صلى الله عليه وسلم called him ((...A righteous man...)) in one narration, and a ((...A righteous slave of Allāh...)) in another narration. And we seek refuge in Allāh from saying that the Prophet صلى الله عليه وسلم would call a Thālim or a Fāsiq a righteous man.

So these are some examples of how Khālid Al-'Anbarī has not really understood the issues of Imān, Kufr and Takfir just as we've seen [www.salafipublications.com](http://www.salafipublications.com) have not either."

📖 Footnotes :

[1] Sūrat al-Baqarah (111)

[2] Linguistically: Someone who lives over two or more generations or eras. The Sharī definition: Someone who lived in the time of the Prophet صلى الله عليه وسلم and believed in him, but never saw him. So he isn't a Sahābī because he never saw the Prophet صلى الله عليه وسلم, but since he believed in the Prophet during his lifetime, he is considered from higher than the other Tābi'in, according to some صلى الله عليه وسلم of the scholars.

[3] "Al-Bidāyah Wan-Nihāyah", Vol. 3/277

[4] Narrated by Al-Bukhārī, Muslim, Abū Dāwūd and Ahmad with the mentioning of Al-Habashah, and this is the phrasing of Al-Bukhārī. Ibn Mājah narrated it without the story, only mentioning the saying of the Prophet صلى الله عليه وسلم.

[5] Narrated by Al-Bukhārī.

[6] Narrated by Muslim.

29 April 2017 19:23

## Radwan Dakkak posted in Ummah Of Tawheed.

### IT'S NOT ALLOWED TO TOUCH A WOMAN IN RUQYA

"Likewise, some of those who do Ruqyā have become lenient, he places his hands upon the woman, and this is Harām and isn't permissible, and it's not allowed for a man to touch a woman that isn't lawful for him, and whenever a Rāqī is found placing his hand on a woman, it's compulsory to condemn him and prevent him from doing Ruqyā, except if he repented, and it's not permissible for a man to place his hand upon a woman. Many of those who do Ruqyā have been seduced by the women due to sitting with them and doing Ruqyā on them, and some of the women sit down and don't understand, some women don't understand, she thinks this is from the consequences of the Ruqyā, that even some of the women after making her Tawbah and she admits to this, that some of those who do Ruqyā had illicit unlawful relations with her, she thinks this is from the end-result of the necessity of Ruqyā until she is discharged [from the symptoms and evil effects]..."

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān (حفظه الله)

### Radwan Dakkak posted in Ummah Of Tawheed.

If the imprisonment of a kitten is a cause for entering the hellfire, then releasing it from its confinement is a cause for entering Paradise. This is in the case of an animal, so how about the punishment of the one who unjustly imprisons a human being, and the reward of the one who releases him?

إذا كان حبس الهرة سبباً لدخول النار فإن إخراجها من حبسها سبب لدخول الجنة، هذا في حيوان، فكيف بعقوبة حابس الإنسان ظلماً وثواب من أفرج عنه

~ Shaykh 'Abdul 'Aziz al-Tarefe.

29 April 2017 11:40

### Radwan Dakkak shared a link.

<http://www.youtube.com/playlist?list=PL39lfe0KQ3VxjR84N6FgbBxs2N-1f27Ox>  
<http://www.youtube.com/playlist?list=PL39lfe0KQ3VxjR84N6FgbBxs2N-1f27Ox>  
<http://www.youtube.com/playlist?list=PL39lfe0KQ3VxjR84N6FgbBxs2N-1f27Ox>

A playlist of 20 videos on Kufr bit-Tāghūt, Nawāqidh al-Islām, Shurūt Lā ilāha ilā Allāh, Da'wah of Imām Muhammad Ibn 'Abdul Wahhāb, Tafsīr of the verse "Fear Allāh and be with the truthful" and many other topics by Shaykh al-'Allāmah Bishr Ibn Fahad al-Bishr حفظه الله

29 April 2017 11:04

### Radwan Dakkak posted in Ummah Of Tawheed.

**Group:** Ummah Of Tawheed

**Radwan Dakkak** A beautiful Tafsīr of this Āyah by Shaykh Bishr Ibn Fahad al-Bishr حفظه الله can be found here (1 hour 26 mins): <https://youtu.be/RrJTbqOCT8M>  
29 April 2017 10:29

"O you who have believed, Fear Allāh and be with the truthful." [9:119].

29 April 2017 09:21

### Radwan Dakkak posted in Ummah Of Tawheed.

□

#Breaking\_News After 10-11 years of confinement, Shaykh Bishr Ibn Fahad al-Bishr who has a Doctorate in Comparative Fiqh (الفقه المقارن) and gave wonderful lessons on Kufr Bit-Tāghūt & Tawhīd is now released from the prisons of the Tawāghūt! #Alhamdulillah

29 April 2017 09:41

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Misconception: A grave worshipper can be excused due to ignorance if he doesn't know that du'ā to the dead is considered "worship" because of the environment he was raised in and the wicked Scholars misguiding him.

Answer: In brief, ignorance is only a valid impediment in confusing and unclear matters, not matters such as those that relate to Major Shirk, which is Asl al-Dīn.

As for being ignorant that "du'ā" is considered worship, then this is not an excuse whatsoever, because as it's well known, the Monks and Rabbis diverted legislation (which is worship) to other than Allāh & permitted what Allāh has prohibited and vice versa - And those christians and jews who "obeyed" them in that committed "Shirk al-Tā'ah" (i.e. Shirk in Obedience).

And the christians and jews did not know that their obedience to them was considered worship, as it's narrated from 'Adī Ibn Hātim that he came to the Prophet صلى الله عليه وسلم and heard him recite the Āyah,

"they took their rabbis and monks as lords besides Allāh."

In which 'Adi Ibn Hātim replied "But we did not worship them", so the majority of the Jews and Christians who disbelieved were blind followers and didn't know what they did was "Shirk", yet Allāh & the Messenger صلى الله عليه وسلم did not excuse them at all.

And Muhammad Ibn 'Abdil Wahhāb(الله رحمه الله) wrote a separate chapter-heading in Kitāb at-Tawhīd: "The chapter of obeying the Scholars and Leaders in prohibiting what Allāh declared lawful, or permitting what Allāh declared forbidden, then he has taken them as lords besides Allāh".

And just to add a final point, dwla Scholar Abū Mālik al-Tamīmī(الله رحمه الله) has two 1 hour + lectures on the 3rd nullifier refuting the false understanding of the Hāzīmī Ghulāt, in which I would like to take down notes to share with you all:

But the Shaykh gave an example regarding the one who says that someone far away (in a remote area) can be excused because he is Jāhil (ignorant) - Now "ignorance" is a valid Māni', but the application of it in this situation is "wrong", therefore this is called "talbees" (i.e. Confusion), so this person must have the hujjah explained and shown to him that ignorance is not a valid Māni' in Major Shirk, if he is finally shown the evidences and the ruling of Allāh has reached him regarding such an individual, then the Hujjah has been established upon him, so he either returns back from his statement or else if he still insists in excusing him, he becomes a Kāfir.

And this matter of "Excuse of ignorance" has lots of misconceptions, misinterpretations, wrong applications of valid Mawāni', which many Scholars have made a mistake in, let alone the unclearness of the matter to the laymen, may Allāh grant us insight.

والله أعلى وأعلم

29 April 2017 09:17

## Radwan Dakkak added a new photo.

**Shahid Al Mujaahid Amin**

29 April 2017 09:53

**Shahid Al Mujaahid Akhi** Radwan Dakkak do you know why they released him akhi?

29 April 2017 09:54

**Radwan Dakkak** There's no trials for these people brother, they simply grab them and throw them in prison, some are in prison for over 20-25 years for speaking the truth. Many factors can be the cause behind the release of our brothers and sisters, no doubt it is from the power of Allāh, and then with the help of the Muslims, pressure from the community and Allāh knows best what other reasons. Alhamdulillah, this is from the favours of Allāh, may Allāh free all of our beloved Scholars, and the rest of our brothers & sisters from the dungeons of the Tawāghit.

29 April 2017 09:59

**Shahid Al Mujaahid Amin**

29 April 2017 10:01

**Shahid Al Mujaahid** JazaakAllahu khayr akhi

29 April 2017 10:01

**Radwan Dakkak** Wa iyyāk.

29 April 2017 10:01

**Shahid Al Mujaahid** Brother you study?

29 April 2017 10:01

**Radwan Dakkak** I study secular knowledge.

29 April 2017 10:02

**Shahid Al Mujaahid** Could yiu give me some numbers akhi so that I can attend classes beneficial for my akhirah and from mushayakh who can be trusted

29 April 2017 10:03

**Shahid Al Mujaahid** ^ to be on the haqq?

29 April 2017 10:04

**Shahid Al Mujaahid** There seems to be a shortage these days

29 April 2017 10:04

**Shahid Al Mujaahid** Allahu allam

29 April 2017 10:04

**Radwan Dakkak** Speak to me in PM إن شاء الله

29 April 2017 10:04

**Abu Aysha Al-Turkmani** أكبر الله!!!! NO WAY!!! I love that sheikh for the sake of Allah swt and SO glad hes finally outta the prison of tawagheet. ربي لك الحمد ♥



#Breaking\_News After 10-11 years of confinement, Shaykh Bishr Ibn Fahad al-Bishr who has a Doctorate in Comparative Fiqh (الفقه المقارن) and gave wonderful lessons on Kufr Bit-Tāghūt & Tawhīd is now released from the prisons of the Tawāghūt! #Alhamdulillah

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والله أعلى وأعلم

29 April 2017 00:28

#### Radwan Dakkak updated his status.

"If gossip and backbiting were to break the fast, none of us would have a fast."

~ Imām Abū 'Abdillāh Ahmad al-Shaybānī.

28 April 2017 11:28

#### Radwan Dakkak updated his status.

Only Allāh can judge what's in someone's heart.  
#Keep\_Away\_From\_Suspicion

27 April 2017 23:18

#### Radwan Dakkak updated his status.

You can never count the blessings that Allāh has bestowed upon you. Allāh has shown me many signs & wisdoms just recently, and He is only making me firmer and stronger than I was before.



SubhānAllāh, just when you're about to completely lose hope & think you can never get back up, Allāh comes to aid you. I am struggling, but have started to feel much more at ease during my Salāh, unlike before where I wasn't feeling a close connection with my Lord.

I have been reciting much slower while thinking deeply over the words of Allāh, taking my time in Rukū' and Sujūd, thinking about all those I love and wish the best for.

I have been giving myself more time, trying to hang out with friends to forget about my worries, Inshā'Allāh I would love to do much more, for the sake of Allāh, and for the love of the oppressed Ummah.

What truly motivates me are my brothers & sisters suffering throughout the world, I cannot ever give up on them, and I want to do so much more.

May Allāh make a way out for me, and relieve all my brothers & sisters who are stuck and in harsh conditions.

Allāh has plans for us all ﷻ

27 April 2017 21:41

#### Radwan Dakkak updated his status.

One of the scariest things is deviating off the right path, May Allāh keep us all steadfast upon Tawhīd till our last breathe!!!!

Look around you, and look at how many 'appeared' to be firm as mountains, and then later became the worst of people Wallāhul Musta'ān.

This is why we attach our hearts to the truth, not personalities, as we never know what may happen in the future, may Allāh protect us!

Remember, Allāh doesn't oppress anyone, but rather the people oppress themselves - Only Allāh knows your secrets, so fear Allāh at all times, نسأل الله الثبات

27 April 2017 20:34

#### Radwan Dakkak updated his status.

That moment when a mere handshake can make you burst into tears ☹️☹️☹️ ALHAMDULILAH

27 April 2017 20:06

#### Radwan Dakkak added a new photo.

<b>Ali Alan Nassif</b>	Is that your blood brother?
27 April 2017 19:47	
<b>Radwan Dakkak</b>	No, brother in Islām.
27 April 2017 19:47	
<b>Ali Alan Nassif</b>	May Allah swt hasten his release amiin
27 April 2017 19:48	
<b>Radwan Dakkak</b>	Āmīn
27 April 2017 19:48	
<b>Mazen Ibrahim Ameen!</b>	
27 April 2017 21:01	
<b>Harun Rashid Ameen</b>	
28 April 2017 05:21	
<b>Abulusood Azzam Ameen</b>	
28 April 2017 19:46	
<b>حسين ابن حسن</b>	Ameen
29 April 2017 03:36	

May Allāh free you my beloved intelligent brother ﷻ  
#FreeTareq

27 April 2017 19:34

### Radwan Dakkak added a new photo.

□

"O you who have believed, Fear Allāh and be with the truthful." [9:119].

27 April 2017 18:59

### Radwan Dakkak updated his status.

Oh my nephew, learn manners before you learn knowledge.

~ Imām Mālik.

27 April 2017 18:29

### Radwan Dakkak updated his status.

“And during the wars of the 'Uthmāniyyūn against the people of Tawhīd, such atrocities were committed that made those of the crusaders pale in comparison. Here are some examples for you:

The 'Uthmānī state wanted to incite its troops to kill the people of Tawhīd, so it issues a decree that every soldier will receive a reward for every one that he killed, and it was necessary that the soldier prove his kill by cutting off the ears of his victim and sending them to the capital al-Astānah (Istānbul). So they did that in al-Madīnah, al-Qunfudhah, al-Qaseem, Dhirmaa, and elsewhere.

[See that in detail in Tārikh al-'Arabiyyah as-Su'ūdiyyah, by the Russian historian Vasiliev, page 173, 183, 176, and 184.]

As for their destruction of villages and cities, and even their burning of masaaqid, then narrate without difficulty.

[See that in 'Unwān al-Majd, 1/157-219, and also in the previous reference.]

And from their crimes is that they took the women and children of the people of Tawhīd as captives, and sold them as slaves. Al-Jabartī said in his Tārikh:

"And the month of Safar began on a Friday in the year 1235H... and during it a group of the Arab and Maghāribah troops arrived, who had been in the land of al-Hijaaz. And they were accompanied by prisoners from the "Wahhābiyyah", women, girls, and boys. They came to al-Hamaayil, and sold them to whoever would buy them, even though they were Muslims and free people." [End of quote.]

[Tārikh 'Ajā'ib al-Āthār, 3/606. But be careful regarding this book, for al-Jabartī, as is apparent from his Tārikh, was a Sūfī khalwati who venerated the graves and the Awliyā', indeed even the heretical deviants such as the Zindīq Ibn 'Arabī.]”

~ Shaykh Nāsir al-Fahad(حفظه الله).

27 April 2017 16:34

### Radwan Dakkak updated his status.

Q. Assaalamu alaykum,

What is the correct saying one should say when they see a animal which is yani cute etc.. is it not subhan alkhalīq ? Or can one say mashallah to a animal for example a dog ?

Tia.

A. Wa 'Alaykum Asalām wa Rahmatullāhi wa Barakātuhu sister, this is an important question and I have spoken about it to numerous people, but I'll try my best to keep it brief Inshā'Allāh.

1. Indeed, the evil eye is Real as our beloved Prophet صلى الله عليه وسلم said, and to eliminate the effect of the evil eye, the Rasūl صلى الله عليه وسلم said to make Du'aa of Barakah for your brother (for something you're amazed by)...

So for example, when we see a smart cute child, we say "Allāhumma Bārik Lahu" (boy) or "Allāhumma Bārik Lahā" (girl), or if someone has a nice car, we would tell them "Bārak Allāhu laka Feehā".

We don't say "Mā Shā' Allāh" or "wow" (و) as many people do, this is a big mistake, rather our Prophet صلى الله عليه وسلم told us in the Hadīth to make du'ā of Barakah (Allāhumma Bārik, Tabārak Allāh), and remind your sisters to say the same, they shouldn't be offended Inshā'Allāh.

As for the Āyah:

"It was better for you to say, when you entered your garden: "Mā Shā' Allāh, Lā Quwwata ilā Billāh." (Surat al-Kahf: 39).

^ That verse has nothing to do with protection from "Hassad" or "Ayn" as mentioned by Shaykh Ahmad Jibrīl (حفظه الله), It is telling one to admit that which he got is from Allah, to not let his ego and pride get to him and admit it is from Allah, Al-Qurtubi said commenting on this verse, he says it means Allah is telling him whatever you got of wealth is from Allah not from your own power, and this falls under the second category.

2. If you see something amazing from the creation of Allāh, what's prescribed is to make Tasbeeh, Dhikr and Du'ā & if there's no fear of Hassad, you can say "Mā Shā' Allāh" or "Mā Shā' Allāh, Lā Quwwata ilā Billāh".

Also if you see the sky, it is beautiful, you enter your own house and you are not afraid of an evil eye, say Mā Shā' Allāh. However, if you are afraid of an evil eye and you want to prevent it, let him ask Allah for Barakah in that person or in any matter that he has which you think is good. Also, you can recite Qur'an as prevention.

Allāh said: "Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire." [3:191].

^ This verse is saying that the one who gives thought to the creation, makes Tasbeeh (i.e. says Exalted are You) & "who remember Allāh" = Dhikr and the du'ā is mentioned as well "Our Lord..."

So to conclude:

- If you see a cute animal like a dog for instance, if you get amazed by it, what's prescribed is to Glorify and Exalt Allāh, make Dhikr on your tongue and Supplications.

- But if you see a cute animal, and you don't fear giving it any Hassad, then it's perfectly fine to say "Ma Shā' Allāh" or "Ma Shā' Allāh Lā Quwwata ilā Billāh".

This is what the 'Ulamā' have mentioned in brief, and Allāh knows best.

27 April 2017 15:42

### Radwan Dakkak updated his status.

Shaykh al-'Allāmah 'Alī al-Khudayr (حفظه الله) said:

“Issue: The ruling on the Kuffār residing in the Arabian Peninsula:

It's not permissible, and it's forbidden for the Kuffār to reside (in the Arabian Peninsula) due to the Prophet's saying which Mālik (رحمه الله) narrated in "al-Muwatta'", under the chapter of "Expelling the Jews from Madīnah"; He said, on the authority of Ismā'īl Ibn Abī Hakīm, that he heard 'Umar Ibn 'Abdul 'Azīz say:

"From the final words that the Messenger of Allāh صلى الله عليه وسلم spoke is that he said: May Allāh destroy the Jews and the Christians, they took the graves of their Prophets as Masājīd, there shall not remain 2 religions that co-exist together in the Land of the Arabs."

And on the authority of Ibn Shihāb (i.e. Al-Zuhri) that the Messenger of Allāh, صلى الله عليه وسلم, said:

"Two deens shall not remain & co-exist in the Arabian Peninsula."

Mālik (رحمه الله) said: "Ibn Shihāb said, 'Umar ibn al-Khattāb searched for information about that until he was absolutely convinced that the Messenger of Allāh, صلى الله عليه وسلم, had said, 'Two deens shall not remain & co-exist in the Arabian Peninsula'"

And in Bukhārī & Muslim on the authority of Ibn 'Abbās (رضي الله عنهما) that he said:

The Prophet (ﷺ) on his death-bed, gave three orders saying, "Expel the Mushrikīn from the Arabian Peninsula".

And on the authority of Jābir Ibn 'Abdillāh, he said I was informed by 'Umar Ibn al-Khattāb that he heard the Messenger of Allāh, صلى الله عليه وسلم, say:

"I will certainly expel the Jews and the Christians from the Arabian Peninsula so as to leave only Muslims in it." [Narrated by Muslim].

So it's compulsory to expel them (from Jazeerat al-'Arab), and it is a general ruling given for all the Kuffār.

(Now) what is the ruling on allowing them to rent homes? It's not permissible, because it is aiding them to remain:

"Help not one another unto sin and transgression." [5:2].

What remains is the issue of the Rāfidah? It is exactly the same, because "al-Rafdh" is a completely different Din & Millah to the religion of Islām, so it is included within the general meaning of the previous Hadīths, whether we call them Murtaddūn or Kuffār Asliyyūn, there's no difference between the two pertaining that (ruling of expelling them), rather either accept Islām or face execution (for Kufr), nothing else.

And the same ruling is given to all the other religions in the Arabian Peninsula, such as the Secularists, Modernists, Progressive Liberalists, Communists and Nationalists.”

~ Al-Wijāzah Sharh al-Usūl al-Thalāthah.

27 April 2017 09:38

## Radwan Dakkak added a new photo.

Ashim Ishaq I will Copydat  
28 April 2017 00:45

\*Statements from the People of Knowledge about the ruling on the Rāfidah\*

Shaykh al-'Allāmah Abū 'Abdillāh Hamad Al Humaydī(رحمه الله) said:

“Bismillāh Ar-Rahmān Ar-Rahīm

The Rawāfid are a group from the extremists of the shī'ah. They entered into Islām to corrupt the beliefs of the Muslimīn & shake the Īmān inside of them, and to make doubts enter the truths of the Deen, and the truthfulness of the Prophet – Sall Allāhu ‘alayhi wa sallam. They were named with this name for their rejection (rafd) of Zayd bin ‘Alī – Rahimahullāh – when he went to fight Hishām bin ‘Abdul Mālik. So his companions said to him, “Disavow from the Shaykhayn (Abū Bakr and ‘Umar) then we will be with you.” So he said, “No, indeed I have loyalty to them, and I disavow from whoever disavows from them.” So they said, “Then we reject you (narfaduk).” So they were named the rāfidah.

‘Abdullāh bin Ahmad said, “I said to my father: Who are the Rafidah.” He replied, “The one who insults Abū Bakr & ‘Umar.” And this is something they are known by, and their truth is only that they reject Islām from it's root (asl). And that their claim to Islām is like the claim of the jews and the christians to Ibrāhīm – ‘Alayhi salām – and Allāh refuted them with His statement;

{Ibrāhīm was neither a jew nor a christian, but he was one inclining to the truth, a Muslim. And he was not one of the mushrikīn}

Talhah bin Musarrif – Rahimahullāh – said, “The women of the rāfidah are not married, and their sacrifice is not eaten, because they are the people of apostasy.”

Az-Zuhrī – Rahimahullāh – said, “I have not seen a people resembling the christians more than the followers of (‘Abdullāh bin) Saba’.”

Ahmad bin Yūnus – Rahimahullāh – said, “They are the rāfidah.”

Sulaymān bin Qarm Ad-Dabī said, “I was with ‘Abdullāh bin Al-Hasan bin Al-Hasan bin ‘Alī bin Abī Tālib – Rahimahumullāh – so he said, “Man, Allāh rectify your condition, (there is) from the people of our Qiblah that we must testify on him with shirk? He said, ‘Yes, the rāfidah, I testify that they are mmushrikūn, and how can they not be mushrikīn? If you ask them did the Prophet – Sall Allāhu ‘Alayhi wa sallam – sin, they would said yes. And Allāh forgave him what preceded of his sins and what follows. And if you say to him, did ‘Alī sin? They would say no. So who says that he has disbelieved.”

‘Abdullāh bin Mus’ab said, “Amīr Al Mu’minīn Al Mahdī said to me, ‘O Abū Bakr, what do you say in the one who belittles the companions of the Messenger of Allāh – Sall Allāhu ‘Alayhi wa sallam?’ I responded, ‘Zanadiqah (plural of zindeeq – heretic).’ He said, ‘I haven’t heard of this from anyone before you.’ I responded, ‘They want to belittle the Messenger of Allāh, but they didn’t find anyone from the Ummah to follow them in that. So they belittle them in the presence of their children, and them in the presence of their children. It is like they say: The Messenger of Allāh – Sall Allāhu ‘Alayhi wa sallam – kept evil companions. And what is more disgusting for a man than to take evil companions.’ So he (Amīr Al Mu’minīn) said, ‘I don’t see it except like you said.’”

Al-Awzā’ī – Rahimahullāh – said, “Who insults Abū Bakr As-Siddīq – Radiy Allāhu ‘Anhu – has apostated from his deen and his blood has become lawful.”

(Imām) Mālik bin Anas – Rahimahullāh – said, “Who insults the Sahābah of the Messenger of Allāh – Sall Allāhu ‘Alayhi wa sallam – does not have a share (Sahm) – or he said “Naseeb” – in Islām.

Sufyān bin ‘Uyaynah – Rahimahullāh – said, “There is not a heart that resents the Sahābah of the Messenger of Allāh – Sall Allāhu ‘Alayhi wa sallam – except that his heart is resentful of the Muslimīn.”

Abdur-Rahmān bin Mahdī – Rahimahullāh – said, “You don’t examine a rāfidī except that you find

him a zindeeq (heretic).”

Abdur-Razzāq As-San’ānī – Rahimahullāh – said, “The rāfidī is a kāfir.”

Muhammad bin Yūsuf Al-Faryabī – Rahimahullāh – said, “I do not see the rāfidah and the jahmiyyah except as zanadiqah (plural of zindeeq – heretic).”

Muhammad bin Yūsuf Al-Faryabī – Rahimahullāh – said, “And a man asked him about the one who insults Abū Bakr? He said, kāfir, he (the man) said, he is prayed over? He said, No.”

Abū ‘Ubayd Al-Qāsim bin Salām – Rahimahullāh – said, “The rāfidī has no share in the Fay’ or Ghanimah (forms of war-booty). Because of Allāh’s statement;

{And those who came after them}

Abū ‘Ubayd said, “That the rāfidah are sābbah (?). And they do not have a right in the Fay’, because they are on other than Islām.”

Ahmad bin Yūnus – Rahimahullāh – said, “We do not eat the sacrifice of a rāfidī, indeed with me he is a murtad.”

Bishr bin Al-Hārith – Rahimahullāh – said, “Whoever insults the Companions of the Messenger of Allāh – Sall Allāhu ‘Alayhi wa sallam – then he is a kāfir, even if he fasts, and prays, and considers he is from the Muslimīn.”

‘Abdullāh bin Ahmad bin Hanbal – Rahimahullāh – said, “I asked my father (Ahmad bin Hanbal) about a man who insults a man from the Companions of the Prophet – Sall Allāhu ‘Alayhi wa sallam –, he said, ‘I do not seem him as being upon Islām.’”

Abū Bakr Al-Marwazī – Rahimahullāh – said, “I asked Abū ‘Abdullāh, Ahmad bin Hanbal – Rahimahullāh – about one who insults Abū Bakr and ‘Umar and ‘Āishah? He said, ‘I do not see him as being upon Islām.’”

Ahmad bin Hanbal – Rahimahullāh – said, “Who insults I fear upon him the kufr, the example of the rawāfid.” Then he said, “Who insults the Companions of the Prophet – Sall Allāhu ‘Alayhi wa sallam – we do not believe that he is included in the Deen.”

Abū Muhammad ‘Abdur Rahmān bin Hātim – Rahimahullāh – said, “I asked my father and Abū Zar’ah about the madhāhib of Ahlus Sunnah in Usoolu Dīn and what they know on the Scholars in every corner and what they believe regarding that? So they both said, ‘We know that the Scholars from every corner – Hijāz, and ‘Irāq, and Shām, and Yemen – that their madhhab is: That the Rāfidah have rejected Islām.’”

Abū Zar’ah – Rahimahullāh – “If you see a man belittling anyone from the Companions of the Messenger of Allāh – Sall Allāhu ‘Alayhi wa sallam – then know that he is a zindeeq (heretic). And that the Messenger – Sall Allāhu ‘Alayhi wa sallam – is with us the truth, and the Qur’ān the truth, and all the Companions of the Messenger of Allāh – Sall Allāhu ‘alayhi wa sallam – did was convey to us this Qur’ān and the Sunnah, and all they (those belittling the Companions) want to do is harm our witnesses to invalidate the Kitāb and the Sunnah, and criticizing them comes first, and they are Zanadiqah (plural of zindeeq – heretic).”

Muhammad bin Al Hussayn Al Ājirī – Rahimahullāh – said in the Sharī’ah, “Indeed he has failed and lost, the one who insults the Companions of the Messenger of Allāh – Sall Allāhu ‘Alayhi wa sallam – because he has differed with Allāh and his Messenger and the right on him is to be cursed by Allāh – ‘Azza wa Jall – and His Messenger, and from the Angels and from every believer. And Allāh will not accept anything at all from him, not an obligatory deed, or a voluntary deed. And he is disgraced in this world, the worst fate. Allāhumma make graves be abundant amongst them (cause them to die), and clear away the roles they play.”

Al-Qādi ‘Iyādh said in Kitāb Ash-Shifā’ – when he mentioned the rāfidah, “Indeed they have disbelieved from multiple angles, because they have invalidated the Sharī’ah in it’s entirety.”

Shaykhul Islām (ibn Taymiyyah) said in As-Sārim Al-Maslūl, “And who combines insulting him (a companion) and making ‘Alī an object of worship, or that he was with the Prophet and Jibreel made a mistake in giving the message (by giving it to the Messenger instead of ‘Alī), then this is no doubt from his kufr (disbelief). And there is no doubt in the one who refuses to make takfīr (declare him a disbeliever) on him.” And he himself (ibn Taymiyyah) said in Al-Masdar, “And whoever believes that they committed apostasy (the Companions) after the Messenger of Allāh except a small group of them (12 individuals), or that in general they were evil-doers. Then that, no doubt, is also from his kufr (disbelief). Because he is denying what is contained in the Qur’ān in it’s apparent meaning from the pleasure (of Allāh) with them and the praise (from Allāh) upon them. Certainly the one who doubts the kufr of this then indeed his kufr has been made apparent.” Then he (ibn Taymiyyah) said, “And this kufr is known by necessity from the Deen of Islām.”

And Muhammad bin ‘Abdul Latīf Āli Shaykh commented on that in Ad-Durar, so he said, “So this is the ruling on the rāfidah from the base. And as for now, their situation is even more hideous and atrocious. Because they added to their beliefs extremism with respect to the Awliyā (saints) and the righteous from ahlul Bayt (the family of the Prophet) and other than them. And believed that they could bring about benefit and harm in times of difficulty and ease. And they consider this a means of coming closer to Allāh, and an aspect of deen that they should adhere to. Therefore, whoever is hesitant concerning their disbelief, with this being their condition, and has doubts about their disbelief, then he is ignorant of the reality of what the Messengers came with, and what the

scriptures were revealed with. So let him re-examine his beliefs before entering his grave.”

I (Hamad Al Humaydī) say, “This is in his time, so what if he saw this time and the clarity of their shirk and that they are in the Haramayn and at the Bāqī’ graveyard and other than that. So they are builders of spectacles and graves and not builders of masājid. So it is necessary to purify the Arabian Peninsula from them. Allāh subhānahu wa ta’āla says;

{O you who have believed, indeed the mushrikīn are unclean, so let them not approach Al-Masjid al-Harām after this, their [final] year.}

And the Prophet – Sall Allāhu ‘Alayhi wa sallam – said, ‘Expel the mushrikīn from the Arabian Peninsula.”

Ibn Kathīr – Rahimahullāh – said in his Tafseer regarding the statement of Allāh

{Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment.}

“All of the Scholars agree that whoever slanders her or makes accusations against after what has been said in this Āyah, is a disbeliever, because of his being obstinate with the Qur’ān.”

Ibn Rajab – Rahimahullāh – said, “And for this the rāfidah resemble/imitate the jews in about 70 attributes.”

Al-Alusī – Rahimahullāh – said in Kitāb Sabb Al-Azab, “What has been confirmed from the rawāfid today from proclaiming kufr (disbelief) on the Companions who – from what they assume – concealed the texts (of Qur’ān). And not giving bay’ah to ‘Alī – karram Allāhu wajhahu – after the death of the Prophet – Sall Allāhu ‘Alayhi wa sallam – like they gave bay’ah to Abū Bakr – Radiy Allāhu ‘anhu – and also their proclaiming in some of them, and making lawful harming them, and rejecting the Khilāfah of the rightly guided Khulafā. And rushing to insult them (the Companions) and cursing them because of their pursuit to the fire like butterflies, it is a testament of their disbelief.”

Muhammad bin ‘Abdul Wahhāb – Rahimahullāh – said in his book “Ar-Radd ‘alā ar-rāfidah”, “Because they are kuffār. And he clarified they have disbelieved through different means. And the people of the four madhāhib – from the Hanafiyyah, and the Mālikiyyah, and the Shāfi’iyyah, and the Hanabilah – have all agreed on the statement describing kufr with that.”

So this is some of the statements of the Salaf of the Ummah and it’s ‘Ulamā, so how about the one who says about them that the shī’ah are our brothers?! And this is just from his a little knowledge in the Deen of Islām and what Sayyid al-Anām (master of creatures/creation) came with. So these rāfidah are enemies of the Millah and a means to divide the Ummah. For their religion stands on Nifāq (hypocrisy) and worshipping the graves and Awliyā (saints) and on making the forbidden things permissible like the “Furūj” and other than that. So look at that in the scene that is found at the grave of ‘Alī bin Mūsā ar-Ridā in the mushrik state of Iran, And what is mentioned therein of blatant shirk from the practice of istighātha (seeking deliverance) and Du’ā (supplication) and Dhabh (sacrifice) and Sujood (prostration) and shaving (or cutting) the heads and other than that.

And look at the grave of Khominiy – the destroyed – and they have built over him from buildings and a dome which cost them the equivalent of the budget of a state, with the presence of poverty and unemployment and what is with them of ‘Ibādāt.

And also look at Qatīif, and Sayhāt, and Ihsā, and other than them from the areas of the rāfidah in the day of Ashūra. And what they proclaim from Istighātha (seeking deliverance) with Hussayn, and Fātimah, and ‘Alī. So is there after this kufr from kufr? So their men, and women, and the general masses of them, and their scholars are all kuffār for that. So with these it is obligatory to have enmity with them and make disavowal from them and warn the people from them. And there is nothing for them except the sword or Islām. While most people are fooled with them because of their nice behaviour and their taqiyyah (lying – to cover their beliefs). For they are a problematic and deceptive group.

And their lands are numerous. From them is the mushrik state of Iran, and the east coast of the (Arabian) peninsula, and ‘Irāq, and a portion of the city of the Messenger of Allāh – Sall Allāhu ‘Alayhi wa sallam – and in Najran and other than that.

May Allāh be sufficient for the Muslimīn against their evils, and may Allāh send on them calamities and punishments, and may Allāh rid the land and the people of them.”

(Aqwāl Ahli-l-Islām Fil-Hukm ‘Alar-rāfidah).

27 April 2017 08:56

## Radwan Dakkak added a new video.

[Click for video:](#)



“The Prophet(صلى الله عليه وسلم) said: "Every one will be resurrected in the condition in which he dies." [Narrated by Muslim].

What a huge difference is there between the one who passes away while singing on stage with corrupt people around him!!! And between the one who passes away while reciting (the Qur’ān) or

praying or doing a righteous deed.

The famous Indonesian reciter "Ja'far 'Abdul Rahmān" passed away yesterday on Tuesday, a sudden shock (i.e. silent unexpected death) took place in public for a Qur'ān al-Karīm contest while he was reciting (this verse) from Sūrat al-Mulk:

"[He] who created death and life to test you [as to] which of you is best in deed." [67:2]."

قال ﴿يُبْعَثُ كُلُّ عَبْدٍ عَلَى مَا قَاتَ عَلَيْهِ﴾. رواه مسلم  
شتان بين من يموت وهو يغني على المسرح وحوله الفساق!!! وبين من يموت وهو يقرأ القرآن أو يصلي أو يكون في عمل صالح.  
القارئ الإندونيسي الشهير جعفر عبدالرحمن توفي أمس الثلاثاء فجأة أمام الناس في مسابقة للقرآن الكريم (وهو يقرأ من سورة الملك (الذي خلق الموت والحياة ليبلوكم أيكم أحسن عملا

~ Shaykh Khālid al-Hāyek(حفظه الله).

27 April 2017 07:59

**Radwan Dakkak shared فن الإعراب's post.**

27 April 2017 07:10

**Radwan Dakkak shared Daily Mail's video.**

27 April 2017 07:04

**Radwan Dakkak added a new photo.**

□

26 April 2017 21:09

**Radwan Dakkak updated his status.**

"He bestows female offspring upon whom He wills and male" [42:49].

Mentioning females before males shows the regard and honours #Islām gives women.

~ Shaykh Ahmad Jibrīl(حفظه الله).

26 April 2017 20:17

**Radwan Dakkak updated his status.**

May Allāh free all of our sisters & brothers from the prisons of the Tawāghīt! فك العاني

26 April 2017 20:01

**Radwan Dakkak shared a link.**

[https://t.me/hanbal\\_s](https://t.me/hanbal_s)  
[https://t.me/hanbal\\_s](https://t.me/hanbal_s)

Beneficial Hanbalī Fiqh Lessons by Shaykh 'Āmir Bahjat.

26 April 2017 09:54

**Radwan Dakkak shared a link.**

<https://youtu.be/BRkGXXO9o3o>  
<https://youtu.be/BRkGXXO9o3o>  
<https://youtu.be/BRkGXXO9o3o>

26 April 2017 09:52

**Radwan Dakkak updated his status.**



Shaykh al-Muhaddith Abū 'Abdillāh Hamad al-Humaydī, may Allāh accept him amongst the Shuhadā' said:

“Therefore, I say – seeking Allah’s help and asking Him for guidance, correctness, and success – that this will be a general refutation of the fatwa, Allah willing, so that we do not make it too lengthy for the reader seeking guidance and the truth.

The fatwā begins with severe disregard and neglect for Muslim blood, which amounts to great disobedience before Allah, especially if people claiming knowledge are biased in this disobedience and cooperate upon it in sin and transgression. However, the fault becomes even greater and the evil becomes more vile when this is attributed to the pure Shari’ah, and even more serious than that is to attribute it to Allah (may He be glorified).

This is what we saw in the fatwā of the nine individuals, which they issued with the statement of Allah ta’ālā, {And [mention, O Muhammad], when Allah took a covenant from those who were given the Scripture, [saying], “You must make it clear to the people and not conceal it”} [Āli ‘Imrān: 187].

And these nine are

1. Abū Qatādah,
2. Abū Muhammad al-Maqdisī,
3. Sāmī al'Uraydī,
4. Sādiq al-Hāshimī,
5. Muslih al-'Ulyānī,
6. Abū Sulaymān al-Austrālī,
7. Abū 'Azzām al-Jazrāwī,
8. Al-Mu'tasim Billāh al-Madanī,
9. and 'Abdullāh al-Muhaysinī.

And the condition of these nine, who claim to seek to bring about reform and to manifest the truth is as Allah described in His book: {And there were in the city nine family heads causing corruption in the land and not amending [its affairs]. They said, “Take a mutual oath by Allah that we will kill him by night, he and his family. Then we will say to his executor, ‘We did not witness the destruction of his family, and indeed, we are truthful.’” And they planned a plan, and We planned a plan, while they perceived not. Then look how was the outcome of their plan - that We destroyed them and their people, all} [An-Naml: 48-51].

So we say to them, you did not clarify in the truth in this fatwā of yours. Rather, you declared your animosity and hatred towards dwla, and came out when it emerged. This is what your tongues have pronounced and what your fingers have penned in this fatwā and in what came before it of that which has come from you all or from some of you. This is what you have declared to the people.

As for the words of Allah ta’ālā, {And not conceal it} [Āli ‘Imrān: 187], then you, in this fatwā of yours, have attained the most abundant share [with respect to concealing the truth], for you have concealed the millah of Ibrāhīm, which Allah clarified in His book with His statement,

{There has already been for you an excellent pattern in Ibrāhīm and those with him, when they said to their people, “Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone”} [Al-Mumtahanah: 4],

And it is the greatest thing that is obligatory to clarify. This is what lost by those factions whose members you call “mujāhidīn.” And how could they be mujāhidīn for the cause of Allah when jihād for the cause of Allah cannot be jihād for His cause except by actualizing His statement, {And fight them until there is no fitnah and [until] the religion, all of it, is for Allah} [Al-Anfāl: 39].

And the meaning of the religion being entirely for Allah is that if a land is liberated, Allah’s law is established therein, the signs of shirk are abolished, the rites of Islam are manifest, and the Shari’ah of Ar-Rahmān is judged with therein. So whoever does this is called a mujāhid for the cause of Allah. When Allah’s Messenger (sallallāhu ‘alayhi wa sallam) was asked about a man who fights out of bravery, or a man who fights to get war booty, or a man who fights for fame, and a man who fights to be seen, and in one narration, a man who fights out of zeal and one who fights to show off, and in one narration, a man who fights out of anger, he was asked which of these is fighting for the cause of Allah. So Allah’s Messenger (sallallāhu ‘alayhi wa sallam) said,

“Whoever fights so that the word of Allah is the highest is fighting for the cause of Allah.” This was reported by Ahmad and the compilers of the six books of hadīth; al-Bukhārī, Abū Dāwūd, and an-Nasā’ī titled each titled the chapter for this hadīth, “Whoever Fights so That the Word of Allah Is the Highest.”

Thus, these factions all have blind banners because they do not fight so that Allah’s word is the highest. We will reveal some aspects of the condition of these factions, which you have claimed are mujāhid factions, for here we see them being exposed by their misguided agreements, and we see the manifestation of kufr therein with their pledge to support the international community in the land of Shām. Where do you stand with regards to those who have pledged to establish the rule of the tāghūt in the land of Shām with a democratic government after the elimination of Bashar’s rule? Where do you stand with regards to those who walk hand-in-hand with the apostate groups backed by America and the tawāghīt of the Gulf region and have sworn their strongest oaths by Allah to fight dwla, thus replacing their allegiance to the believers with allegiance to the apostates? And it is an evil exchange, indeed.

The Prophet (sallallāhu ‘alayhi wa sallam) said to the mushrik, “Go back, for I will not seek help from a mushrik.” And this was in the case of taking help from a mushrik against another mushrik



like him, so how then when it comes to taking aid from a mushrik and a kāfir against a Muslim? So have you ever shown enmity and hatred towards the apostates in Shām until they believe in Allah alone? No doubt this is concealment of the truth and leaving off establishing the millah of Ibrāhīm.

So we seek refuge with Allah from becoming blind after having guidance. Everyone knows that among the nine individuals is he who has preceded others in declaring the kufr of some of the tawāghīt and coming forth to expose their falsehood. Then, when the same kufr emerged in the apostate groups in the land of Shām – the land to which Ibrāhīm (‘alayhis-salām) made hijrah – he restrained his pen from the kuffār of Shām. So he showed them neither enmity nor hatred, and did not make takfir of them. On the contrary, his tongue and pen became an unsheathed sword against the allies of Allah.

As for you, in your misguiding fatwā you supported that which Allah censured in His statement, {Every faction rejoicing in what it has} [Ar-Rūm: 32]. And Allah has disassociated His Messenger from it: {Indeed, those who have divided their religion and become sects - you, [O Muhammad], are not [associated] with them in anything} [Al-An‘ām: 159].

As for the statement of the nine individuals in their fatwā, “The defect in their manhaj has become apparent to those with perception,” they mean d. So we ask you to clarify for us this defect which has become apparent to you and has remained hidden from all the Muslims, the commoners among them as well as those with perception. Show us something that is in opposition to the Book, the Sunnah, and ijma’ that has become the methodology of d.

You won’t be able to do so, for a pleasant breeze has come from it, its glimmer has appeared, and the clearness of its path has become apparent to all those with perception. So māshā’allāh, and there is no power except by Allah. How good is it! Its path of defiance is not crossed by an idol except that it destroys it, nor by a cross except that it breaks it, nor by one waging war against Allah and His Messenger except that it wages jihād against him, nor does it tread any land except that it implements therein the Sharī’ah of Allah.

So what an excellent manhaj it is! We ask Allah to strengthen them in following and clinging to the truth. By Allah, they will not be defeated due their small numbers as long as they hold firmly to the book of Allah and the Sunnah of His Messenger, and this is a promise from Allah that is inevitable: {And incumbent upon Us was support of the believers} [Ar-Rūm: 47].

So if you view the destruction of idols, the breaking of crosses, and the implementation of the Sharī’ah of Ar-Rahmān to be a defect in manhaj, then this is clear apostasy, and as such we call you to renew your Islam and repent to your Creator before death reaches you.

Furthermore, this is a message that I direct to everyone who entered into a coalition with the apostates, allied with them, and cut off any allegiance between himself and the Muslims: How can you feel good about remaining with these factions and groups, and on your left and on your right is an apostate who is fighting to establish a civil state or is carrying a secular banner or fighting for the cause of democracy, and you, despite all that, defend his blood and sacrifice yourself for his sake. You are shaded by crusader warplanes and supported the tāghūt states while fighting the Muslims. So is this the Islam that you found in the book of Allah, or is it the kufr that Allah has prohibited and whose people He informed us are disbelievers and not Muslims?

Allah said, {Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah} [Āli ‘Imrān: 28].

And remember Allah’s statement, {Indeed, those who reverted back [to disbelief] after guidance had become clear to them - Satan enticed them and prolonged hope for them. That is because they said to those who disliked what Allah sent down, “We will obey you in part of the matter”} [Muhammad: 25-26].

So weep over your sin, repent to Allah, declare your innocence before Him of taking the disbelievers as allies, surrender to Him with tawhīd, yield to Him with obedience, and disassociate yourself from shirk and its people.

Allah ta’ālā said, {And whoever submits his face to Allah while he is a doer of good - then he has grasped the most trustworthy handhold} [Luqmān: 22].

Disassociate yourself from these factions and join the caravan, and reflect on the condition of the repentant fighters who left these factions both in groups and individually, and attested to what they knew and had witnessed of the deeds of kufr, including supporting the disbelievers and other than that. I ask Allah to accept their repentance and conclude their lives with shahādah.

The reality is that in this fatwā there is an imitation of the scholars of Ahlul-Kitāb, whom we were prohibited from following – and indeed, the Prophet (sallallāhu ‘alayhi wa sallam) informed us that from this ummah would be those who follow the way of Ahlul-Kitāb – whereby these muftis placed deception in their fatwā that would mislead those with weak perception, and concealed the truth and manifested deception as if they were manifesting the truth and not concealing it. Allah ta’ālā said, {O People of the Scripture, why do you confuse the truth with falsehood and conceal the truth while you know [it]?} [Āli ‘Imrān: 71].

Therefore, we call to those who issued this fatwā to repent to Allah and renounce this fatwā in affirmation of the statement of Allah ta’ālā, {Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse, except for those who repent and correct themselves and make evident [what they concealed]. Those - I will accept their repentance, and I am the Accepting of repentance, the Merciful} [Al-Baqarah: 160]. And is there any threat more severe than this threat?

And I warn all those who have life in their hearts not to follow the likes of these misleading fatwas that deviate from the path of guidance. Indeed, Allah has prohibited us from imitating the Jews and Christians, about whom Allah said, {They have taken their scholars and monks as lords besides Allah} [At-Tawbah: 31].

Hudhayfah (radiyallāhu ‘anh) was asked concerning this āyah, “Did they used to pray to them?” He said, “No, but they would permit for them what Allah had prohibited for them so they would deem it permissible, and they would prohibit for them what Allah had permitted for them so they would deem it prohibited, so they thereby became lords for them}.

This was reported by ‘Abdur-Razzāq and alBayhaqī, and its meaning has come in the marfū’ hadīth of ‘Adiyy as reported by at-Tirmidhī and other than him, but the marfū’ form of this hadīth is not free of defects.

‘Abdullāh Ibn Mas’ūd said, “A man should not blindly follow another man in regards to his religion, believing if he believes and disbelieving if he disbelieves, for one should not take a role model in evil.”

This was reported by al-Bayhaqī, and by Ibn ‘Abdil-Barr in his collection and this is his wording. He also said: “Become a scholar or a student and don’t be a follower instead of becoming one of these two.””

~ An excerpt from the book "The Clear Word in Refutation of the Fatwā of the Deceivers".

26 April 2017 08:29

### Radwan Dakkak updated his status.

“I haven't seen anyone more foolish & stupid than the so called (Sahwajī) "Abdul Razzāq al-Mahdī"!! The one who dives into the sciences that are much bigger than him!!! Even in the science of Hadīth which he advocates, I did not see from him anything which makes him a Shaykh in it!! But it's ignorance and the pumping up of the foolish!!! "People turn to the ignorant as their leaders; then they are asked to deliver religious verdicts and they deliver them without knowledge, they go astray, and lead others astray." [Agreed Upon]"

لم أرَ أغبى من المدعو "عبدالرزاق المهدي"!! الذي يخوض في علوم هي أكبر منه!!! حتى في علم الحديث الذي يدعيه لم أجد عنده أي شيء يجعله شيوخاً فيه!! لكنه الجهل ونفخ الأغبياء!!! (اتَّخَذَ النَّاسُ رُؤُوسًا جُحَاهَا الَّذِي يَدْعُوهُمْ فَأُفْتُوا بِمَا يَدْعُونَ بِهٖ) (قَسِئَلُوا فَأُفْتُوا يَتَّبِعِ عَلَيْهِمُ ظُلُمًا وَأَظْلَمًا)

“Tell this guy (i.e. 'Abdul Razzāq al-Mahdī), "the more you speak, the more you increase in misguidance"!! And may Allāh have mercy upon a man who knows his level.”

قولوا لهذا الرجل: كلما زدت في الكلام كلما زدت في الضلال!! ورحم الله امرءا عرف قدر نفسه.

~ Shaykh Khālid al-Hāyek (حفظه الله).

26 April 2017 07:58

### Radwan Dakkak updated his status.

“Not everyone who touches the "Black Stone" or kisses it becomes pious!! For it has been kissed by thousands of corrupt people and criminals!! And it was stolen by the Qarāmitah for tens of years.”

ليس كل من مس "الحجر الأسود" أو قبله صار تقياً!! فقد قبله آلاف الفساق والمجرمين!! وسرقه القرامطة عشرات السنين

~ Shaykh Khālid al-Hāyek (حفظه الله).

26 April 2017 07:44

### Radwan Dakkak updated his status.

\*I have made the effort to write this post, and whoever doesn't like it can shut their mouth and die in their rage\*

“They raped, they raped, the 'Alawī Rāfidah raped, they started with the men before the women, how do you know? Because your syrian brothers said so, when your syrian brothers speak today, listen to them, accept and believe, and if everyone wants to deny, then let them shut their mouth. Why did they start with their men? Because they wanted to demoralise them, they wanted to destroy their faith, their ambition and their hope. Let the Syrians tell you the tales of the men rape, the 60 year old man who was raped before his entire family because he was accused of opposing the Nusayrī 'Alawīyah Ba'thī pigs, and if you want to talk about the women being raped, then that's just more horrific!

Do you know my brothers and sisters, your sisers are being raped by the Rāfidah, let me rephrase

that, gang raped by Rāfidhī pigs in Sūriyyah, they purposely aim for the Munaqqabāt & ask the people of Sūriyyah, if not the Muhajjabāt, if not, anyone from Ahl al Sunnah will do, those who lost their wives and daughters to such atrocities speak, and when they speak, listen today, in some cases, not only did they rape, but they cut them into pieces and put them on their front yards for their family to wake up to the next day.

Hādī 'Abdullāh with the famous releasers said, they entered a house, a family, full of females, they raped every single one of them, the last female, they raped her one after the other, and in more frank terms, they gang raped, the Rāfidah gang raped your sisters in Sūriyyah!

My brothers, the honourable women of Sūriyyah, even though it's no fault of theirs, there's nothing they should be ashamed of, since they were violated unwillingly, but these honourable, modest, blessed, chaste women of the blessed lands of al-Shām could not conceive living in a body she feels has been violated by a dirty Rāfidhī rapist. She can no longer live in a body she now feels and thinks it's tainted, may Allāh protect them, may Allāh aid them and be with them, the honour of a muslim woman is deeply valued, when it is violated and taken from her, taking her soul becomes a million times easier.

We tell our sisters who face this, it's not dishonour to you, the dishonour, all the dishonour is casting Allāh's books and in this world history on 1.8 billion muslims who were able to stop this and never stopped it, there were days when real believers used to cherish being under ground and it would comfort them to be there, then to be on top of this Earth knowing one of their sisters was raped.

What happened to you my sister is a crown of honour, a madellion of pride in this life and mountains of deeds you're going to see in the Firdaws al-A'lah Inshā'Allāh, because you're the daughter of Sumayyah, you're the daughter of Sumayyah Bint Khabbāt or Khayyāt, Radiy Allāhu 'Anhā, you're her daughter, she met the same destiny as you, Umm 'Ammār, they stripped her out of her clothes, and Abū Jahl may Allāh curse him, stabbed her with his spear in her private parts, and she became who? Out of all male and female, The First Martyr of Islām, out of all Male and Female, The First Martyr of Islām.

A woman tells Shaykh al-Zahrānī when Shaykh al-Zahrānī went to visit the refugees who were running away from Syria on the border of Jordan in the refugee camps, a woman stood up to him, she said:

"Shaykh, we fled but we didn't flee because we fear our lives, but because we fear them raping us and our daughters, Shaykh I was a nurse, and a woman after woman of the honourable women of Syria would come to me asking me for suicide by vaccination".

They want a shot to put them out of their life, why? Because they no longer can live after being raped, they feel that, Wallāhi she said it, and when the Syrians speak, you better listen and believe.

Haytham al-Mālih said on al-Jazeera, the 15 year old his relative who was imprisoned with, his relative was a 60 year old woman, they let her go, probably had no use for her, for their evil purposes, so they let her go, she said:

"Wallāhi I was in prison with a 15 year old who was raped by 60 of the thugs of the Rāfidah".

When they asked another man to get ransom for his wife, his wife told him no, don't pay the ransom to get me out of prison, over 20 of them raped me, I wanna die.

The letter that was sent out from the prisons of the Assad's from your sisters, "Help us, rescue us, we're being raped! If you can't, then atleast send us pills so we don't have to get pregnant from the thugs of the Assad, the Rāfidah."

Yeah, it's not the Jews doing this, nor is it the crusaders, it's who we have been telling you for decades, and Ibn Taymiyyah has been telling you for over 700 years, and the Scholars for many years, now the Syrians uncover the reality of this matter, how many have heard of the cries and the shouts of the women seeking help, but poor women, what were they thinking, what are the shouts for, you're speaking to a dead Ummah, do you think the Mu'tassim is alive, they must be thinking they're talking to an alive Ummah, but they are talking in reality to a dead Ummah, she's speaking to an Ummah that slaughtered jealousy and exterminated it out of their lives, she's speaking to an Ummah who's hearts died lo ago, an Ummah that no longer has a Mu'tassim, when one call came to al-Mu'tassim, and this is a true story, some people put doubts to this story because they can't see something like this happening.

When one woman called al-Khaleef al-'Abbās al-Mu'tassim, one woman, because one christian had dishonoured her, a man heard her, a muslim was hearing her, he responded - the christian who dishonoured the muslim woman told her, O you call the leader al-Mu'tassim, you think he's going to come when he's pre-occupied with his servants and concubines, the man who heard her, the muslim rode the desert for a month to get to al-Mu'tassim, "You're sitting here drinking water and luxury and comfort, and this Muslimah is going through this and that of what just happened"

When he explained the situation, al-Mu'tassim put down the cup and told the servants, "don't touch this cup, I'm gonna to come back and finish it when I'm done".

He goes to 'Āmuriyyah, rescues the girl and captures the one who dishonoured her, and tells him, "Do you really think I'll be pre-occupied with my concubines and wives over the honour of a believing muslim woman?!" and he opened the land of 'Āmuriyyah, 4 different minor versions of this story, but it's as solidly as true as can be.

...how can you sleep knowing your sisters are being raped?!"

~ Shaykh Ahmad Jibrīl(حفظه الله).

25 April 2017 12:13

#### Radwan Dakkak updated his status.

It's part of da'wah to beautify your message and write it well, we can't deny that we all do this, but some people gotta take it easy, just be yourself & stop over doing it...

You are here to help people understand their Dīn & speak with simple speech, not beat around the bush with strange terms & show off your amazing english grammar, when you can't even speak properly in Real Life...

What's up with some people, seriously.

24 April 2017 23:44

#### Radwan Dakkak updated his status.

We live in a time where 'Scholars', 'Shaykhs', 'Preachers' and 'Online Muftis' cannot be questioned at all. Such people have resembled the christian priests who don't allow their blind followers to think for themselves.

24 April 2017 22:47

#### Radwan Dakkak added 11 new photos.


    



📖 Часть (1/69) #Перевод из объяснения книг Аль-Хакайик фи Тавхид от Шейха Аль-Аллама Али Ал-Худайра (حفظه الله)

24 April 2017 21:45

#### Radwan Dakkak updated his status.

said, "The Hellfire is forbidden from every person who is gentle,  Authentic\_Hadith The Prophet#".lenient, easy-going and accessible to people

😊

24 April 2017 15:47

#### Radwan Dakkak updated his status.

Asalāmu 'Alaykum, I'm looking for people who are good at video editing or have experience in adding subtitles onto videos. I just need some people who are seriously keen, since I got so much knowledge to share from our beloved righteous Scholars.

Likewise, I'm looking for people who are interested in translating Sharh Kitāb al-Haqā'iq Fi-Tawhīd into their own language, so we can also spread the knowledge of Tawhīd in other languages too.

If there is anyone who is fluent in Arabic & English, and would love to help out in translating the works of the Scholars, that would be excellent, you can contact me below Inshā'Allāh:

puretawheed1@gmail.com

24 April 2017 10:09

#### Radwan Dakkak added a new photo.



24 April 2017 09:01

#### Radwan Dakkak added a new photo.

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□

24 April 2017 08:59

#### Radwan Dakkak shared Zidni Islamic Institute's live video.

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Extremely Beneficial, amazing!

23 April 2017 11:40

#### Radwan Dakkak updated his status.

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The only thing I have on my mind atm is to start looking for a pious kind Muslimah within the next few months Insha'Allah - I truly believe the da'wah would become 10,000x more effective. Allah has written everything down for everyone at the right time, may Allah bestow upon us His infinite mercy & place Barakah in our lives.

23 April 2017 11:26

#### Radwan Dakkak added a new photo.

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□

Ten things that bring about the love of Allāh by Imām Ibn al-Qayyim(رحمه الله).

23 April 2017 10:10

#### Radwan Dakkak updated his status.

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If you wanna attain true faith, you gotta love each other like u love yourselves.

~ Hadīth

23 April 2017 10:02

#### Radwan Dakkak shared a link.

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<https://youtu.be/gm17OJn2Vtg>  
<https://youtu.be/gm17OJn2Vtg>

A wonderful video, clarifies a huge misconception among many of the youth, especially those upon the correct 'Aqīdah.

22 April 2017 23:17

#### Radwan Dakkak shared فن الإعراب's post.

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22 April 2017 22:20

#### Radwan Dakkak shared a link.

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<https://youtu.be/8s8SKZsvWdo>  
<https://youtu.be/8s8SKZsvWdo>

Listen to him speak with sincerity & truthfulness ♥

22 April 2017 21:44

#### Radwan Dakkak updated his status.

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The true colours of people come out during trials & tribulations.

**Radwan Dakkak added a new photo.**

**Radwan Dakkak** درع الدين الطاهري ☺  
22 April 2017 15:59

**درع الدين الطاهري** I'm just salty.  
22 April 2017 16:00

**درع الدين الطاهري** Ignore me.  
22 April 2017 16:00

**درع الدين الطاهري** Who isn't?  
22 April 2017 16:02

**درع الدين الطاهري** Married to the books.  
22 April 2017 16:12

تقبله الله في الشهداء

22 April 2017 15:46

**Radwan Dakkak added a new photo.**

**حسين ابن حسن** Allahu'akbar! May Allah keep us firm  
23 April 2017 04:31

The Kāfir has spoken the truth ۞

22 April 2017 12:19

**Radwan Dakkak updated his status.**

\*Reminder\*

Don't pre-occupy yourself in estbalishing the Hujjah upon people, so you can make Takfīr upon them. But rather purify your intentions to bring people closer to Allāh with wisdom.

22 April 2017 11:56

**Radwan Dakkak shared a link.**

<https://youtu.be/ZK-a2dVy6Uk>  
<https://youtu.be/ZK-a2dVy6Uk>

They did not only torture & execute our beloved Shaykh Fāris al-Zahrānī, but they also assaulted his mother, beat her on the head and broke her arm, knocked her out unconscious, this is a video of her in hospital speaking about what happened :(

22 April 2017 11:18

**Radwan Dakkak added a new photo.**

**Abu Musa Al Shami** Ameen  
22 April 2017 16:14

**Waheed Aly** These are the cowards of the Ummah. Even Hajjaj who threatened to kill Ibn Masood (R) did not strike a muslimah. As the great man once said "the sons of Abu Rigal, ar back in the land of the Haramaine" May Allah rid of these tahgoot shaytans.  
22 April 2017 16:58

Our mother & the mother of our beloved Shaykh Fāris al-Zahrānī ۞ May Allāh raise her ranks to Firdaws, for verily she has raised a lion, may Allāh accept him amongst the Shuhadā'!

22 April 2017 11:18

#### Radwan Dakkak shared a link.

<https://youtu.be/OHHP6nKrvMw>  
<https://youtu.be/OHHP6nKrvMw>

These lessons on Usūl al-Fiqh are really good.

22 April 2017 07:40

#### Radwan Dakkak updated his status.

Asalāmu 'Alaykum, I'm looking for people who are good at video editing or have experience in adding subtitles onto videos. I just need some people who are seriously keen, since I got so much knowledge to share.

Likewise, I'm looking for people who are interested in translating Sharh Kitāb al-Haqā'iq Fi-Tawhīd into their own language, so we can also spread the knowledge of Tawhīd in other languages too.

I'm thinking about sharing this as well on telegram, what do you guys think, should I just give them my gmail?

21 April 2017 16:17

#### Radwan Dakkak updated his status.

I promise you, I can see it coming to life with my own eyes, the names of the truthful kind souls & knowledgeable Scholars of Haqq in the prisons of the Tawagheet will be remembered 1 day just like Shaykh al-Islam Ibn Taymiyyah and Imam Muhammad Ibn 'Abdul Wahhab is remembered today.

21 April 2017 09:35

#### Radwan Dakkak shared **الدر النفيس** - Dorar's video.

21 April 2017 08:57

#### Radwan Dakkak added a new photo.

**Abu Aysha Al-Turkmani** Who's the brother akhie. ?

21 April 2017 08:50

**Radwan Dakkak** Sonny

21 April 2017 08:51

**Abu Aysha Al-Turkmani** Subhan Allah don't know this brother. Where's he coming back from??

21 April 2017 08:51

**Abu Aysha Al-Turkmani** Unless the name is different from what I know

21 April 2017 08:52

**Radwan Dakkak** I'll PM u

21 April 2017 08:52

**Abu Aysha Al-Turkmani** Ok habibie

21 April 2017 08:52

Allāhu Akbar, our dear brother will be back soon Inshā'Allāh

21 April 2017 06:54

#### Radwan Dakkak updated his status.

🤔🤔🤔🤔🤔🤔🤔🤔

20 April 2017 21:53

#### Radwan Dakkak updated his status.



20 April 2017 21:17

#### Radwan Dakkak updated his status.

Please make du'ā for me.

20 April 2017 20:51

#### Radwan Dakkak updated his status.

:was asked about the Hadīth (حفظه الله) Shaykh Sulaymān al-'Alwān

"Indeed, the ocean seeks permission from its Lord every day to drown the inhabitants of the Earth"

.So he replied: That it's Weak

20 April 2017 19:00

#### Radwan Dakkak updated his status.

Please be kind & merciful to one another.

20 April 2017 16:52

#### Radwan Dakkak updated his status.

Muhammad Abdul Jabbar sees 'backbiting' Muftī Menk worse than committing Zinā, based upon a False Absurd narration!!

لا حول ولا قوة إلا بالله

20 April 2017 07:17

#### Radwan Dakkak added a new photo.



**Abou Ilyas** BiiDnillahouta3alah. Allahouma taqabelou m3a nabīienah, waschuhada wa salihin.  
20 April 2017 13:14

**Abdur Rahman Khalid** He had this understanding, and comprehension, which one would rarely find in others. He talks about the application of narrations, and hadith, in present time. And the best thing about his words are, every time you hear you feel its talking about current time, even if his words go back to few years back.  
20 April 2017 13:39

**حسين ابن حسن** The first time I saw his first video I knew it to myself that he is not a liar ♥  
20 April 2017 14:27

**Abu Aysha Al-Turkmani** May his last dwelling be the firdaws ala'ala  
20 April 2017 20:13

I don't really share much stuff from Imām Anwar al-'Awlakī(رحمه الله), since many of our brothers & sisters are doing a great job at that already, but wallāhi I think about him day and night, day and night, day and night...!! He's among the names I will never forget in my du'ā and sujūd. And even if the whole world united to speak against him, I will stick by the love of my soul, not out of fanaticism, but for the sake of upholding the truth that he spoke.

20 April 2017 07:06

#### Radwan Dakkak updated his status.

#Nullifiers\_of\_Islām #Tawhīd

Shaykh 'Abdul 'Azīz al-Tuwaylaī(رحمه الله) said:

The Fifth Nullifier: Whoever hates anything which the Messenger(صلى الله عليه وسلم) came with.

And this is from the nullifiers of Islām that are unanimously agreed upon, so everyone who hates the Dim which Muhammad(صلى الله عليه وسلم) was sent with, or hated one of its rulings, or ones of



its ordainments, then he has left the fold of Islām, and the rope that ties him to Islām has been detached from his neck.

And this nullifier is like the one before it; It negates the Shahādah of "Lā ilāha ilā Allāh", as it also negates the Shahādah that "Muhammad is the Messenger of Allāh", due to it accompanying a defaming in Allāh, the Exalted and Majestic, and in His Sharī'ah, and in the Prophet(صلى الله عليه وسلم) and the perfection of his Risālah (i.e. Message) and guidance and Sunnah, or in his trust and conveyance.

And the proof regarding the disbelief of whoever hates something which the Messenger(صلى الله عليه وسلم) came with is Allāh's statement:

"But those who disbelieve - for them is misery, and He will waste their deeds. That is because they disliked what Allah revealed, so He rendered worthless their deeds." [47:8-9].

So He based the reason for their misery and waste of their deeds and its invalidity for those who disbelieved, because they disliked what Allāh, the Exalted and Majestic, has revealed.

And it's not possible to unite hating something from the religion of Allāh, the Exalted and Majestic, and love Allāh at the same time, rather the believer in Allāh, the Exalted and Majestic, loves him and loves his commands, and the Munāfiq doesn't love Allāh nor love his commands, just as if the believer knows about the perfection of the religion, and its encompassing of (all) benefits in this world and the next, it's impossible that he would hate anything from it, how can he hate something he knows is good and beneficial for him in both this world and the after life?

And from the proofs regarding the disbelief of whoever hates something of what the Messenger(صلى الله عليه وسلم) came with, is Allāh's statement:

So He stipulated 3 things for Ēmān:

1. Putting the Messenger(صلى الله عليه وسلم) as their judge in their disputes.
2. Welcoming his judgement, صلى الله عليه وسلم, and not going against it.
3. Not having any grudges in oneself in the judgements of the Prophet(صلى الله عليه وسلم), so whoever finds in himself the lowest of grudges to the legislative ruling, then he's not a believer until he removes this grudge from himself and completely welcomes it (i.e. the ruling) with his heart and limbs, so how about the one who went further from having grudges in himself and reached the point of having hatred to the ruling of Allāh wal-'Iyāthubillāh?!

And attention must be drawn to a particular point in this topic which people make mistakes in (pertaining the nullifier of hating the Dīn), and it is not differentiating between hatred that is intended in the Āyah and these texts, which is that he hates the actual ruling of Allāh, the Exalted and Majestic, and between natural hatred due to hardships and discomfort accompanying some of the rulings. So there's a difference between the one who hates the ruling of fighting in the path of Allāh, and the one who hates fighting from the aspect of it being difficult upon oneself, and hopping onto enormous horrors and dangers for oneself.

And I found some who erred (in this topic), so he mixes & confuses between the woman that hates the legislation of polygyny, and disliking this legislative ruling, and between (a woman) that hates her husband to marry another wife in addition to her, which would necessitate natural jealousy, that the Mothers of the Believers were not even free from, may Allāh be pleased with them all.

And the proof for this differentiation that we mentioned, is that Allāh, the Exalted and Majestic, said in his Glorious Book:

"Fighting has been enjoined upon you although it is disliked for you." [2:216].

And the speech is addressing the believers, so He affirmed the believer's dislike for fighting, and Allāh said:

"[It is] just as when your Lord brought you out of your home [for the battle of Badr] in truth, while indeed, a party among the believers were unwilling, Arguing with you concerning the truth after it had become clear, as if they were being driven toward death while they were looking on." [8:5-6].

So He informed about them that they dislike to go out, they are arguing over it after having it made clear to them and knowing that it's the truth, i.e. That it's the ruling of Allāh(سبحانه وتعالى), and Allāh compared their situation to those who get driven towards death while looking on.

And dislike in this situation and this instance wasn't considered Kufr, because it is not dislike towards the specifically prescribed ruling, but rather it's a dislike to the matters of hardship upon oneself that accompanies the ruling, and what's well known is that the rulings of the Sharī'ah do accompany things that are disliked for the soul, however it is at the same time consisting of all good, so it's not said that whoever knows of an Islamic ruling which accompanies something that the soul dislikes, then his dislike didn't change to become love, (so) he would be considered a Kāfir.

Rather, everyone who disliked a hardship for himself which is present within a ruling, and despite that submitted to Allāh, the Exalted and Majestic, and remained patient of what he dislikes from the command of Allāh, the Exalted and Majestic, then he is a believer from the righteous and obeyers of Allāh, and whoever abandoned a ruling that accompanies hardships for oneself, because his soul dislikes hardship that's associated with it, or stepping down from its whims which opposes it, without hating the ruling of Allāh, the Exalted and Majestic, so he didn't hate the prescribed

legislation of Jihād, and he did not dislike the command of Allāh for it, but rather he hated fighting due to what it contains of hardship, so this person is a disobedient sinner in the eyes of Allāh, the Exalted and Majestic, due to his actions, a Fāsiq by abandoning Jihād, however he's a Muslim from the Muslims who isn't taken outside the fold of Islām.

And Allāh knows best, and peace and blessings be upon our Prophet Muhammad, and upon all of his household and companions.

19 April 2017 23:49

### Radwan Dakkak updated his status.

Ibn 'Aqeel said:

"When the wise man is alone with his wife, he should then leave his intellect in a corner as a respected shaykh and (start) joking and fooling around with her to give her and her soul its rights. And when he is alone with his children, then he should come to them in their shape (i.e. act like them, be like them etc)."

● [٣٨٨/٣ الآداب الشرعية]

19 April 2017 21:21

### Radwan Dakkak added a new photo.

□

That's a new one.

19 April 2017 19:40

### Radwan Dakkak shared DOAM - Documenting Oppression Against Muslims's video.

If she can smile, so can you :)

19 April 2017 19:24

### Radwan Dakkak updated his status.

And from the final will of the Prophet (صلى الله عليه وسلم) before his death (when he fell sick) was: "Expel the Mushrikīn from Jazeerat ul-'Arab", and this is a command from him, peace and blessings be upon him, which necessitates Wujūb (i.e. Obligation).

And Jazeerat ul-'Arab is Murakkab Idāfī (an additional phrase: i.e. Can have more than 1 Mudāf & Mudāf ilayh) of 2 components: "Jazeerah" & "Al-'Arab".

As for "al-Jazeerah", it's a name given to a land which water surrounds it from every side, and from it is "Jazeerat ul-Irāq", which is between Dajlah and the Furāt.

And Jazeerat ul-'Arab that's mentioned in the Hadīth is: What the Ocean of India, and the Ocean of Shām, then Dajlah and al-Furāt encompasses, as it's stated in the dictionary.

And the ocean of Shām is what's called the Red Sea today, and the ocean of India is called the Indian Ocean, and it's as if the ocean of Fāris (i.e. Persia) is included within it, which is today called "Al-Khaleej al-'Arabī" (i.e. The Arab Gulf).

And the linguists did not mention anything except this statement, despite their various wordings in defining it, and them calling Jazeeratul 'Arab by the name "Jazeerah" (island or peninsula which is surrounded by water from all sides) is either because of letting it slip by, due to it being enclosed by water (ocean) from most of its sides, as it's usual from the arabs in expanding (words) in the likes of this matter, and either because they included "Dajlah" and "Al-Furāt" as an Ocean, as it has been called that when Allāh said:

"And it is He who has released [simultaneously] the two seas, one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition." [25:53].

And it's well known that the 'Athb al-Furāt (fresh and sweet) is the ocean.

It's also not acceptable to call an area of the Land as a "Jazeerah" where water doesn't surround it, nor any ocean near it, except from 1 of its sides, this is not present on the tongues of the Arabs (i.e. Arabic Language).

But rather it can be understood that a Jazeerah can become famous by the name "Jazeeratul 'Arab", then the name is applied and what is meant is some of its areas due to its exclusiveness concerning it, and if this was the case, then it's a metaphor which is rarely used, it's not turned towards except that there's some kind of indication which overrides its real meaning, and perhaps

this is the founding-point for those (Scholars) who explained "Jazeeratul 'Arab" as being the land of "Hijāz", and it's a False Absurd statement, rationally, textually, linguistically, and islamically, despite the nobleness of some of those (Scholars) who stated that.

And the name "al-Jazeerah" is narrated in the Hadīth, it has been narrated regarding a land which is a Jazeerah that most of those being addressed or some of them, don't know anything other than it, and it is "Jazeeratul 'Arab", and this Jazeerah is the Land of the Arabs:

Qahtān in Yemen is from it, Quraysh, Hawāzin, Ghatafān and those who are neighbouring them from the Arabs and most of them are from Madar in al-Hijāz, and Rabee'ah & Tameem in "Najd", and Hajr & Bahrain, and the outskirts of 'Irāq, and there is no one else other than them included within "al-Jazeerah".

And there's no one from the Arabs who are excluded from this Jazeerah, except a portion from Rabee'ah and Madhar, which entered within the land of Persia, and wasn't a home for them, and some of the Arabs who entered Shām such as al-Ghassāsinah from al-Azd, and they are (very) few under the authority of the romans.

So what's affirmed in this Jazeerah: Is that only the Arabs reside in it, and the arabs do not reside within other than it; So it is (known as) Jazeeratul 'Arab by the senses and observation, and what's also affirmed is that the name "al-Jazeerah" conforms with the tongue, and that its name according to the Arabs is Jazeeratul 'Arab throughout the Countries.

And as for whomever said that "Jazeeratul 'Arab" is "Hijāz", then he has based that upon 'Umar Ibn al-Khattāb(رضي الله عنه) leaving alone some of the Mushrikīn outside of Hijāz such as the Christians of Najrān, and the remainder of the Jews in Yemen, so he (i.e. the scholar who stated it's referring to Hijāz) viewed that this is a deflection which deflects the name of "Jazeerah" to refer to the land of Hijāz alone.

And this reasoning isn't correct, for if there were some Mushrikīn that remained outside of Hijāz, then some of the Mushrikīn also remained within Hijāz during the period of the Khilāfah of Abī Bakr(رضي الله عنه), and the response to this will come shortly by the permission of Allāh, and the Hadīth remains upon its outward & general meaning.

And expelling the Mushrikīn from the Arabian Peninsula is a Command from the Prophet(صلى الله عليه وسلم), in which he did not place any type of medium as a condition, rather it is absolutely unrestricted, and what is intended is expelling them from the Jazeerah (i.e. Peninsula).

~ Shaykh 'Abdul 'Azīz al-Tuwaylaṭī(رحمه الله).

19 April 2017 17:15

#### Radwan Dakkak updated his status.

An excellent example to clarify the nature of voting in any system, even if you vote for an Islamic law:

If you ask your son to get you a glass of water, and he tells you he will ask 5 of his friends to vote on whether he should obey you or not; then 3 of them say yes and 2 of them say no, so he gets you the glass of water...

Did he obey you? Or did he actually obey them, not you?

19 April 2017 06:24

#### Radwan Dakkak shared Fatawa New's photo.

وفي زماننا العجيب أصبح كتم العلم من "الحكمة" والله المستعان

18 April 2017 19:34

#### Radwan Dakkak updated his status.

Not everyone sees things the way you do. If you believe someone is mistaken, speak kindly with proof and wisdom. Be humble, Barak Allahu feek.

18 April 2017 15:57

#### Radwan Dakkak updated his status.

was asked: What is the definition of gheebah and what is (حفظه الله)Shaykh Sulaymān al-'Alwān ?the ruling on it

.responded by saying: Praise be to Allāh (حفظه الله)Shaykh Sulaymān al-'Alwān

Gheebah (backbiting, gossip) means that a person mentions the faults of his Muslim brother in his

.absence, which he would not like if he heard about it, when there is no need to mention them

When I say “mentions the faults of his brother”, this excludes cases when the other person says something to praise or commend him

.When I say “Muslim brother”, this excludes the kāfir, for there is no gheebah in the case of a kāfir

When I say, “in his absence”, this excludes things said in his presence, which is not called gheebah according to the more correct of the two scholarly opinions

When I say, “which he would dislike if he heard about it”, this excludes things which he would not mind

When I say, “when there is no need to mention them”, this excludes cases when there is a Sharī reason for doing that, such as warning against an innovator to make people aware of his bid’ah

:It is essential to pay attention to the following in such cases

.Sincerity towards Allāh and seeking His pleasure .\

.Paying attention to the interests being served by such things .ʻ

What is said should be limited to the shortcomings in question and should not go further, to .ʻ matters in which there is no benefit

The Scholars agreed that it is haram (impermissible) to talk behind a person’s back for no legitimate purpose. Most of them stated that this is a major sin and that it varies in degree, some kinds being worse than others. The one who backbites about a Scholar is not like one who backbites about an ignorant person. Allāh (tabāraka wa ta’āla) says

neither backbite one another. Would one of you like to eat the flesh of his dead brother? You ...} would hate it (so hate backbiting). And fear Allāh. Verily, Allāh is the One Who forgives and accepts [repentance, Most Merciful [49:12

In Saheeh Muslim it is narrated from al-’Alā Ibn ’Abdur-Rahmān from his father from Abū Hurayrah (may Allāh be pleased with him) that the Prophet (sall Allāhu ’alayhi wa sallam) said: “Do you know what gheebah is?” They said, “Allāh and His Messenger know best.” He said, “That you say something about your brother that he dislikes.” He was asked, “What if what I say about my brother is true?” He said, “If what you say is true then you have gossiped about him, and if it is not true ”.then you have slandered him

Abū Dāwūd narrated in his Sunan via Nawfal Ibn Masāhiq from Sa’eed Ibn Zayd that the Prophet (sall Allāhu ’alayhi wa sallam) said: “The most prevalent kind of usury (ribā) is going to lengths in ”.talking unjustly against a Muslim’s honor

And he (sall Allāhu ’alayhi wa sallam) said: “Your blood, your wealth and your honor are sacred among you, as sacred as this day of yours in this month of yours in this land of yours. Let those who are present convey it to those who are absent; perhaps he will convey it to one who has more .(understanding than he does.” (Agreed upon, from the Hadeeth of Abū Bakrah

One of the worst types of gheebah and one which is most emphatically forbidden is to look down upon a Muslim and do one’s utmost to insult him, show disrespect towards him and cast aspersions upon his honor. This is a blameworthy characteristic and a serious malady; it is one of .the major sins and the one who does this is subject to the warning and a severe punishment

.And Allāh knows best

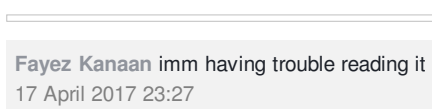
18 April 2017 08:32

## Radwan Dakkak updated his status.

I'm looking for someone who can speak fluent russian and english; Serious people only! Need #Translators #Tawhīd #Fireworks

18 April 2017 06:59

## Radwan Dakkak added a new photo.



17 April 2017 22:04

## Radwan Dakkak added a new photo.

□

Shaykh al-Islām Ibn Taymiyyah(رحمه الله) said:

“The distinctive characteristic between a believer and a hypocrite is truthfulness.”

قال شيخ الإسلام ابن تيمية رحمه الله :  
”الصفة الفارقة بين المؤمن و المنافق هي الصدق“.

~ Majmū' al-Fatāwah (20/75).

17 April 2017 21:26

#### Radwan Dakkak updated his status.

\*Khadijah in the time of Jāhiliyyah was known as the Tāhirah (the pure & chaste woman)\*

And Khadijah رضي الله عنه submitted herself to the Prophet صلى الله عليه وسلم, just as she surrendered her wealth to him, and truly dedicated herself to obey him and serve him, and all means of happiness and comfort was provided for him, صلى الله عليه وسلم, so as a wife, she is considered the ideal, generous and righteous woman.

And, may Allāh be pleased with her, she assumed responsibility of serving the Prophet(صلى الله عليه وسلم) on her own, and she wouldn't let anyone else undertake that role, for it has been narrated in the Authentic Noble Prophetic Hadīth: On the authority of Abī Hurayrah(رضي الله عنه) that he said, Jibrīl came to the Prophet(صلى الله عليه وسلم) and said:

"O Rasūl Allāh! This is Khadija coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (i.e. Allah) and on my behalf, and give her the glad tidings of having a Qasab palace in Paradise wherein there will be neither any noise nor any fatigue (trouble)." [Sahīh al-Bukhārī 3820].

Source: Al-Sayyidah Khadijah Umm al-Mu'mineen (page 45).

17 April 2017 04:19

#### Radwan Dakkak updated his status.

as a working woman, but they forget that she gave up (رضي الله عنها) Feminists talk about Khadijah .when they got married □her business to Rasoolullah

didn't spend her life working. She inherited her business from her previous (رضي الله عنها) Khadijah .husbands, & she would then hire people to run it

When Khadijah got married, there was no need for her to work. She settled down & raised a family. . "Stay-at-home mother" isn't an insult

Next time you mention one of the Mothers of the Believers to defend yourself, make sure you know .the facts. May Allāh give us knowledge

A woman studying & working is a praiseworthy thing. The problem is the depiction of Khadijah by .liberal Muslims as a trailblazing feminist

17 April 2017 02:34

#### Radwan Dakkak shared الوعي العربي's photo.



17 April 2017 01:21

#### Radwan Dakkak shared a link.

<https://justpaste.it/13yxd>  
<https://justpaste.it/13yxd>

<https://justpaste.it/13yxd>  
Don't forget them; Muslim Prisoners In The Phillippines!

17 April 2017 01:18

#### Radwan Dakkak shared الدر النفيس - Dorar's photo.

17 April 2017 01:14

#### Radwan Dakkak updated his status.

Keep Kashmīr in your du'ā, oppression is really intense! Youngsters are being hit with sticks on their faces & being killed by the Mushrik Indian Forces.

17 April 2017 01:03

#### Radwan Dakkak shared a link.

<https://youtu.be/MJY7qVpzcng>

<https://youtu.be/MJY7qVpzcng>

<https://youtu.be/MJY7qVpzcng>

Very beneficial 🌟

16 April 2017 15:14

#### Radwan Dakkak updated his status.

There's something special & unique in every single one of you, always remember that - May Allāh have mercy upon you.

16 April 2017 09:11

#### Radwan Dakkak updated his status.

“A Scholar pre-occupying himself with Trump using the word #Animal for #Bashār\_alAssad is evident towards the backwardness of people!!! An animal speaks about an animal!!! This is something normal, it doesn't require Hashtags and Essays and Tweets and and and and and....!!!!”

!!!انشغال العالم بإطلاق #ترامب لفظ #حيوان على #بشار الأسد يدل على تخلف الناس !!حيوان يتحدث عن حيوان  
!!!!أمر عادي لا يحتاج لهاشتاقات ومقالات وتغريدات ووووو

~ Shaykh Khālid al-Hāyek (حفظه الله).

16 April 2017 08:10

#### Radwan Dakkak updated his status.

praised the land of Shām & its inhabitants, and having Lebanese & صلى الله عليه وسلم The Prophet Such إن شاء الله. Shāmī origins makes me desire even more to visit my family's homeland one day .(a beautiful place ruled by Kuffār for so many years...(Thanks to Irjā', but only very few understand

15 April 2017 23:56

#### Radwan Dakkak updated his status.

:said (رحمه الله)Imām Ibn al-Qayyim

:Abandoning the Qur'ān consists of different types, from it is •

.Abandoning having belief in it ☆

.Abandoning listening to it and reciting it ☆

.Abandoning pondering over it and understanding it ☆

: قال ابن القيم رحمه الله :

• هجر القرآن أنواع، منه :

☆ هجر الإيمان به

☆ وهجر سماعه وتلاوته

☆ وهجر تدبره وتفقهه].

15 April 2017 22:22

#### Radwan Dakkak updated his status.

15 April 2017 18:53

#### Radwan Dakkak updated his status.

I have been thinking alot lately about the main problem our Ummah is facing in our times, and I really believe it falls back to 1 word our beloved Prophet صلى الله عليه وسلم told us:

"Wahn"

And when I say Ummah, it's sad that I used to think about others, but in reality I should only be looking at myself, forget about everyone else, if the Sahābah (real men) of the Prophet صلى الله عليه وسلم were here, they wouldn't give me a second look! Infact they would not respond to my Salām!!! Those who have read a bit about the Seerah would understand how bad we are...

It's a shame that our standards are so low these days, but you know what, even though it's nothing special to write up statuses (like this one), I guess we gotta push ourselves to work harder and take away that wahn from our hearts.

These days, knowing or speaking Fus'ha Arabic is considered something amazing, and translating audios or books of the 'Ulamā' is rare. Now even though this is a praiseworthy act (don't get me wrong), but it shouldn't be something special & rare. Khalās, someone knows a bit of arabic and can translate certain things, people raise him above the 'Ulamā' - Welcome to social media.

So what happens now is instead of listening to the elucidation of the Scholars such as Shaykh Hamūd al-'Uqlā' on "Al-Tahāwīyyah" (a very difficult 'Aqīdah book to understand), we are going to listen to Abū Laymūnah or Abū Bateekh give a 'Facebook Live' Sharh on it.

And this is the reason why I don't like to dive into complex mind-boggling books, and stick to the Shurūh (explanations) of the contemporary 'Ulamā' & make my way up.

Going back to the above, a reminder for myself and you, is don't be among those who sit behind with women their whole lives seeking knowledge, without any implementation.

بارك الله فيكم

15 April 2017 17:55

#### Radwan Dakkak updated his status.

“Whoever changes the Islamic Terminologies, so he calls Jihād as 'Terrorism', and distributing wealth for its sake as 'Money Laundering', and insulting the religion as 'Freedom' (of speech), and Tabaruj (going out dressed immodestly) as 'the new modern fashion', then he has resembled the jews in the distortion and changing of their Dīn.”

من غيّر المسميات الشرعية فسمى الجهاد إرهاباً والإنفاق فيه غسيل أموال، وسب الدين حرية والتبرج موضة عصرية فقد شابه اليهود في تحريفهم وتبديل دينهم

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān (حفظه الله).

15 April 2017 08:54

#### Radwan Dakkak added a new photo.

□

The difference between "Al-Hassan" (الحسن) & "Al-Hassanah" (الحسنة) is that Al-Hassanah is greater in "husn" (goodness), because the (letter) "Hā" is included to signify hyperbole, so therefore we say:

Verily obligatory and optional actions are included within "Al-Hassanah", and what's Mubāh (permissible) isn't included in it, even though it's considered "Hassan" (i.e. Good), because what's Mubāh (permissible) doesn't receive any rewards or praise from it, and that's why "Al-Hassanah" has been requested (to perform) and it's an act of obedience, whereas what's Mubāh (permissible) is included within "Al-Hassan", because every permissible act is "Hassan" (good), however there's no rewards for it, nor any praise, so for that reason, it's not considered a "Hassanah".

15 April 2017 07:59

#### Radwan Dakkak updated his status.

The reason why people love to say 'This is a conspiracy' is simply because they don't want to use their intellect to think, analyse the situation properly and find a solution.

15 April 2017 06:45

#### Radwan Dakkak updated his status.

Ahh, a wonderful brother who I met 1,5 years ago called me, brought back memories of the debate I had with a Christian Priest, where many young teenagers were cheering me on (they weren't even all muslims lol).

So this brother told me that he was thinking about me ever since, and even speaking about me with his friends till this day. SubhanAllah, if it wasn't for his friend who invited me to his facebook group, I probably won't even be on Facebook at all.

I truly learnt a lot by speaking with different kinds of people; Despite all the fake people around, there are some special brothers who only Allah knows how much love I have for them.

13 April 2017 23:51

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#### Radwan Dakkak updated his status.

Never become arrogant due to the trials you face, there is always someone who is being tested more than you, so don't look down upon others who haven't been tested as much. Rather, humble yourself and thank Allah that He has blessed you with more trials, in order for you to become stronger in Eman & get closer to Him.

13 April 2017 22:06

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#### Radwan Dakkak updated his status.

People talk about Fitnah (and hardships) when they didn't even smell Fitnah, they didn't even go near it!!!

~ Inspired by Shaykh Ahmad Jibril, may Allah preserve him and ease his affairs.

13 April 2017 22:00

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#### Radwan Dakkak updated his status.

Don't rush to judge your future negatively based on humble beginnings.  
The messengers all started as shepherds, and then led the universe.

~ Shaykh Ahmad Jibril.

13 April 2017 21:38

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#### Radwan Dakkak updated his status.

was asked: What is the difference between al- (حفظه الله) Shaykh Sulaymān al-'Alwān (المداينة) and al-Mudāhanah (المداراة) Mudārāt?

responded by saying: Al-Mudārāt is a praiseworthy (حفظه الله) Shaykh Sulaymān al-'Alwān characteristic and is from the Akhlāq of the believers, and its meaning is softness and kindness with the one who does a mistake (sinner) to teach him and join his heart and take him away from the mistake.

And al-Mudāhanah is a despicable characteristic and it is from the Akhlāq of the Munāfiqīn, and its meaning is to be soft with the people of falsehood, mix with them without forbidding evil on them, with no intention of their rectification or taking them away from their falsehood.

13 April 2017 19:20

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#### Radwan Dakkak updated his status.

I don't like unfriending people, but if someone continues to behave inappropriately (even after polite Naseeha), I can't tolerate that at all. For months and months, he couldn't stop his racist rants against white people, and making general bold statements such as "All white people do not deserve any Hidāyah, they are pigs" etc...

He has questioned the Shahādah of 'white reverts', by having suspicion that they are spies for intelligence. I don't like to speak about people, but I have never come across such stupidity in my life.

نسأل الله العافية

13 April 2017 17:54

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#### Radwan Dakkak updated his status.



I'm sure you guys can see it with me; The pure Tawhīd is rising and shining brighter than ever. Yes, there's so much suffering & muslim cities have been destroyed & occupied (for the mean time ☺), but the hearts & minds of the Muslim Ummah are changing like wild-fire

13 April 2017 09:48

#### Radwan Dakkak updated his status.

There was a man called Gustave Le Bon, a non Muslim and a French social psychologist and sociologist who died in 1931. Look what he said about the power of Tawhīd, this is a Kāfir talking about the power of Tawhīd. He said you can see the strength and power of belief (which means Tawhīd) when you look at how the Roman Empire crumbled on the hands of Bedouins whose hearts were shining with that which Muhammad ﷺ taught them of Ēmān. That is a renowned non Muslim psychologist, while some of our 'Ālims today are trying to distort and downplay it or give a western version of Tawhīd, which is called the Western Islām or Western Tawhīd.

~ Shaykh Ahmad Jibrīl(حفظه الله).

13 April 2017 09:41

#### Radwan Dakkak updated his status.

SubhānAllāh, I had such an amazing dream last night. Wish it was real.

13 April 2017 06:29

#### Radwan Dakkak updated his status.

One thing I regret the most in my life is being too kind & humble during the wrong times - This is one of the reasons why my heart breaks all the time.

12 April 2017 23:28

#### Radwan Dakkak updated his status.

Looking good, having a nice smell, a cheerful character, big smile and humble speech is not something exclusive to our sisters in Islām.

It's mentioned in the Hadīth that Allāh is beautiful and He loves beauty. Allāh has ordered the man to adorn himself with nice clothes and perfume on the day of Jum'ah, 'Īd, the Masājīd and other places.

Yes brother, you want a beautiful wife who adorns herself, smells nice, is easy going, a cheerful character, always smiling in your face and you name it, but she also wants the same from you, and this is not my words.

Allāh has told us in Sūrat al-Baqarah: "And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise." [2:228].

Imām Ibn Kathīr has mentioned in his Tafsīr upon this Āyah that Ibn 'Abbās رضي الله عنه said: "I verily adorn myself for my wife the same as she adorns herself for me. Also I would not ask her to fulfill all the rights which she owes me, so that it would become binding upon me to fulfill all the rights which I owe her."

It's all about being fair brother, always think about others, May Allāh have mercy upon you, "And live with them (i.e. your wives) honourably." [Al-Nisā' 4:19].

12 April 2017 18:24

#### Radwan Dakkak added a new photo.

□

12 April 2017 13:32

#### Radwan Dakkak updated his status.

It is not permissible for me to waste an hour of my life. When I stop discussing issues of knowledge and debating them (with others) and when I stop reading in a book, I would start pondering and thinking when I am resting and lying down, and before I get up, I will have already an

idea that I should write down and I am very keen to increase my knowledge now I am in my eighties and more keen than when I was twenty years old.

الشيخ بن عقيل الحنبلي رحمه الله تعالى

12 April 2017 13:14

#### Radwan Dakkak updated his status.

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If someone calls you a dog, it's permissible to call him a dog in Qisās. However if someone calls you a Kāfir, you are not allowed to call him a Kāfir in return, because Takfīr is the Right of Allāh (حق لله); Meaning, that it's a legislative ruling.

Also, anything that's Harām in and of itself, is not permitted in Qisās. For e.g. If someone makes up a lie against you, you are not allowed to lie against them.

If someone does the act of homosexuals (sodomy), and the person dies from it, then it's not allowed to do that in Qisās, rather he is struck with the sword. Likewise with the one who kills someone through drinking wine, the Qisās punishment is the sword.

With regards to burning, drowning etc...There are many evidences from the Prophet صلى الله عليه وسلم & Sahābah to show the permissibility of doing that in Qisās, and that's the view of the overwhelming majority of the Scholars as stated by Imām al-Qurtubī in his Tafsīr.

11 April 2017 23:06

#### Radwan Dakkak shared a link.

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<https://youtu.be/qYG8orNDv-U>

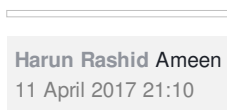
<https://youtu.be/qYG8orNDv-U>

I have listened to this lecture over 100 times; I miss you so much.

11 April 2017 21:32

#### Radwan Dakkak added a new photo.

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Your soul is so sweet, I still listen to the sincerity in your voice till this day - May Allāh accept you amongst the Shuhadā' (Martyrs) and Siddiqīn (Truthful Ones).

11 April 2017 21:02

#### Radwan Dakkak updated his status.

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No matter how straight you walk, you will always find those who will criticize your slanted shadow!

~ Shaykh Ahmad Jibril

11 April 2017 19:38

#### Radwan Dakkak updated his status.

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Their hope and goal was to eliminate Islam, when they found out they couldn't, they turned to their Shyookh to promote the "Western-Islam"

~ Shaykh Ahmad Jibril

11 April 2017 19:37

#### Radwan Dakkak updated his status.

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They asked a wise man: Why don't we ever hear you backbiting and slandering?

He said: I'm still not happy with myself to start with others.

~ Shaykh Ahmad Jibril.

#### Radwan Dakkak shared a link.

<https://www.youtube.com/watch?v=BzILHsldGn4&list=PLemj-ewSOdOROpKWOH4hoS35W21c9HP-B&index=1>  
<https://www.youtube.com/watch?v=BzILHsldGn4&list=PLemj-ewSOdOROpKWOH4hoS35W21c9HP-B&index=1>

The best explanation of Al-Ajrummyah in the English Language, 39 lessons - Even if you don't take notes, it's worth the watch. Also a great book for beginners is "Al-'Arabiyyah Bayna Yadayk".

11 April 2017 19:05

#### Radwan Dakkak shared a link.

<https://www.youtube.com/watch?v=E3zRG6konnA&list=PLnWSuK3YKIS-rhmrnxSlsXQO94mQnFr4>  
<https://www.youtube.com/watch?v=E3zRG6konnA&list=PLnWSuK3YKIS-rhmrnxSlsXQO94mQnFr4>

(27) videos - concisely 12 mins each; beautiful explanation of Al-Ajrummyah.

11 April 2017 17:02

#### Radwan Dakkak updated his status.

\*A smile may open many hearts to your message\*

"Ja'ir Ibn 'Abdillāh said in Saḥīḥ al-Bukhārī and Muslim; The Prophet(صلى الله عليه وسلم) never seen me but smiled in my face."

~ Shaykh Ahmad Jibrīl(حفظه الله) #Tawheed\_Classes

11 April 2017 16:30

#### Radwan Dakkak updated his status.

From the (sad) deprivations is that we bind (ourselves), widely spread and frequently send blessings upon the Prophet(صلى الله عليه وسلم) on the day of Jum'ah alone!

Whereas the Prophet(صلى الله عليه وسلم) said: "He who blesses me once, Allāh would bless him ten times." [Narrated by Muslim].

And this is pertaining the rest of the days (in the week), and during every time, moment, hour and day.

And the one who sends (ten) blessings back upon him, is Allāh(جل وعلا).

This is for a single blessing..so how about the one who frequently (sends blessings upon the Prophet) at all times!

And there are numerous ways of sending blessings upon the Prophet(صلى الله عليه وسلم), and from the best and most authentic of it:

The companions asked, How shall we (ask Allāh to) send blessings upon you? So the Prophet(صلى الله عليه وسلم) replied, Say:

(Transliteration): "Allāhumma Salli 'ala Muhammad wa Azwājīhi wa Dhurriyatīhi Kamā Sallayta 'ala Āli Ibrāhīm, wa Bārik 'ala Muhammad wa Azwājīhi wa Dhurriyatīhi, Kamā Bārakta 'ala Āli Ibrāhīm, Innaka Hameedun Majeed" [Agreed Upon].

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ خَيْرُ مَجِيدٍ

(Translation): "O Allāh! Send Your Mercy on Muhammad and on his wives and on his off spring, as You sent Your Mercy on Abraham's family; and send Your Blessings on Muhammad and on his wives and on his offspring, as You sent Your Blessings on Abraham's family, for You are the Most Praiseworthy, the Most Glorious."

And it's narrated from Imām al-Shāfi'ī(رحمه الله):

That he used to send blessings upon the Prophet(20,000 صلى الله عليه وسلم times a day...!!

Allāhumma Salli 'ala Muhammad wa 'ala Ālihi wa Sahbih.

~ Shaykh al-Muhaddith 'Abdul 'Azīz al-Khudayr(حفظه الله).

**Radwan Dakkak updated his status.**

If your muslim brother falls into a sin, then do not expose him among the people and disgrace him, rather have mercy upon him and cover for him, as the Prophet(صلى الله عليه وسلم) said:

"And if anyone covers up a Muslim (his sins), Allah will cover him up (his sins) on the Resurrection Day". [Agreed Upon].

By endorsing it, you will take a share of the sin. And by not covering up (for your brother), Allāh will expose you. And by disgracing (your brother), Allāh will grant him well-being and afflict you (with disgrace).

And it has been narrated that: "If anyone disgraces his brother for a sin, he will not die before committing it himself." - Ahmad(رحمه الله) said: "From a sin which he repented from".

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله).

10 April 2017 23:34

**Radwan Dakkak added a new photo.**

**Ensar Başaran** We will take revenge And Conquer Quds and Rome in ŞaA ALLAH gafur that day the Believers will rejoice just as Allah said "1. Alif. Lām. Mīm. 2. The Romans have been defeated- 3. In a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious- 4. Within a few years. With Allah is the Command, in the past and in the Future: on that Day shall the Believers rejoice- 5. With the help of Allah. He gives victory to whom He will, and He is Exalted in Might, Most Merciful."

10 April 2017 21:06

**Abu Aysha Al-Turkmani** ألا لعنة الله على الكفرة الظالمين ومن أعانهم من المرتدين

13 April 2017 15:52

A picture that reflects on our current state as an Ummah. The US led coalition massacring our children and elderly in Mosul, Iraq to the silence of the international community. As long as they are decapitated with bombs and not choked with chemical weapons, it will not invoke the same reaction.

~ Shaykh Khoder Soueid(حفظه الله).

10 April 2017 20:58

**Radwan Dakkak shared [يدرع الدين الطاهري](#)'s post.**

Real Talk.

10 April 2017 19:34

**Radwan Dakkak updated his status.**

"You will never get real knowledge with a lot of rest. You have to take away a little bit of your rest time and a little bit of your sleep time. And I am going to add to that, you are not going to ever become knowledgeable spending a lot of time on Facebook and Twitter. I have heard of some brothers who spend historical time on it. Fifteen to twenty minutes max."

~ Shaykh Ahmad Jibril.

10 April 2017 17:06

**Radwan Dakkak updated his status.**

All the deviants who speak in the name of knowledge have concealed the rulings and knowledge on Qitāl more than they have concealed the knowledge of Tawhīd & Walā' wal Barā'.

Then we have the ignorant masses who haven't read a single book on the Ahkām of such a huge important topic, and choose to blind follow the wicked speakers who contradict the consensus of the Ummah.

By Allāh, the more knowledge you seek, it will only increase your conviction of the truth and those who follow the Haqq, realising this is what the Consensus of the Ummah is upon.

- Where to search for knowledge is the big test for many.

10 April 2017 14:03

### Radwan Dakkak updated his status.

was tested with the most severe trials, torture, صلی الله علیه وسلم Our beloved Prophet Muhammad oppression and loss of loved ones, yet despite all that, he was the most cheerful and smiling of .people

Let the tears flow, endure your own torture and the suffering of the Ummah, for Allāh is with you. These trials are meant to bring you closer to Allāh, raise your Ranks, and a blessing for you to !come back FIRMER & STRONGER, there is not a single moment to waste

There are no trials in Jannah, where every kind soul lives alongside a kind soul; May Allāh unite the striving Men and Women together in Jannat al-Firdaws! I conclude with a quote from one of the :(تقبله الله)Real Men in this Ummah, Shaykh Fāris al-Zahrānī

I observed Islamic history, and found that those who raise the pen without the sword shall be“ humiliated, and those who raise the sword without the pen shall go astray and stumble down, and those who raise them both along each other shall be guided to what they sought after. may Allāh have mercy on Shaykh al-Islām Ibn Taymiyyah when he said: the religion won't rise except through ”.a book that guides and a sword that supports, 'But sufficient is your Lord as a guide and a helper

10 April 2017 11:11

### Radwan Dakkak shared a link.

<https://www.youtube.com/watch?v=qQvWVpy1RfY>

<https://www.youtube.com/watch?v=qQvWVpy1RfY>

What an amazing lecture:

10 April 2017 06:58

### Radwan Dakkak updated his status.

What Subdues Trials and Tribulation

by:UmAmir

(alsalafyoon article)

A Muslim may be challenged with tribulations with regards to the self,family or wealth. The stronger a Muslim's faith in Allah is, the more one will control the self, be patient and await rewards from Allah from that hardship. A Muslim's reward from Allah subhana wa ta'ala will be to the extent of one's patience and one's actions in hope for reward. The following addresses some of the aspects that may soften or lessen the pain of hardship or difficulty.

The foundation of triumph over hardship is patience. Allah has said in the Qur'an "Give glad tidings to those who are patient, who, when disaster strikes them, say, 'Indeed, we belong to Allah, and indeed to Him we will return.'" Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the rightly guided." (2:155-157)

Rasulullah sallallahu alayhi wa sallam also said with regards to patience: "Some people from the Ansar asked Allah's Apostle (to give them something) and he gave to everyone of them, who asked him, until all that he had was finished. When everything was finished and he had spent all that was in his hand, he said to them, ""(Know) that if I have any wealth, I will not withhold it from you (to keep for somebody else); And (know) that he who refrains from begging others (or doing prohibited deeds), Allah will make him contented and not in need of others; and he who remains patient, Allah will bestow patience upon him, and he who is satisfied with what he has, Allah will make him self-sufficient. And there is no gift better and vast (you may be given) than patience." (Sahih Bukhari:Volume 8, Book 76, Number 477/Narrated Abu Said)

In times of difficulties the Muslim must remind the self that in reality he/she, one's family and one's wealth belong ONLY to Allah. The slave is merely borrowing these from Allah. When Allah takes it back, the situation is comparable to the owner taking back one's property from the one who borrowed it from him. The Muslim must also recall that our journey as servants of Allah subhana wa ta'ala is to depart from this world, and to remember that we are simply returning to Allah, our Lord and guardian in truth.

The Muslim must likewise accept and sincerely hold in certainty that what afflicted him was not going to miss him and what misses him was not going to afflict him. In that process, the Muslim should consider the tribulation one is suffering, and realize that his Lord has left him something similar to what one has lost in store for him. And, if one is patient and pleased with Allah's decree, something that is far greater and superior to anything that one has lost awaits him. One should also realize that If Allah had willed to make the trial much worse, He could have effortlessly done so.

Bliss in this world is really only an oasis. If one laughs a little,one will cry plenty. If one is delighted

for a day, one will be sorrowful for a long period of time. If a Muslim enjoys himself a little, he will find an unending period when he is prevented from such elation. No place is filled with excellence except that it is also filled with lessons that one must digest and learn from. A day of blissfulness comes to a Muslim and hidden with it is a day of harm.

The reward for patience, submission and recognizing that we all belong to Allah and are returning to him is greater than the affliction itself.

The Muslim can dampen the fire of affliction by looking to the example of the people that surround him who suffer afflictions. One will then realize that everyone faces some kind of adversity. If one examined the entire world, one will find that everyone is facing a trial. Either someone has lost a loved one or is facing something resented by him. If one looks to the right, one will see that people are facing trials. If one peeks to the left, one will find people in tragedy and loss.

Being impatient and distressed does not deflect the tribulation. It makes it worse. In reality, it is a type of increase in the disease. It only displeases Allah, makes one's enemy rejoice, harms one's friend, pleases the shaytan, erases one's reward and weakens one's soul. If the Muslim is patient and awaits one's reward from Allah, the shaytan will be defeated and censured in despair. Allah subhana wata'ala will be pleased with him. He will relieve others of their worry and burden. Offering others condolences before others offer him condolences is one way to remain patient and consistent in the worship of Allah in times of difficulties. That is what should be done and not striking of the cheek, tearing of the clothes, screams of pain and anguish and anger with what has been decreed.

The bitterness of this world is in fact the sweetness of the Hereafter. Similarly, the sweetness of this world is in fact the bitterness of the next world. The Muslim is really only moving from the temporary bitterness of this life to the eternal sweetness of the life after death that is much better for him. Rasulullah sallallahu alayhi wa sallam has said "Paradise has been surrounded by hardship while the Fire has been surrounded by desires." (Sahih Muslim)

~ Shaykh Ahmad Jibril's website (Student Articles).

10 April 2017 06:56

#### Radwan Dakkak updated his status.

Shaykh Sulayman Al-'Alwan [May Allah preserve him, keep him steadfast and hasten his release] said:

"I do not measure my Faith (Iman) by crowding at the doors of the Masjid or [even] at Hajj [calling out]: Labayka Allahuma Labayk ... Rather, [the place in which] I look for and measure my Faith by [looking]: Where [and to Whom] does my heart rush at the times of calamities and hardships?

10 April 2017 06:54

#### Radwan Dakkak updated his status.

The pain is killing me.....It feels like my soul is being ripped apart. I'll be deactivated again. #Duā

8 April 2017 21:16

#### Radwan Dakkak shared Dawa Sweden's video.

This was too good 🌟

8 April 2017 18:29

#### Radwan Dakkak added a new photo.

□

Memorise this definition 📖

8 April 2017 15:04

#### Radwan Dakkak updated his status.

What I have experienced in the past few days has made me forget every single happy moment of my life, and felt as if I was a parent who saw all my children pass away.

What a crazy life full of non-stop trials has it been; The emotional and physical pain is unimaginable, but I truly believe Allāh's wisdom is beyond anything I can think of - Allāh knows best what He has in store for me.

I won't be active on FB for the mean-time.

7 April 2017 22:34

### Radwan Dakkak updated his status.

Ya Allah, the trials have reached the highest limit, I can't take it anymore, please no more - Save me ya Allah.

7 April 2017 19:12

### Radwan Dakkak updated his status.

Okay I have to get 1 thing off me, what pisses me off is seeing so many muslims saying "Did you hear about what happened in Syria, a chemical attack!"

Alright, a chemical attack happened & it was bad, 100+ people died and 500+ injured. But what's the difference between your brothers & sisters dying from chemical attacks & being killed from barrel bombs and airstrikes?

Why do you get all worked up over a chemical attack & ignore everything else?! Infact, some people have said "Bashar has killed lots of people, but he never used chemical attacks, that's fake propaganda".

Okay, so killing the whole population is fine as long as he doesn't use chemicals? Every single idiot that speaks about "fake propaganda" are usually the same retards that share false propaganda against the Mujāhideen.

Look, I'm not gonna judge anyone's intentions or "love for the Ummah", but how can you claim to care for the Ummah, and all you say is "Free Palestine" or "Free Syria", when at the same time, you're living a 'great life', hanging out with cowards, playing games with your dunyā loving mates, talking about chicks and what not.

If you truly cared for the Ummah, why do your speech & actions 364/365 days of the year say otherwise. Infact I wish all you did was say "Free Syria" & kept your filthy poisonous tongue away from the Mujāhideen, but no; you're a barking low life dog sucking up to the Kuffār.

And I don't believe in "Free Syria" if it means replacing Bashār with another Tāghūt apostate like him, which is what many Apostate Funded groups openly claim to want.

And why do you only raise awareness for 1 country going through oppression, look at the cities of Libya and how they are demolished by the Tawāghīt, by Heftar and his allies. Why are you silent about the new Fir'awn of Egypt Sīsī the cross-worshipper, who is bombing the homes of muslims in Sinai?

You're an ignorant sheep, you're a stupid dinosaur who knows absolutely nothing about what's going on, yet you want to talk about whether the actions of the Muwahiddīn is "Beneficial" or "Harmful", give me a break man...

I ask Allāh to wake up the misguided dinosaurs in our Ummah from their deep slumber & keep our hearts steadfast upon the Truth.

5 April 2017 12:06

### Radwan Dakkak shared a link.

<https://ahlutawheed.wordpress.com/2017/04/04/those-who-disbelieve-fight-in-the-path-of-the-taghut/>  
<https://ahlutawheed.wordpress.com/2017/04/04/those-who-disbelieve-fight-in-the-path-of-the-taghut/>

The second evidence: (And it is) from the Book of Allāh ta'āla;

{...those who disbelieve, fight in the path of tāghūt. So fight against the allies of shaytān; undoubtedly the plan of shaytān is weak.}

And the meaning of tāghūt is what Ibnul-Qayyim rahimahullāh stated:

"Tāghūt is anything by which the slave transgresses the limits through worship, following, or obedience. Thus, the tāghūt of any people is he whom they seek judgment from other than Allāh and His Messenger (sall Allāhu 'alayhi wa sallam), or whom they worship alongside Allāh, or whom they follow without guidance from Allāh, or whom they obey in what they do not know to be in obedience to Allāh. These are the tawāghīt of the world; if you were to contemplate them and, at the same time, contemplate the condition of the people, you would see that most people have turned from the worship of Allāh to the worship of tāghūt, from seeking judgment from Allāh and His Messenger (sall Allāhu 'alayhi wa sallam) to seeking judgment from tāghūt, and from obeying and following Allāh and His Messenger (sall Allāhu 'alayhi wa sallam), to obeying and following the tāghūt." [1].

And ash-Shaykh Muhammad Ibn ‘Abdul-Wahhāb rahimahullāh said: “The word tāghūt is general. So everything that is worshipped besides Allāh, while being pleased with this worship – whether it is something worshipped, someone followed, or someone obeyed in the absence of obedience to Allāh and His Messenger, then that is considered tāghūt. The tawāghīt are many, but their heads are five:

The First: The shaytān who calls the people to worship other than Allāh. The proof for this is His ta’āla saying;

{Did I not command you O children of Ādam, that you should not worship the shaytān. Verily, he is a plain enemy to you.} [Sūrah Yasin: 60]

The Second: The tyrannical and oppressive ruler who changes the rulings of Allāh. The proof for this is His ta’āla saying;

{Have you not seen those (hypocrites) who claim to believe in that which has been revealed to you, and that which was revealed before you, and they wish to go for judgement (in their disputes) to the taghūt, when they have been ordered to reject them? But the shaytān wishes to lead them far astray.} [Sūrah an-Nisā: 60]

The Third: The one who judges by other than what Allāh has revealed, and the proof for this is His ta’āla saying;

{And whoever does not judge by what Allāh has revealed, then they are the disbelievers.} [Sūrah Al-Mā’idah: 44]

The Fourth: The one who claims to have knowledge of the Unseen, apart from Allāh. The proof for this is His ta’āla saying:

{He alone is the All-Knower of the Unseen, and He does not disclose His Unseen matters to anyone.} [Sūrah Al-Jinn: 26-27]

And He ta’āla says:

{And with Him lie the keys to the Unseen, no one knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls except that He knows about it. There is not a grain in the darkness of the earth, nor anything fresh or dry, but that it is written in a Clear Record.} [Sūrah Al-An’ām: 59]

The Fifth: The one who is worshipped apart from Allāh, while being pleased with being worshipped. The proof for this is His ta’āla saying;

{And whoever amongst them says: ‘Verily, I am an ilah besides Him (Allāh)’, then this person’s recompense will be the Hellfire. That is the way we recompense the wrongdoers.} [Sūrah Al-Anbiyā: 29]” [2].

And ash-Shaykh Muhammad Hāmid al-Fiqī (rahimahullāh) said: “That which we find in the statements of the Salaf (radiy Allāhu ‘anhum) is that the tāghūt is whatever deviates the slave away and prevents him from the worship of Allāh, being sincere to Him in the Deen, in obeying Allāh and His Messenger (sall Allāhu ‘alayhi wa sallam), whether that is from the shayātīn of Jinn or from the shayātīn of Ins (humans), trees, rocks and other than them. Included in this without any doubt: Judging and ruling by man-made laws that are foreign to Islām and its Shari’ah in all different matters that man has to be placed to judge in such as issues of blood, honor and wealth. Ruling and judging by these laws is the abolishment of the Laws of Allāh; from establishing the Hudūd, forbidding ribā, khamr and others which are allowed in these laws and protected by laws that facilitate its spreading and implementation. Thus, these laws are a tāghūt and those who legislate and spread them are also tawāghīt. This ruling includes all the likes of laws in every book that is man-made as these books divert the people from the truth that the Prophet (sall Allāhu ‘alayhi wa sallam) came with; whether on purpose or not, it is a tāghūt.” [3]

And ‘Abdul-Qādir Ibn ‘Abdul-‘Azīz (shifāhullāh) said: “The general apparent meaning of tāghūt is everything that is worshipped besides Allāh. As for a deeper analysis and explanation then there are two types of tawāghīt mentioned in the Texts of the Qur’ān and Sunnah: the tāghūt in terms of worship and the tāghūt in terms of judgement.

1. The tāghūt in terms of worship is referred to in His ta’āla saying;

{Those who avoid the tāghūt by not worshipping them...}

Which is everything that is worshiped besides Allāh whether it is shaytān or men, alive or dead, an animal, a tree, a stone, or a planet. That is in regards when one offers sacrifices for it, calls upon it, makes Salah for it besides Allāh or obeys and follows it in opposition to the Law of Allāh. But it is restricted from the words, “what is worshipped besides Allāh,” by the words, “and being pleased with that,” to remove those such as ‘Īsā Ibn Maryam (‘alayhis-salām) and others from amongst the Prophets, Angels and righteous who are worshipped besides Allāh but are not pleased with that, not one of them is named a tāghūt. Ibn Taymiyyah (rahimahullāh) said: “And He ta’āla says;

{And the Day when He wll gather them all together, then He will say to the angels: ‘Was it you that these people used to worship?’ They will say: ‘Glorified are You! You are our Walī instead of them. No, but they used to worship the jinn, most of them were believers in them.’}

Meaning that the Angels did not order for that but rather it was the jinn that ordered them to be slaves of these idols, as there are shayātīn for these idols (living inside), similarly to how the



shayātīn possess those who worship planets until one of the shayātīn is revealed and speaks to him, and it is a shaytān from the shayātīn. This is why He ta'āla says;

{Did I not command you, O children of Adam, that you should not worship shaytān? Verily, he is a plain enemy to you. And that you should worship Me. That is the straight path. And indeed he did lead astray a great multitude of you, Did you not then understand?}

And He saying;

{Will you then take him and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the dhālimūn.}" [4].

2. The tāghūt in terms of judgement, and it is taken from His Saying; ﴿...they wish to go for judgement to the tāghūt...}

And it is everything that is sought judgement from besides Allāh, whether a constitution or systems or ruling by other than what Allāh revealed whether from a ruler or a judge and other than them." [End Quote].

Based upon all that, it is undoubtedly clear that america is a tāghūt, the security council is a tāghūt, the united nations is a tāghūt, international laws set by them is a tāghūt, and that the contemporary governments like what has passed are tawāghīt. In this Āyah He subhānahu clearly shows that those who disbelieve fight in the path of the tāghūt, and are allies of the shaytān.

Whoever fights under the banner of america is a kāfir, whoever fights under the banner of britain is a kāfir, whoever assists in transporting their soldiers is a kāfir, whoever opens airports for them is a kāfir, whoever protects them is a kafir, whoever assists in transporting their ammunition onto trucks is a kāfir etc. Whoever fights with them then he is from them, whether he fits the description by his hand or his tongue or his opinion or his fatāwā or his articles or his positions. The Messenger of Allāh (sall Allāhu 'alayhi wa sallam) said:

"Fight the mushrikīn with your wealth, yourselves, and your tongues." And he (sall Allāhu 'alayhi wa sallam) said: "Allāh will enter three person into Jannah for one arrow: the maker when he has a good motive in making it, the one who shoots it, and the one who hands it..."

The Āyah is proof that those who help this coalition in their fight against the Muslimīn with any kind of aid then he is from the allies of the shayātīn al-kāfirīn.

'Abdul Qādir 'Abdul 'Azīz says after citing this verse [Those who believe fight in the cause of Allah , and those who disbelieve fight in the cause of Taghut. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak]:

"So everyone who fights to defend a Kāfir ruler or constitution or Kāfir system - as the helpers of the apostate rulers do - then he has fought in the path of the Tāghūt, and everyone who fights in the path of the Tāghūt is a Kāfir.

Allāh said: "And those who disbelieve fight in the path of the Tāghūt"

And what is included within this: is fighting with speech or actions as we have quoted from Ibn Taymiyyah, and ponder over Allāh's statement:

"So fight against the allies of the Shaytān".

For this clarifies to you that the Tāghūt in essence is the Shaytān who calls towards Kufr, and that whoever fights in the path of the Tāghūt, then he is in essence only fighting in the path of the Shaytān, and this is also from the aspect of re-assuring their disbelief, for verily the allies of the Shaytān are the disbelievers, as Allāh said:

"And those who disbelieve, their ally is the Tāghūt" [2:257].

And Allāh said: "Verily, We made the devils allies to those who do not believe" [8:27].

So this is from the most clearest of proofs pertaining the Kufr of the helpers of the Apostate Rulers by speech, such as some of the evil Scholars and journalists, and by action like the soldiers with their various kinds, that they fight in the path of the Tāghūt, and whoever fights in his path is a Kāfir, and ruling upon them all with Kufr doesn't have to necessitate them directly being involved in the fighting, or that fighting occurs, rather everyone who was designated as an intermediary of these rulers for fighting on their behalf, and on behalf of their Kufr ruling systems - which is the path of the Tāghūt - then he is a Kāfir.

And if Allāh has ruled upon the one who seeks judgement to the Tāghūt with disbelief, then how about the one who fights alongside him and in his path?" [5]

I say: Indeed "The Peninsula Shield Force" or other than them whom fight today alongside America, entering within this verse is from the most clearest of matters that no one doubts of, except whomever Allāh has blinded his vision and deafened his ears and deviated his heart, O Allāh keep us firm upon the Haqq until we meet you, O Lord do not deviate our hearts after you have guided us, and bestow upon us from your mercy, verily you are the Wahhāb (All-Bestower).

~ Shaykh Fāris al-Zahrānī(رحمه الله) - Taken from the book: [Al-Āyāt wa al-Ahādīth al-ghazīrah 'alā kufr quwwat dar' al-Jazīrah].

[1] "Al-Uṣūl al-Thalātha" and refer to "Majmū'at al-Tawhīd" (page 260).

[2] "Fath al-Majīd Sharh Kitāb al-Tawhīd" (page 278).

[3] "Al-Jāmi' Fī Talab al-'ilm" (2/669).

[4] "Majmū' al-Fatāwah" (4/135-136).

[5] "al-Jāmi' Fī Talab al-'ilm" (2/678).

5 April 2017 09:44

#### Radwan Dakkak updated his status.

in Sūriyyah yesterday. I've got no words to say ☹️ والله المستعان Deadly chemical attack

5 April 2017 08:16

#### Radwan Dakkak updated his status.

Love is amazing & powerful, but at the same time it's so dangerous it can make you blind!!! Attach your heart to the truth, not to personalities, as people can change.

3 April 2017 21:51

#### Radwan Dakkak updated his status.

YES!!!

"I had so much burden on me that if they were to be placed on the top of mountains they would have been crushed. So I lay down on my side and said,

إن مع العسر يسرا إن مع العسر يسرا

Indeed, with hardship [will be] ease... Indeed, with hardship [will be] ease...

...and when I got up, it was all driven away."

— Shaykh al-Islam 'Abdul Qadir al-Jaylani al-Hanbali

3 April 2017 21:36

#### Radwan Dakkak updated his status.

I just wanna get my secular university studies over & done with ☺️ May Allāh make it easy for me, I had a dream of Shaykh Nāsir al-Fahad(حفظه الله), and him telling me that he was in the same situation subhānAllāh.

\*Note; the Shaykh dropped out of engineering in the final year & was so passionate to study Sharī'ah, may Allāh ease his affairs\*

3 April 2017 21:25

#### Radwan Dakkak updated his status.

Only if our brothers and sisters would follow the affairs of the Mujahideen, like they follow the non-beneficial politics & news of the Kuffar and Fussaq. #BigTurnOFF

3 April 2017 18:15

#### Radwan Dakkak posted in Ummah Of Tawheed.

□

These words are very very real - Everyone has a role to play to support the Ummah, you must have Ghayrah for the Dīn!

3 April 2017 12:11

#### Radwan Dakkak added a new photo.

Zayn Ali Indeed fried chicken is loyal 😊  
3 April 2017 10:17

Radwan Dakkak Alhamdulillah 😊  
3 April 2017 10:17

#True\_Love

3 April 2017 09:55

#### Radwan Dakkak shared درع الدين الطاهري's post.

Accept people to challenge your views, otherwise it might lead to pride, thinking you're the only one who's on the Haqq. Not everything is black & white, the Prophet صلى الله عليه وسلم said there are "grey areas" as well.

3 April 2017 09:46

#### Radwan Dakkak updated his status.

When Imām Aḥmad heard that someone had a baby girl he would say to them:

“Congratulations for the Prophets were mostly fathers of daughters.”

● [سير أعلام النبلاء ٤٣٤٩-٥٣٧]

3 April 2017 09:30

#### Radwan Dakkak added a new photo.



3 April 2017 08:50

#### Radwan Dakkak updated his status.

“Rebuking the Oppressors and Supporting the Prisoners is an Obligation. And there's no excuse for anyone to remain behind from doing that. Everyone (helps) through his own path and to the best of his ability.”

الاحتساب على الظالمين، ومناصرة المعتقلين فريضة  
ولا عذر لأحد في التخلف عن ذلك  
كلّ بطريقته وعلى حسب وسعه.

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله).

2 April 2017 22:10

#### Radwan Dakkak updated his status.

“Shaykh al-Islām Ibn Taymiyyah and Ibn Hazm have mentioned an Ijmā' upon the obligation of lowering the gaze, except from the Mahrams.”

نقل شيخ الإسلام ابن تيمية وابن حزم الإجماع على وجوب غض البصر إلا عن المحارم

~ Shaykh Nāsir al-Fahad(حفظه الله).

2 April 2017 19:44

#### Radwan Dakkak updated his status.

“It has been said that the Isrā' (i.e. Prophet's journey at night) was during Rajab, and it has been said that it was during Rabee' al-Awwal, and other months have been mentioned, and there's no basis whatsoever to these opinions. The year that the Isrā' (i.e. Night journey) occurred hasn't been confirmed, so how can the month of the Isrā' be confirmed?”

قيل بأن الإسراء كان في رجب وقيل في ربيع أول وقيل غير ذلك ولا أصل لهذه الأقوال، عام الإسراء ما ثبت فكيف يثبت شهر الإسراء؟

~ Shaykh Sulaymān al-'Alwān (حفظه الله).

2 April 2017 18:19

## Radwan Dakkak updated his status.

“I did not find anyone more wicked & malicious in our times than the "Ikhwān al-Mufliseen"!!! = Ikhwān al-Shayāteen!!!”

!!لم أجد في هذا الزمان أخيث من "الإخوان المفلسين"!!! = إخوان الشياطين

~ Shaykh Khālīd al-Hāyek (حفظه الله).

2 April 2017 17:07

## Radwan Dakkak added a new photo.

**Radwan Dakkak** I agree with you akhī (his words aren't a hujjah alone), it's also the view of other 'Ulamā', and they have brought their evidences **ولله الحمد** - There's a full translated article to show that.

2 April 2017 22:22

**Jamal Ud-Din El-Kiki** Our brother Anwar is clearly referring to the making of \*takfir\* on certain individuals, not understanding matters of \*kufr\*. Two different things.

2 April 2017 22:40

**محمد مستنشد** Beneficial discussion. Jazaakumullaah khyran.

2 April 2017 23:14

**Jamal Ud-Din El-Kiki** Please share the original article. Instead of sharing Maqdisi's tweet, you could have truly benefited your followers by emphasising that whoever was certainly a Muslim does not leave the fold of Islam except with certainty, as mentioned in the hadith: "إلا أن تروا كفراً بواحاً عندكم فيه من الله برهان". That regardless of all accusations of kufr, a Muslim, (such as Ibn Baz, Ibn Uthaymeen) remains a Muslim until their kufr is as clear as day, which it is not here (otherwise Maqdisi himself wouldn't be describing it as an inconclusive, debatable "matter of ijtihad" and resolved to giving a decisive verdict instead). Simply deeming that takfir of such scholars is "not ghuluww" gives any jaahil impunity to declare takfir on scholars and any other Muslim...because worst case scenario is that it is "wrong not ghuluww". Takfir becomes light and easy on the tongue. Think deeply about what you share, and about the consequences it will bring about. May Allah guide you and I to what truly Pleases Him.

2 April 2017 23:15

**Jamal Ud-Din El-Kiki** You're effectively shifting the discussion from talking about the validity of takfir of individuals (Ibn Baz, Ibn Uthaymeen) which is clearly unresolved (to say the least) to talking about the validity of the stated reasons/ justifications for takfir. You might as well add that it is "not ghulu" to make takfir on the basis of the Ten Nawaqid.

2 April 2017 23:40

**Jamal Ud-Din El-Kiki** But Br Radwan used the tweet to refer to the ruling on Ibn Baz and Ibn Uthaymeen specifically, which is what I was responding to. Read the title of his post.

3 April 2017 00:15

**Jamal Ud-Din El-Kiki** Of course the issue in question here is the application of the ruling to these specific scholars. I haven't been discussing anything other than the Hukm upon specific individuals throughout this comment thread, as this is what was intended by the question presented to Maqdisi, along with his response. I should point out that ghuluww is not limited to one degree or form; it is not limited to innovating reasons and justifications for takfir (such as the takfir of al-aadhir as adopted by the followers of Hazimi, or the various usul of takfir adopted by the Khawarij). One may limit themselves to the Ten Nawaqid, or in this case, the argument that giving bay'ah to a kafir is kufr, and still be falling into ghuluww due to reckless and tactless application to individuals. Too many people play with fire thinking that they are not just entitled, but obligated, to do so, as a result of their compounded ignorance (jahil murakkab). If we can agree that the average Muslim should not give themselves the right to make takfir on scholars like Ibn Baz and Ibn Uthaymeen, then we should be able to agree that Maqdisi's tweet was problematic and irresponsible given the suggestion that such takfir is only "incorrect but not ghuluww...in my (Maqdisi's) opinion" and that he was making this response in the unscholarly circle of Twitter. May Allah protect you too, Abu Hamzah.

3 April 2017 11:26

**Jamal Ud-Din El-Kiki** Allahumma Ameen.

3 April 2017 16:28

**Radwan Dakkak** Abu Dujana Al-Yemeni You love to argue akhil karīm.

4 April 2017 11:25

**Radwan Dakkak** There's a difference between the Muftī and the situation of the Scholars of Tāghūt nowadays (which is what i was referring too) and back when Al-Sinānī spoke about him. But even if someone views they have an excuse, it doesn't necessitate them being a "deviant" or "Jāhil", I don't agree with such ilzāmāt.

4 April 2017 11:32

**Radwan Dakkak** Shaykh al-'Allāmah 'Abdul 'Azīz al-Tuwaylaī makes takfīr upon the Scholars of Tāghūt, just like Al-Zahrānī. Refer to his book; fight the imams of Kufr. There's also a difference between saying "there's no doubt regarding their Kufr" and saying there's a "consensus upon their Kufr". Ofcourse it's a matter of Ijtihād, but the textual evidences strongly show the Muftī being a Kāfir, and Allāh knows best.

4 April 2017 11:38

**Radwan Dakkak** I have a question: What excuse does the Muftī along with all those Scholars of Āl Salūl who are supporting the alliance with America to bomb muslims? What preventative do they have for their wicked justification of the actions of the Tāghūt and deceiving millions.

4 April 2017 11:45

**Radwan Dakkak** They're all in prison, and nothing has come out regarding their stance today of the Scholars supporting this Kufr Crusader coalition.

4 April 2017 11:49

**Radwan Dakkak** Good point.

4 April 2017 11:51


\*Takfīr upon Ibn Bāz & Ibn 'Uthaymīn is differed upon & open to Ijtihād\*

Shaykh Abū Muhammad al-Maqdisī (may Allāh cure him) was asked:

“Do you see the issue of making Takfīr upon Ibn Bāz and Ibn 'Uthaymīn from the matters of Ijtihād or is this action of making Takfīr upon them extremism?”

Shaykh Abū Muhammad al-Maqdisī responded by saying:

“Whoever gives bay'ah to a Kāfir has pledged his loyalty (to him) with pure affection from his heart, so his Takfīr (upon Ibn Bāz & Ibn 'Uthaymeen) is not Ghulu, rather it's a matter of Ijtihād, and my Ijtihād regarding Ibn Bāz and Ibn 'Uthaymīn is not to make Takfīr upon them, and that the one who makes Takfīr upon them is mistaken.”

Source: His well known official Twitter account 

2 April 2017 11:49

### Radwan Dakkak added a new photo.

□

\*Building a church in the land of Islām\*

1. Building mosques in the west doesn't permit building churches in the lands of Islām, for Allāh permitted (a man) to marry from the people of the book, and prohibited them to marry (from our women), this is the ruling of Allāh, there is no reciprocated allowance.
2. The Muharrar (i.e. Reviser & Editor) of the Madhab of the Hanafiyyah Ibn 'Ābidīn mentioned an agreement (of the Scholars) about the impermissibility of building churches in the land of Islām, and he said: "No heed is given to a Fatwa that gave a verdict in opposition to this, and it's not permissible to adhere to it."
3. Some of the contemporary Scholars cite from Abī Hanīfah the permissibility of building churches in the land of the Muslims unrestrictedly, and this citation is wrong, and what's narrated from Abī Hanīfah is (the permissibility) of building churches in the villages that are exclusive to the Christians (alone).
4. Building churches in the land of Islām is siding against Allāh, and a group of Scholars have mentioned that approving of such a thing is Kufr.

~ Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله).

2 April 2017 10:11

### Radwan Dakkak shared a link.

<https://t.me/hamdhumaydi>  
<https://t.me/hamdhumaydi>

These may be the final 2 channels I'll dedicate specifically for the 'Ulamā', the following two Scholars are just simply amazing

1. Dr. Shaykh al-Muhaddith Khālīd al-Hāyek is an expert and specialist in the science of al-'īlāl (the hidden defects of Ahādīth), which only a very few people grasp, and he has a PhD in it.

He stands firm by the Haqq & speaks the truth in the face of all the sell outs in the world, may Allāh keep him steadfast upon the Haqq & allow us to benefit from his insights & knowledge.  
<https://t.me/khalidhayik>

2. Shaykh al-Muhaddith Hamad al-Humaydī, may Allāh accept him amongst the Shuhadā' is an Imām that supports the Haqq, he was executed along with Shaykh Fāris al-Zahrānī & Shaykh 'Abdul 'Azīz al-Tuwaylāī.

He has memorised the 6 books of Hadīth, along with many other Mutūn (i.e. Concise Texts), he studied under Shaykh al-Muhaddith 'Abdullāh al-Sa'd for 7 years, and likewise he studied under Shaykh 'Abdul 'Azīz Ibn Bāz for 9 years. He also sat with al-Barāk and Sālih al-Fawzān for a long period of time, and they benefited from each other.

But the Shaykh excels many in his firmness and steadfastness to the Truth, and loving the implementation of the Shari'ah & those righteous servants who truly apply it, as it's well known.  
<https://t.me/hamdhumaydi>

1 April 2017 22:24

Radwan Dakkak added 2 new photos.



Two great Muhaddithīn & Scholars of Haqq

- 1. Shaykh Hamad al-Humaydī(رحمه الله)
- 2. Shaykh Khālīd al-Hāyek(حفظه الله)

2 Channels will be dedicated to them soon Inshā'Allāh

1 April 2017 20:49

Radwan Dakkak shared Islam In Focus Australia - IFA's video.

What does Shari'ah mean? Beneficial video.

1 April 2017 20:07

Radwan Dakkak added a new photo.



Abu Ali Hussain Hassan i need more of these pictures

1 April 2017 19:02

Abu Ali Hussain Hassan esp if anyone has a picture of taif air base where they have american flag and soldiers in taif

1 April 2017 19:03

Abu Ali Hussain Hassan anyone who can respond to me please post pics in "reply" thanks

1 April 2017 19:04

AbdurRahman Umar Ibn Bakr Let not the believers take the disbelievers as Auliya (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by God in any way, except if you indeed fear a danger from them. And God warns you against Himself (His Punishment), and to God is the final return. Qur'an 3:28

2 April 2017 00:55

#Brothers\_in\_Faith - Crusader Military Bases in the Land of Tawhīd والله المستعان

1 April 2017 16:34

Radwan Dakkak updated his status.

Male/Female Natural Disposition

It is very important for our well-being in this world and the hereafter that we be true and sincere to the very basic natural dispositions males and females were created with (especially in terms of our

relationship to each other). The farther we are from these basic natural dispositions (in all males and females), as a result of brainwashing, the less well-being we will have in this world and the hereafter. The more we attempt to come back to these basic natural dispositions, the happier we will be (insha Allah).

Allah says:

وَلَيْسَ الذَّكَرُ كَالْأُنثَى

"And the male is not like the female" (3:36)

~ Shaykh Sulaymān Anwar.

1 April 2017 16:25

Radwan Dakkak updated his status.

I have deleted the news about the church being built in Saudi: I watched the interview by those christians who are based in Riyādh & they stated that a church has been built, but this is not enough confirmation, and there is lots of people saying it might be an "April Fools Joke".

- On a side note, building a church in Riyādh is nothing surprising from the Saudi Kāfir Regime, when they have American Military Bases in the Land of Tawhīd!

1 April 2017 16:18

Radwan Dakkak updated his status.

\*Why are the governments who claim Islām Kuffār?\*

“No doubt the Tawāghīt who rule in the heart of the Ummah, Jazīratul ‘Arab, are Kuffār Murtaddūn (i.e. Disbelieving Apostates).”

إن طواغيت الحكم الجاثمين على صدر الأمة في جزيرة العرب , هم كفرة مرتدون

1. “Kuffār for not ruling by what Allāh revealed.”

كفرة لأنهم لا يحكمون بما أنزل الله

2. “Kuffār for seeking judgements from the Kufr Tāghūti legislations, and Qawānīn Wad’iyyah (man-made laws) instead of the Sharī’ah.”

وكفرة لأنهم يحتكمون إلى شرائع الكفر الطاغوتية , والقوانين الوضعية , من دون شرع الله

3. “Kuffār because they themselves make laws for general legislation that rival the Sharī’ah of Allāh, the Exalted.”

وكفرة لأنهم هم أنفسهم يُشرِّعون التشريع المضاهي لشرع الله تعالى

4. “Kuffār for attributing to themselves the attributes of divinity.”

وكفرة لأنهم ينسبون لأنفسهم كثيراً من خصائص وصفات الإلهية

5. “Kuffār for making the Halāl Harām and the Harām Halāl.”

وكفرة لأنهم حللوا الحرام وحرموا الحلال

6. “Kuffār for waging war on Allāh, His Messenger, and the believers.”

وكفرة لأنهم يُحاربون الله ورسوله والمؤمنين

7. “Kuffār for hindering people from the Dīn (religion) of Allāh ta’ālah, Tawhīd and Ēmān.”

وكفرة لأنهم يصدون الناس عن دين الله تعالى , وعن التوحيد والإيمان

8. “Kuffār for hating what Allāh revealed.”

وكفرة لأنهم يكرهون ما أنزل الله

9. “Kuffār because they mock the Dīn of Allāh and His Awliyā’ (i.e. Righteous Servants).”

وكفرة لأنهم يسخرون من دين الله ومن أوليائه

10. “Kuffār because they permit & approve of shirk akbar, don’t change it and don’t allow it to be changed, and the closest example for that is what occurred in al-Madīnah al-Nabawiyyah from the Rawāfīdh al-Anjās (i.e. Saudi govt allows them to do their shirk via loudspeakers, and imprisoned those who condemned them).”

وكفرة لأنهم يُباركون الشرك الأكبر ويُفرونه ولا يُغيرونه ولا يسمحون بتغييره , وأقرب مثال على ذلك ما حدث

في المدينة النبوية من قِبل الروافض الأنجاس

11. “Kuffār because they are allied & loyal to the enemies of the Ummah from the Jews, Crusaders and Apostates.”

وكفرة لأنهم موالون لأعداء الأمة من اليهود والصليبيين والمرتدين

“So they are because of this Kuffār Murtaddūn (i.e. Disbelieving Apostates), no one doubts in their disbelief except for all those who Allāh has obliterated his vision and foresight.”

فهم لأجل هذا كفار مرتدون , لا يشك في كفرهم إلا كل من أعمى الله بصره وبصيرته

~ Shaykh Fāris al-Zahrānī(رحمه الله).

1 April 2017 10:46

#### Radwan Dakkak updated his status.

said: “Indeed, oppression in the sacred months; is greater in sin & heavier in (رحمه الله)Qatādah burden than oppression in other months, even though oppression is enormously significant at all ”.times, however Allāh magnifies from His command whatever He wishes

قال قتادة: "إن الظلم في الأشهر الحرم؛ أعظم خطيئة ووزراً من الظلم فيما سواها، وإن كان الظلم على كل حال عظيماً، ولكن الله يعظم من أمره ما شاء"

1 April 2017 09:58

#### Radwan Dakkak updated his status.

“Is "Tark" (i.e. Abandonment) called an action (or deed)? Such as the one who abandons Zinā, can it be said that he did a righteous deed/action?

The answer requires further elaboration, if his abandonment was done in compliance (with the command of Allāh), such as avoiding the means towards Zinā, then this is a righteous deed/action, and if his abandonment was done out of being impotent, then that's not included.

And based upon this, abandoning (something) with a righteous intention is (called) an action/deed, as Allāh(تعالى) said: "and give up what remains [due to you] of Ribā".”

هل الترك يسمى عملاً ؟ كمن ترك الزنا فهل يقال عمل صالحا ؟  
الجواب فيه تفصيل ، إن كان تركه امثالاً مثل الابتعاد عن وسائل الزنا فهذا عمل صالح . وإن تركه عجزاً فلا . { يدخل ، وعلى ذلك فالترك مع النية الصالحة عمل قال تعالى : { وذروا ما بقي من الربا

Shaykh 'Alī al-Khudayr(حفظه الله).

1 April 2017 09:19

#### Radwan Dakkak updated his status.

#Nullifiers\_of\_Islām #Tawhīd

Shaykh 'Abdul 'Azīz al-Tuwaylā(رحمه الله) said:

The Fourth Nullifier: "Whoever believes other than the guidance of the Prophet(صلى الله عليه وسلم) is more complete than his guidance."

This Nullifier is the 4th nullifier which Shaykh Muhammad Ibn 'Abdil Wahhāb(تعالى) (رحمه الله) mentioned, and it is a "Nāqīdh l'tiqādh", meaning that the disbelief it's about is pertaining belief (in the heart), even though this belief could be known by speech and action, except that the disbelief it contains is the Kufr of l'tiqādh (belief in the heart).

And the complete words of the Shaykh in this nullifier is: "or someone else's judgement is better than his (i.e. the prophet's) judgement, such as the one who prefers the judgement of the Tawāghīth over his judgement, peace and blessings be upon him."

And attention must be drawn to an (important) issue: and it is that what's meant by the guidance of the Prophet(صلى الله عليه وسلم) is his legislative guidance (which he receives from Allāh), but as for what was from the matters of the dunyā that doesn't have any legislation concerning it, then the guidance that the Prophet(صلى الله عليه وسلم) does would be most suitable for his time, besides the times that come after him, or (most suitable) for his place, besides the different places from his.

As for the guidance of the Prophet(صلى الله عليه وسلم) which is from the revelation of Allāh, the Exalted and Majestic, and (from) his Sharī'ah, as Allāh said:

"Nor does he speak from [his own] whims, It is not but a revelation revealed." [53:3-4].

So whoever believes that other than it is more complete, then he has believed that other than the



Shari'ah of Allāh is more complete than his Shari'ah, and that other than the judgement of Allāh is better than His judgement, and this nullifier negates the Shahādah of Islām with its 2 parts:

- Tawhīd and the Risālah.

Tawhīd, because it is a defamation of Allāh, the Exalted and Majestic, and in his Shari'ah, and in the perfection of His religion, and this is a defamation of the Rubūbiyyah, because legislation is from the qualities of the Rubūbiyyah (of Allāh), so it is attributing a deficiency to Allāh in His Shari'ah, just as if he attributes a deficiency to Allāh in his ability to create, or attributes a deficiency to Him, the Exalted and Majestic, in his power capability & what's similar to that.

And the Risālah, because it is a defamation in the Message of the Prophet(صلى الله عليه وسلم) and its perfection and correctness, for indeed the one who believes other than the guidance of the Prophet(صلى الله عليه وسلم) is more complete than his guidance, either believes that it's a guidance coming from Allāh but it has flaws & deficiencies, or that he believes it's from other than Allāh, and based upon that, so the Risālah of the Prophet(صلى الله عليه وسلم) must either be flawed & deficient in the sense that it came down not complete & deficient, or that it's false in the sense that it's from other than Allāh.

And all of what has surpassed is Major Kufr which emits one from the fold of Islām, and Allāh, the Exalted and Majestic, said:

"But who is better than Allah in judgement for a people who are certain [in faith]." [5:50].

And as for whoever believes that other than the guidance of the Prophet(صلى الله عليه وسلم) is more complete than his guidance, however he meant by that the previous Risālāt (i.e. revelations sent to the previous prophets), so he thought that what Allāh, the Exalted and Majestic, revealed to Mūsa and 'Īsa, and others amongst the prophets is better, even only in some aspects in contrast to what has been sent down to Muhammad(صلى الله عليه وسلم), then this person must have the evidence clarified to him, such as the statement of Allāh, the most High:

"And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it." [5:48].

And Allāh's statement: "This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion." [5:3].

And perfection/completeness is what doesn't accept addition. So if he still insists after he knows the evidence & it was clarified to him, he has disbelieved and left the fold of Islām, due to his denial of the text of Allāh, the Exalted and Majestic, and the words of His Prophet(صلى الله عليه وسلم).

And this nullifier includes whoever believes that other than the guidance of the Prophet(صلى الله عليه وسلم) is more complete than his guidance in a general sense, just as it includes whoever believes other than the Prophet's guidance in a specific matter or situation is more complete than his guidance, like the one who believes that the guidance of the Kāfir west in a specific issue is more complete than what the Messenger(صلى الله عليه وسلم) came with, or he believes that what his intellect and whims have reached in a specific matter is more complete than what he finds in the guidance of the Prophet(صلى الله عليه وسلم).

And also in the remainder of this Nullifier: "Or someone else's judgement is better than his (i.e. the prophet's) judgement".

So whoever believes that ruling by a particular man-made law, or a religion from the abrogated religions is better than ruling by the Shari'ah of Allāh and the Sunnah of His Prophet(صلى الله عليه وسلم), then he has left the fold of Islām, and whoever believes that the judgement of the man-made law in a particular issue, such as the issues of Hudūd, cutting (off hands), stoning & other than that, is more complete than the judgement of Allāh and His Messenger, then he has disbelieved.

And preferring someone else's judgement over the judgement of Allāh has 3 scenarios:

1. Believing that other than Allāh's judgement is more complete than His judgement in all matters.
2. Believing that other than Allāh's judgement in a specific matter is more complete than His judgement.
3. Believing that Allāh's judgement is more complete than someone else's judgement in all matters, however not at all times, rather in some periods of time, other than Allāh's judgement is more complete than His judgement, whether it was in a specific issue or the complete Shari'ah.

And all of these 3 scenarios is Major Kufr which takes one outside the fold of Islām, which nullifies the (trustworthy) handhold of Tawhīd, but rather it is different shades & colours for Disbelief, and all of it (i.e. these scenarios) return back to attributing flaws & deficiencies to the Shari'ah of Allāh & His Judgement: Either a deficiency in some legislations, or not applicable in some periods of time, nor being suitable for modern times, and it's as if Allāh(جل وعلا) was ignorant of the modern times, or was distant from having an atom's weight of its knowledge, Exalted with a Great Highness is Allāh from what the Oppressors say.

And from the types of preferring other than Allāh's judgement over His judgement: What is believed by some of those who's hearts have deviated and vision became blinded, that the french man-made legislations pertaining the "work system and workers" that is enforced in Bilād al-Haramayn (i.e. The land of the two sacred mosques), is more complete than the Shari'ah of Allāh, the Exalted and Majestic, because it preserves the rights of the worker, and safeguards him from being subject to

oppression from his boss (or employer) and what's similar to that.

Wherein if it was something good and rightful and complete and just, the Shari'ah of Allāh(عز وجل) would not be free from it, but rather it is the made-up of the garbage of the Crusader minds, how astonishing is the one who puts it forth above the Shari'ah of Allāh, the All-Mighty, the All-Wise!

And from the types of preferring other than Allāh's judgement over His judgement, is the one who knows the ruling of Allāh regarding the Apostate Rulers, which is to forcefully remove them by the sword with the ability to do so, and fighting them so that all of the religion solely belongs to Allāh, then he believes that something other than fighting which is the ruling of Allāh is more beneficial than fighting, and that fighting consists of more harm outweighing its benefit, while knowing that the ruling of Allāh is Fighting.

And Allāh knows best, and peace & blessings be upon our Prophet, and upon all of his household and companions.

31 March 2017 23:47

### Radwan Dakkak shared a link.

<https://youtu.be/xa3jRVTTmdQ>

<https://youtu.be/xa3jRVTTmdQ>

Excellent short clip.

31 March 2017 22:49

### Radwan Dakkak updated his status.

'Abdul Qādir 'Abdul 'Azīz says after citing this verse [Those who believe fight in the cause of Allah , and those who disbelieve fight in the cause of Taghut. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak]:

“So everyone who fights to defend a Kāfir ruler or constitution or Kāfir system - as the helpers of the apostate rulers do - then he has fought in the path of the Tāghūt, and everyone who fights in the path of the Tāghūt is a Kāfir.

Allāh said: "And those who disbelieve fight in the path of the Tāghūt"

And what is included within this: is fighting with speech or actions as we have quoted from Ibn Taymiyyah, and ponder over Allāh's statement:

"So fight against the allies of the Shaytān".

For this clarifies to you that the Tāghūt in essence is the Shaytān who calls towards Kufr, and that whoever fights in the path of the Tāghūt, then he is in essence only fighting in the path of the Shaytān, and this is also from the aspect of re-assuring their disbelief, for verily the allies of the Shaytān are the disbelievers, as Allāh said:

"And those who disbelieve, their ally is the Tāghūt" [2:257].

And Allāh said: "Verily, We made the devils allies to those who do not believe" [7:27].

So this is from the most clearest of proofs pertaining the Kufr of the helpers of the Apostate Rulers by speech, such as some of the evil Scholars and journalists, and by action like the soldiers with their various kinds, that they fight in the path of the Tāghūt, and whoever fights in his path is a Kāfir, and ruling upon them all with Kufr doesn't have to necessitate them directly being involved in the fighting, or that fighting occurs, rather everyone who was designated as an intermediary of these rulers for fighting on their behalf, and on behalf of their Kufr ruling systems - which is the path of the Tāghūt - then he is a Kāfir.

And if Allāh has ruled upon the one who seeks judgement to the Tāghūt with disbelief, then how about the one who fights alongside him and in his path?" [1]

I say: Indeed "The Peninsula Shield Force" or other than them whom fight today alongside America, entering within this verse is from the most clearest of matters that no one doubts of, except whomever Allāh has blinded his vision and deafened his ears and deviated his heart, O Allāh keep us firm upon the Haqq until we meet you, O Lord do not deviate our hearts after you have guided us, and bestow upon us from your mercy, verily you are the Wahhāb (All-Bestower).

~ Shaykh Fāris al-Zahrānī(رحمه الله).

📌 Footnote:

[1] "al-Jāmi' Fi Talab al-ilm" (2/678).

31 March 2017 21:57

## Radwan Dakkak updated his status.

“Our Shaykh, Muhammad Ibn Ibrāhīm Āl al-Shaykh in his commentary upon Allāh's statement:

"But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission." [4:65].

He (i.e. Shaykh Muhammad Ibn Ibrāhīm) said: "And Allāh, the Glorified and Exalted, negated Ēmān for those who don't put the Prophet (صلى الله عليه وسلم) as their judge in their disputes, this is a repeated certified assurance of the negation (in their Ēmān) with an oath to it."

This is what he said in his commentary upon this Āyah, may Allāh have mercy upon him. And when I sat in his gatherings, may Allāh have mercy upon him, for (many) years, I used to hear from him more than once, really stressing on this issue, and explicitly professing the Kufr of whoever rules by other than the Sharī'ah of Allāh, as he made that really clear in the treatise "Tahkīm al-Qawānīn" (Ruling by man-made laws)."

رابعا: شيخنا الشيخ محمد بن إبراهيم آل الشيخ في تعليقه على قوله تعالى (فلا وربك لا يؤمنون... الآية)، قال: (وقد نفى الله سبحانه وتعالى الإيمان عن من لم يحكموا النبي صلى الله عليه وسلم فيما شجر بينهم، نفياً مؤكداً بتكرار أداة النفي بالقسم). هذا ما قاله رحمه الله في تعليقه على هذه الآية.

وحيث إنني لازمت حلقة رحمه الله سنوات عدة فقد سمعته أكثر من مرة يشدد في هذه المسألة ويصرح بكفر من حكم غير شرع الله، كما أوضح ذلك في رسالة تحكيم القوانين.

~ Shaykh Hamūd al-'Uqlā'(رحمه الله).

31 March 2017 20:12

## Radwan Dakkak updated his status.

“So the conclusion is: That everyone who fights in the ranks of the Kuffār, or supports them through speech and actions - because this support (of speech & actions) takes the ruling of fighting - Then he is judged upon with Kufr on the individual sense (i.e. an apostate), and this is the ruling on the helpers of the Apostate Rulers.”

فالخلاصة: أن كل من قاتل في صف الكفار أو نصرهم بالقول والفعل - لأن هذه النصرة قتال حكماً - فهو محكوم بكفره على التعيين، وهذا هو حكم أنصار الحكام المرتدين.

~ Shaykh Fāris al-Zahrānī(رحمه الله).

31 March 2017 15:33

## Radwan Dakkak updated his status.

That moment where you wanna express your thoughts, but it just takes too much effort to write it down...

31 March 2017 10:47

## Radwan Dakkak updated his status.

\*There's no authentic Hadīth concerning Rajab\*

Al-Hāfidh Ibn Hajr (رحمه الله) said: “There is not a single reported Sahīh Hadīth which can be used as proof regarding the virtues of the month of Rajab, neither about fasting in it, nor about specifying a part of it for fasting, nor about specifying Qiyām al-Layl in it.” [1].

قال الحافظ ابن حجر رحمه الله: "لم يرد في فضل شهر رجب، ولا في صيامه، ولا في صيام شيء منه معين، ولا في قيام ليلة مخصوصة فيه حديث صحيح يصلح للحجة".

And he also said: “The explicit Hadīths narrated pertaining the virtues of Rajab or the virtues of fasting in it or the fasting of a portion from it, is divided into two categories: A category that's weak, and a category that's fabricated.”

و قال أيضاً: "الأحاديث الصريحة الواردة في فضل رجب أو فضل صيامه أو صيام شيء منه تنقسم إلى قسمين:!! "قسم ضعيف، وقسم موضوع

And al-Hāfidh Ibn Hajr (رحمه الله) has gathered the weak narrations which consists of 11 Hadīths, and he gathered the Fabricated narrations which consists of 21 Hadīths!

!!وقد جمع - رحمه الله - الضعيف فكان أحد عشر حديثاً، وجمع الموضوع فكان واحداً وعشرين حديثاً

Here are some of them:

1 - إن في الجنة نهراً يقال له رجب.. إلخ. ضعيف - 1

1. “Verily in Jannah there is a river that is called Rajab...” [Weak].
2. كان رسول الله صلى الله عليه وسلم إذا دخل رجب قال: «اللهم بارك لنا في رجب وشعبان وبلغنا رمضان» - 2 [ضعيف].
2. Whenever the Messenger of Allāh(صلى الله عليه وسلم) would enter (the month of) Rajab, he would say: “Allāhumma Bārīk Lanā Fi Rajab wa Sha'bān wa Ballighnā Ramadān.” [Weak].
3. لم يصم رسول الله صلى الله عليه وسلم بعد رمضان إلا رجب وشعبان. ضعيف - 3.
3. “The Messenger of Allāh(صلى الله عليه وسلم) did not (completely) observe fasting after Ramadān, except in Rajab and Sha'bān.” [Weak].
4. رجب شهر الله، وشعبان شهري، ورمضان شهر أمتي. باطل - 4.
4. “Rajab is the Month of Allāh, and Sha'bān is my month (i.e. the prophet's), and Ramadān is the month of my Ummah.” [Bātil - False!].
5. من صام من رجب إيماناً واحتساباً... ومن صام يومين... ومن صام ثلاثة... إلخ.. موضوع - 5.
5. “Whoever observes fast in Rajab with Ēmān & in the hope of earning reward (from Allāh)...and whoever fasts 2 days...and whoever fasts 3 days...(till the end of the Hadīth)...” [Fabricated].
6. فضل رجب على سائر الشهور... إلخ... موضوع - 6.
6. “The virtue of Rajab over all the other months is like (till the end of the Hadīth)...” [Fabricated].
7. رجب شهر الله ويدعى الأصم... إلخ... موضوع - 7.
7. “Rajab is the month of Allāh, and it's also known as the "Deaf Month".” [Fabricated].
8. من فرح عن مؤمن كربة في رجب.... إلخ... موضوع - 8.
8. “Whoever drives away the pain of a believer's worries or grief in Rajab...” [Fabricated].
9. إن أيام رجب مكتوبة على أبواب السماء السادسة، فإن صام الرجل منه يوماً... إلخ. في إسناده كذاب - 9.
9. “Verily, the days of Rajab are written on the doors of the 6 heavens, for indeed if a man fasts from it a single day...” [There is a liar in the chain].
10. الحديث الوارد في صلاة أول ليلة منه.. موضوع - 10.
10. “The reported Hadīth pertaining Salāh in the first night from it.” [is Fabricated]
11. صيام يوم من رجب مع صلاة أربع ركعات فيه على كيفية معينة في القراءة... موضوع - 11.
11. “Fasting a day of Rajab with a Salāh of 4 rak'ah, while reciting (the Qur'ān) in a certain manner.” [is Fabricated]
12. من صلى ليلة سبع وعشرين من رجب اثنتي عشرة ركعة... إلخ.. موضوع - 12.
12. “Whoever prays on the 27th night of Rajab twelve rak'ah...” [Fabricated].
13. من صلى ليلة النصف من رجب أربع عشرة ركعة.. إلخ.. موضوع - 13.
13. “Whoever prays 14 rak'ah on the night of the middle of Rajab...” [Fabricated].
14. بعثت نبياً في السابع والعشرين من رجب... إسناده منكر - 14.
14. “I was sent as a Prophet on the 27th of Rajab...” [its chain is Munkar!].
15. أحاديث كثيرة مختلفة اللفظ والسياق كلها في فضل صوم رجب، وكلها موضوعة - 15.
15. “There are many Hadīths that comprise of different phrases and contexts, all about the virtue of fasting in Rajab, and all of it is Fabricated.”

🔍 Footnotes :

[1] Refer to "Tabyīn al-'Ajab" (page 6), "al-Sunan wal-Mubtadi'āt" (page 141) & "al-Munāsabāt al-Mawsamiyyah" (page 88).

31 March 2017 09:56

## Radwan Dakkak updated his status.

There is no authentic ḥadīth from the Prophet ﷺ concerning Rajab, and it is not prescribed to specify it with worship, like prayer or fasting. However, it is among the sacred months, and sin in it is greater:

{ قَلَّا تَطَلُّمُوا فِيهِنَّ أَنْفُسَكُمْ }

“So do not wrong yourselves therein.” [Al-Tawbah 9:36]

لا يثبت في فضل رجب حديث عن النبي ﷺ، ولا يُشرع تخصيصه بعبادة كصلاة وصيام، إلا أنه من الأشهر الخُرم (والسيئة فيها أعظم) (فلا تظلموا فيهن أنفسكم)

~ Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله).

31 March 2017 08:46

### Radwan Dakkak updated his status.

One day, you will realise the very few who were speaking the truth.

30 March 2017 23:34

### Radwan Dakkak added a new photo.

**Taylor See** Oh wow. I was just reading some of Tarek Mehanna's old letters and poems this afternoon. He's very smart, eloquent and insightful.

30 March 2017 22:06

**Mazen Ibrahim** Allahuma barek

30 March 2017 22:18

**Mazen Ibrahim** Does that have anything to do with some people when they are memorising Quran they sort of move forward and back slightly ?

30 March 2017 23:13

**Abu Ali Hussain Hassan** beautiful poetry ?

30 March 2017 23:38

**Abu Ali Hussain Hassan** i thought umar r.a was very much against poetry. Do u have evidence for this statement ?

30 March 2017 23:39

**Isra Muhammad** So beautiful SubhannAllah

30 March 2017 23:47

**Alz Ayee** Allahu a3lam our prophet peace and blessing be upon him disliked the poets it was stated in the tafsir ibn kathir I could be wrong though

31 March 2017 01:41

**Alz Ayee** After looking on a couple of sites I found that I was wrong and if the poetry is good and has benefit then it's permitted and recommended The Prophet (Allah bless him and grant him peace) said: "Truly, in some poetry, there is wisdom." [Bukhari, Muslim, Abu Dawud]

31 March 2017 01:52

**Alz Ayee** ‘Amr bin Sharid reported his father as saying: “One day when I rode behind Allah’s Messenger (Allah bless him and grant him peace), he said (to me), ‘Do you remember any poetry of Umayya bin Abi Salt?’” I said, ‘Yes.’ He (Allah bless him and grant him peace) said, ‘Then go on.’ I recited a couplet, and he (Allah bless him and grant him peace) said, ‘Go on.’ Then I again recited a couplet and he (Allah bless him and grant him peace) said, ‘Go on.’ I recited one hundred couplets (of his poetry).” [Muslim]

31 March 2017 01:53

سبحان الله @ She is absolutely stunning

: Latest from our brother Tariq Mehanna  
فك الله أسرہ:

:::Interesting: Horseback Riding & Children:::

Back when 'Umar bin al-Khattab was the Khalifah, he sent to the various governors under his authority the following advice: "Teach your children swimming, horseback riding, delightful proverbs, ".and beautiful poetry

Recently, a study was published by a group of Japanese researchers analyzing the effects of horseback riding on children. The study was authored by Mitsuki Ota. I don't have a copy of the study itself in here, but I read a summary of it in an article published in last week's issue of the :'Mizan' newspaper (no. 316), part of which I've translated below

Japanese researchers believe that sending children to learn horseback riding results in their" enhanced intelligence and improved academic performance. The back and forth movements they .experience while riding a horse stimulates a part of the brain responsible for learning and memory

During the study, children were asked to answer some simple questions and solve some arithmetic problems directly before and after riding a horse. Additionally, the researchers calculated the

average change in the children's heart rates as a result of the movements associated with riding the horse

The researchers also discovered that the particular pace of some horses stimulated an improved ability in children to fulfill behavioral tasks

These results indicate that horseback riding improves perceptive and cognitive skills in children, and these skills which depend on the brain can lead to improved learning abilities, memory, and "...problem-solving skills

30 March 2017 21:32

#### Radwan Dakkak shared a link.

<http://www.youtube.com/playlist?list=PL92zgNwnHC5-puh3wCyku40qwVOD-RBtB>  
<http://www.youtube.com/playlist?list=PL92zgNwnHC5-puh3wCyku40qwVOD-RBtB>

9 simple videos for beginners to Usūl al-Fiqh (العربي), this teacher breaks things down wonderfully.

30 March 2017 20:24

#### Radwan Dakkak added a new photo.

□

They say: "If the (media) channel al-'Arabiyyah was present in the time of prophethood, the hypocrites would not gather except in it"

And I say, "If al-'Arabiyyah was present in the time of prophethood, the Sahābah would've demolished it upon the heads of its owners"

~ Shaykh Khālid al-Hāyek (حفظه الله).

30 March 2017 17:39

#### Radwan Dakkak added a new photo.

□

**Abū Ḥafṣ Al-Ḥanbalī** Heavy words indeed.

30 March 2017 12:06

**Khan Ali** When was this? When saḥawa betrayed where?

30 March 2017 12:24

**Khan Ali** The bros shaheed iA but one sister raped is too many ☹ May Allah humiliate them as they are now that es is ended

30 March 2017 13:06

**Abou Ilyas** Allahoumah 3alyka bi alsaloul wa atba3uhoum.

31 March 2017 03:56

'Adnān al-'Ar'ūr, the filthy Surūrī dog of Āl Salūl was happy with the saudi-turkish backed Sahwajī's backstabbing our brothers & sisters, where 500+ muwahiddīn died, and sisters were raped.

So right after, Shaykh Ahmad Jibrīl (حفظه الله) sent this tweet to him, and it reads the following:

"I have known you since 25 years, you stayed in our home, and I published the Tazkiyyah of Al-Albānī's text for you which no one other than I had, on the most popular islamic website at the time, however by Allāh you are wicked filth."

- We will never forget that day, by Allāh! But the sad part is, the preachers of Irjā' in muslim communities world-wide take their Dīn from the likes of 'Adnān al-'Ar'ūr & make excuses for them.

30 March 2017 11:25

#### Radwan Dakkak updated his status.

#Weak\_Hadīth

Shaykh Sulaymān al-'Alwān (حفظه الله) was asked about the hadīth "O Allāh bless us in Rajab and Sha'bān & allow us to reach Ramadān" & what he thinks of it.

So the Shaykh responded by saying: This hadīth is narrated by Imām Ahmad (رحمه الله) in his Musnad [1/259] and al-Bazzār [616 - Kashf al-Astār] from the chain of Zā'idah ibn Abī al-Ruqād from

Ziyād al-Numayrī from Anas ibn Mālik who said "Whenever Rajab came, the Prophet(صلى الله عليه وسلم) would say Allāhumā Bārik lanā fī Rajab wa Sha'bān wa balighnā Ramadān"

And in its chain is Zā'idah ibn Abī al-Ruqād whose hadīth isn't authentic, al-Imām al-Bukhārī(رحمه الله) said about him "His hadīth is Munkar[Denounced]"

And al-Imām al-Nasā'ī(رحمه الله) in Kitāb al-Du'afā' said "His hadīth is Munkar[Denounced]"

Abū Dāwūd(رحمه الله) said "I do not know of his reports"

Ibn Hibbān(رحمه الله) said "He narrates Munkar reports from the well known (Imāms), he's not to be used as proof, nor to be written from, except for analysis (i.e. for when it might be used as a supportive weak narration)."

Al-Hāfidh ibn Rajab(رحمه الله) in Latā'if al-Ma'ārif [234] mentioned this hadīth and said that it's weak.

And refer to Tabyīn al-'Ajab regarding what has been narrated from the virtues of Rajab [page 18] by al-Hāfidh ibn Hajr al-'Asqalānī(رحمه الله), he has indicated towards its weakness because of the Taffarrūd of Zā'idah. [Taffarrūd meaning he was alone in reporting it]

And there's nothing authentic to specify Rajab in performing worship, neither du'ā [supplications], nor Siyām [fasting], nor Sadaqah [Charity], nor 'Umrah upon the correct [view], Verily the 'Umrah's of the Prophet(صلى الله عليه وسلم) were only performed in Dhil Qa'dah [as we know] from the hadīth of Anas in the Sahīhayn [Bukhārī & Muslim].

And a group of people have claimed that the Prophet(صلى الله عليه وسلم) was born in the first night of Rajab, and this isn't to be taken into consideration.

And another group have said that the Isrā' [Night journey] of the Prophet(صلى الله عليه وسلم) was on the 27th of the month of Rajab.

However, there's nothing authentic concerning all that and Allāh(جل وعلا) knows best.

30 March 2017 09:18

#### Radwan Dakkak updated his status.

\*Nūr al-Dīn preferred the arrows (du'ā) of the widows and orphans over the arrows of his troops\*

A soldier asked Nūr al-Din to give them more (financially), and Nūr al-Din asked him "where would you want me to get the money from?"

and the soldier said: "get some from what you give to the orphans and widows and spend it on the troops",

and Nūr al-Din replied: "no, their arrows never miss and yours do." Meaning their du'ā.

~ Taken from Shaykh Ahmad Jibrīl(الله حفظه).

29 March 2017 21:26

#### Radwan Dakkak added a new photo.

□

“Allāh's statement: "And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed." [16:126].

This is from the aspect of "al-Mithliyyah" (i.e. an equivalent recompense), and you are allowed to punish in the way of equivalence, it's permissible in the Sharī'ah.

If he (i.e. the enemy) burns with fire, he is to be burnt with fire, if he rips apart (a believer), he is to be ripped apart, if he kills by doing something something that is impermissible in the Sharī'ah, he is to be killed by what is impermissible to do in the Sharī'ah.

And as for the Prophet's statement: "Do not mutilate", this is from the aspect of "al-Hadd" (i.e. prescribing a penalty) and from the aspect of "al-'Uqūbah" (i.e. applying it as a punishment).

It's not permissible to mutilate from the aspect of a Hadd (i.e. prescribing a penalty), and it's not permissible to mutilate from the aspect of al-'Uqūbah (i.e. applying it as a punishment upon him).

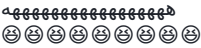
But it's permissible to mutilate (the enemy) with an equivalence of what he has mutilated you, in the aspect of "al-Mithliyyah" (i.e. an equivalent recompense).”

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(الله حفظه).

29 March 2017 17:19



Radwan Dakkak shared **حرقلم**'s video.



29 March 2017 16:27

Radwan Dakkak updated his status.

Tawbah is:

- to regret the sin
- to abandon it
- and to be determined to never return back to it again.

● [فتح الباري لابن رجب ١/١٤٤]

29 March 2017 12:00

Radwan Dakkak added a new photo.



**Radwan Dakkak** لووول 😊 (:) كثر الله من امثالك يا حلو 😊  
29 March 2017 10:09

**Alz Ayee** Not for a while a cyclone hit yesterday check it out I don't think anything is standing  
29 March 2017 10:27

**محمد مستنشد** There was no cyclone brother. We actually don't get destructive cyclones in Maldives.  
29 March 2017 11:13

**Ibn Saeed** This is not beauty, this is luxury reserved for the rich. Check the islands and atolls to see its beauty.  
29 March 2017 12:18

**Abdullah Sarhan** اللهم لا تجعل فسادا في الأرض 🙏🙏🙏  
29 March 2017 13:07

**Radwan Dakkak** امين، ولسّت من المفسدين بل احسبك من الامرين بالمعروف والمصلحين في تقبل الله منا ومنكم الأرض  
29 March 2017 13:09

**Abdullah Sarhan** Allahumma Ameen 🙏🙏  
29 March 2017 13:22

**Alz Ayee** That's what the news said Allahu a3lam  
29 March 2017 15:55

**Amyne Didi** وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا  
29 March 2017 16:17

**محمد مستنشد** There is another country called Moldova somewhere near Africa.  
29 March 2017 18:28

**Alz Ayee** No akhi the cyc in Australia, in Whitsundays  
29 March 2017 19:23

**Alz Ayee** The lady mentioned Maldives but maybe they feared it might go there Idk  
29 March 2017 19:23

**Radwan Dakkak** C'mon, this post was supposed to be something beautiful to look at, not to cause an argument :/  
29 March 2017 19:34

**دع الدين الطاهري** You're on Facebook, everything can/will cause an argument.  
29 March 2017 19:39

**محمد مستنشد** Maldivians is far away from Australia.  
29 March 2017 19:41

**Radwan Dakkak** Can you calm down, before I get angry.  
29 March 2017 19:41

**دع الدين الطاهري** Don't make me unlike everything I liked on your page!  
29 March 2017 19:44

**Radwan Dakkak** Well, atleast I won't receive any notifications from you.



29 March 2017 19:47

**درع الدين الطاهري** Wow, you went too far there :(  
29 March 2017 19:47

**درع الدين الطاهري** I was just joking but you went overboard there :(  
29 March 2017 19:47

**درع الدين الطاهري** Sorry :(  
29 March 2017 19:47

**Radwan Dakkak** Where is your husn al-Dhan?! I was joking with you as well ☺ It's not fair if ur joking alone, I gotta be cheeky too ☺ I'm sorry too :(  
29 March 2017 19:49

**درع الدين الطاهري** I'll be happy to settle this if you shout dinner one day?  
29 March 2017 19:49

**Radwan Dakkak** Sure, I promise you But it's not easy for me to come down to melb, you gotta come up to syd :)  
29 March 2017 19:51

**درع الدين الطاهري** [http://badian.info/images/tourist/kawasan\\_falls.jpg](http://badian.info/images/tourist/kawasan_falls.jpg) I feel like going to Philippines just to swim here for a bit you and your peaceful photos like these gee me up too much  
29 March 2017 19:51

**Abdullah Al Rafi** Maldives is near Sri Lanka, India etc  
29 March 2017 20:00

**Nour Kabbara** Amazing  
29 March 2017 20:14

**Abdullah Sarhan** Man, you Dhaahiris have a strange relationships... Become a madhhabbi asap  
29 March 2017 20:16

**درع الدين الطاهري** you mean Hanafi? :P  
29 March 2017 20:18

**Radwan Dakkak** Reminds me of Shaykh Turkī al-Ghumayz saying: "Stating that there's no difference between the Early & Later Scholars in Hadīth, is like saying there's no difference between the Usūl of the Hanafis and Dhāhiriyyah in Fiqh" ☺  
29 March 2017 20:46

**درع الدين الطاهري** Obvs Dhāhiriyyah gets the trophy - that's ... apparent ;)  
29 March 2017 20:47

**Radwan Dakkak** Whenever you say 'Obvs', I know that you've gone into exaggeration of the 'apparent' ;)  
29 March 2017 20:49

**درع الدين الطاهري** Refuting the views of the Dhahiri, Dir3 ud Din ad Dhahiri by Radwan Dakkak  
29 March 2017 20:49

**درع الدين الطاهري** careful my tongue might become sharp like that of Dawud and Ibn Hazm :P  
29 March 2017 20:50

**Radwan Dakkak** Actually, Imām Dāwūd Ibn 'Alī would respect the opponents (as mentioned by 'Alwān), unlike Ibn Hazm عليه رحمة الله  
29 March 2017 20:51

**درع الدين الطاهري** Ibn Abī Ḥātim al-Rāz mentions that Dāwūd used to ridicule and offend the Ahl al-Ḥadīth on account of their obsessive interest in searching for traditions far and wide [Ibn Abī Ḥātim al-Rāzī, al-Jarḥ wa-l-Ta'dīl, vol. 1, p. 410.]  
29 March 2017 20:54

**Radwan Dakkak** That's nothing compared to Ibn Hazm lol.  
29 March 2017 20:55

**درع الدين الطاهري** Oh def I won't even argue that, I think Ibn Hazm is well known for that characteristic among being a boss Dhahiri :P  
29 March 2017 20:56

**Zayn Ali** Everyone needs a .  
29 March 2017 22:31

**Nour Kabbara** Have you seen some of the places here in Egypt Radwan Dakkak  
29 March 2017 23:10

**Radwan Dakkak** Nah I haven't, but they don't call it "Umm al-Dunyā" for nothing :)

29 March 2017 23:13

**Nour Kabbara** Look up Hurghada, alGuna, & marsa matrooh

29 March 2017 23:30

**Radwan Dakkak** Stunning views.

29 March 2017 23:32

**Ahmed Faisal** You should spare sometime and visit akhi. Staying expenses from me in sha Allah.

30 March 2017 04:59

**Ali Shafiu** No such offer for me?

30 March 2017 05:30

**Ahmed Faisal** Should give one for you to go to netherlands probably.

30 March 2017 05:46

**Ali Shafiu** lol

30 March 2017 05:49

Maldives is absolutely beautiful

29 March 2017 10:08

**Radwan Dakkak updated his status.**

Alhamdulillah, I got my account back :)

29 March 2017 09:02

**Radwan Dakkak shared Haytham Sayfaddīn's post.**

لم نسمع مجمعا فقهيا ولا مؤسسة علمية شرعية ولا منظمة إسلامية استنكرت ما يحدث في الموصل من دمار .  
وقد سمعناهم وهم يتباكون على بعض الحوادث يصاب بها أعداء الله.  
احسن الله عزاءنا فيما يسمى بمؤسساتنا العلمية الشرعية.  
اللهم إنا نبرأ إليك من جميعا.

~ الشيخ أبو علي الحسني

27 March 2017 18:25

**Radwan Dakkak updated his status.**

“Excusing the Jāhil amongst the Mushrikīn if he is ascribed to the Muslims.”

Shaykh al-'Allāmah 'Abdul 'Azīz al-Tuwaylaī(رحمه الله) said:

“All praise is due to Allāh, and Peace & Blessings be upon the Messenger of Allāh, to proceed:

For Indeed, from the matters where differences and wrong mistakes have increased in it, is the issue of "al-'Udhr Bil-Jahl" (i.e. Excuse of Ignorance) in Asl al-Dīn (the foundations of the religion), and many of those who view that the Jāhil who commits Major Shirk is excused, make the basis & reason for that, his affiliation to Islām, and his claim that he's from the Muslims.

So if he worshipped other than Allāh, and made du'ā to him & sacrificed to him, and was raised upon that since his birth till his death, and he would profess with his tongue "I'm a Muslim", he (i.e. Many of those who view excuse of ignorance) would consider him from the Muslims, and if he worshipped other than Allāh, and made du'ā to him, and sacrificed to him, and would profess with his tongue "I'm upon the religion that Allāh has commanded me to be upon", he wouldn't excuse him, and this is from the contradictions, without a doubt.

And if he is cited with the comparison between the grave-worshippers and the idol worshippers, and not excusing either one of them with ignorance, he made the affiliation to Islām the difference (between the two), and due to this affiliation (to Islām), he rules upon the idol worshipper with Kufr, and rules upon the grave worshipper with Islām.

And affiliation to Islām, if it meant solely ascribing to Islām without the rest of the ordainments (like Salāh etc...), then it is a ruling without any proof for it, and if it means ascribing to the religion of Allāh, the Exalted and Majestic, whether that affiliation was to Islām which Muhammad(صلى الله عليه وسلم) was sent with, or too Jeaudism or Christianity or other religions which the Messengers were sent with, the one who says this statement must rule the ignorant ones among the jews and christians and other than them with Islām, because they attribute themselves to the religion of Allāh which He ordered them to follow, and they fell into nullifiers due to ignorance, and whoever excuse

those (christians & jews) has disbelieved and left fold of Islām, and denied the Authentic & Explicit (text) from the evidences.

Infact, he must rule upon the Polytheists of Quraysh with Islām before the advent of the Messenger of Allāh(صلى الله عليه وسلم), because they are upon the religion of Ibrāhīm(السلام), according to what they claim and assume, and they had some ordainments taken from him, and Ahkām (i.e. Rulings) such as Hajj, Circumcision, Exalting the Sentiments, and they acknowledge that Allāh is the Lord with no partners onto Him in Creating, Sustenance, Bringing to Life, Causing to Die, however they commit Shirk with others besides Allāh, so it can bring them closer to Allāh, believing that Allāh has permitted him to be a mandate on His behalf, and an intermediary between Him and His creation, Allāh is Exalted from what they claim.

And the grave worshippers are exactly like them in all of this, except that the grave worshippers attribute themselves to the seal of the Prophets (Muhammad) صلى الله عليه وسلم, instead of the Jāhiliyyīn who attribute themselves to Ibrāhīm(السلام), moreover they and them are the same in everything, and the grave worshippers will have no benefit in following the Prophet(صلى الله عليه وسلم) or adhering to some of his ordainments in the religion, just like the Kuffār of Quraysh had no benefit in following Ibrāhīm(السلام) or adhering to some of his ordainments in the religion.

So affiliation to Islām is in contrast with affiliation to the religion of Ibrāhīm, and some of the ordainments which they abide by in worship is in contrast with ordainments (the Mushrikīn perform), and the more or less (one performs of these ordainments) doesn't make a difference in affirming Ēmān and Kufr, and acknowledging the Rubūbiyyah of Allāh is in contrast with those (Mushriks) who affirm the Rubūbiyyah, and both parties are disbelievers in Allāh, outside the fold of Islām, emitted from the Dīn. And if he was affiliated to the correct Dīn (i.e. upon pure Tawhīd) and apostated when he first grew up, as is the case with many of the Qubūriyyah (i.e. Grave worshippers) and amongst the Jāhiliyyīn. And after that has surpassed of being upon the Fitrah of Islām (they became apostates afterwards) as is the case with some of the Qubūriyyīn (i.e. Grave worshippers) and the early ones who apostated from the Jāhiliyyīn.

Infact, the grave-worshippers even claimed that what they are doing is what Allāh & His Messenger has ordered, in contrast with the statement of the Mushrikīn in al-Jāhiliyyah, as Allāh, the Exalted and Majestic spoke about them:

"And when they commit an immorality, they say, "We found our fathers doing it, and Allah has ordered us to do it." [7:28].

And this is the Hujjah (i.e. Proof) of the over-whelming majority of the Mushrikīn amongst the grave worshippers today, rather I met with one of the major Mashāyikh from the people of Shirk performing 'Umrah, and absolutely uses the same proof of the First (earlier) Kuffār, and he said:

"It's not allowed for you to rebuke what the people (i.e. grave worshippers) are practising, because they took it from their fathers, and there's no doubt that they (also) took it from their fathers, and the Khalaf took it from the Salaf, then it (is taken) from the Messenger of Allāh(صلى الله عليه وسلم)!"

This is exactly what is mentioned in the Āyah from the proofs of the Mushrikīn, for 2 things: That they found their fore-fathers practising it, and that Allāh has ordered them to do it.

Al-Hāfidh Ibn Kathīr(رحمه الله) said: "And they believe that the practise of their fore-fathers is traced back to a command from Allāh and the Sharī'ah".

And even though this is in the context of "al-Fāhisha" (i.e. they found their fore-fathers committing an immorality, so then they said it was an order from Allāh to do so), which was interpreted as being their Tawāf around the Ka'bah naked, except that it's indicative to the practise of their fore-fathers as an evidence (for them), and it's their assumption that the practise of their fore-fathers is stemmed back to a Legislation from Allāh.

And this wrong mistake, just as it occurs with some of the opponents in the issue of "Excuse of Ignorance" from the students of knowledge, for verily it occurs amongst the laymen alot in excusing the stubborn person (who refuses to accept the Hujjah) that ascribes himself to Islām, so they don't make Takfīr upon the one who ascribes himself to Islām at all, rather I heard from some of those who were called "Du'āt al-Sahwa" (i.e. Revivalist Preachers), who flipped and turned so much say:

"I do not make Takfīr upon whoever says I'm Muslim", when he was asked about the likes of Hāfidh al-Assad (i.e. Bashār's father, may Allāh curse his soul) and the Arab Tawāghīt amongst the Apostate Rulers, and this is the exact blind misconception, and only if I knew, if this was the path of guidance and truth, then why did al-Siddīq (i.e. Abū Bakr) bother with fighting Musaylamah (the liar) and those with him, to the extent that the best Sahābah went out and died, and killings intensified among the Reciters, Scholars and people of the Qur'ān?! And the majority of those who the Scholars have ruled upon with Kufr were among the Murtaddīn, even though the over-whelming majority of them attributed themselves to Islām, and refused to be labelled with other than that.

Rather (to the extent that) this statement has ousted: That the one who says "I'm upon the religion of Mūsa" doesn't disbelieve, or "I'm upon the religion of 'Īsa" among the Jews and Christians, and this statement is extravagantly pored in the furthest of misguidance from the religion of Allāh, and the Book of Allāh, and the Sunnah of His Messenger(صلى الله عليه وسلم).

And if it is said: "This is not acceptable, for they disbelieved after the advent of Muhammad(صلى الله عليه وسلم) and the abrogation of their religions", so this necessitates that if they attributed themselves to Islām after the advent of Muhammad(صلى الله عليه وسلم) and remained upon what they are upon, their ignorant ones would be excused and be a Muslim, and it also necessitates that their ignorant ones were all Muslim believers during the advent of the Prophet(صلى الله عليه وسلم),

and they only disbelieved due to his advent, and this is obviously invalid and false.

And what we just mentioned doesn't mean that we say there's no difference at all between the one who ascribes himself to Islām and the one who doesn't ascribe to it among the Mushrikīn, rather the affiliation of a person to Islām after he has disbelieved has Islām affirmed upon him in the "Dhāhir" (i.e. What's apparent), so if he didn't adhere to its Rulings, or he committed acts of Kufr that nullifier the Asl (i.e. Foundation) of Tawhīd, then he is judged with apostasy.

But as for the disbelieving groups that are raised upon this view (i.e. Of Kufr), then affirming Islām for them due to their affiliation to Islām has 2 statements among the Scholars, so some of them view that Islām is affirmed for them due to the affiliation, and apostasy is affirmed (right after) from what they commit from the acts of Kufr, and others view that they are originally disbelievers (i.e. Kuffār Asliyyīn), and that their affiliation to it is just like the affiliation of the polytheists of Quraysh to the religion of Ibrāhīm, and this is what's correct for what has surpassed of not differentiating between both affiliations, and Allāh knows best.

This, and peace and blessings be upon His slave and messenger Muhammad, and upon all of his household and companions."

Translator's Note: Some Scholars adopt the view that the Mushrikīn who ascribe themselves to Islām are Kuffār Asliyyīn, whereas many other Scholars would say they are Kuffār Murtaddīn, and Shaykh 'Abdul Latīf Āl al-Shaykh from the Imāms of Najd mentioned an ljmā' upon that, they enter into Islām by the Shahādah & nullify it at the same time with Shirk = Kuffār Murtaddīn.

26 March 2017 23:00

## Radwan Dakkak updated his status.

\*Part 2: The ruling on the voter and the candidate for entering into Parliament.\*

Firstly: The ruling on the candidate (المُرْتَشِّحُ - إسم مفعول) for entering into Parliament is divided into 3 categories:

The 1st category: That he knows there's an oath to take for the constitution, and the matter is all the same for him, then this person is a Kāfir at all times, and what proves this is the following:

- That intending to commit Kufr is disbelief on the spot. Refer to "Muwālāt Ahlal al-Ishrāk" and "Sabil al-Najāṭ wal-Fikāk".

- Allāh's statement: "They wish to refer legislation to Taghut.", and wishing here is the action of the heart and being determined to do that action, and the certified intention necessitates being pre-determined to do that without a doubt, and (also) Allāh's statement: "they had said the word of disbelief and disbelieved after their [pretense of] Islam and planned that which they were not to attain."

- And whoever is intending to commit Kufr, it's like he has permitted Kufr, and viewed it to be a permissible thing to do, in contrast to the Shayṭānic whispering which doesn't remain fixed & isn't affirmed, and the heart is not comfortable with it, and doesn't incline to it.

The 2nd category: That he doesn't know there's an oath to take for the constitution, or that there is a Tāghūtī legislation, then this person is to be notified, so if their falsehood is clarified to him, and was still determined to enter (parliament) after that, he disbelieves with the intention of taking an oath, because whoever defers committing Kufr for the future, disbelieves on the spot, so if he doesn't return from that, he would be like the 1st category, and if he returns from that, then this is what's required, and he doesn't disbelieve before that (i.e. for wanting to enter parliament).

The 3rd category: And he is the one who says, I will not take an oath to respect the constitution, and I do not approve of any Tāghūtī legislation, then this person doesn't disbelieve, and he is sinful. Then which of the 2 (previous) categories he made a misinterpretation in must be observed, and he is ruled with a judgement of the situation he's in, not by the judgement of "consequences" (i.e. Making Takfīr based upon what necessitates), however where can we find this type in the current reality, rather he is not able to enter into parliament and the situation is like this at all, until he agrees with them upon the foundation of the constitution, and approving of Democracy which gives him the "eligibility of the claimant" for whatever he wishes, due to him being a member in parliament and a candidate chosen from the population, and a representative for a group of his, however we mention this (category) as an application (of such a situation) if this type existed in these times.

Secondly: The ruling on the voter (إسم فاعل) - المُرْتَشِّحُ - and he is the one who casts his vote, to choose who he sees most deserving to enter into parliament to represent a group of people, then these voters are also 2 categories:

The 1st category: They are the ones who know that the members in parliament legislate laws with Allāh, the Exalted, and take an oath to oppose the ruling of Allāh, and respecting the rulings of the Tāghūt, and being pleased with it, even when they first enter, so there's no doubt regarding the Kufr of this (voter), due to his acceptance of that, and supporting disbelief with his approval and knowledge of its invalidity.

The 2nd category: And they are those who don't have any awareness regarding that, rather it doesn't even come to their minds or go through their imagination at all, so these (voters) are to have the reality of their situation explained to them, so if they still insisted (to vote for these candidates) after the clarification (of their reality), they disbelieve without any dignity given to them, and if they

return back (from voting), then this is what's required, and they don't disbelieve before that, due to the description of Kufr not being established with them (i.e. because of not knowing the reality).

~ Shaykh Ahmad al-Khālidi(حفظه الله).

26 March 2017 21:40

## Radwan Dakkak updated his status.

Chapter 5: The ruling on entering into Parliaments and Legislative gatherings, or what is known as "The gathering of the Ummah and people" or "The gathering of the candidates" and other than that from the Kufr names and terminologies, and the ruling on being nominated to enter into it.

\*Part 1: The ruling on entering into parliaments according to the general principle is that it's forbidden.\*

Firstly: The ruling on entering into parliaments according to the general principle is that it's forbidden, for these gatherings are not free from Kufr and Mockery of the verses of Allāh, and defaming of the Sunnah of the Messenger of Allāh, and abstaining from the ruling or Allāh, and submitting to other than Allāh, infact it is established upon that as it's well known to everyone, and no one disputes regarding that except the one whose Fitrah is corrupt, while his whims and desires have overcome him, among those who gradually acquire their religion and gave their intellect a living mindset which doesn't understand except the language of the Dīnār (Gold) and Dirham (Silver).

Secondly: The ruling on whom enters it differs depending upon the regime and its laws: So some countries stipulate taking an oath for the constitution, or what is known as "al-Yamīn al-Dustūrī" (i.e. right hand oath for the constitution), and some countries do not stipulate it, like Algeria previously, and Turkey in the past, but as for right now, then the matter has changed, so they do accept from them except Kufr and taking an oath for the constitution or what is known as "al-Yamīn al-Dustūriyyah".

And the manner of taking an oath for the constitution: Is that he says, "I take an oath by Allāh to respect the constitution and rule by it" and what's similar to that, which is indicative to the one taking an oath of being pleased with that and adhering to the ruling of the Tāghūt, so the phrase after clarifying the meaning of respecting the constitution, is that it's to take an oath by Allāh to disbelieve in the book of Allāh, and rule by other than the Sharī'ah of Allāh, and being pleased with that, and justifying & permitting to follow other than the Sharī'ah of the Messenger of Allāh, and follow the enemies of Allāh upon the foundation of the constitution which gives him the right to participate in legislations and demanding equal justices as their claim, and the matter is as the poet said:

We patch our Dunyā by ripping apart our Dīn\*\*\*So our Dīn doesn't remain, nor what we patch (i.e. our dunyā doesn't become fixed or change for the better either).

1. So if the president of parliament or government stipulates taking an oath for the constitution and performing the oath to respect what it consists of, and acting upon implementing it, so whoever does this is a Kāfir, and he is on the same level as the one who takes an oath to respect "al-Lāt" and "al-'Uzza" and the other 3rd "Manāt" (i.e. These are 3 goddesses of pre-Islamic Arabia), and because of that they would be on the same level as the guardians of the idols, and a defender of the statues and those who administer the glasses around it & divining arrows.

Rather if he took an oath to implement the distorted or abrogated Tawrāt or Injīl, and adhering to their rulings in our times, he would be a Kāfir in the sight of Allāh, and Ibn Kathīr(رحمه الله) has mentioned an Ijmā' upon that, so how about the rulings of the christians which is the splinters of their thoughts, and the garbage of their imagination and feeble minds, and how excellent is the poet's statement:

If the crow was an evidence for the people\*\*\*\*then it would not direct them except to the mouldy dogs

2. But if the leader of parliament did not stipulate this oath or "Yamīn", then the one who enters (into parliament) doesn't disbelieve if the following conditions are met:

A) The 1st condition: That he doesn't approve of a Tāghūtī ruling.

B) The 2nd condition: That he doesn't legislate a Tāghūtī ruling.

C) The 3rd condition: That he condemns them and openly professes Takfir upon them and displays to them enmity and Barā'ah (i.e. Disavowal) from them & from this Tāghūt, so that his innocent is guaranteed, or he leaves the gathering, since there is no Ikrāh (i.e. Coercion) while choosing to sit with the Kuffār, because not condemning & rebuking them is considered being pleased with their Kufr and approving of it, in accordance with Allāh's statement:

"And it has already come down to you in the Book that when you hear the verses of Allah [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them." [4:140].

And in accordance with Allāh's statement: "And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them." [6:68].

And it's mentioned in the Hadīth: "Whoever believes in Allāh and the Last Day should not sit on a table where alcohol is being drunk."

And in another narration: "The messenger of Allāh forbade one to sit on a table where alcohol is being drunk".

And it's mentioned in the Hadīth: "But whoever is pleased with it and continued (to stay)."

And that's why it's said, the one who remains in the presence of Munkar is like the one doing it (i.e. The Munkar), and the ruling of the silent one regarding that is the ruling of the approver, and being pleased with Kufr is Disbelief.

And the Scholars have obligated Hijrah from a land that has the rulings of Kufr prevailed over it, so that the Muslim doesn't enter within their Kufr rulings, Shaykh Muhammad Ibn Ibrāhīm(رحمه الله) said:

"Verily the land that rules by the (man-made) laws is not a land of Islām, so migrating away from it is obligatory" [Fatāwah al-Shaykh (12/289)].

So how about the one who sits with them in these Tāghūtī gatherings which disbelieves in Allāh day and night, secretly and openly, and it's not possible for the one entering with them to rebuke them at every moment and time, or every hour and minute, infact that is something impossible or a kind of fantasy.

Rather what's obligatory upon him is to rebuke the foundation of the constitution and Democracy, not to request it striving with his self and seeking assistance from his party, knowing that the people of the Tāghūt are not pleased with that, because the first stage of entering into parliament is approving of the Tāghūt's judgement, and committing to it and acting upon what it requires & necessitates, which negates the acceptance of Allāh as a "Rabb" (i.e. Lord) & Islām as a religion & Muhammad as a Messenger and example to follow.

And demanding to change anything (in parliament) cannot be done except from its (Kufr) route, and built upon its foundation which permits him to do so, on the basis that it's done through the constitution, and addressing them with the name of Democracy and Freedom of Speech, and this is putting together 2 opposites, and equalising two different things, Glory to the one who obliterated their hearts, so he made them deaf, and blinded their vision, since how is it possible to imagine a rational person, let alone a believer to gather Kufr and Ēmān within a human-being, then it's said, how does he disbelieve in the Tāghūt while he is believing in it at the same time, SubhānAllāh where did the intellect of these people go, from the statement of Allāh:

"So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold." [2:256].

And Allāh's statement: "And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut." [16:36].

And Allāh's statement: "But those who have avoided Taghut, lest they worship it, and turned back to Allah" [39:17].

And the Messenger's statement: "Whoever says Lā ilāha ilā Allāh and disbelieves in what's worshipped besides Allāh, then his blood and wealth are protected and his affair is to Allāh" [Narrated by Muslim].

And it can also be said, where is the actualisation of the description of al-Kufr Bit-Tāghūt and standing firm by it, which is the basis of the religion and the foundation of the religion and its greater principle from: Believing in the invalidity of worshipping other than Allāh in all cases, and abandoning it all-together, and hating it with the heart, and openly displaying enmity with the power capability and whenever able too, and openly professing Takfīr upon upon its people and calling upon them with misguidance, and showing enmity & animosity to them for the sake of Allāh, and having Barā'ah from them, as Allāh said:

"There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah . We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone." [60:4].

Infact, every legislator is considered a Tāghūt who must be disbelieved in, and he is from the rest of the legislators who have disbelieved on their own, so if the fair rational minded person reflected & ponder of this, he would cry 1 hour and laugh in the other (hour), for I do not know what kind of mind they think with, or with what proof they abide by for guidance:

"May Allah destroy them; how are they deluded?" [63:4]

And how true is the statement of Al-'Allāmah 'Abdul Latīf Ibn 'Abdil Rahmān Ibn Hassan Āl al-Shaykh(رحمه الله) regarding them:

"An intoxicated people, their drunk companion doesn't wake up\*\*\*At all times, he goes back to failing.

A people you see them race to the (legislative) gatherings\*\*\*It has wretchedness and embracing every type of disbelief.



Infact, it has the laws of the christians as a judge\*\*\*instead of the text which came in the Qur'ān

Being defiantly transgressing is an acceptable thing for them\*\*\*they are impressed by the Shaykhs within who are like young youth (minded).

What's (merely) forbidden in their laws and ways\*\*\*is the rape of homosexuals, and the same with women (otherwise it's okay).

So look to the rivers, it has gushed forth in kufr\*\*\*It has stood against the Sharī'ah of al-Rahmāni.”

~ Shaykh Ahmad al-Khālidi(رحمه الله).

26 March 2017 21:36

### Radwan Dakkak updated his status.

"Brothers should be with good brothers, and sisters should be with good sisters."

~ Imām Anwar al-'Awlaki(رحمه الله) - Context: You are upon the religion of your friend, so choose your friends wisely 📖

26 March 2017 19:24

### Radwan Dakkak updated his status.

is an amazing Scholar, and his quotes about the heart and soul are (رحمه الله)Imām Ibn al-Qayyim my favourite. Other scholars have wonderful quotes too, but the best thing about Ibn al- is that he holds firmly onto the Qur'ān & Sunnah according to the understanding (رحمه الله)Qayyim .of our beloved Salaf

The Sūfis go into extremes in spirituality & add alot of innovations to their Dhikr and recitation of ...the Qur'ān at the graves & acting upon fabricated Hadīths etc

But we as Muslims who claim to follow the Salaf must also be spiritual, just as Imām Anwar al- said in his introduction to the Seerah lectures; There are some people who will (رحمه الله)'Awlaki (صلى الله عليه وسلم).like spirituality

Balance is key, and I'm just like you guys, striving along with you, learning alongside you, and I love everyone who is a sinner that is trying to improve, our Ummah is going through tough times, but on the other hand Muslims are waking up, our children are learning Tawhīd alhamdulillah & we .have seen videos on the ground to prove that

I also feel really sad when the oppressors are gaining some dunyā victory, and suffer even more from being stuck in a toxic situation, but Tawakkul is always there, Allāh will make a way out for us & has something in store for His beloved Ummah, remember Allāh is more merciful to you than a mother is with her own child subhānAllāh, so it's just all up to you to turn to Allāh, encourage others to do righteousness & do the best you can. Bear patience for a little bit longer & relief will surely .come soon

Yes "It's true that the cities of Sunnī's are occupied..what's also true is that the hearts and minds# ".of Sunnī's have started to become liberated

صحيح ان مدن السنة احتلت .. الصحيح ايضا ان قلوب وعقول السنة بدأت تتحرر

I love you all for the sake of Allāh my dear brothers & sisters on Tawhīd, we can feel each other's .pain in some way, Allāh can hear us, in my #Duās

26 March 2017 18:03

### Radwan Dakkak shared فن الإعراب's photo.

26 March 2017 17:23

### Radwan Dakkak updated his status.

How The Heart Becomes Corrupt

- Committing a sin in the hope of repenting.
- Seeking knowledge and not applying it.
- Practice without sincerity.
- Eating the sustenance of Allāh without appreciating Him.
- Not being pleased with Allāh's Will.
- Burying the dead without learning from them.

26 March 2017 08:58

#### Radwan Dakkak updated his status.

Shaykh al-Islām Ibn Taymiyyah(رحمه الله) said:

“The distinctive characteristic between a believer and a hypocrite is truthfulness.”

: قال شيخ الإسلام ابن تيمية رحمه الله :  
“.الصفة الفارقة بين المؤمن و المنافق هي الصدق“.

~ Majmū' al-Fatāwah (20/75).

26 March 2017 08:28

#### Radwan Dakkak updated his status.

“If you think that He can't see you then how great is your disbelief? If you disobey Him while knowing that He is watching you then how evil are your actions and how little is your shyness of Him?”

— Shaykh Khālid al-Rāshid فك الله اسره

25 March 2017 17:50

#### Radwan Dakkak shared What Gif and Memes's post.

So many people want quick answers to their questions, and I'm here needing some sleep 😴 I wish brothers can be considerate & thoughtful for others, especially those who are really tired

25 March 2017 17:41

#### Radwan Dakkak updated his status.

“Ahmad and Ibn al-Maḍīnī adopt the view that the Tāʾifah al-Mansūrah (i.e. Victorious Group) will be in "al-Shām", and other Scholars adopt the view that it is dispersed in different countries, and this is what's correct.”

يرى أحمد وابن المديني أن الطائفة المنصورة تكون بالشام ويرى غيرهم أنها متفرقة بالبلدان وهو الصواب

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

25 March 2017 17:25

#### Radwan Dakkak updated his status.

SubhānAllāh, I was raising awareness on the streets for our brothers & sisters in Somalia, and a woman was extremely passionate saying, "Muslims want to kill everyone and only bring hate" etc...

So I had a really long conversation with her, I think we spoke for about 2 hours, and subhānAllāh I asked what her main concerns were about Islām, and she mostly stressed on the politics, fighting, judging and hatred, so I explained each topic for her concisely, and the wisdoms behind how we view this world and the purpose of life, that she even started loving it so much, she was like "please tell me more & more", and just like many disbelievers, they judge Islām based upon what they see, infact I asked her whether her judgement upon the religion itself is subject to what occurs on the ground, and she said "Well for the most part yeah", so reminded her "judge islām based on what the Qurʾān says, not what muslims say or do, because even I can be deceiving you and lying to you", she smiled & subhānAllāh, from being extremely anti-Islām, she would be start telling me "I truly believe the Qurʾān is beautiful, I have read some verses and it moves me", and "I love Islām, I know it's a wonderful religion".

Now I was surprised by the words she was saying lol, but after that long conversation, she was like, "You have taught me a lot, thank you for being a gentleman" and she had to go. SubhānAllāh, she had so much hatred for Islām & after having a mature discussion, I thought she was so close to wanting to become a Muslim, Allāhu Akbar, but InshāʾAllāh one day she does become a Muslimah, may Allāh guide her & keep us steadfast.

25 March 2017 16:56

#### Radwan Dakkak updated his status.



It breaks my heart to see brothers & sisters fighting on FB, and others encouraging more Fitnah. Mocking and laughing at others is not the character of a believer. Fitnah doesn't please Allāh & nor does it help our suffering Ummah. Allāh help us.

25 March 2017 07:52

## Radwan Dakkak updated his status.

Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله) was asked: There's a person who had sexual intercourse during the day of Ramadān, what is the ruling upon him? And what must he do?

The Shaykh(حفظه الله) responded by saying: Sexual Intercourse during the day of Ramadān is among the transgressions against the sanctity of Allāh(سبحانه وتعالى) and it is Harām by the Qur'ān, Sunnāh and Ijmā'.

And the person who had intercourse must pay a Kafārah [Expiation], which is to free a Slave, if he's not able to do so, then he must fast 2 months in a row, if he's not able to do so, then he must feed 60 poor people, and the proof for this is what Imām al-Bukhārī(1936) and Imām Muslim(1111) narrated from the chain of al-Zuhrī(رحمه الله), he said: I was informed by Humayd ibn 'Abdūl Rahmān(رحمه الله) that Abā Hurayrah(رضي الله عنه) said:

"While we were sitting with the Prophet(صلى الله عليه وسلم) a man came to him and said O Messenger of Allāh(صلى الله عليه وسلم), I am ruined, he(صلى الله عليه وسلم) said "Why are you ruined", he said "I have had intercourse with my wife while I was fasting", so the Messenger of Allāh(صلى الله عليه وسلم) said: "Do you have a slave to set free", he said No. He(صلى الله عليه وسلم) said: "Then are you able to fast two months in a row", he said No. So he(صلى الله عليه وسلم) said "Do you have enough to feed 60 poor people", he said no - The Prophet(صلى الله عليه وسلم) stayed silent and while we were in that state, a big basket full of dates was brought to the Prophet(صلى الله عليه وسلم). He(صلى الله عليه وسلم) asked, "Where is the questioner?" he replied, "I [am here]." The Prophet(صلى الله عليه وسلم) said to him "Take this [basket of dates] and give it in Sadaqāh." The man said, "Should I give it to a person poorer than me? By Allah, there is no family between its two mountains [of Madīnah] who are poorer than me." The Prophet(صلى الله عليه وسلم) smiled till his premolar teeth became visible and then said, "Feed your family with it."

And this is the ruling regarding the person who knows and did so intentionally according to the correct view among the sayings of the Scholars.

Because the one who is Forgetful and Ignorant of the ruling, and the coerced, do not have to make up a day nor pay the Kafārah [Expiation], since Allāh(سبحانه وتعالى) has raised the blame off this Ummāh and has forgiven mistake & forgetfulness;

Allāh(سبحانه وتعالى) says: {Our Lord, do not hold us accountable if we forget or make mistakes}.

And in Sahīh Muslim (126) on the authority of 'Abdullāh ibn 'Abbās(رضي الله عنهما) from the Prophet(صلى الله عليه وسلم) that he said:

Allāh(سبحانه وتعالى) said "I have already done so" [i.e. Forgiven the mistakes of this Ummāh]

And this is the Madhab of Abī Hanīfah(رحمه الله) and al-Shāfi'ī(رحمه الله) regarding the forgetful one, and Ishāq(رحمه الله) & Ahmad(رحمه الله) in a Narration said the Forgetful and Ignorant one is excused, and this was chosen by Shaykh al-Islām ibn Taymiyyāh(رحمه الله) and ibn al-Qayyīm(رحمه الله).

Mālik(رحمه الله), Layth ibn Sa'd(رحمه الله) and a group of Scholars have said, he must make up that day without paying the Kafārah [Expiation], and Ahmad ibn Hanbal(رحمه الله) in what's most popular in his Madhab said, he must make up that day and pay the Kafārah [Expiation], whether he had sexual intercourse in the state of Forgetfulness or Ignorance [of the ruling], and this was chosen by Ahlāl Dhāhir [The Dhāhiriyyāh].

And this is disputable, because sexual intercourse is on the same level as food and drink, and the Prophet(صلى الله عليه وسلم) said:

"Whoever forgets that he is Fasting, so he ate or drank, let him continue his fast, because it is Allāh(جل وعلا) who has fed him and given him drink"

It was narrated by al-Bukhārī(1933) and Muslim(1155) from the chain of Hishām(رحمه الله) from Muḥammād ibn Sīrīn(رحمه الله) from Abī Hurayrah(رضي الله عنه).

And 'Abdūl Razzāq(رحمه الله) has narrated in al-Musannāf(7375) with an authentic chain from Mujāhid(رحمه الله) that he said:

"If a man had sexual intercourse with his wife while he was fasting in a state of forgetfulness during Ramadān, there is nothing upon him" and al-Bukhārī(رحمه الله) also narrated it in his Sahīh Mu'allāqan [as a Hanging Narration].

And 'Abdūl Razzāq(رحمه الله) narrated in al-Musannāf(7377) from al-Thawrī(رحمه الله) from a man from al-Hassan(رحمه الله) that he said:

"It is on the same level as eating and drinking in the state of forgetfulness". And al-Bukhārī(رحمه الله) has Hanged it in his Sahīh.

And Allāh(سبحانه وتعالى) knows best.

24 March 2017 18:37

#### Radwan Dakkak updated his status.

\*Does my wife become a Kāfirah for hating polygyny?\*

“And attention must be drawn to a particular point in this topic which people make mistakes in (pertaining the nullifier of hating the Din), and it is not differentiating between hatred that is intended in the Āyah and these texts, which is that he hates the actual ruling of Allāh, the Exalted and Majestic, and between natural hatred due to hardships and discomfort accompanying some of the rulings. So there's a difference between the one who hates the ruling of fighting in the path of Allāh, and the one who hates fighting from the aspect of it being difficult upon oneself, and hopping onto enormous horrors and dangers for oneself.

And I found some who erred (in this topic), so he mixes & confuses between the woman that hates the legislation of polygyny, and disliking this legislative ruling, and between (a woman) that hates her husband to marry another wife in addition to her, which would necessitate natural jealousy, that the Mothers of the Believers were not even free from, may Allāh be pleased with them all.”

ويجب الانتباه إلى موضع من مواضع الزلل في هذا الباب، وهو عدم التفريق بين البغض المقصود في الآية وهذه النصوص، وهو أن يبغض ذات حكم الله عز وجل، وبين البغض الطبيعي للمشقة المصاحبة لبعض الأحكام، فهناك فرق بين من يبغض حكم القتال في سبيل الله، ومن يكره القتال من حيث هو مشقة على النفس وركوب أهوالٍ عظيمَةٍ ومخاطرٍ بالنفس، وقد حدث من يغلط فيخلط بين المرأة التي تبغض مشروعيتها تعدد الزوجات، وتكره هذا الحكم الشرعي، وبين التي تبغض أن يتزوج زوجها عليها امرأةً أخرى مما هو مقتضى الغيرة القطرية التي لم تخل منها أمهات المؤمنين رضوان الله عليهنّ.

~ Shaykh al-'Allāmah 'Abdul 'Azīz al-Tuwayla(رحمه الله).

24 March 2017 18:06

#### Radwan Dakkak shared a link.

<https://justpaste.it/xtqc>  
<https://justpaste.it/xtqc>

Share these articles about the obligation of the Niqāb with all of our striving sisters - Full of Proof. I have translated the first two articles from Shaykh 'Abdul 'Aziz al-Tarefe's book on Hijab word to word, and paraphrased a few paragraphs and added a few additional benefits.

Niqāb according to the Salaf <https://justpaste.it/xtqc>

Covering the Face is Wājib according to the 4 Imāms <https://justpaste.it/xtql>

Niqāb by the Mufasireen – Tafsīr of Sūrat al-Ahzāb verse 59. <https://justpaste.it/xtr6>

24 March 2017 08:36

#### Radwan Dakkak updated his status.

A real man is the one who controls his nafs, Fears Allah & avoids the Haram.

24 March 2017 00:22

#### Radwan Dakkak updated his status.

If anyone is interested in typing a Tawheed lesson word to word (i.e. in verbatim), please let me know Insha'Allah.

23 March 2017 19:29

#### Radwan Dakkak added a new video.

[Click for video:](#)



He's crying!!!

23 March 2017 11:43

#### Radwan Dakkak updated his status.

“Truly, the Salaf used to love whoever makes them aware of their deficiencies, and the most hated people to us now are those who make us recognise our deficiencies.”

23 March 2017 10:18

#### Radwan Dakkak shared a link.

<https://www.youtube.com/watch?v=HVvvysCnZU0>

<https://www.youtube.com/watch?v=HVvvysCnZU0>

Extremely beneficial 2 hour lecture on Backbiting, please watch it all!

22 March 2017 15:06

#### Radwan Dakkak added a new photo.

□

22 March 2017 07:50

#### Radwan Dakkak updated his status.

A very common mistake is when the Muslim tells the revert brother/sister taking their Shahadah to say "There's no God, except Allah", however this is incorrect.

"La ilaha" is a nafi (negation), which means "La Ma'buda Bi Haqqin ila Allah", so instead a person should tell the revert to recite "No one has the right to be worshipped, except Allah".

This is simply a piece of advice which I hope may be beneficial to some people. The reason why the latter is more correct is because it consists of "Tawhid al-Uluhiyyah" (i.e. directing all your acts of worship to Allah alone), whereas saying "There's no God except Allah" is simply affirming "Tawhid al-Rububiyyah".

May Allah keep you steadfast upon Islam & make "La ilaha ila Allah" the final words come out of your blessed tongue.

21 March 2017 21:40

#### Radwan Dakkak updated his status.

#Nullifiers\_of\_Islām #Tawhīd

Shaykh 'Abdul 'Azīz al-Tuwaylaṭī(رحمه الله) said:

The Third Nullifier: Whoever doesn't make Takfīr upon the Disbelievers, or doubts in their Kufr, or corrects their way or beliefs.

This is the 3rd Nullifier that Shaykh Muhammad Ibn 'Abdil Wahhāb(رحمه الله) mentioned in "Nawāqidh al-Islām", and the Scholars have unanimously agreed upon it, in entirety.

And the Criterion returns back to affirming the texts, and accepting the ruling of Allāh, the Exalted and Majestic, so whoever doesn't make Takfīr upon whom Allāh has made Takfīr upon, then he has rejected Allāh's ruling, and abstained from acting upon it, and denied His text and displayed arrogance to His command.

And the Scholars have mentioned this Principle in numerous matters, such as whoever doesn't make Takfīr upon the one that calls upon 'Alī Ibn Abī Tālib(رضي الله عنه), and whoever doesn't make Takfīr upon the Nusayriyyah, and whoever doesn't make Takfīr upon the Jews and Christians, and what's similar to that.

And the one who doesn't understand the Framework & Criterion for this Nullifier would fall into Chain Takfīr, and this is what occurred with groups from the Ghulāt, the most famous example is "al-Jamā'ah al-Islāmiyyah al-Musallaha" (i.e. The Armed Islamic Group) in Algeria after the deviation of its path, and it made peace-treaties with the Tawāghīṭ, so it could branch out to fight the Mujāhideen Fi Sabeelillāh.

And the one who doesn't make Takfīr upon the Kāfir, could be someone who doesn't know his reality, such as not knowing that the so-called "Turkī al-Hamad" uttered what he uttered from Kufr (i.e. He Insulted Allāh & the Prophet), so this person is excused and isn't included within the Principle (i.e. 3rd Nullifier).

But as for the one who knows his reality, then the Kāfir who he didn't make Takfīr upon or doubted in his Kufr or correct his religion must be observed case by case, and this is divided into several categories:

1. That the disbelief of this Kāfir is from what's known in the religion by Necessity, and whoever doesn't know that, then he is not from the people of Islām, such as the one who doubts in the Kufr of the idol worshippers, buddhists, jews, christians in their entirety, so whoever doubts in the Kufr of some of these Kuffār, then he is a Kāfir just like them.

2. That his disbelief is not from what's known in the religion by Necessity, however the textual evidences explicitly indicate that, so whoever doubts in his disbelief is to have the textual evidences (from the Qur'ān & Sunnah) shown & clarified to him, so if he doesn't accept it, he disbelieves, and an example of that: Are the grave worshippers who make du'ā to it, vow to it, and perform Hajj around it (i.e. for the dead person), from those who ascribe to Islām, so whoever doubts in their disbelief, the evidences (from the Qur'ān & Sunnah) must be shown and clarified to him regarding that, so if he doesn't make Takfir upon them (after that), he disbelieves.

3. That his disbelief is subject to a misconception, such as the rulers who rule by other than what Allāh has revealed, and what's similar to that, so these (rulers) even though their Kufr is explicit with the one who has precisely understood the issue, for indeed the occurrence of misconceptions are possible, so the one who doesn't make Takfir upon them doesn't disbelieve, except if the Hujjah is established upon him, and the misconception has been exposed and removed (from him), and he knows that the judgement of Allāh regarding them (i.e. The rulers) is making Takfir upon them.

4. That his disbelief is a matter of Ijtihād (i.e. Subject to determining Allāh's judgement on the matter - not explicit) and it has a difference of opinion between the Muslims.

And Shaykh Muhammad Ibn 'Abdil Wahhāb(رحمه الله) has mentioned 3 images in this Nullifier:

1. Whoever doesn't make Takfir upon the Kuffār, and it is what has surpassed.
2. Whoever doubts in their disbelief, and it returns back to what has surpassed, (solely) restricted to the Criterion itself, so whoever doesn't make Takfir upon a Kāfir disbelieves due to denying the text of Allāh and opposing it, and whoever doubts in the disbelief of the Kāfir disbelieves due to having doubts in the text of Allāh and refusing to accept it.
3. Whoever corrects their way or beliefs, and in reality, this image falls under the 4th nullifier, following this (3rd) nullifier, but the Imām rather mentioned it here for its resemblance of the issue, not due to it being an image from its images, and the discussion regarding it will come shortly by the permission of Allāh.

21 March 2017 17:54

Radwan Dakkak updated his status.

عذر الجاهل من المشركين إذا كان منتسباً إلى المسلمين

قال الشيخ العلامة عبد العزيز الطويلعي تقبله الله:

الحمد لله، والصلاة والسلام على رسول الله، أما بعد:

فإنَّ من المسائل التي كثر فيها الاختلاف والغلط، مسألة العذر بالجهل في أصل الدين، وكثير ممن يرى عذر الجاهل الذي يرتكب الشرك الأكبر، يجعل العلة في ذلك انتسابه إلى الإسلام، ودعواه أنَّه من المسلمين.

فإذا عبد غير الله، ودعاه وذبح له، ونشأ على ذلك من مولده إلى مماته، وكان يقول بلسانه إنني مسلم، عده من المسلمين، وإذا عبد غير الله ودعاه وذبح له، وكان يقول بلسانه إنِّي على الدين الذي أمرني الله به لم يعذره، وهذا من التناقض ولا شك.

وإذا أُورِد عليه التسوية بين عباد القبور وعباد الأوثان وعدم عذر أحد منهم بالجهل، جعل الفرق الانتساب إلى الإسلام، وبسبب هذا الانتساب يحكم بكفر عابد الوثن، وبإسلام عابد القبر.

والإنتساب إلى الإسلام إن أُريد به الانتساب إلى الإسلام وحده دون سائر الشرائع، فهو حكم لا دليل عليه، وإن أُريد به الانتساب إلى دين الله عز وجل، سواء كان الانتساب إلى الإسلام الذي بُعث به محمد صلى الله عليه وسلم، أو إلى اليهودية أو النصرانية أو غيرها من الأديان التي بُعث بها الرسل، لزم صاحب هذه المقالة أن يحكم بإسلام جهال اليهود والنصارى وغيرهم لأنهم منتسبون إلى دين الله الذي أمرهم باتباعه، ووقعوا في نواقض له عن جهل، ومن عذر هؤلاء كفر وخرج من الملة، وكذَّب الصحيح الصريح من الأدلة.

بل يلزمه أن يحكم بإسلام مشركي قريش قبل بعثة رسول الله صلى الله عليه وسلم، لأنهم على دين إبراهيم فيما يزعمون ويظنون، وكان عندهم بعض الشعائر منه والأحكام كالحج والختان وتعظيم المشاعر، ويقولون بالله ربًّا لا شريك له في الخلق والرزق والإحياء والإماتة، ولكنهم يشركون مع الله غيره لتقريبهم إلى الله معتقدين أن الله أذن له بالنباية عنه والوساطة بينه وبين خلقه تعالى الله عما يزعمون، وعباد القبور مثلهم في كل هذا، إلا أن عباد القبور ينتسبون إلى خاتم النبيين صلى الله عليه وسلم بدل انتساب الجاهليين إلى إبراهيم، ثم هم وإياهم سواء في كل شيء، ولا ينفع عباد القبور اتباعهم النبي صلى الله عليه وسلم أو التزامهم بعض شرائع دينه، كما لا ينفع كفار قريش اتباعهم إبراهيم أو التزامهم بعض شرائع دينه.

فالانتساب إلى الإسلام يُقابلة الانتساب إلى ملة إبراهيم، وبعض الشرائع التي يتعبدون بها تقابلها شرائع، والكثرة والقلة لا تؤثر في ثبوت الإيمان والكفر، والإقرار بالربوبية لله يُقابلة إقرار أولئك بالربوبية، وكل من الفريقين كافئ بالله خارج من الملة مارق من الدين، وإن كان انتسب إلى دين صحيح وارتد عنه من أول نشأته كما هو حال كثير من القبورية ومن الجاهليين، وبعد أن سبق ذلك إسلام الفطرة كما هو حال بعض القبوريين وأوائل من ارتد من الجاهليين.

بل حتى زعم القبوريين أنَّ ما يفعلونه من أمر الله ورسوله، يُقابلة قول المشركين في الجاهلية كما حكى الله عز وجل عنهم: (وَإِذَا قِيلُوا قَاجِبَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا)، وهذا حجة غالب المشركين من عباد القبور اليوم، بل قد لقيت من كبار مشايخ أهل الشرك المعمرين، من يحتج بحجة الكفار الأولين بعينها، ويقول ليس لك أن تنكر ما عليه الناس لأنَّهم أخذوه عن آبائهم، وآباؤهم لا شك أنَّهم أخذوه عن آبائهم، وأخذ الخلف

عن السلف، ثم هو عن رسول الله صلى الله عليه وسلم !، وهذا عين ما في الآية من احتجاج المشركين بأمرين: أنهم وجدوا عليه آباءهم، وأن الله أمرهم به قال الحافظ ابن كثير في تفسير الآية: ”ويعتقدون أن فعل آبائهم مستند إلى أمر من الله وشرع“، وهذا وإن كان ورد في سياق الفاحشة التي فسرت بأنها طوافهم بالبيت عراة، إلا أنه يدل على وجه استدلالهم بفعل آبائهم، وهو ظنهم أن فعل آبائهم عن شريعة من الله.

وهذا الغلط كما يقع من بعض المخالفين في مسألة العذر بالجهل من طلاب العلم، فإنَّه يقع في العامة كثيرًا في عذر المعاند المنتسب إلى الإسلام، فلا يكفرون منتسبًا إلى الإسلام أبدًا، بل قد سمعت بعض من كانوا يسمون دعاة الصحة ممن بدل تبديلًا كثيرًا يقول: لا أكفّر من يقول أنا مسلم، عند سؤاله عن مثل حافظ الأسد وطواغيت العرب من الحكام المرتدين، وهذه عين التشبه العاقبة، وليت شعري إن كان هذا المسلك هدى وحقًا، فلم كلف الصديق نفسه مقاتلة مسيلمة ومن معه حتى فني خيار الصحابة واستحزّ القتل في القراء أهل العلم والقرآن؟! وأكثر من حكم أهل العلم بكفرهم من المرتدين، إن لم يكن غالبهم كانوا ينتسبون إلى الإسلام ويأبون أن يُوصفوا بغيره.

بل طرد هذا القول: أن لا يكفر من يقول أنا على دين موسى، أو أنا على دين عيسى من اليهود والنصارى، وهذا القول ممعن في الضلالة بعيد كل البعد عن دين الله وكتاب الله وسنة رسوله صلى الله عليه وسلم.

فإن قيل: لا يُسلم بهذا فإنَّهم كفروا بعد بعثة محمد ونسخ أديانهم، فمقتضى هذا أنَّهم لو انتسبوا إلى الإسلام بعد بعثة محمد ويقوا على ما هم عليه عُذر جاهلهم وكان مسلماً، ومقتضاه أيضًا أنَّ جهالهم كانوا جميعًا مسلمين مؤمنين وقت بعثة النبي صلى الله عليه وسلم، وإنَّما كفروا ببعثته، وهذا معلوم بالطلان.

وليس معنى ما تقدّم أننا نقول إنَّه لا فرق بين المنتسب إلى الإسلام وغير المنتسب إليه من المشركين البتة، بل انتساب الرجل إلى الإسلام بعد كفره يثبت له به الإسلام في الظاهر، فإذا لم يلتزم أحكامه، أو ارتكب المكفرات التي تُناقض أصل التوحيد، فإنَّه يُحكم عليه بالردة، وأما الطوائف الكفرية التي تنشأ على هذا القول، ففي إنبات الإسلام لهم بانتسابهم إلى الإسلام قولان لأهل العلم، فمنهم من يرى أنَّ الإسلام يثبت لهم بالانتساب وتثبت الردة بما يرتكبون من المكفرات، ومنهم من يرى أنَّهم كفار أصليون، وأن انتسابهم كانتساب مشركي قريش إلى ملة إبراهيم، وهو الأصح لما تقدم من عدم الفرق بين الانتسابين والله أعلم.

هذا وصلى الله وسلم على عبده ورسوله محمد وعلى آله وصحابه أجمعين.

21 March 2017 14:28

Radwan Dakkak updated his status.

#Nullifiers\_of\_Islām #Tawhīd

Shaykh 'Abdul 'Azīz al-Tuwaylaṭī(رحمه الله) said:

The Second nullifier: Taking intermediaries.

All praise is due to Allāh, the Lord of Mankind, and peace and blessings be upon our Prophet Muhammad, and upon all of his family and companions.

To proceed:

The discussion regarding the first nullifier that was mentioned by Shaykh al-Islām Muhammad Ibn 'Abdul Wahhāb(رحمه الله) from "Nawāqidh al-Islām" has surpassed, and it is Shirk in the worship of Allāh, and he mentioned that from the forms of Shirk, is making du'ā to other than Allāh.

And the second nullifier which was mentioned by the Imām, may Allāh have mercy upon him, is a sub-branch of the 1st nullifier and a section from it, and it is:

“Whoever takes an intermediary (between himself and Allāh), making du'ā to them alongside Allāh, asking them to intercede on his behalf, and relying on them.”

And the Imām only singled (this nullifier) out, because its calamity was greater and more widespread, because most of the Mushrikīn from those who ascribe themselves to Islām use it as evidence and turn back to it.

For verily whoever supplicates other than Allāh isn't put outside of these 3 situations:

1. That he believes that the one he's supplicating too is capable on his own (to help him) instead of Allāh, the Exalted and Majestic, and that he is deserving of being supplicated for and asking from him what is from the characteristics of the Lord, the Exalted and Supreme, whether he believes that he's Allāh, or he rejected the existence of Allāh and believed in another Lord, such as whoever worships Namrod and Fir'awn and their likes, of whom reject the existence of Allāh, and claims that the one he's worshipping is the only Deity whom there is no other deity besides him, nor any Lord alongside him.
2. Or that he believes that he's a capable partner with Allāh, the Exalted and Majestic, and he deserves being supplicated too with Allāh, so he calls upon him: such as whoever supplicates to 'Īsa(عليه السلام) and his Mother (i.e. Maryam).
3. Or that he believes that he's not a partner onto Allāh, rather he believes he's a slave from the slaves of Allāh, however he takes him as an intermediary between him and Allāh, as some of the Mushrikīn that the Prophet(صلى الله عليه وسلم) sent for, would do.

So the first nullifier consists of these 3 scenarios, and Shaykh al-Islām Muhammad Ibn 'Abdul Wahhāb(رحمه الله) restricted the Second Nullifier with the 3rd scenario among these (3) scenarios.

And the one who is involved in this 3rd scenario isn't a Mushrik in al-Rubūbiyyah from this aspect, rather his Shirk is in al-Ulūhiyyah, i.e. in directing an act of worship to other than Allāh, the Exalted

and Majestic.

And from that, is the Mushrikūn who Allāh has spoken about: "Unquestionably, for Allah is the pure religion. And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allah in position." [39:3].

But as for the contemporary Mushrikūn who worship the Prophet(صلى الله عليه وسلم), the saints and the righteous, and call upon them alongside Allāh, and they use this claim as proof, for verily most of them use as proof that this Āyah is regarding whoever calls upon the idols which are made out of rock that don't bring harm nor benefit, unlike whoever calls upon the righteous, saints and God-Fearing servants.

And Allāh has responded against this exact misconception, and clarified that it occurred among those before them, so Allāh, the Exalted said:

"Say, "Invoke those you have claimed [as gods] besides Him, for they do not possess the [ability for] removal of adversity from you or [for its] transfer [to someone else]". Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment." [17:56-57].

So Allāh has clarified in his speech to the Mushrikīn that those who the Mushrikūn call upon were Muwahiddīn who call upon Allāh and hope for His mercy and fear His punishment, and Allāh, the Exalted and Majestic, has commended them in this, so those worshipped (by these Mushrikīn) alongside Allāh are Awliyā' (i.e. Saints) to Allāh, who were sincere, and they are not idols made from rock or dates, yet despite this, Allāh has considered whoever calls upon them a Mushrik such as the one who calls upon rocks and trees.

And the Mushrikūn in their Hujjah (i.e. Proof) of taking intermediaries, claimed that they do not worship them, except that they bring them closer to Allāh, so this necessitates 2 things:

1. Those that are called upon possess a glory and great status in the eyes of Allāh, which others don't have.
2. That the supplicators are in need of someone to bring them closer to Allāh, from who are closer to them.

And likewise, whoever calls upon the saints and righteous alongside Allāh among the contemporary Mushrikīn, they use as proof, so he says: "These people are righteous, Allāh doesn't reject a request from them, and I'm a man full of sins, I'm not from the people who have their Da'wah answered, so I called upon this saint in order for my Da'wah to be answered through his honour & glory, when he asks Allāh to fulfil my needs".

So this necessitates 2 things precisely: That the one called upon is a person of honour who possess a great position in the eyes of Allāh, and that the supplicator requires this person he's calling upon to get closer to Allāh.

And the supplicator to the intermediary would be a Mushrik if he asks from a Ghā'ib (i.e. Absent person) any kind of request, even if it's small, such as if he asks the Ghā'ib to help him climb a mountain and the like.

Likewise, if he requests something from the Hādīr (one present) that isn't able to be done except by Allāh, such as if he asks for the forgiveness of his sins from him, or that he wants to divert death away from him, and the like.

But as for whoever requests something from the one present what he is capable of doing: Such as requesting from a doctor some kind of treatment which is a cause for Shifā' (i.e. Being cured with Allāh's permission), and such as his statement to the one in his company, "pass me the cup", and "give me this and that", then this is permissible without a doubt.

And the proof for the differentiation: Is that the Prophet(صلى الله عليه وسلم) came, while the Mushrikīn were requesting for things from the idols or from the righteous which is not capable to be done except by Allāh, such as gaining victory against the enemies, and likewise they were requesting (from them) while they are far away from it, so he (i.e. The Prophet) clarified that this is Shirk and Kufr, and Allāh, the Exalted and Majestic, has ruled in His book that it's Shirk.

And the Mushrikīn would also request from each other some things from the Dunyā, which Allāh has made as a normal means (of acquiring it), such as whoever asks for help to do something and the like, so He did not prohibit them from this, rather it was done by the Prophet(صلى الله عليه وسلم) and his Sahābah.

So the first scenario is Shirk by textual evidence from the Qur'ān, Sunnah and Ijmā', and the second scenario is permissible by textual evidence from the Qur'ān, Sunnah and Ijmā'.

And from the forms of Shirk in taking intermediaries that was mentioned by the Shaykh (i.e. Muhammad Ibn 'Abdīl Wahhāb) in this nullifier: Is the one who places his trust in the intermediaries, so this is Shirk as well, and it is the case with most of the Mushrikīn of the past and present, especially those who get closer to the one worshipped besides Allāh through a sacrifice, for verily he feels comfortable after that from all kinds of fear and danger, and he sees that his intermediary (which he's worshipping besides Allāh) protects him from these things, and wouldn't forsake him after he made that sacrifice to him.


And all that occurs from the contemporary images for Shirk in the First Nullifier, (also) occurs in this



(Second) Nullifier, but rather this Nullifier as it was previously mentioned, is a Hujjah from the proofs against those who fall into some of the aspects of the First Nullifier. (i.e. Meaning that the Second Nullifier is a sub-branch of the First Nullifier - "Shirk in the Worship of Allāh").

21 March 2017 13:25

#### Radwan Dakkak updated his status.

Imām Al-Awzāī said:  
"Learn truthfulness before learning knowledge" 

21 March 2017 08:17

#### Radwan Dakkak updated his status.

Becoming Proficient In The Arabic Language Is A Means Of Attaining Deep Understanding Of All Islamic Sciences

Imam Ash-Shaafi'ee (رحمه الله) is reported as saying:

من تبحر في النحو اهتدى إلى كل العلوم

"Whoever learns Arabic grammar thoroughly is guided to all Islamic sciences."

(al-Kaafi fi sharh al-Ajrumiyyah)

Note: the word tabah-hara تبحر means to study thoroughly, to penetrate deeply.

Another word that shares the same root letters is "bahr" بحر - which means ocean.

Both تبحر and بحر share the same root letters and as a result are connected in meaning.

The word تبحر implies not just merely studying, but studying thoroughly and diving deep in one's studies - like one who dives into the bottom of an ocean.

Imam Suyooti mentioned in his "al-Itqaan 'Uloom al-Quran" that one of the pre-requisites of a Mufasssir is to be Mutabahir متبحر (have deep thorough comprehension) of the Arabic language. متبحر is the verbal noun (or اسم فاعل) for the verb تبحر.

20 March 2017 15:02

#### Radwan Dakkak updated his status.

“Linking Qunūt al-Nawāzil (i.e. The supplication made to remove calamities in the Ummah) with the permission of the Rulers makes the affairs of the Muslims subject to the politics and interests of the Rulers, and the reality on the ground shows that the rulers have forsaken to support the Muslims, so no permission is to be awaited from them.”

ربط قنوت النوازل بإذن الحكام يجعل قضايا المسلمين خاضعة للسياسة ومصالح الحكام، والواقع أن الحكام تخاذلوا عن نصره المسلمين فلا يُنتظر منهم إذن.

~ Shaykh Hamūd al-'Uqlā'(رحمه الله).

20 March 2017 11:54

#### Radwan Dakkak updated his status.

Currently focusing on other things right now, so I won't be on FB that much, forgive me if I don't respond to messages.

20 March 2017 09:03

#### Radwan Dakkak updated his status.

A big reason why brothers find marriage hard, is because they were previously disobeying Allāh's commands, such as not lowering their gaze, not avoiding Harām acts such as masterbation, looking at fake girls online, and even the filth of pornography والعياذ بالله...

So now, the expectations of many guys has become so high, they are trying to find models to marry wallāhul Musta'ān, by Allāh if you lower your gaze, Allāh will make your wife appear more beautiful than anything in the world & you will have a very enjoyable marriage. Alhamdulillah for Islām, that Allāh has ordained what's best for us, I ask Allāh to make it easy upon the brothers and guide them back to righteousness.

I don't want to sound like an old man, but the fact of the matter is, many of the older generation despite their ignorance of the Dīn, are much more responsible, serious, wiser and uphold much more maturity than our youth today. This is a major fact behind why marriages don't last and end in divorce, may Allāh protect us & give us Sabr.

May Allāh rectify the situation of our youth, by being pre-occupied away from the Harām (such as memorising Qur'ān, seeking Knowledge & Fasting), and keep them steadfast upon Tawhīd.

19 March 2017 22:33

#### Radwan Dakkak added a new photo.

□

19 March 2017 21:31

#### Radwan Dakkak updated his status.

There are real men in this Ummah, may Allāh grant them the highest reward in Jannah    تقبلهم الله

19 March 2017 21:25

#### Radwan Dakkak updated his status.

Q. What is the ruling on backbiting a Kāfir?

ماحكم غيبة الكافر؟

A. What's (only) forbidden is backbiting a Muslim.

المحرم هو غيبة المسلم.

~ Shaykh 'Abdullāh al-Sa'd(الله حفظه).

18 March 2017 23:56

#### Radwan Dakkak updated his status.

Q. What is the authenticity of the Hadīth, "Whoever imitates a people, then he is from them"?

ما صحة حديث من تشبه بقوم فهو منهم؟

A. There's nothing wrong with its Isnād (i.e. Chain of transmission).

لا بأس بإسناده.

~ Shaykh 'Abdullāh al-Sa'd(الله حفظه).

18 March 2017 23:29

#### Radwan Dakkak updated his status.

\*Those who give excuse of ignorance in Major Shirk are our brothers that are mistaken\*

(Matn) Ibn Taymiyyah said: "The label of Shirk is established before the Risālah (i.e. Prophetic Message), because he commits Shirk with his Lord and makes others equal to Him".

(Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(الله حفظه):

“So the ism (i.e. Label) of Shirk is established before the Risālah (i.e. Prophetic Message), before the Hujjah, and it is the words of Ibn 'Aqeel(الله رحمه), and the words of Ibn al-Qayyim(الله رحمه), and Ibn al-Qayyim(الله رحمه) mentions an Ijmā' (i.e. Consensus), so how can they say that this is the opinion of Ishāq(الله رحمه)?

And the words of Ibn Taymiyyah(الله رحمه) are to be memorised, because many of the BROTHERS say that Ibn Taymiyyah(الله رحمه) gives excuse (of ignorance for Shirk), and they bring the texts of Ibn Taymiyyah in the chapter of heated discussions, if Ibn Taymiyyah speaks in a treatise that contains innovation, Jahmiyyah and Khawārij, they bring the texts that he gives excuse (of ignorance) etc...So they take these texts and place it outside the chapter of innovation.

And that is why, if he brings a text of Ibn Taymiyyah(الله رحمه) that he gives excuse (of ignorance and ta'weel), then what (he mentions) before and after must be looked at, and the title of the treatise must be observed, and it can be said to him (i.e. the one who believes Ibn Taymiyyah gives



excuse), this treatise falls under which chapter? You will find it under the chapter of innovation (i.e. speaking about unclear Kufr matters), he's either speaking about the Jahmiyyah or Ashā'irah or whoever went misguided in the Asmā' wal-Sifāt (i.e. Names and Attributes of Allāh) etc...

And he (i.e. Ibn Taymiyyah) based the reason for that (i.e. Establishing Shirk before the Risālah), so he said: "Because he commits Shirk with his Lord", so the Essence & Reality of Shirk has been firmly established within him, therefore the label (of shirk) is established, however the Kufr of Ta'dhib (i.e. Rulings of Killing and being killed or punished in the Ākhirah) must require the establishment of the Hujjah."

~ Sharh Kitāb al-Haqā'iq Fi-Tawhīd.

🔖 My Additional Note:

This is what all the Scholars of Haqq have mentioned, yet the Hāzimis make Takfīr upon them for "excusing the 'Ādhir", what a filthy 'Aqīdah this is, they have taken their Usūl from the Khawārij and Mu'tazilah. The Mu'tazilah are the ones who went into extremes in making chain Takfīr upon whoever refuses to call a Kāfir a Kāfir, and the Khawārij made general blank Takfīr upon societies, so there's no doubt that these Hāzimis are from the Ghulāt al-Khawārij, following the people of innovation, making Takfīr upon the Muwahiddīn of the Muslim Ummah.

In every era, there is always a controversial topic which gets brought up, but the Haqq always prevails, and Bātil eventually perishes away, may Allāh(سبحانه وتعالى) preserve the pure teachings of Tawhīd, and eliminate the evil of the Murji'ah and Khawārij.

18 March 2017 19:58

### Radwan Dakkak updated his status.

\*The rulings on those who believe that ignorance can be an excuse in Shirk Akbar\*

Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله) said:

“The first case: If he gives the excuse of ignorance because he believes there is no difference between between shirk (associating a partner with Allāh) and kufr (denial of the Text), so just as one could be excused for kufr, thus it is also the case for shirk, and he is on the path of Ahlus Sunnah in relation to Ēmān. Then this one has made a mistake from amongst Ahlus Sunnah and he is not declared a Kāfir (disbeliever) nor a muftadi' (innovator).

The second case: If he gives the excuse of ignorance in shirk while considering slaughtering (for other than Allāh), and the other other acts of worship that are done for other than Allāh for example, is shirk in general speaking terms and he does not say that the one who does it must be convinced or that we should look at his belief, and this one is on the path of Ahlus Sunnah with regards to Ēmān, it being words, deeds, and beliefs, then this one is mistaken as the one before and there is within him a branch from the branches of bid'a.

The third case: If he gives the excuse of ignorance in shirk but he claims that slaughtering, vowing, and the other acts done to other than Allāh is not shirk unless that one is convinced that there is a partner with Allāh or that the one they slaughter for has some type of powers, and he will not declare him a mushrik unless he is convinced (that it is halāl i.e. istihlāl) and does not consider him a mushrik for the simple fact that slaughtering is an action, then whoever claims this is a murjī muftadi' and especially if he thinks that Ēmān is only speech and belief and that actions and obedience are not included in it and makes it a condition for kufr that it must come with a belief or istihlāl and what is hidden in the heart.

The fourth case: If he gives the excuse of ignorance for shirk akbar and claims that slaughtering to other than Allāh is not shirk unless there is conviction but it could express or indicate the presence of shirk or kufr and claims that Ēmān is just knowledge, even if it is not accompanied with belief in the heart, and does not include actions of the heart into Ēmān, then this one is an astray kāfir jahmī muftadi'."

18 March 2017 18:22

### Radwan Dakkak updated his status.

Imām Ibn al-Qayyim(رحمه الله) said in "Badā'i' al-Tafsīr":

قال الإمام ابن القَيِّم رحمه الله:  
واللهُ تعالى يبتلي عبده ؛ ليسمع شكواه وتضرعه ودعاءه ( . بدائع التفسير )

“Allāh, the Exalted, afflicts His slave with trials; To hear his complaints, beseeching and supplications.”

اللهم اغفر لنا وارحمنا...

O Allāh forgive us and have mercy upon us.

18 March 2017 18:00

**Radwan Dakkak shared a link.**

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[https://youtu.be/xp9\\_alb-fZM](https://youtu.be/xp9_alb-fZM)  
[https://youtu.be/xp9\\_alb-fZM](https://youtu.be/xp9_alb-fZM)

Very important to know:

18 March 2017 09:04

**Radwan Dakkak shared a link.**

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<https://youtu.be/tpj6g39R36g>  
<https://youtu.be/tpj6g39R36g>  
<https://youtu.be/tpj6g39R36g>

18 March 2017 00:26

**Radwan Dakkak shared a link.**

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<https://youtu.be/oqHsVI953Xg>  
<https://youtu.be/oqHsVI953Xg>  
<https://youtu.be/oqHsVI953Xg>

18 March 2017 00:26

**Radwan Dakkak shared a link.**

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<https://youtu.be/lxu98tKn0XA>  
<https://youtu.be/lxu98tKn0XA>  
<https://youtu.be/lxu98tKn0XA>

18 March 2017 00:25

**Radwan Dakkak shared a link.**

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<https://youtu.be/exdHNEIG4gQ>  
<https://youtu.be/exdHNEIG4gQ>  
<https://youtu.be/exdHNEIG4gQ>

18 March 2017 00:22

**Radwan Dakkak shared a link.**

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<https://youtu.be/pMJ5vhpozyQ>  
<https://youtu.be/pMJ5vhpozyQ>  
<https://youtu.be/pMJ5vhpozyQ>

18 March 2017 00:22

**Radwan Dakkak shared a link.**

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<https://youtu.be/p6HZk2ICDzg>  
<https://youtu.be/p6HZk2ICDzg>  
<https://youtu.be/p6HZk2ICDzg>

18 March 2017 00:21

**Radwan Dakkak added a new photo.**

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The billions (\$\$\$) that are spent on shows & episodes under the pretext that it represents what occurs on the ground, if it was spent on the ground situation, it would change it.

17 March 2017 21:04

## Radwan Dakkak added a new photo.

**Ensar Başaran** is this jash al hoor twitter page  
18 March 2017 18:46

**Radwan Dakkak** Nope.  
18 March 2017 19:15

**Ensar Başaran** the flag on theyr logi  
18 March 2017 19:16

**Ensar Başaran** logo  
18 March 2017 19:16

**Radwan Dakkak** Yeah I know, the person who made the account did that on purpose :)  
18 March 2017 19:20

**Radwan Dakkak** ldk why  
18 March 2017 19:20

Who says the Shi'a and Sunnah are ONE...?!!

O traitors, the blood of Syria's children hasn't dried up.  
They have slaughtered the children...  
With a knife that has "Ya Hussein" written on it.

17 March 2017 20:41

## Radwan Dakkak added a new photo.

**Mohammed Junaid** Now even the Iraqi and Shami ones are becoming brothers. Only the Yemeni ones are Houthi Kuffar  
17 March 2017 20:40

**Radwan Dakkak** Remember the saudi king wanted to invite Iraqi prime minister to have a meeting, and he stated the reason is to help fight those crazy enemies. #Thank\_You saudi shaykhs for teaching us who the Rawāfidh & iranian agents were all this time  
17 March 2017 20:42

In accordance with the Shuyūkh of #Saudi\_Arabia, if the Shia individual was:

Shāmī: 'Alawī Kāfir.  
Yamānī: Rāfidhī Kāfir.  
'Irāqī: Safawī Kāfir.  
Lubnānī: Majūsī Kāfir.

Su'ūdī = Muslim, our brother in the nation!

17 March 2017 20:22

## Radwan Dakkak added a new photo.

□

was asked: Is it permissible for a Father to force his son (حفظه الله) Shaykh Sulaymān al-'Alwān ?into marriage with a girl he doesn't desire

responded by saying: It's not allowed for either parent to (حفظه الله) Shaykh Sulaymān al-'Alwān compel their son into marriage with someone they don't want or love, because the result of this marriage might end in a divorce or a miserable life for both of them. And it's not compulsory upon the son to obey them in this and it wouldn't be considered disobedience in doing so. However, it's necessary upon the son to be gentle in his rejection and to not raise his voice upon his parents or .let them hear any bad words

17 March 2017 10:37

## Radwan Dakkak updated his status.

\*The ruling on the one who halts or doubts in the Kufr of the Tawāghīṭ who ascribe themselves to

Shaykh Ahmad al-Khālidi(حفظه الله) said:

“Regarding those who hesitate or doubt in the kufr of the tawāghīṭ who ascribe themselves to Islām, their (the tawāghīṭ) condition has become to a large majority unclear. Especially due to the fact that they bring many features of Islām to the fore front like Salāh, Hajj, building Masājīd, handing out Qur’ān, sadaqah etc. Those who do not declare their kufr are in one of three categories:

1. Those who help and support the tawāghīṭ, obey it's regulations, neglect the commands of Allāh, seeking to extinguish the Light of Allāh and His Word, and fights against His Awliyā who protect the Deen. These are the servants of the tawāghīṭ and its mouthpieces that call the people to worship it. They are the secularists, democrats and people who have no share in the Ākhirah. As for this type there is no doubt in their kufr.

2. Those who do not know the general state of the tawāghīṭ, their condition or what they have fallen into from kufr but they believe what Allāh says on those in this matter. These have a correct belief and are not sinners, this is simply called ignorance. An example of this is a person who believes anyone who claims knowledge of the ghayb is a kāfir but he does not know that fulān claims knowledge of the ghayb and is unaware of his condition. This will not harm him or effect his Ēmān.

3. Those who know the acts of the tawāghīṭ and what they have fallen into from the nawāqid and mukaffirah (acts of kufr) but are holding back of doing takfīr. Under this category we have two kinds of people:

A. These are those who believe in their kufr and believe they are on a wrong path and they hate it but do not openly declare takfīr. This kind has the following groups of people.

– The weak. These are those who have no protection. They are excused in front of Allāh as long as their weakness is not removed. They fall under the Āyah, {And if not for believing men and believing women whom you did not know, that you might trample them and there would befall you because of them dishonor without (your) knowledge} 48:25

– Those who believe in the kufr of these tawāghīṭ and recognize him but do not openly declare takfīr (i.e. Conceal the Kufr of the Tawāghīṭ from the masses) even though they are not weak and have protection. These are deceivers and fall under the Words {They wish that you would soften so they would soften} 68:9. Their judgement is like those who are sinners and according to the situation and reason determines the size of the sin. Shaykh Sulaymān Ibnu ‘Abdullāh Aali Shaykh said, “If he admits their kufr but does not oppose them with takfīr, then this is a deciever and he falls under the Words of Allāh {They wish for you to soften so they can soften} About such their judgement is like those from the sinners.”

– Those who say, “The other (tawāghīṭ) are in kufr but I am not going to say this one is in kufr, although they are equal in kufr. Therefore he refrains from their takfīr in totality. There is no doubt that this requires a look into their Islām because there is no middle ground between kufr and Islām. Whatever Islām declared as kufr or declared to be kuffār then this is a kāfir and there is no doubt about that or any taweel allowed. This group rejected the Hukm of Allāh after it became apparent to them. Shaykh Muhammad ibnu ‘Abdul Wahhāb said, “The meaning of kufr bit tāghūt is that you believe in the falseness of all that is worshipped besides Allāh such as jinn, people, trees, stones and the like. That you testify to its kufr and that it is a false path and that you hate whoever follows it whether he is your father or brother. Those who say I will worship Allāh alone but I will not oppose those who are called upon besides Allāh have lied on lā ilāha ilā Allāh and believes neither in Allāh nor does he disbelieve in the tāghūt.”

B. Those who know the condition of the tāghūt and what they have fallen into from the nawāqid and mukaffirah, recognize their bātil and hate them in their heart. However, they say that the act is kufr but the person is not declared a kāfir before the proof is presented, the shurūt are fulfilled and the mawāni’ are removed. Or they even hesitate from takfīr due to being mislead by people who attribute themselves to knowledge or they do taqlīd of a particular shaykh or someone they think highly of or because of a doubt they have or taweel or because they have misplaced the texts of the ‘Ulamā and understood them incorrectly in a way that lead them to withhold in areas of takfīr, surrounding those tawāghīṭ attributing themselves to Islām.

Then they will not be declared as kuffār at the start nor is it allowed to declare them kuffār until the proof is established and all their doubts removed. Regarding this there is an ljmā’.”

(Taken from his book, “الإيضاح والتبيين في حكم من شك أو توقف في كفر بعض الطوائف”)

17 March 2017 09:40

## Radwan Dakkak added a new photo.

**Zayn Ali** There are also some "reverts" who turn into "scholars" overnight that we need to be weary of.

16 March 2017 21:36

**Zayn Ali** I had this american "revert" dayooth so called sheikh saying how his more knowledgeable than bin baz, albani etc (as examples) like if i see reverts especially americans i dnt take them seriously anymore ...sounds bad aye :(

16 March 2017 21:40

**Radwan Dakkak** It's not only reverts brother. You tend to find a lot of born-muslims who recently start practising their Dīn again (الحمد لله), who الله المستعان start diving into Major issues, (including Takfīr) as if they have completely mastered it, when they still haven't perfected the basics of Sarf & Nahw.

16 March 2017 21:41

**Efas Meem Chowdhury** Dude even a lecturer at university with a phd doesn't have the answers to all the questions in his/her area of study. If we don't trust google then, why should you start to trust google, in an extremely complex topic?

16 March 2017 21:46

**Radwan Dakkak** May Allāh reward him, same with myself bro, I'm not building a name for myself الله أسْتَغْفِرُ as someone reminded me I got almost 1,000 followers, but rather I'm using this platform to convey what our beloved Imāms of Tawhīd have said, raising awareness for them (which most people in the west have never heard about, and sharing knowledge from the most knowledgeable of Scholars in our times, and that their opinions are held at high esteem (no one is infallible ofcourse), and neither do we restrict the Haqq to the Scholars we learn from, but we continue to learn, this is our purpose in life, to be humble slaves of Allāh, acting upon our knowledge.

16 March 2017 21:51

**Radwan Dakkak** Correct, however at the same time, I'm not completely dissing google, as it could still be used wisely. For instance, your lecturer may not have the answer to a certain question, but if you know a reputable lecturer with a PhD that has lectures online who has spoken about the topic, there is nothing wrong in benefitting from him. ^ This is what more of our brothers & sisters need to do when it comes to Islamic Knowledge, since this will affect their Ākhirah, no sane person will take their Dīn from any so called "Shaykh", rather you must study his background, and even worse are those who blind follow FB characters... والله

المستعان

16 March 2017 21:56

**Abul Laith Al-Misry** Nice post akhi - may it be of benefit.

16 March 2017 22:14

Reading books on your own without the guidance & explanations of the 'Ulamā' will make you fall into so many mistakes, whether it's in Tawhīd, Hadīth or any other field.

16 March 2017 21:26

#### Radwan Dakkak updated his status.

“The most popular colours of our time...

The colour green, which represents the green buses which the Syrian Revolutionaries went out with!!!

And the colour blue, which represents the blue dress that impressed & attracted Shaykh 'Abdul 'Azīz al-Fawzān!!!!”

...أشهر الألوان في هذا الزمان

!!!اللون الأخضر المتمثل بالباصات الخضراء التي خرج بها ثوار سوريا

!!!!واللون الأزرق المتمثل بالفستان الأزرق الذي أعجب به الشيخ عبد العزيز الفوزان

~ Shaykh al-Muhaddith Khālīd al-Hāyek (حفظه الله).

16 March 2017 15:39

#### Radwan Dakkak updated his status.

“Some of the Salaf had a list of 70 names they would make du'ā for in their night Qiyām one by one.”

~ Shaykh Ahmad Jibrīl (حفظه الله).

16 March 2017 13:35

#### Radwan Dakkak added a new photo.

**Abu Hurayrah** How loud does one say it? Just so each person next to him can hear or?

16 March 2017 14:10

**Radwan Dakkak** I have no idea bro.

16 March 2017 14:28

**Alz Ayee** Brother is this referring to Salat ishaa? Or all Of them? Cause I read some where it

was only for ishaa Allahu a'alam And only the imam leads the zthikr.... but not 100%  
16 March 2017 18:53

**Radwan Dakkak** Every Salāh ~ refer to the quote above by Ibn Taymiyyah.  
16 March 2017 18:54

Making Thikr aloud after the Salāh - Let's revive this Sunnah.

16 March 2017 10:17

#### Radwan Dakkak updated his status.

“If a person passed away on the 20th of Ramadān, the (last) 10 days are not to be completed for him, this is wrong and there's no basis for it, rather it's recommended to make up any days that have passed (during the 20 days he was alive) of which he didn't fast, and if it is not made up for him, then a (poor) person should be fed on his behalf from (the days) he abandoned (i.e. didn't fast).”

لو توفي شخص يوم ٢٠ رمضان فلا يكمل عنه العشرة هذا غلط ولا أصل له بل يستحب أن يقضى عنه ما مضى مما لم يكن صامه وإذا لم يُقضى عنه فيطعم من تركته

~ Shaykh Sulaymān al-'Alwān(حفظه الله).

16 March 2017 08:56

#### Radwan Dakkak updated his status.

“The Sāhir's execution doesn't necessitate removal of the Sihr.”

لا يلزم من قتل الساحر انفكاك السحر

Shaykh Sulaymān al-'Alwān(حفظه الله).

16 March 2017 08:44

#### Radwan Dakkak updated his status.

has mentioned an agreement (of the Scholars) that whoever leaves off (رحمه الله)Imām Ibn Jarīr .wiping the ears (in wudū'), then his Tahārah is valid

نقل الإمام ابن جرير رحمه الله الاتفاق على أن من ترك مسح الأذنين فطهارته صحيحة

~ Shaykh Sulaymān al-'Alwān(حفظه الله).

16 March 2017 00:55

#### Radwan Dakkak updated his status.

"Give us 1 Scholar who said 'defensive' Jihād requires the permission of the Ruler, by Allāh you would not find anyone except Iblees who said this statement."

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

15 March 2017 22:17

#### Radwan Dakkak updated his status.

A Believer Is Always Blessed: In Ease & Difficulty

The Divine Decree related to the believer is always a bounty, even if it is in the form of withholding (something that is desired), and it is a blessing, even if it appears to be a trial, and an affliction that has befallen him is in reality a cure, even though it appears to be a disease! Unfortunately, due to the ignorance of the worshiper, and his transgressions, he does not consider anything to be a gift or a blessing or a cure unless he can enjoy it immediately, and it is in accordance with his nature. If he were only given a little bit of understanding, then he would have counted being withheld from as a blessing, and the sickness as a mercy, and he would relish the trouble that befalls him more than he relishes his ease, and he would enjoy poverty more than he enjoys richness, and he would be more thankful when he is blessed with little than he is when he is blessed with a lot.

—Ibn al-Qayyim

[Madarij al-Salikin, 2/215-216]

**Radwan Dakkak updated his status.**

It was narrated from Abu Sa'eed al-Khudri and Abu Hurayrah that the Prophet (peace and blessings of Allaah be upon him) said: "No tiredness, exhaustion, worry, grief, distress or harm befalls a believer in this world, not even a thorn that pricks him, but Allaah expiates some of his sins thereby." Narrated by al-Bukhaari, 5318 and Muslim, 2573.

15 March 2017 19:36

**Radwan Dakkak updated his status.**

The 'Aqd (i.e. Appointment) of the Major Imāmah (i.e. Khilāfah) is done in 3 ways:

يكون عقد الإمامة العظمى بأحد ثلاث:

1. "The selection of Ahlal Hal wal-'Aqd for an Imām, and it is the way that Abī Bakr رضي الله عنه became the Imām, and it is the best of ways."

١-اختيار أهل الحل والعقد لإمام، وهي الطريقة التي تمت بها تولية أبي بكر رضي الله عنه وهي أولى الطرق

2. "That the Imām appoints another person with leadership after his death, after consulting Ahlal Hal wal-'Aqd pertaining that, just as Abū Bakr appointed 'Umar, رضي الله عنهما to be the Khalīfah after him."

٢- أن يعهد الإمام لشخص آخر بالإمامة بعد موته بعد مشاورة أهل الحل والعقد في ذلك، كما عهد أبو بكر بالخلافة لعمر رضي الله عنهما من بعده.

3. "That a person overcomes upon the Muslims, and subdues them by his sword, and enforces his authority, and the Ummah surrenders to him, then he becomes an Imām Sharī (i.e. Islamic Khalīfah), it's obligatory to obey him, even though it wasn't from the prescribed ways (of becoming an Imām)."

٣- أن يتغلب شخص ماعلى المسلمين ويقهرهم بسيفه ويفرض سلطانه وتسلم له الأمة، فإنه يصبح إماما شرعيا تجب له الطاعة مع كونها ليست من الطرق الشرعية.

~ Shaykh Hamūd al-'Uqlā(رحمه الله).

14 March 2017 22:07

**Radwan Dakkak shared a link.**

<http://www.independent.co.uk/news/world/europe/european-court-justice-islamic-headscarf-hijab-ban-employers-legal-religious-symbols-case-belgium-a7628626.html>

<http://www.independent.co.uk/news/world/europe/european-court-justice-islamic-headscarf-hijab-ban-employers-legal-religious-symbols-case-belgium-a7628626.html>

said the french are among the most antagonistic towards Islām, حفظه الله Shaykh Khālid al-Hāyek ...and no surprise stupid Belgium follows French Politics

14 March 2017 20:49

**Radwan Dakkak updated his status.**

If a Scholar was from Ahlal Sunnah, and agreed with one of the (deviant) sects in an Ijtihād (made by him), he doesn't become one of them.

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله).

14 March 2017 19:57

**Radwan Dakkak updated his status.**

Just like anything else, Fiqh must be studied gradually, not by getting too deep into the different opinions and details of the Madhahib early on. Rather, a person should start with something small (i.e. a concise text - Matn), and understand the meaning of the words, and going by what the reports (i.e. evidences) have alluded too, and act upon it.

So for e.g. the amazing 83 lessons on Fiqh of Taharah by Shaykh Haytham Sayfaddeen is not to be recommended for beginners, but if Allah blesses your pursuit for knowledge, and grants you fahm (understanding), then you can get into the different opinions of the Madhahib in detail with their evidences (Tahqeeq), and eventually you can precisely determine which view coincides with the evidences and is most correct (Tadqeeq).

### Radwan Dakkak updated his status.

#I\_asked\_Shaykh\_Sulayman al-'Alwan about an Imam who calls to democracy. He laughed and said: "This one doesn't know #Tawheed."

~ Shaykh Haytham Sayfaddīn(حفظه الله)

14 March 2017 16:03

### Radwan Dakkak added a new photo.

**Waheed Aly** dont worry, its good to rest up and give your body a rest. it's during the rest period that your body grows. inshaallah you'll be more hench after the illness has gone.  
14 March 2017 10:48

**Ahmad Obeid** Tahoor in Sha Allah  
14 March 2017 10:50

**Radwan Dakkak** Rest is for the weak, I miss summer  
14 March 2017 10:50

**Efas Meem Chowdhury** Dude I have food poisoning  
14 March 2017 10:50

**Mohamed Rotterdam** 23 celsius is cold?  
14 March 2017 10:50

**Radwan Dakkak** Yep :/  
14 March 2017 10:51

**Mohamed Rotterdam** Subhan'Allaah. That's almost tropical here.  
14 March 2017 10:52

**Waheed Aly** you brothers in Australia have it nice Hamdullah, in nasty London they consider it a heat wave it it reaches 23 celsius.  
14 March 2017 10:52

**Radwan Dakkak** European weather is shocking, I wouldn't be able to stand it at all.  
14 March 2017 10:53

**Waheed Aly** bro, the people are worse.  
14 March 2017 10:54

**Radwan Dakkak** You're right :)  
14 March 2017 10:54

**Waheed Aly** Lol. I confused it with Fahrenheit, I'm getting old and senile 🙄🙄🙄  
14 March 2017 11:47

**Alz Ayee** Your not the only one I've had mixed emotions whole week back head muscle Alhamdulillah Allah yasfic  
14 March 2017 13:49

. أبو أويس الإفريقي طهور إن شاء الله  
14 March 2017 18:39

Sudden Cold Weather hit me hard last night, feel sick No Gym ( ) today, that sucks...

14 March 2017 10:40

### Radwan Dakkak updated his status.

Shaykh Fāris al-Zahrānī, may Allāh accept him amongst the Shuhadā' said:

“Shaykh Sulaymān al-'Alwān is a treasure who must be taken heed of.”

الشيخ سليمان العلوان كنز يجب العناية به

Shaykh Sulaymān al-'Alwān, may Allāh hasten his release said:

“Shaykh Fāris has a sharp memory, and he is a mountain from the mountains of Zahrān.”

الشيخ فارس حاد الذاكرة وهو جبل من جبال زهران



Note: Shaykh Fāris al-Zahrānī(رحمه الله) revised Sahih Muslim & Sahih al-Bukhārī 15 times in his prison cell (in 2 months), and his mother said that he would complete the Qur'ān every 3 nights, may Allāh have mercy upon his wonderful soul. #GreenBird

13 March 2017 21:32

#### Radwan Dakkak shared a link.

<https://youtu.be/bFaE26q1Dzk>

<https://youtu.be/bFaE26q1Dzk>

<https://youtu.be/bFaE26q1Dzk>

Lmaooooooooooooo 🌟🌟🌟🌟🌟🌟🌟🌟🌟🌟🌟🌟🌟🌟🌟🌟

13 March 2017 21:02

#### Radwan Dakkak updated his status.

:said (رحمه الله)Shaykh Fāris al-Zahrānī

said: "What can my enemies do to me? My paradise (رحمه الله)Finally, I say what Ibn Taymiyyah and my garden are in my heart. They are with me wherever I go and they never leave me. If I am imprisoned, then it is seclusion for worship. If I am killed, then it is martyrdom. If they expel me ".from the land, then it is tourism

. Al-Jawāb al-Musaddad Li-Man Baddal Dīn al-Rasūl (page 401) by Sh. Fāris al-Zahrānī ~

13 March 2017 18:28

#### Radwan Dakkak shared a link.

<https://www.youcaring.com/husbandandwifeinneed-774846>

<https://www.youcaring.com/husbandandwifeinneed-774846>

##### NEW CASE

A brother who has been unjustly imprisoned and has only been married for 6 months prior to his arrest,he and his 19 year old wife are currently in debt of approximately \$5000. The loan was used to help the couple with their home, furniture and marriage expenses.

The wife has been struggling emotionally and financially, with no additional funds to help pay off their debt. The wife also had to give away their car to try pay off part the debt, she is now left carless and without any means of transportation.

She has other expenses to deal with and has no additional funds to pay those expenses and to pay off their debt.

In the Sahih Bukhari and Sahih Muslim, it is narrated from Abu Huraira (Radi'Allahu 'Anhu) that the Prophet Muhammad (Salaallahu Alayhi Wassalam) said, "A Muslim is the brother of a Muslim. He does not wrong him, forsake him or despise him.

Imam Nawawi commented on this hadith in Sharh Muslim (16/120) saying, "the scholars said, "forsaking him is leaving him when he is in need and despising him means, if he asks for help to remove an evil in his life, he must help him if he can and if he does not have a legitimate excuse not to".

Please do not forsake your brother and sister in Islam in their time of need and help relieve their burden struggles worries and pain and donate, even if it's just \$1.

<https://www.youcaring.com/husbandandwifeinneed-774846>

Barak Allahu feekum.

13 March 2017 11:53

#### Radwan Dakkak shared a Page.

facebook.com

Al-Kauthar wear

Great Jilbābs and Niqābs from al-Kauthar wear, feel free to share and support this business, they are wonderful people 😊

13 March 2017 08:57

#### Radwan Dakkak updated his status.

The money was finally able to reach our sister in need, Alhamdulillah!!

12 March 2017 18:16

#### Radwan Dakkak updated his status.

There are brothers I deeply love from the bottom of my heart & cherish every moment with them. Wallāhi so many people are thirsty for knowledge in Sydney, we just need to get the Da'wah spreading on the ground, not everyone has Facebook. But those who do, usually give you stares in RL before speaking to you 🙄🙄🙄

12 March 2017 17:41

#### Radwan Dakkak updated his status.

\*Being a Lawyer in a Tāghūt court is clear apostasy\*

Shaykh 'Alī al-Khudayr(حفظه الله) was asked: Is it permissible to work in the Jāhili legal system composed of man made laws with the pretext of helping Muslims and defending them if they were to be subjected to questioning by the tawāghit?

Shaykh 'Alī al-Khudayr(حفظه الله) responded by saying: It is not permissible if it means following certain laws or systems which defy the Law of Allāh.

If he were to work using laws that defy the Sharī'ah willingly, knowing that it is against the Sharī'ah: Then this is kufr and riddah and belief in the Tāghūt (instead of Allāh) - may Allāh protect us from that - Allāh says;

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أَنزَلَ إِلَيْكَ وَمَا أَنزَلَ مِنْ قَبْلِكَ يَرِيدُونَ أَن يُتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ

{Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Tāghūt (false judges, etc.) while they have been ordered to reject them.} [4:60].

But if he was being an attorney for and defending Muslims without committing disbelief or sin nor being satisfied with (certain) rules nor moving upon that way, and not under the man made laws of ignorance, there is no objection.

Based on the Hadīth, “whomever of you who is able to benefit his brother should do so.”

And the Saying of Allāh;

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

{So whoever does an atom's weight of good will see it} [99:7].

And the Hadīth: “The Muslim is for a Muslim a structure (support).”

And other than these.

So based upon that, it is not permissible, and the first answer becomes the questions response, rather they should be patient as was the case of the Sahābah when they were being persecuted by the Tawāghit of Quraysh in Makkah, The Messenger of Allāh did not, ma'āthAllāh, commit kufr or apostasy in order to defend them, rather they were to be patient or migrate to a safe place, until Jihād was prescribed or deliverance would come.

12 March 2017 10:43

#### Radwan Dakkak added a new photo.

□

#NEW (Sūrat al-Fātihah).

The Prophet(صلى الله عليه وسلم) said:

"Whoever teaches someone a verse from the Book of Allāh, he would receive its reward every time it's recited"

Thus, no one should precede you in teaching your child the Fātihah.

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

12 March 2017 08:38

## Radwan Dakkak updated his status.

Shaykh 'Abdul Rahmān al-Mua'allimī(رحمه الله) said:

"The Hassan Gradings of the Later Scholars are questionable (i.e. Must be checked up)."

~ "Al-Anwār al-Kāshifah" (page 29).

12 March 2017 00:07

## Radwan Dakkak updated his status.

#Nullifiers\_of\_Islām #Tawhīd

Shaykh 'Abdul 'Azīz al-Tuwaylaṭī(رحمه الله) said:

The first nullifier: Shirk in the worship of Allāh:

All praise is due to Allāh, the Lord of Mankind, and peace and blessings be upon the most noble of messengers, to proceed:

Indeed, Allāh has created all of creation to single Him out in worship without associating any partners onto Him, and He made the Foundation of the Dīn and its chief element, the word "Lā ilāha ilā Allāh".

And the testimony of Tawhīd has 2 pillars: Affirmation and Negation, so everything that has taken away the affirmation of the Ulūhiyyah (divinity) to Allāh, from action or speech or belief that is a nullifier of Ēmān in Allāh and His (pure) worship, or he abandoned what isn't valid to affirm (Tawhīd) except by it, such as abandoning all actions, and likewise everything that has taken away the negation of the Ulūhiyyah (divinity) from other than Allāh, by giving it (i.e. the divinity) to a worshipped being alongside him, everything that is included among this is called a Nāqīdh (i.e. Nullifier) from the Nullifiers of Islām.

And the first of nullifiers that Imām Muhammad Ibn 'Abdul Wahhāb(رحمه الله) mentioned in the treatise of Nawāqidh is: Shirk in the worship of Allāh, so he, may Allāh have mercy upon him, said:

"First: Shirk (associating partners) in the worship of Allāh. Allāh says: "Verily, Allāh does not forgive that partners be associated with Him in worship (i.e. Shirk), but He forgives what is less than that to whom He wills." [4:116]. And He says: "Verily, the one who mixes partners in worship with Allāh (Shirk), then Paradise has been made forbidden for him and his final abode will be the Hellfire. And the wrongdoers will not have any helpers (in Hell)." [5:72]. What falls into this is performing sacrifices to someone other than Allāh, such as the person who offers a sacrifice to the Jinn or to a grave."

And Shirk in the worship of Allāh is a violation of the basic element & pillar of negation from the Testimony; that there's no deity worship except Allāh (i.e. Lā ilāha ilā Allāh), so whoever commits Shirk has placed another God besides Allāh, and he did not negate a partner alongside Allāh, the Exalted and Majestic.

And the Tawhīd of Allāh is divided into 2 categories:

1. Tawhīd of Ma'rīfah (i.e. Acquaintance) and Ithbāt (i.e. Affirmation): Meaning, in the acquaintance/knowledge of Allāh, the Exalted and Majestic, and that he affirms for Allāh what is exclusive to Him, from Names and Attributes and Actions, and he negates that from other than Allāh, and it is Tawhīd al-Rubūbiyyah, and Tawhīd al-Asmā' wal-Sifāt is included within it (as well).

2. And Tawhīd of Talab (obtainment & goal) and Qasd (aim & intent): Which is the actions of the slave in his heart, limbs and speech, from the acts of worship that he directs to Allāh, the Exalted and Majestic, and he intends Him (i.e. Allāh) from it, and he doesn't direct anything from it to other than Allāh.

And Shirk would be sub-joined to these two categories: Shirk in al-Rubūbiyyah, and Shirk in al-Ulūhiyyah.

So whoever attributes to other than Allāh what isn't to be given except to Allāh, such as whoever attributes absolute power, creating, proving, bringing to life, causing death, knowledge of the unseen, and control of the universe to other than Allāh, then he has committed Shirk in al-Rubūbiyyah, and he took a Lord besides Allāh.

And whoever makes du'ā to other than Allāh, and asks the absent (person), or requests from the one present what isn't able to be done except by Allāh, or seeks refuge or help or desperate relief in other than Allāh, likewise whoever prostrates or sacrifices or vows to other than Allāh, and whoever fasts or performs Hajj to other than Allāh, then he has committed Shirk in al-Ulūhiyyah.

And Shirk in al-Ulūhiyyah has many forms which are present today, from which is the du'ā of whoever supplicates to the Prophet Muhammad(صلى الله عليه وسلم) and asks him for Shafā'ah (i.e. to intercede for him), just like if something strikes him, he says: "O Muḥammād, your intercession" - meaning: (give me) your Shafā'ah - and this is from the du'ā to other than Allāh which takes one outside the fold of Islām, except for whom says it without knowing its meaning, or was accustomed (to saying it previously), so it came out from it without intending to do so, while striving to purify

himself from it, he's pardoned.

But but as for whoever says it after knowing its meaning, and remains upon saying it, then he is a Mushrik Kāfir (i.e. Polytheist Disbeliever) in Allāh, the Exalted, and the intercession of the noble Prophet(صلى الله عليه وسلم) is a confirmed reality, except that it is requested from Allāh, just as help isn't requested from the noble angels, even though it can happen by the hands of the angels if Allāh commands them (to do so).

And from the forms of Shirk in al-Ulūhiyyah: Is what is done at the graves and ancient relics that is worshipped besides Allāh, the Exalted and Majestic, such as what occurs at "al-Abwā" at the grave of Āminah, the mother of the Prophet(صلى الله عليه وسلم), and what occurs at al-Badawī's temple in Egypt, and there is so much (Shirk being done) in other places ALL over the world, even in the Arabian Peninsula:

"And Iblees had already confirmed through them his assumption, so they followed him." [34:20].

And from the forms of Shirk in du'ā (i.e. Supplication) is what the Rāfidah did this year, from supplicating to 'Alī Ibn Abī Tālib(رضي الله عنه), and may Allāh curse whoever worships him besides Allāh, and (supplicating upon) al-Hussayn, the chief of the youth of paradise, and (supplicating upon) Fātimah Bint Muhammad صلى الله عليه وسلم, alongside Allāh in "al-Najaf" and in "al-Baqee" at the graves of the Sahābah, to the extent that they raised their voices doing that with loudspeakers! And the Kufr of the Salūlī government reached the extent that they protected them with their soldiers, and it descended upon whoever rebuked them with their tongues amongst the Muwahiddīn, by taking them to prison!

"And those who disbelieve are allies of one another." [8:73].

And from the forms of Shirk in al-Rubūbiyyah is what the Ghulāt al-Sūfiyyah speak about, and they teach it in their authorised schools, and they spread it in their books, and the people gather with them in their homes, as the Mushrik Murtad "Muhammad Ibn 'Alawī Mālikī" does, whom resides in the house of Allāh, "al-Harām", and he is from the heads of Kufr, a caller from the callers of Shirk, may Allāh absolutely destroy him!

And Shirk in the worship of Allāh has many other forms, it will be mentioned by the permission of Allāh in the rest of the Nullifiers.

I ask Allāh to give us Fiqh (i.e. Insight and Understanding) in the Dīn, and guide us to the path of the believers, and we ask Him to grant us the intercession of Muhammad, the chief of the messengers, peace and blessings of Allāh be upon him, and upon all of his family and companions.

11 March 2017 21:32

### Radwan Dakkak updated his status.

Yes, the Russian Kuffār have been 1 of the closest allies to Bashār and supporting him with all kinds of weapons, but let me tell you something:

1. Russia's population is decreasing, especially due to the evil of alcohol and vodka, which is described as the "mother of all evils" by our beloved Prophet(صلى الله عليه وسلم). Whereas on the other hand, the Muslim population is increasing, even in the capital Moscow, just check out the 'īd prayers subhānAllāh.

2. In Russia, alcohol & wine is even cheaper than water, and on top of that, prostitution is extremely widespread (vladimir putin openly stated in a boastful way that russia has the best prostitutes in the world), and as Salāh al-Dīn al-Ayyūbī رحمه الله said: "If you want to destroy a nation without war, make adultery or nudity common in the young generation", and how much do we see this everywhere والله المستعان.

3. Russia not only fears the growing Muslim Population in the country who make up 15% of the whole country, but it knows that the true teachings of Tawhīd is spreading in the land (and throughout the world), to eliminate the filth of Sufism and other misguided sects, and I'm honestly sick of seeing our beloved Chechnya which is a land of heroes that humiliated the Russian Kuffār become known for "Sufi Dancing".

4. The Kuffār like to call them "White Terrorists" lol, but the Chechen Mujāhideen are amongst the strongest and best fighters in the Muslim world, and no truthful person can deny this fact, so all I can say is "They plan, and Allāh plans, and Allāh is the best of planners", their time will come soon  
لَا إِلَهَ إِلَّا اللَّهُ

May Allāh bring delight to my heart and to the hearts of all the Muslims with the downfall of Bashār & Russia, along with all the other Tawāghīt around the world.

11 March 2017 19:58

### Radwan Dakkak added a new photo.

□

What they don't tell you.

11 March 2017 18:17

#### Radwan Dakkak updated his status.

Allāh says

كُلُّ نَفْسٍ دَائِقَةُ الْمَوْتِ  
[Surah Ali 'Imran, Verse 185]

.Once the game is over, the king and the pawn go back in the same box  
[Italian proverb]

11 March 2017 18:12

#### Radwan Dakkak updated his status.

56. Becoming Manifest Before Becoming Qualified

Beware of becoming manifest (recognizable) before becoming qualified, for it is the defect of knowledge and actions.

It was said:  
"Whosoever manifests himself before his time, then he has manifest himself through humiliation."

~ Shaykh Bakr Abū Zayd رحمه الله

11 March 2017 12:07

#### Radwan Dakkak updated his status.

Brothers, where is your strength?! And it's not simply about going to gym and lifting weights, rather you need to learn how to fight, not be big for nothing! Yallāh, make this one of your greatest priorities and don't be a coward.

11 March 2017 11:09

#### Radwan Dakkak updated his status.

“And the issue of (having the) 'power capability' and its conditions are known by the people of experience and Jihād, not those affiliated to the people of knowledge, for indeed the over-whelming majority of those affiliated to the people of knowledge are amongst the most ignorant of people about the affairs of Jihād on the ground, even if they know about the general islamic rulings for Jihād.”

ومسائل القدرة وشروطها يعرفها أهل الخبرة والجهاد، لا المتتسبين الى العلم، فإن عامة المتتسبين الى العلم من أجهل الناس بأمور الجهاد على الواقع، وإن كانوا يعلمون الأحكام الشرعية العامة للجهاد

~ Shaykh Nāsir al-Fahad(الله حفظه).

11 March 2017 09:50

#### Radwan Dakkak added a new photo.

□

'Āmir Ibn 'Abd Qays said to both of his cousins:

"Bestow your affairs to Allāh, the Exalted and Majestic, so that you may both feel at ease."

~ "Kitāb al-Zuhd" by Imām Ahmad.

11 March 2017 09:11

#### Radwan Dakkak shared Ibn Shaami's post.

May Allāh reward the organisers.

10 March 2017 18:27

### Radwan Dakkak updated his status.

Sad news, most of east Aleppo has fallen to Bashār and his militias. Not much people seem to care as usual.

What's worse are those people who say the solution is to simply make du'ā, with their top priorities being; Continuously warning against 'Takfeer' and 'Extremism' and those 'Spreading the Fitnah of following the Early Methodology in Hadīth'.

Honestly, I've had enough of the lies & hypocrisy, there's no need to even write this again. Everyone is a professional 'one way' debater these days, and whoever opposes them is considered 'insignificant', 'a Jāhil kid' & all other names to laugh at us.

On Yawm al-Qiyāmah, we'll see who will be laughing. Anyways, I'll continue doing my part, whether people like it or not.

There's not much to look forward too in this Dunyā, but we gotta keep speaking the truth for the sake of Allāh.

10 March 2017 11:05

### Radwan Dakkak shared Haytham Sayfaddīn's post.

You tend to find a lot of people who say "Imām al-Dhahabī remained silent about al-Hākim's grading, meaning that he agrees with it..." and this is completely false. Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله) also says "al-Mustadrak" is more accurate in the beginning of the book, then in the middle, he made many mistakes & at the end, it was the worst, especially with the Munkar, Bātil and Mawdū' Ahādīth which he declared Authentic. It was written at the end of his life time which adds to the mistakes, his book "Ma'rifat 'Ulūm al-Hadīth" is much more accurate than "al-Mustadrak 'ala al-Sahīhayn".

10 March 2017 01:34

### Radwan Dakkak updated his status.

\*The Ottomans and the Muwahiddīn of Najd\*

“Between the years 1226 and 1233, the armies (of the Ottomans) launched an onslaught against the lands of Najd, seeking to end the Da'wah of Tawhīd. And during that period, many of those who ascribed themselves to Islām assisted these infidel armies against the Muslims.

So the scholars of Najd issued the verdicts that whosoever helps the Kuffār (against the Muslims), then they are apostates. Then Shaykh Sulaymān Ibn ‘Abdillāh Āl Al-Shaykh رحمه الله compiled the treatise “Ad-Dalā'il”. And in this treatise he established that anyone who collaborates with the Kuffār is an apostate. And he mentioned twenty-one evidences upon that.”

~ Shaykh Nāsir al-Fahad(حفظه الله).

10 March 2017 00:44

### Radwan Dakkak updated his status.

Fātimah Bint al-'Attār al-Baghdādiyyah(رحمها الله):

Her brother said:

“She only went out of her house 3 times (in her lifetime):

When she got married, when she performed Hajj, and when she passed away.”

|| تاريخ الإسلام للذهبي ||

9 March 2017 18:57

### Radwan Dakkak updated his status.

differed at the beginning about making Takfīr (رضي الله عنه)and 'Umar (رضي الله عنه)Abū Bakr“ upon those who abstained from paying Zakāt without denying (its obligation), and (they also differed) regarding fighting them according to the correct view as Shaykh al-Islām Ibn mentioned, then afterwards they agreed and the Sahābah did not disagree (رحمه الله)Taymiyyah after that regarding anything from the rulings of the Murtaddīn pertaining their apostasy, nor (did they differ) pertaining fighting them, and they did not differ about the rulings of their groups and .(individuals (amongst them

For verily the ruling upon an apostate Tā'ifah (i.e. Group) which fights alongside it, and abstains

(from performing an ordainment) along with its abstaining, or bans (that ordainment) along with its banning, there's no difference of opinion about this, neither in making Takfīr upon them, nor in fighting them as the authentic Āthār (i.e. Reports) and the widespread evidences have alluded too, in (رحمه الله)and the best person who researched this topic is Shaykh al-Islām Ibn Taymiyyah several places, and the most clearest & comprehensive (place) is his speech about attacking the in his book "al-Jāmi' Fi Talab al- (رحمه الله)Tatār, then (the second best) is 'Abdul Qādir 'Abdul 'Azīz ". "ilm al-Sharīf

.(رحمه الله)Shaykh al-'Allāmah 'Abdul 'Azīz al-Tuwaylāī ~

9 March 2017 18:39

#### Radwan Dakkak updated his status.

KEEP SECRETS PRIVATE - NEVER BACKBITE YOUR BROTHERS AND SISTERS, INCLUDING YOUR SPOUSES!!

My dear brothers & sisters, the amount of backbiting, gossiping and jealousy in our Ummah is really unfortunate, so I really want everyone (including myself) to ponder over this virtuous character & implement it in our lives:

One of the Salaf wanted to divorce his wife, so someone asked him, "Why do you wanna divorce her?", he replied: "I do not speak ill of my wife."

After he divorced her, some noble men asked: "Why did you divorce your wife?" He replied: "I am not one of those who speaks about a woman that's not related to me".

Have Sabr my beloved brothers and sisters, and I'm not saying to remain silent if there is INJUSTICE or OPPRESSION, no way! If you have serious problems, please speak to a God-Fearing Shaykh, counsellor & seek advice without telling EVERYONE.

May Allāh forgive us all, Āmīn!

9 March 2017 11:44

#### Radwan Dakkak updated his status.

“When a woman is prevented from prayer due to her menses, and she complies with the command of Allāh to not pray, then, in her leaving off Salāh is 'ajr (reward) for obeying the command of Allāh. Just like she will receive 'ithm (sin) for praying while on her menses, and in turn, disobeying Allāh.”

~ [Paraphrased from Shaykh Sādiq ibn 'Abdillāh (حفظه الله) i.e. Student of Shaykh Sulaymān al-'Alwān]

9 March 2017 11:00

#### Radwan Dakkak updated his status.

Q. About those who completely warn against Takfīr?!

Shaykh 'Alī al-Khudayr(حفظه الله) responded by saying:

“We must have Takfīr, there's no doubt that knowing about Takfīr is a must, it's not possible that a person devotes himself to Tawhīd, except that he has Takfīr (alongside him), and Takfīr is the twin-half of Tawhīd, "Lā ilāha ilā Allāh".

"Lā ilāha" is a negation, and from the most greatest and important (aspect of it), it's a must, however it is a rightful Takfīr (i.e. Takfīr made with Haqq).

Rather the Murji'ah are the ones who try to expel and banish Takfīr completely today, they say and call towards abandoning Takfīr, and they do not explain Takfīr 'rightfully' or 'not rightfully' (i.e. with or without Haqq). ALL of Takfīr they say to leave it, "just abandon and keep quiet about this speech", this is from the ways and behaviour of the Murji'ah.”

~ Sharh Kitāb al-Haqā'iq Fi-Tawhīd (Lecture 3/12 minute 1:11:40)

8 March 2017 22:16

#### Radwan Dakkak updated his status.

\*Don't ask any questions about Islām on Facebook, that's for Shaykhs only!!!\*

Okay bro, let's be like you on FB & post 24/7 marriage advice & talk about second wives, because you're obviously a 'Ālim when it comes to the Fiqh of Nikāh.

8 March 2017 20:52

### Radwan Dakkak updated his status.

:said , رحمه الله , Muhammad Ibn 'Abdul-Wahhāb

If Islam returns to be (something strange) just as it began (as mentioned in the Hadīth), then how“  
”lignorant is he who uses the majority of the people as a proof

[Ad-Durar As-Sanniyyah 1/41] •

8 March 2017 13:10

### Radwan Dakkak shared a link.

<https://t.me/shaykhfaaris>

<https://t.me/shaykhfaaris>

2 NEW channels on TG are made out of Love and Support for the truthful Shaykh al-'Ālim Fāris al-Zahrānī, along with one of the Major Scholars of Tawhīd in Jazeerat al-'Arab, Shaykh 'Abdul 'Azīz al-Tuwayla'ī, may Allāh accept them amongst the Shuhadā'! Feel free to share these channels which are dedicated for our beloved 'Ulamā'.

Channel dedicated to spread the works of many contemporary and classical Scholars.

<https://t.me/UlamaArchives>

Channel dedicated to Spread the works of Shaykh 'Abdul 'Azīz al-Tuwayla'ī

<https://t.me/shaykhabdulaziz>

Channel dedicated to spread the works of Shaykh Hamūd al-'Uqlā'.

<https://t.me/HamudUqla>

Channel dedicated to spread the works of Shaykh Sulaymān al-'Alwān.

<https://t.me/chikhAlwanEng>

Channel dedicated to spread the works of Shaykh Nāsir al-Fahad.

<https://t.me/NasirFahd>

Channel dedicated to spread the works of Shaykh 'Alī al-Khudayr.

<https://t.me/AliKhudayr>

Channel dedicated to spread the works of Shaykh Ahmad al-Khālīdī.

<https://t.me/AhmadKhalidi>

Channel dedicated to spread the works of Shaykh 'Abdullāh al-Sa'd.

<https://t.me/AbdullahAlSaad>

Channel dedicated to spread the works of Shaykh Fāris al-Zahrānī.

<https://t.me/shaykhfaaris>

May Allāh (سبحانه وتعالى) reward you all 🕌

7 March 2017 22:40

### Radwan Dakkak updated his status.

We live in a time where being an un-loyal apostate is considered 'wisdom' and 'maslaha' and 'unity' and 'true Mujāhideen'.

But if someone makes Takfīr upon 'Scholars' who deceive millions to support the Tawāghīt & Sahawāt who ally with the Kuffār, this is 'extremism' which must be warned against 24/7.

7 March 2017 00:30

### Radwan Dakkak shared a link.

<https://youtu.be/7z1Upb6TzPw>

<https://youtu.be/7z1Upb6TzPw>

Even Hamās & Ikhwān al-Shayāteen?!!

Shaykh Abū Qatādah says with his knowledge and returning back, and everything that is sent to him from what Hamās says, he knows it, and whatever Hamās does, he knows about it, however he said:

"Wallāhi with everything I have seen, from what has come to me by its exact wording, or what I have observed myself from actions or speech, I did not find a single Nullifier to the Asl al-Islām (foundations of the religion), i did not find from it!"



He says what's a duty upon us is to give Hamas advice, du'a, love victory and authority for them...because if they get the opportunity they will apply the Sharī'ah as you love! And states this is what he really believes in his heart

Infact, he says "And I believe the same way about Mursi!!!"

He says, he knows the muslim brotherhood "we are from them, they are from us....so we deal with them as a muslim."

SubhānAllāh! Abū Qatādah calls our firm brothers the worst of names and fabricates lies against them, mass propaganda while remaining quiet about the clear cut Murtaddīn supported by the Tawāghīṭ!

But not only that, he praises Mursī, the Murtad who ordered muslims to be killed in the Mosque, something the jews didn't do, Mursi the one who said "There's no difference between the Christian and Muslim 'Aqeedah, a person ks free to choose what he wishes", and mursi also promoted democracy and is a believer of democracy and says the judgement belongs to the people! He says there is religious freedom in the constitution, clear cut nullifiers.

Not only that, Abū Qatādah shows love for Hamās who wallāhi and this is confirmed news, they prevented families from giving Mus'haf's (i.e. The Qur'ān) to Salafī prisoners!! They crack down on Salafiyyīn, he says Hamas hasn't fell into a single nullifier?! They don't rule by the Sharī'ah, they abstain from implementing Islām by force and imprison those salafis who call towards the Sharī'ah, they openly show support to the Tawāghīṭ and Irān, the Shī'a Mushrik state...They believe in democracy and promote the filthy of nationalism in palestine, they fight for the sake of their country, not islām.

Lā Hawla wala quwata ilā Billāh...

6 March 2017 19:47

#### Radwan Dakkak shared a link.

<https://youtu.be/Y2Jpx6HPLuw>  
<https://youtu.be/Y2Jpx6HPLuw>

Shaykh Abū Qatādah said Hamad Ibn 'Ateeq is not from the 'Ulamā', likewise he said "even Shaykh Sulaymān Ibn Sahmān is not from the 'Ulamā' al-Muhaqqiqīn, and they are from the Shaykhs of the Da'wah al-Najdiyyah."

Shaykh Abū Qatādah also says "I speak based upon my knowledge of what they written, whatever they have hidden, I don't have anything to do with that"

And he also says there is some distortions of Ghulu (extremism) in the Da'wah al-Najdiyyah, and says it became manifest in their second state where the Shaykhs of the Da'wah al-Najdiyyah would make unrestricted statements that whoever opposes their way in conquering the country, then he is a Mushrik & we will fight him for his Shirk!

SubhānAllāh, this is clearly an attack on the Imāms of Najd & not the Adab in speaking about the Scholars.

For e.g. The manners of Shaykh Sulaymān al-'Alwān when he said: "some of the 'Ulamā' (i.e. Scholars) such as Shaykh Ibn Sahmān when he spoke about him in "al-Durar al-Saniyyāh"..."

The Imāms from the Da'wah al-Najdiyyah are not infallible, but they preached Tawhīd & fought against Shirk, may Allāh reward them for that.

6 March 2017 19:18

#### Radwan Dakkak updated his status.

#Adhān\_and\_Iqāmah #Fiqh

- The Ninth Matter: Facing the Qiblah while calling the Adhān.

Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله) said: Facing the Qiblah during the Adhān & Iqāmah is a Sunnah according to the agreement of the Scholars, and it's considered disliked for the Mu'adhin (i.e. Caller of the Adhān) to abandon facing the Qiblah, except for a Maslaha to make the people hear (the call to prayer).

An Ijmā' (i.e. Consensus) has been mentioned regarding that by Ibn al-Mundhir(رحمه الله) and others.

And this is the practise of the Sahābah in the time of the Prophet(صلى الله عليه وسلم) and after (his death).

For it is narrated in "Sunan Abī Dāwud" from the Hadīth of Ibn Abī Laylah, from Mu'ādh - about mentioning the circumstances of Salāh, and mentioning the dream of 'Abdillāh Ibn Zayd - he said:

"So he faced the Qiblah, and said: Allāhu Akbar, Allāhu Akbar" [1].

And "al-Hākim" has narrated on the authority of 'Abdul Rahmān Ibn Sa'd al-Qarath, from his father, from his grandfather Sa'd al-Qarath(رضي الله عنه):

"That whenever Bilāl made the Takbīr (i.e. Says Allāhu Akbar) for the Adhān, he would face the Qiblah..." [2].

And it contains 'Abdul Rahmān Ibn Sa'd (in the chain of this Hadīth), he's not used as proof, he was weakened by Ibn Ma'in(الله رحمه) and others.

↑ Footnotes ↗

[1] It was narrated by "Abū Dāwud" (507).

[2] It was narrated by "al-Hākim" (6613).

6 March 2017 16:39

## Radwan Dakkak updated his status.

#Adhān\_and\_Iqāmah #Fiqh

- The Eighth Matter: Tahārah (i.e. Purification) from the two ritual impurities.

Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله) said: Purification from the two ritual impurities, the minor and major, for the Adhān and Iqāmah is better according to the agreement of the Scholars.

For verily al-Tirmidhī(الله رحمه) has narrated from the Hadīth of Abī Hurayrah(رضي الله عنه) that the Prophet(صلى الله عليه وسلم) said:

"No one shall call the Adhān except a person on wudū" [1].

However it's not authentic as a Marfū' report (i.e. Not confirmed from the Prophet), and what's correct is that it's Mawqūf (i.e. Authentically Halted) upon Abī Hurayrah(رضي الله عنه), the Hufādh considered it most correct to be Mawqūf, such as al-Tirmidhī and al-Baghawī.

And the authors of the Sunan - except al-Tirmidhī - have narrated from the Hadīth of al-Muhājir Ibn Qunfuthin(رضي الله عنه) that he came to the Prophet(صلى الله عليه وسلم) while he was urinating, so he greeted him (i.e. gave the Prophet salāms), so he (i.e. The Prophet) did not respond to him until he performed wudū', then apologised to him; so he said:

"I disliked remembering Allāh except upon Tuhr (i.e. Purification)." or he said "upon Tahārah" [2].

And Abū al-Shaykh(الله رحمه) narrated in "Kitāb al-Adhān" with a weak chain, from the Hadīth of 'Abdillāh Ibn 'Abbās(رضي الله عنهما) that the Messenger of Allāh(صلى الله عليه وسلم) said:

"O Ibn 'Abbās, verily the Adhān is connected to the Salāh, so no one amongst you should call the Adhān, except if he is Tāhir (i.e. purified)." [3].

Al-Bayhaqī(الله رحمه) and Abū al-Shaykh(الله رحمه) have also narrated, from the Hadīth of 'Abdul Jabbār Ibn Wā'il, from his father Wā'il Ibn Hujr(رضي الله عنه) that he said:

"A duty and prescribed Sunnah is that a person does not call the Adhān except if he's Tāhir" [4].

And even though 'Abdul Jabbār didn't hear from his father, his Hadīths are still accepted, as long as he doesn't oppose others.

And 'Abdul Razzāq(الله رحمه) has narrated it in his "Musannaf" from (the chain of) Ibn Jurayj, from 'Attā', being from his statement. [5].

And the Adhān of the person in a minor ritual impurity is valid without any disagreement, and an Ijmā' has been mentioned regarding that by Ibn Hubayrah(الله رحمه) in "al-lfsāh", and the Iqāmah made by the person in the state of a ritual impurity is disliked, because the Salāh follows the Iqāmah.

But as for the Adhān, then that isn't considered disliked, and it's the statement of a group of Scholars, such as Imām Mālik(الله رحمه), and it is the Madhab of the Hanābilah and others, and some of the Fuqahā' among the Hanafiyyah have mentioned that Bilāl might've called the Adhān while he wasn't upon wudū', but I did not see that narrated in the "Musannafāt", and "Masānid", and the books of the "Sunnah" and "Athar".

And as for the Adhān made by a person in the major ritual impurity, then it is considered valid according to the Majority of the Scholars while being disliked, and this is what's correct.

And it has been narrated from 'Ā'isha(رضي الله عنها) as it's mentioned in the "Sahīh":

"That the Prophet(صلى الله عليه وسلم) would remember Allāh at all times." [6].

↑ Footnotes ↗

[1] It was narrated by "al-Tirmidhī" (200).

[2] It was narrated by "Abū Dāwud" (17), "al-Nasāī" (38), and "Ibn Mājah" (350).

[3] "Nasb al-Rāyah" for al-Zaylaī (1/292), and "al-Darāyah" for Ibn Hajr (1/121).

[4] It was narrated by "al-Bayhaqī" (1898).

[5] It was narrated by "al-Bukhārī" (1/465).

[6] It was narrated by "Muslim" (373).

6 March 2017 16:03

#### Radwan Dakkak updated his status.

:said حفظه الله Shaykh Ahmad Jibrīl

My Ēmān would get weak, like Ibn al-Qayyim said, he said about his teacher Ibn Taymiyyah, he“ said: "When we feel down, we would go to our Shaykh Ibn Taymiyyah - they feel down, they go to "Shaykh Ibn Taymiyyah - he said within moments his words would re ignite our Ēmān

And that's what I have seen from my father, a smile that never leaves his blessed face, may Allāh grant him a long life full of deeds, except in the dark nights when he would cry and weep for Allāh's ".mercy and forgiveness in Sujūd and Salāh

That's the exact same way I feel when I listen to your blessed voice Yā Shaykh, may Allāh ~ .protect you & re unite us together in Jannah. My soul feels so close to you subhānAllāh

6 March 2017 12:34

#### Radwan Dakkak updated his status.

Conceal the sins of your brothers & sisters, and Allah will conceal your sins on the day of judgement. If someone does something wrong, don't share it with your friends AstaghfirAllah, but rather warn the person who made that mistake. If your friends like to show you other people's sins, remind them to fear Allah, otherwise you will be supporting them in their wrong doing.

On a side note, people on FB will show you their 'good' side and conceal their bad. I can guarantee if you ask 99% of muslims about 'gossiping' and 'backbiting', they will all hate it and be the 'first' to openly condemn it on 'FB', but at the same time they are privately indulging in something they claim to openly 'hate'.

I thank Allah for placing some sincere humble friends in my life, who have always told me to fear Allah if I have wrongly spoken against someone. Wallahi these people who tell you to stay away from Munkar are keepers. Hold onto them like diamonds.

I ask Allah to forgive my sins and shortcomings, and forgive all my brothers and sisters in Islam. May Allah make the inside of us better than what we outwardly show.

It's never too late to make a change today, may Allah correct your steps and have mercy upon you.

6 March 2017 09:57

#### Radwan Dakkak shared a link.

<https://youtu.be/-5TRQ9R6stk>

<https://youtu.be/-5TRQ9R6stk>

<https://youtu.be/-5TRQ9R6stk>

Abū 'Ubaydah رضي الله عنه

6 March 2017 08:12

#### Radwan Dakkak updated his status.

Have we truly thanked Allah enough for our well-being & strong Emaan? I won't say that I have thanked Him enough, but this is just a collective reminder for us all.

5 March 2017 23:17

#### Radwan Dakkak updated his status.

Imam Ibn Hazm says "Daroorah" = "Ikraah", so whatever Daroorah permits is permitted in Ikraah.

Even though Shaykh Nasir al-Fahad says this is incorrect, we don't make takfeer upon Ibn Hazm and those who follow his opinion because they allow Tahakum to the Taghut out of necessity! And I have previously written on this topic that there's a difference of opinion on what Ikraah is.

Fear Allah & humble yourselves to learn from the trustworthy Scholars, and put aside your desires.

5 March 2017 22:33

### Radwan Dakkak updated his status.

#Adhān\_and\_Iqāmah #Fiqh

- The Seventh Matter: About maintaining the continuity between the phrases of the Adhān and Iqāmah.

Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله) said: The Scholars have unanimously agreed that it is assured to maintain continuity between the phrases of the Adhān and Iqāmah.

And if there's a break between the phrases of the Adhān with some speech or minor silence, then the continuity (of the Adhān) isn't disconnected/broken.

For verily it has been confirmed from the companion Sulaymān Ibn Surad(رضي الله عنه) that he used to call the Adhān in the army, and and would command his Ghulām (young slave boy) for a need during his Adhān.

It was narrated by Abū Nu'aym al-Fadhl Ibn Dukayn(رحمه الله) in "Kitāb al-Salāh" (212), and Al-Bukhārī(رحمه الله) hanged it (i.e. Narrated it as a Mu'allaq narration in his Sahīh) in a manner of certitude (regarding its authenticity).

And the objective behind the Adhān is to announce (the call to prayer), and remaining silent or having a short break doesn't detriment this objective.

But as for having a long break between the phrases of the Adhān, then it disrupts the continuity (of the Adhān), and he's obliged to repeat the Adhān according to the Majority of the Scholars.

And whatever is disliked in the Adhān is also considered disliked in the Iqāmah, and it has been attributed to Imām al-Shāfi'ī(رحمه الله) that he said:

"And whatever speech I disliked in the Adhān, I would dislike it more in the Iqāmah" [1].

And Imām Ahmad(رحمه الله) really emphasised on the Iqāmah unlike his emphasis on the Adhān, for he was asked:

"Can a man speak during his Adhān? So he replied: Yes, and he was asked: Can he speak during the Iqāmah? So he replied: No." [2].

↑ Footnotes 📖

[1] "al-Umm" (1/105).

[2] "Masā'il al-Imām Ahmad" (1/42).

5 March 2017 15:54

### Radwan Dakkak added a new photo.

**Radwan Dakkak** Lol such a pointless post

5 March 2017 14:55

**Mazhir Jamil Yas-in** Abit of humour is good at times ahk lol

5 March 2017 15:04

**Abū Ḥaṣṣ Al-Ḥanbalī** Bruh, I mooch of the free-wifi. :P However, If you do get rich, do not be displaying it. Last thing you want is someone to cast the evil on eye on your wealth, والعياذ بالله.

5 March 2017 15:20

**Mohammed Amini** Hahahahhah

5 March 2017 15:28

**دع الدين الطاهري** Give me the bundles of 20s at least.

5 March 2017 15:28

FINALLY! After so much hard work, I must say that this is a great opportunity to share such a big surprise!

Nah...

Just kidding, although I do have enough money for wifi to steal some photos off the internet and pretend that I'm really rich :P

5 March 2017 14:53

### Radwan Dakkak updated his status.

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**\*\*A father's marital advice to his son.\*\***

"My dear son, always remember that your wife is your life partner, for better or for worse; don't be harsh with her, even if you are angry with her. Follow this advice, and consider it my treasure to you:

1. Always bear in mind that you have married a woman, not a man.
2. Don't try to be victorious over her in every battle.
3. Give her a completely free reign in her home and do not interfere at all in her affairs.
4. Continuously praise her, especially in front of your family and pay extra attention to her in their presence.
5. Know as much as you can about her; be sensitive and pick up on subtle changes.
6. Surprise her with a gift on a day she is not expecting it, and give her little gifts from time to time.
7. Send her loving text messages once in a while.
8. Do not spy on her, and beware of doubting her and being overly suspicious.
9. Be keen to satisfy her physical and emotional needs.
10. Have a strong personality without being stern and obscene.
11. Don't communicate what happens between the two of you to your mother.
12. Give her your ear, she'll give you her heart and mind.
13. Kindness, kindness, kindness.
14. Understand the extent of the pressure she faces, then see if you appreciate what she does.
15. Always pamper her and massage her from time to time.
16. Call her from work, not to ask about dinner, but to say, "I love you".
17. Remain composed during any conflict; neither raise your voice nor utter unbecoming words.
18. Honour her parents and speak well of them and invite them.
19. Pay attention to personal hygiene, especially your mouth (breath); and take a bath at least once a day.
20. Use lovely nicknames and address her with terms of endearment.
21. Be merciful and loving, verily, those with big hearts always win.
22. Let her feel how valuable she is, how much you need her and that you are proud of her.
23. Overlook trivial matters and rise above lowly matters; don't be nitpicky.
24. Bury past negative stances and forget them (let bygones be bygones).
25. Ask her how her day went everyday.
26. Stand by her in any disagreements with your children, and share your thoughts with her when alone with her.
27. Spend on her from the bank of sweet words without limit.
28. When you get home, look for her before anything else.
29. Don't minimize her feelings and needs.
30. Go out with her from time to time alone, with no kids.
31. When she's ill, be gentle with her and care for her.
32. If you hurt her feelings, be extra kind to her and apologize.

33. Be keen to keep a smile; it is cheaper than electricity, but brighter."

Via Shaykh Younus Kathrada

5 March 2017 11:56

#### Radwan Dakkak added a new photo.

**Abu Aysha Al-Turkmani** That's a nice reason to marry a lady. Hey I'd like to marry u for the books u inherited from ur late husband 😊 love it  
5 March 2017 11:25

**Radwan Dakkak**  
5 March 2017 11:56

5 March 2017 10:55

#### Radwan Dakkak updated his status.

#Adhān\_and\_Iqāmah #Fiqh

- The Sixth Matter: Regarding the Shurūt (conditions) for the validity of the Adhān and Iqāmah.

Shaykh 'Abdul 'Aziz al-Tarēfē(حفظه الله) said: What's required for the validity of the Adhān is:

- The entrance of the time for Salāh.

- Making the Adhān in the Arabic Language, without any melody which breaches and distorts its meaning.

And these conditions are unanimously agreed upon, an Ijmā' was mentioned regarding that by: Ibn al-Mundhir, Ibn Rushd, Ibn Hubayrah and a group of Scholars.

And a statement has been narrated from Abī Hanīfah(رحمه الله) regarding the validity of giving the Adhān in other than Arabic, if it's known that it is the Adhān! And it is Munkar (rejected), no one has agreed with this.

And the exception given for the entrance of the time (for giving the Adhān), is the Adhān for Salāt al-Fajr before its time.

And the majority of the Scholars adopted the view that it's prescribed, in opposition to the Hanafiyyah, and the proofs that show it being prescribed and recommended is authentic and explicit, for verily "Al-Bukhārī" and "Muslim" have narrated from the Hadīth of 'Ā'isha(رضي الله عنها) and Ibn 'Umar(رضي الله عنهما) that the Prophet(صلى الله عليه وسلم) said:

"Bilāl calls the Adhān during the night, so eat and drink until Ibn Ummi Maktūm calls (the Adhān)." [1].

But as for what has been narrated by Abū Dāwud(رحمه الله), al-Dāraqutnī(رحمه الله) and al-Bayhaqī(رحمه الله):

"Bilāl made the Adhān before the break of Dawn (i.e. Fajr); the Prophet (ﷺ), therefore, commanded him to return and make a call: Verily! the servant of Allāh had slept, Verily! The servant of Allāh had slept, (hence this mistake)." [2].

Then it's not preserved according to the agreement of the Hufādh; (such as) Ibn al-Madīnī(رحمه الله), Ahmad(رحمه الله), Al-Bukhārī(رحمه الله), Abī Hātim(رحمه الله) and others.

Hammād erred in it, so he raised it (to the Prophet) from the chain of Ayyūb from Nāfi' from Ibn 'Umar, and what's correct is that it's Mawqūf upon 'Umar, and the Hadīth of Ibn 'Umar and 'Ā'isha are stronger (in terms of authenticity).

And Ibn Khuzaymah(رحمه الله) has reconciled between them both, as it's mentioned in his "Sahīh" (1/212); He said:

"Verily, the Adhān used to be done in turns between Bilāl and Ibn Ummi Maktūm, so Bilāl would go forth (to give the first Adhān) once, and Ibn Ummi Maktūm would come afterwards (to give the second Adhān), and Ibn Ummi Maktūm would go forth (to give the first Adhān), while Bilāl would come afterwards (to give the second Adhān), so it's permissible that he would say this, meaning: the Prophet's statement: "Verily! The servant of Allāh had slept" - On the day where it was his turn to come afterwards (to give the second Adhān)."

And there's no need for reconciliation due to the weakness of the Hadīth according to the Imāms (of

Hadīth).

And if the first Adhān for Fajr is given, it is not sufficient to replace the Second (Adhān) due to the explicit Hadīths, and this is what the Majority of the Scholars followed, and some of the Mālikiyyah opposed this, and there's no significance (given to them) when it comes to opposing the evidence.

↑ Footnotes 📖

[1] It was narrated by al-Bukhārī (620) and Muslim (1092).

[2] It was narrated by Abū Dāwūd (532), al-Dāraqutnī (943) and al-Bayhaqī (1838).

5 March 2017 09:16

### Radwan Dakkak updated his status.

“What's obligatory upon the media is to focus on the affairs of the Mujāhideen and clarifying their reality, instead of pre-occupying their time with music festivals, sport games and advocating praise for others amongst the rulers and other than them.”

الواجب على الإعلام أن يهتم بقضية المجاهدين وإيضاح حقيقتهم بدلاً من شغل الوقت بالحفلات الغنائية والرياضية وكيال المدح للآخرين من حكام وغيرهم.

~ Shaykh Hamūd al-'Uqlā(رحمه الله).

5 March 2017 07:19

### Radwan Dakkak updated his status.

“And abstaining from performing a good deed in fear of Riyā' can be Riyā'.

Al-Bayhaqī has narrated in "Shu'ab al-Ēmān" from the Hadīth of Muhammad Ibn 'Abawayh that he said, I heard al-Fudhayl Ibn 'Iyādh say:

"Abandoning an action for the people is Riyā', and performing an action for the people is Shirk, and Ikhlās (i.e. Sincerity) is that Allāh keeps you safe from both of these things" [End Quote].

Al-Nawawī(رحمه الله) said:

"And the meaning of his words (i.e. Al-Fudhayl Ibn 'Iyādh) is that whoever is able to perform an act of worship & abandons it in fear of people seeing him, then he is insincere, because he abandoned a deed for the people, but if he abandoned it, so he can pray it in seclusion, then this is recommended, except if it was an obligatory (prayer), or obligatory Zakāt, or a Scholar that is taken as an example (to follow), then openly performing the act of worship is better..." [End Quote]."

~ Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله).

4 March 2017 18:28

### Radwan Dakkak added a new photo.

**Abu Faaris Munzer Butt** Brother I'm always confused in regards to the correct view to have with those who were muftis and scholars of the Saudi government. Do you have anything I could read from the learned scholars that will help clarify the correct stance? Jazak'Allah khayran

4 March 2017 20:40

**Radwan Dakkak** Yep, I can provide statements from the 'Ulamā' to clarify the issue on a separate post Inshā'Allāh.

4 March 2017 22:34

**عبد المهيمن العابد** [http://www.ilmway.com/site/maqdis/MS\\_867.html](http://www.ilmway.com/site/maqdis/MS_867.html)

5 March 2017 12:43

When the Saudi govt saw so many of the youth benefitting from Shaykh Sulaymān al-'Alwān حفظه الله from his amazing lessons in the Mosque, he was later prevented from offering lessons in the Mosque by the authorities due to undeclared reasons.

During this period, Shaykh Ibn Bāz, may Allāh be merciful to him, made several attempts, from writing to the authorities and asking them to allow the Shaykh to resume his lessons in the Mosque. But these pleas were ignored time after time. And beforehand, Shaykh Ibn Bāz urged the Shaykh to remain patient and to continue giving his lessons. And he praised his books in a letter, which he wrote with the following text:

“From ‘Abdul-‘Azīz Ibn ‘Abdillāh Ibn Bāz, to the respected son, the virtuous Shaykh Sulaymān Ibn Nāsir Al-‘Ulwān, may Allāh allow him to attain His pleasure and increase him in knowledge and faith [Īmān]. Amin. As-Salāmu ‘Alaykum Wa Rahmatullāhi Wa Barakātuh, To proceed:

"I have examined some of your writings and read some of what you have written in the refutation of Ibn Al-Jawzī and As-Saqqāf and I became very happy with that. And I praised Allāh –Glorified be He –for what he gave you from the comprehension of the religion (Dīn) and your holding steadfast to the predecessors' beliefs (Salafī ‘Aqīdah) and teaching it to the students and refuting those who oppose it.

So I ask Allāh to reward you with goodness and multiply your rewards and increase you in knowledge and guidance and make ourselves and you and the rest of our brothers, to be among His righteous slaves and His successful party (Hizb). Verily, He is the Guardian (Walī) of that and the One who is capable to do so. And we advise you with the fear of Allāh –Glorified be He – and putting forth all efforts in teaching the people in Sharī‘ah-based knowledge and insiting them to act upon it and emphasizing the correct issues in belief (‘Aqīdah) and clarifying them to the students, as well as others, in your specific and general lessons. And encouraging the people, from the students and others, in reading the Noble Qur‘ān often, while contemplating its meanings and acting upon it.

And emphasizing the Sunnah of the Messenger which is confirmed from him, and the benefitting from it, because it is the Secondary Revelation and it is the explanation of the Book of Allāh and a clarification for that which might not be apparent from its meaning.

May Allāh guide your steps and increase you in beneficial knowledge and righteous deeds and may He keep ourselves and you, steadfast upon the guidance and make ourselves and you, from His successful party (Hizb) and His fearful allies (‘Awliyā‘) and from the callers to Him who are upon sure-sightedness (Basīrah). Verily, He is Generous and Bountiful.Wa As-Salāmu ‘Alaykum Wa Rahmatullāhi Wa Barakātuh”

التاريخ 840/ح: الرقم 17/5/41

The Head Cleric (Muftī) of the Kingdom of Saudi Arabia and the President of the Council of Senior Scholars and the Administration of Knowledge-Base Research and Legal Verdicts. #840' –dated 11/5/1417H.

~ Despite this plea made by Shaykh 'Abdul 'Azīz Ibn Bāz, may Allāh forgive him, the Saudi Apostate govt refused his plea.

4 March 2017 12:42

## Radwan Dakkak added 2 new photos.

□ □

Lots of people in the west may have never heard of Shaykh Sulaymān al-'Alwān الله حفظه & don't know how much of a gem he is.

Well below is a well known book which is a compilation of the life of Shaykh Muhammad Ibn Sālih al-'Uthaymīn, may Allāh have mercy upon him & forgive him, written by his close student Walīd Ibn Ahmad al-Hussayn. The following is his words which I have paraphrased.

On pages 86-87, it speaks about Shaykh Ibn 'Uthaymeen speaking with one of the most prominent specialists in the science of Hadīth, Shaykh Sulaymān al-'Alwān (who was 40 years younger than Ibn 'Uthaymeen).

But out of the humility of Shaykh Ibn 'Uthaymeen, he invited Shaykh Sulaymān al-'Alwān to his own home to discuss several matters, and Shaykh al-'Alwān mentioned that Ibn 'Uthaymeen wanted him to analyse his book "al-Sharh al-Mumtī" (Fiqh Book) and provide some of his comments, so he would send to Shaykh al-'Alwān with some brothers, every volume which gets published from Sharh al-Mumtī'.

And Ibn 'Uthaymeen called up Shaykh al-'Alwān confirming whether he weakens the Hadīth of Umm Salamah, "On this day you have been allowed to take off ihram when you have thrown the stones at the jamrahs, that is, everything prohibited during the state of ihram is lawful except intercourse with a woman. If the evening comes before you go round this House (the Ka'bah) you will remain in the sacred state (i.e. ihram), just like the state in which you were before you threw stones at the jamrahs, until you perform the circumambulation of it (i.e. the Ka'bah)."

And Shaykh al-'Alwān confirmed that this is Munkar, so Ibn 'Uthaymeen requested that the Shaykh writes down his view on this Hadīth, and then Shaykh Ibn 'Uthaymeen wrote down a Fatwa with his own hand-writing that the Hadīth is weak and it has Nakārah (discrepancy - objectionable things in the text), and it is published in his Book "Fatāwah al-Hajj".

Then Shaykh al-'Alwān mentioned that Ibn 'Uthaymeen called him for a 3rd time & wanted to meet him, so they met in his house again, and Al-'Alwān mentioned to him some matters that relate to the rulings of Ēmān and the Dīn.

And in the same gathering, Ibn 'Uthaymeen requested from Sulaymān al-'Alwān to provide all the



remarks & comments that he can make on his books from what he sees, so Shaykh al-'Alwān said that he wrote to him his own remarks upon his book "Sharh Kitāb al-Tawhīd", which was around 30 comments and bringing out some written mistakes, so Shaykh Ibn 'Uthaymeen answered to most of it and corrected it in the Second Publication.

And as it's stated by his student, Shaykh Ibn 'Uthaymeen was a lover of the books of Shaykh al-'Alwān, and what proves that is that Ibn 'Uthaymeen read the article which was written by Al-'Alwān, and he published & spread it in "al-Hikmah magazine" (22 pages) in his gathering in front of the students in "Masjid al-Jāmi".

My Note: So despite being 40 years older than Shaykh al-'Alwān, out of humility he would learn from his Fiqh, be corrected and ask him about the gradings of Ahādīth & follow his view regarding that Hadīth.

Shaykh Ibn 'Uthaymeen was also a student of Shaykh al-'Allāmah Hamūd al-'Uqlā' رحمه الله who's an Imām of Tawhīd, and the adopted son of Shaykh 'Abdul Rahmān Ibn Qāsim who has the best footnotes on Al-Rawdh al-Murbi' (a hanbalī Fiqh book), and was the one who compiled "Al-Durar al-Saniyyah Fil Ajwibat ul-Najdiyyah" and "Majmū' al-Fatāwah" of Shaykh al-Islām Ibn Taymiyyah.

4 March 2017 12:09

#### Radwan Dakkak updated his status.

"Akhḷāq has its role to play from the student's knowledge, in benefiting people. So it's obligatory for us O brothers, not to say:

"We're from Africa", "We're from East Asia", "We're from a European country", "We're from the Arabian Gulf", "We have, and all nations have their own Akhlāq..."

No! The Muslims Akhlāq is one. Their Akhlāq (morals and character) is one. There is no overlooking, not in the book of Allāh, nor in the Sunnah of the Messenger of Allāh (صلى الله عليه وسلم).

The book of Allāh and the Sunnah of the Messenger of Allāh (صلى الله عليه وسلم) is for all Muslims. It's not exclusive or specific for anyone, but rather for all Muslims.

Thus, it's obligatory for our Akhlāq to be entirely built on the Book of Allāh and the Sunnah of His Messenger (صلى الله عليه وسلم).

It's not hidden from any of us, how the Messenger of Allāh (صلى الله عليه وسلم) dealt with Salmān al-Fārisī (the Persian), and how he dealt with Bīlāl al-Habashī (the Abyssinian), and how he dealt with Suhayb al-Rūmī (the Roman).

The Muslims, all of them are one (body). It's obligatory upon us, the same way we would be cheerful and open our chests to someone from our own country, to open our chests (hearts) to the believer even if he is from the furthest of places."

~ Shaykh Muhammad Ibn Sālih al-'Uthaymīn (رحمه الله)

4 March 2017 10:51

#### Radwan Dakkak updated his status.

Just a personal Da'wah tip which might be helpful:

- Allow the other person to feel comfortable & enjoy speaking with you.
- Always allow the other person to finish speaking, even if his question is 10 mins long, never interrupt.
- Put aside your emotions & have Sabr, don't act like you need to refute all the misconceptions at once, take it easy.
- Speak less, but with deep meanings & then let the other person speak again. Don't burden their mind with so much information.
- Understand the background of the person you're speaking too, this is a part of wisdom, be careful what you utter.
- Speak truthfully from the heart.

See the results for yourself :)

3 March 2017 20:58

#### Radwan Dakkak updated his status.

There's no need to continuously explain yourself my dear brother, take it easy on yourself and understand that FB is full of 'perfect angels' ☺

3 March 2017 20:46

#### Radwan Dakkak updated his status.

#Weak\_Hadīth "The hour will not be established until Allāh is worshipped on Earth for 100 years"

لا تقوم الساعة حتى يُعبدَ الله في الأرض مئة عام

"This is a Munkar report"

فهذا خبر منكر

~ Imām al-Dhahabī(رحمه الله).

2 March 2017 22:38

#### Radwan Dakkak updated his status.

\*It's extremely important to understand the time, place and culture\*

For instance, Shaykh Sulaymān al-'Alwān(حفظه الله) has said it's Harām for men to wear jeans because this is imitation of the Kuffār.

This would be applicable in Muslim countries which have their known dress codes. For one to wear jeans in Saudi it would look very odd and be considered imitation of Kuffār as well as frowned upon.

As for Muslims born and raised in countries like Australia then it is normal and is not known to be exclusive to a certain type of people. If a Muslim wore jeans here the people would not view him any differently.

We must understand that each fatwa applies to the time and place and culture of that land in most cases, and does not apply everywhere. What might be considered not permissible in one land would be considered permissible in another. This is for the scholars of each land to decide.

Now what about openly proclaiming faith?

Openly proclaiming faith is correct, but to state we should dress like the Muslims then tell me which muslim dress we should wear? Like the African Muslims dress or the Malaysian Muslims dress or the Turkish Muslims dress? You see now you are beginning to limit and restrict dress to saudi only dress without daleel and going against the Qā'idah that the general principle of clothing, is its permissibility except for evidence stating it's impermissibility from the Sharī'ah, for example silk or gold for men etc.

If we wish to state jeans as being the dress code of the Kuffār specifically then this comes down to time and place. In saudi yes. In Australia no.

Imitation is in things that is known to be done by them, like dressing in full black leather like a goth for a random example off the top of my head, if you wish to include Jeans as imitation then what will you leave out from all types of clothing, what about shirts? Hats? Watches? It wont end.

As for clothing in the Sharī'ah then the requirement is that it covers the Awrah in a permissible material. And so to go against the agreed upon rule you would have to bring evidences from the Shaī'ah. To state imitation as being the reason is incorrect as this is not imitation rather it is very common by all.

Likewise with sport clothes that don't reveal the 'Awrah and don't have anything impermissible on it, yes it would be considered imitation of the Kuffār in Saudi, but not in Australia.

Imagine this. A brother asks you a question: Can we drink from a small bottle that has VB written on it even if it is only juice?

You would respond no this is not permissible for 1, 2, 3, 4.

Now imagine someone in malaysia has a small company for juice called VB and a student of yours tells everyone there it is now haraam to drink from them.

See what i mean by understanding of time and place and culture?

And Allāh knows best.

2 March 2017 21:56

#### Radwan Dakkak updated his status.

was asked: In the previous answer, you mentioned that wearing (حفظه الله) Shaykh Nāsir al-Fahad sport clothes aren't permissible to begin with, so does this apply upon our brothers, the ?Mujāhideen

responded by saying: No, this doesn't apply upon the (حفظه الله) Shaykh Nāsir al-Fahad Mujāhideen, may Allāh almighty grant them victory, for it is well known that they (i.e. The Mujāhideen) have many specific rulings, and from it is what relates to the clothes, and Allāh knows .best

2 March 2017 21:15

#### Radwan Dakkak updated his status.

was asked: A confusion occurred in the previous answer: which (حفظه الله) Shaykh Nāsir al-Fahad ?"is "that the clothes which have a logo of the cross aren't worn in a way of exaltation

responded by saying: The issue of wearing a cross, if it was on (حفظه الله) Shaykh Nāsir al-Fahad the clothes, is Munkar (extremely bad), which has been previously mentioned in the last answer, and if the customs (of a people) were to make the image on clothes (to be worn) in a way of .(exaltation, then this is Kufr (if his clothing has a cross

However, it being worn in a way of exaltation is questionable, which is why the Scholars give a verdict of the impermissibility of placing verses (from the Qur'ān) and beautiful names (of Allāh) on .the clothes, because it is usually subject to misuse, and Allāh knows best

Note: My dear brother, I see that you mostly focus on the clear-cut rulings, and this is not possible in many situations and scenarios, so you must precisely understand the overall Framework (i.e. Fundamental Principles), then when it comes to the application, look at every situation accordingly, and not everything is judged on the same level, and if you get confused in a specific situation within a fundamental principle, then hold back, and there's nothing like remaining safe, may Allāh preserve .you

2 March 2017 21:06

#### Radwan Dakkak updated his status.

was asked: What is the ruling on wearing sport clothes that have (حفظه الله) Shaykh Nāsir al-Fahad ?a cross on it

:responded by saying (حفظه الله) Shaykh Nāsir al-Fahad

Wearing sport clothes aren't permissible to begin with, because it is imitating the Kuffār, and because it reveals the 'Awrah, and it's not permissible to wear something that has a logo of the cross, and whoever leaves it there is sinful, but as for him being a Kāfir, then that doesn't appear to .me, except if it was worn in a way of exalting it, and Allāh knows best

2 March 2017 20:48

#### Radwan Dakkak updated his status.

was asked: Does imitating the Kuffār have a specific Criterion? (حفظه الله) Shaykh Nāsir al-Fahad And is (the prohibited) imitation removed by diffusion (i.e. What's spread amongst both the Muslims ?(& Kuffār

responded by saying: The Criterion for imitation returns back, (حفظه الله) Shaykh Nāsir al-Fahad :and Allāh knows best, to 3 things

.1 What the text has mentioned specifically, such as the beard and clothing

.2 What is exclusive to the Kuffār, and is indicative for them, whether it was from the acts of the .worship or customs

.3 What brings harm to the Muslims through it being spread (in the Ummah), even in the long-term

As for diffusion (i.e. Something spread amongst both the Muslims and Kuffār) of which no text has specifically mentioned - like clothes - and isn't exclusive to the Kuffār, and it doesn't bring harm to the Muslims, then it is not included, and Allāh knows best, within the prohibited imitation, such as .boats for example

As for clothing (exclusive to the Kuffār), then it is not permissible to imitate them in it at all, even if it became widespread amongst the Muslims, for the ruling pertaining this matter isn't removed, due to the narrated text (i.e. evidence) about it, and that it's from the indicative signs of distinguishing .between the Muslims and others, and Allāh knows best

2 March 2017 20:11

#### Radwan Dakkak updated his status.

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I must say this wallāh. I seek everyone's forgiveness for any word or advice which I have said unfairly or unjustly, whether intentionally or unintentionally.

"O Lord, do not hold us accountable when we forget or make a mistake".

May Allāh make us all amongst those who listen & strictly act upon advice, not fearing the blame of the blamers.

If anyone feels hurt from something I have said, let me know so I can apologise to you, I have so much faults which cannot be counted, I seek Allāh's forgiveness and repent to Him.

2 March 2017 18:21

#### Radwan Dakkak updated his status.

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Gym Life 🏋️👌

2 March 2017 13:47

#### Radwan Dakkak updated his status.

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Laziness is a verb, it's an action which you do based upon your thoughts. Change your thoughts & environment, fall in love with Allāh & the Qur'ān. Hold onto any truthful friends who are striving to make it to Jannah, be around people who can motivate you to do great things.

1 March 2017 19:54

#### Radwan Dakkak updated his status.

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By Allāh, nothing can equate to learning Arabic & studying the Dīn in this beautiful language. A person should only learn other languages if there's a Maslaha.

1 March 2017 17:57

#### Radwan Dakkak added a new photo.

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Haqq

1 March 2017 13:53

#### Radwan Dakkak added a new photo.

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"Allāh doesn't punish an Ummah due to an Oppressive Leader who rules over it, until the people support him for his oppression, so if they aided him, even if it was out of hypocrisy, all of them would deserve the punishment."

~ Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله).

1 March 2017 13:45

#### Radwan Dakkak updated his status.

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was asked: How is it possible that shaving (the head) for the (حفظه الله)Shaykh Nāsir al-Fahad army is Shirk, and this shaving is from the doubtful bodies (i.e. Rule enforcements) which is sub-joined to the Niyyah (i.e. Intention), meaning that whoever shaves (his head) to seek nearness to an individual has disbelieved, but as for whoever shaves (his head) from the aspect of following the regime, and the regime wanted them to humiliate themselves by that, then this is not Kufr, but rather it is a forbidden sin as it occurs in the Schools, and shaving is dependant upon the intention, and therefore if it only had a single view (i.e. Being Shirk), it wouldn't have been permissible for 'Umar to shave the head of Nasr Ibn al-Hajjāj for the sake of removing the Fitnah from his appearance

:responded by saying (حفظه الله)Shaykh Nāsir al-Fahad

As for shaving (the head), if it was from the aspect of submission to others, as the Sūfiyyah do in their shaving to their Shaykhs, and as is the situation of the soldiers when they enter the army, (سبحانه)then it is Shirk, for shaving the head is not done in submission (to anyone) except to Allāh at Hajj, and Ibn al-Qayyim has affirmed that shaving (the head) is from the greatest forms of (وتعالى) worship, but as for observing and comparing this to other situations, then the answer is given from :2 ways, a brief summary and elaborated

As for the brief answer: If the shaving done by these people was in a way of submission for the creation and humiliating him, then it is only 1 ruling, which is Shirk, and if it was not like that, then the Qiyās (analogy used by the questioner) is invalid and it doesn't malign or impugn the general principle

And as for the elaborated answer: The shaving of the heads done by (different) entities - while it has something wrong with it - is not from the aspect of enslaving others, rather it is from the aspect of Taẓīr (disciplining) by shaving the head, and some of the Scholars have adopted this view, and it has a basis in the Sharī'ah, which is destroying a place of disobedience, such as putting a hole in leather-made alcohol bottles (i.e. To remove it), and breaking its vessels/glasses, and burning the pubs, and tearing silk clothes and what's similar to that, so it is not from this aspect, and likewise the teacher shaving the head of his students is from the aspect of cleanliness and upbringing, not enslavement, such as the father shaving the head of his children

shaved the head of Ja'far Ibn Abī (صلى الله عليه وسلم)And it has been narrated that the Prophet .so there's a difference between the two matters here (رضي الله عنه),Tālib

And if this issue (of shaving their heads) in the army is ambiguous to you, then put it aside and look at the other matters, such as the army courts, military hail, firmly standing up for the flag, Shirk of Obedience, and other than that

1 March 2017 10:07

#### Radwan Dakkak updated his status.

May the curse of Allāh & all the angels be upon the filth of feminism. Brothers, SAVE your mothers, sisters and daughters from this cancer!!!

28 February 2017 22:29

#### Radwan Dakkak updated his status.

If you constantly keep speaking bad about 'moderates', you might think 'SubhānAllāh these coconuts are so Jāhil, I'm so good', and this is a huge sickness, may Allāh protect us from arrogance, because in reality those who are ignorant in Tawhīd can be much better than you in their 'Ibādah and other aspects of the Dīn. Never look down upon anyone.

Infact, if you start reading the biographies of the Salaf & then compare their deeds to your deeds, would you still call yourself a 'follower of the salaf'? Be careful, may Allāh protect you.

28 February 2017 21:43

#### Radwan Dakkak updated his status.

Reduce your created speech & recite more of the uncreated speech.

28 February 2017 08:21

#### Radwan Dakkak updated his status.

“The acts of worship are Tawqīfiyyah (i.e. Require a divine legislation to be performed), its validity stands upon:

1. That the act of worship is performed purely & sincerely for the pleasure of Allāh, Glorified and Exalted is He.

2. That it's done in accordance to the Sunnah of the Messenger(صلى الله عليه وسلم).

So if either of these (conditions) are missing, then the action is an invalid innovation.”

العبادات توقيفية تتوقف صحتها على

١-أن تكون العبادة خالصة لوجه الله سبحانه وتعالى

٢-أن تكون وفق سنة الرسول ﷺ

فإذا فقد أحدهما فالفعل مبتدع باطل

~ Shaykh Hamūd al-'Uqlā'(رحمه الله).

27 February 2017 23:38

#### Radwan Dakkak added a new photo.

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□

An extremely rare Golden (Strawberry) Tiger. Only less than 30 exists today.

27 February 2017 22:29

#### Radwan Dakkak added a new photo.

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□

😊 الجزائر

27 February 2017 22:07

#### Radwan Dakkak updated his status.

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Speak online as if you are speaking Face to Face.

27 February 2017 21:50

#### Radwan Dakkak added a new video.

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Click for video:

□

This is who the Kāfir Tāghūt Ma'mar al-Qathāfi was, the Mushrik who called his own people rats & let them starve was ironically caught in a sewer rat tunnel.

He is proud of the Fātimiyyah Bātiniyyah history of the Maghrib al-Islāmī, a Shī'a heretic sect which did not only curse the Sahābah, but also insulted the Prophets of Allāh!!

27 February 2017 20:07

#### Radwan Dakkak added a new photo.

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□

This is the 'Aqīdah of those who love the Murtaddīn.  
Where is the Walā' wal-Barā'...?!!

27 February 2017 13:25

#### Radwan Dakkak added a new photo.

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□

SubhānAllāh the #Shaheed

27 February 2017 13:24

#### Radwan Dakkak updated his status.

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The usual response I get from ignorant muslims who preach Bātil on FB is having my comments deleted or 'blocked'.

SubhānAllāh, even if someone shares a fabricated narration, they are too arrogant to be corrected, and would rather misguide their fans.

Our Da'wah is not to call people towards ourselves & build a following, but rather it is to call people towards the Haqq & direct them to the righteous Scholars who they can take their Dīn from.

- I have always loved people to come and discuss with me & disagree with me (I don't delete comments or hide anything). I'm striving harder to put aside my own ego & talk without being biased. All I want is for the Haqq to be manifest whether on your tongue or mine, not for us to try gain victory over each other in 'arguments'.

**Radwan Dakkak updated his status.**

\*Shaykh 'Alī al-Khudayr wants you to answer Q's 4-10\*

🔖 Questions & Answers (Part 2) #Translated for Sharh Kitāb al-Haqā'iq Fi-Tawhīd by Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

The following are questions that Shaykh 'Alī al-Khudayr(حفظه الله) has placed for the First Section of the Book, which you should be able to answer on your own:

Question 1: What is the Essence of Islām?

Answer: It is to submit to Allāh through Tawhīd, free from Shirk, and compliance to Him through Obedience, and that he submits to Tawhīd through knowledge, certainty, truthfulness, love, acceptance, compliance, abandoning Shirk, professing that by his tongue, disbelieving and rejecting the Tāghūt.

Question 2: What is the submission to Allāh through Tawhīd and the conditions of Lā ilāha ilā Allāh?

Answer: Speech, Knowledge, Certainty, Sincerity, Acceptance, Compliance, Truthfulness, Love and Kufr Bit-Tāghūt.

Question 3: What are the opposites to the conditions of Lā ilāha ilā Allāh?

Answer: Knowledge, and what opposes it is ignorance.

Certainty, and what opposes it is hesitation and doubts.

Truthfulness, and what opposes it is Deceit/lying.

Sincerity, and what opposes it is Shirk.

Love, and what opposes it is Hatred.

Acceptance, and what opposes it is Rejection.

Disbelief in the Tāghūt, and what opposes it is Belief in the Tāghūt.

Question 4: What is the essence of Shirk with proof?

Question 5: What is the Proof regarding the invalidity and heinousness of Shirk with Proof?

Question 6: What is the Madhab of the Mu'tazilah in the Asmā' (i.e. Labels) and Ahkām (i.e. Rulings) before the advent (of the Prophet)?

Question 7: What is the Madhab of the Ashā'irah in the Asmā' (i.e. Labels) and Ahkām (i.e. Rulings) before the advent (of the Prophet)?

Question 8: What is the Madhab of Ahl al-Sunnah wal-Jamā'ah in the Asmā' (i.e. Labels) and Ahkām (i.e. Rulings) before the advent (of the Prophet)?

Question 9: Do the Mushrikūn before the advent (of the Prophet) know about the heinousness of Shirk and its invalidity, and how did they know it, while providing proof?

Question 10: When did Shirk occur in al-Ulūhiyyah from Ummat al-Ijābah on an individual & collective level?

26 February 2017 18:50

**Radwan Dakkak updated his status.**

🔖 Questions & Answers (Part 1) #Translated for Sharh Kitāb al-Haqā'iq Fi-Tawhīd by Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

Question 1: How did the parents of the Prophet(صلى الله عليه وسلم) deserve to be punished (in the hellfire) before the advent of the Prophet(صلى الله عليه وسلم)?

Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله) responded by saying:

Deserving (to be punished) is different than the punishment, and the parents of the Prophet(صلى الله عليه وسلم) had the Hujjah established upon them by the Da'wah, and the Hujjah for Ahl al-Fatarāt (people living in a time without a Prophet) is the Risālah (Prophetic Message), or that a person comes to call them (to worship Allāh alone), so this is what the Hujjah is established by.

So before the advent of the Prophet(صلى الله عليه وسلم), the people of Makkah had Hunafā' (pure monotheists) who call them (i.e. Their people) to Tawhīd and warn them against Shirk, and these people (i.e. in Makkah) have the Hujjah established upon them, because the Hujjah is established

by a Messenger, and this is the foundation of the Hujjah, and it's also established by a specific warning (by an individual calling them to Tawhīd).

So if someone amongst the Hunafā', infact even from the Jews and Christians before the advent of the Prophet(صلى الله عليه وسلم) and was a Muwahhid, and invited the people to single out Allāh in worship (i.e. Tawhīd of Allāh), the Hujjah is established by him.

So everyone who the Prophet(صلى الله عليه وسلم) has informed about before the advent (i.e. When he became a Prophet) as being in the hellfire, and he is from Ahlal Fatarāt, then it's necessary that the specific Hujjah has been established upon him, such as the parents of the Messenger(صلى الله عليه وسلم) and others.

And like the Prophet's statement: "If you pass by the grave of a 'Āmirī or Qurashī or Dawsī, then say: Glad tidings to what shall afflict & harm you with your face being dragged to the hellfire."

The Prophet(صلى الله عليه وسلم) has specifically mentiomed them, and Allāh doesn't oppress anyone, and He doesn't punish except by a Messenger, so there's no doubt that the Hujjah has been established upon them, and it's not possible that Allāh will punish anyone except if the Hujjah has been established.

Question 2: Are the Hunafā' before the advent (of the Prophet) Muslims?

Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله) responded by saying:

Yes, the Hunafā' who were before the Message (of the Prophet) came are Muslims. And whosoever the Messenger has promised Jannah among them, he is testified with that, and the rest are dealt with as Muslim Believers, for verily the Madhab of Ahlal Sunnah wal-Jamā'ah is that they do not testify to a specific individual amongst them with Paradise or Hellfire, except where an exceptions has been given, and the exception is divided into two types:

1. Whoever the Prophet(صلى الله عليه وسلم) has promised Jannah for, then this person is testified as being in Jannah, such as the Rightly Guided Caliphs, al-Hassan, al-Hussein, Bilāl, Khadījah, and what's correct according to me is that all the Sahābah are testified as being in Jannah, and I have mentioned this in "Kitāb al-Zinād", when we commented upon "Lum'at al-l'tiqād", and we mentioned the evidences over there, and what we've stated here is only a brief summary.

2. Is the one who has been widely praised by the Ummah testified as being in Jannah? This has a difference of opinion, and what's most correct is that whoever has been widely praised, if the 'Ulamā' who have experience & knowledge, and those whose statements are taken into consideration, and that became widespread, then he is testified (with Jannah) due to the Hadīth of when the Janāzah passed by, and they testified it with good, they said: "it must (enter Jannah)".

Such as 'Umar Ibn 'Abdul 'Azīz, for he has been widely praised, likewise al-Hassan al-Basrī, Mālik, Ahmad etc...These (Imāms) have widely been praised, and from the people of consideration, however back to the original question about Ahlal Fatarāt, as for calling them Muslims, then yes, whoever was upon the Foundations of Islām (i.e. Asl al-Islām) and didn't commit Shirk (is a Muslim), and as for testifying them with Jannah, then this goes back to what we have just elaborated on.

And the Hunafā' had the ordainments (of Islām) hidden from them, and they are excused in this, and this will be addressed in the end of the Book, that ignorance is an excuse in the ordainments.

And among the Hunafā' (pure monotheists) are Qiss Ibn Sā'idah, 'Amr Ibn 'Abasah, Abū Dharr, 'Amr Ibn Nufayl, Zayd Ibn 'Amr Ibn Nufayl, and the Prophet(صلى الله عليه وسلم) would devote himself on worshipping Allāh alone before the advent (i.e. Becoming a Prophet of Allāh with revelation), and Qiss Ibn Sā'idah would go past the inhabitants of Makkah and some of the Arab tribes, and call them towards Allāh, and say "How can you worship other than Allāh", and this is a Da'wah which the Hujjah is established by.

~ Sharh Kitāb al-Haqā'iq Fi-Tawhīd

26 February 2017 16:55

**Radwan Dakkak added a new photo.**

□

'By Allāh, she really delighted me' 😊

26 February 2017 14:36

**Radwan Dakkak updated his status.**

“The intelligent person is not the one who knows what's good & evil, but rather the intelligent person is the one that whenever he sees good, he follows it, and whenever he sees evil, he avoids it.”

ليس العاقل الذي يعرف الخير والبشر، إنما العاقل الذي إذا رأى الخير اتبعه وإذا رأى الشر اجتنبه.



SubhānAllāh, there are many strangers on Tawhīd who are striving very hard & are doing it tough.

Allāh سُبْحَانَهُ وَتَعَالَى says:

"And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought." [Sūrat al-Rūm; Āyah 21].

Allāh سبحانه و تعالی has blessed us with people of different colours and languages, as muslims we disbelieve in nationalism:

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَالْوَاوِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ

“And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge.” [Sūrat al-Rūm; Āyah 22].

May Allāh fill the hearts of the غُرَبَاءَ [Strangers] with Ēmān & grant them righteous company in this World and the Next, and expiate their sins through whatever hardship they faced & raise their ranks to Firdaws.

Allāh is with the patient, Inshā'Allāh whenever Allāh decrees, He will bless you with a spouse who can look after you, hide your faults & strengthen your relationship with your Lord.

26 February 2017 10:23

There are no 2 Shaykhs I make more du'ā for in the west than Imām Anwar al-Awlakī and Shaykh Ahmad Jibrīl, may Allāh be pleased with them & raise their ranks to Firdaws, I love them and appreciate them so so much.

25 February 2017 22:26

Keep striving hard, develop immense love for worship & reciting the Qur'ān with a pure heart, thinking about your brothers and sisters day and night, with an intention of reviving this Ummah:

A wise man once said:

"If you get tired of doing righteous deeds, the tiredness will disappear but the righteous deeds will remain. But if you enjoy committing sin, the pleasure will disappear but the sin will remain!"

25 February 2017 21:47

**Zayn Ali** Was it a surah or he made a poem ?

25 February 2017 20:09

Radwan Dakkak ldk lol, I just loved this 😊

25 February 2017 20:18

Abu Aysha Al-Turkmani U don't mess with the GIANT lol

26 February 2017 00:23

Don't even try 🙄🙄🙄🙄🙄🙄🙄🙄🙄🙄 Poor Yahūdī, u gotta take notes from the legend

25 February 2017 19:50

Chapter (7/69) #Translated for Sharh Kitāb al-Haqā'iq Fī-Tawhīd by Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

Note:

- = (Matn) which is the original text of the book.
- = (Sharh) which is the commentary on the Matn.

Chapter 7: When did Shirk first arise in this Ummah?

(Matn):

“And the Rāfidah were the first ones to bring about Shirk in this Ummah, for they are the first ones who brought about Shirk in the time of 'Alī Ibn Abī Tālib(رضي الله عنه), so he burnt them with fire.

And they (i.e. The Rāfidah) were the first ones to bring about Shirk during the Nubuwwah (time of Prophethood) after the apostasy wars, so al-Mukhtār Ibn Abī 'Ubayd al-Thaqafī claimed prophethood and having a share in it, then they brought about Shirk in the Asmā' wa-Sifāt (i.e. Names & Attributes) wherein they resembled Allāh to His creation, so the "Mushabbihah" group emerged from them, then afterwards they brought about Shirk in al-Ulūhiyyah from the path of the Qarāmitah (i.e. A heretic sect) in some countries, they raised the banner of Shirk during their time.

Shaykh Muhammad Ibn 'Abdul Wahhāb(رحمه الله) said about the Qarāmitah: "Verily they openly showed the symbols of Islām, the establishment of Jum'ah and congregational prayers, and they placed judges and Muftīs, however they openly showed Shirk and opposing the Sharī'ah, so the Scholars have unanimously agreed that they are Kuffār", abridged from his Seerah (i.e. the book of the Shaykh).

And likewise Banī Bawayh, 'Abdul Rahmān Ibn Hassan(رحمه الله) said: "As for atheism in the Tawhīd pertaining to actions, the Tawhīd of intention and requesting (for things), then that occurred when Banī Bawayh al-Dulaymī in the east had a state, so they openly displayed Ghulū towards Ahl al Bayt, and they established "al-Mash'had" according to their claim that it's the grave of Amīr al-Mu'mineen 'Alī Ibn Abī Tālib(رضي الله عنه), and built over the grave of al-Hussein and other than him from the graves of Āl al-Bayt (family of the Prophet's household), and worshipped them with all kinds of worship, and Banū 'Ubayd al-Qaddāh followed them in that."

- (Al-Durar al-Saniyyah (9/144,188), published by Dār al-Iftā', and he also quoted it from Ibn Taymiyyah."

- (Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

This is the final chapter in the First Section (of the Book), and it is simply a historical account, when Shirk actually began (in this Ummah), especially with what pertains to Shirk in al-Ulūhiyyah, and it is sub-joined to the Essence of Shirk.

“Ummah”:

The "Alif" (أ) and "Lām" (ل) refers to the Ummah of the Prophet(صلى الله عليه وسلم), and those who ascribe to it are (called) "Ummat al-ljābah".

But as for the "Ummat al-Da'wah", then Shirk is firmly established upon them to begin with, because the Umam (i.e. Plural of Ummah) are two types:

1. Ummat al-ljābah, and they are those who claim to face the Qiblah (i.e. Be amongst the Muslims).
2. Ummat al-Da'wah, and they are the Kuffār al-Asliyyīn (originally disbelievers) after the advent of the Prophet(صلى الله عليه وسلم), such as the Jews and Christians.

So the Jews and Christians are part of the Ummah of the Prophet(صلى الله عليه وسلم) in a sense, and that is why the Messenger(صلى الله عليه وسلم) said, as it's mentioned in the Hadīth which was narrated by Muslim(رحمه الله):

"By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the dwellers of the Hell-Fire."

(Matn):

“And Ibn Taymiyyah(رحمه الله) said: "The first one who applied these Hadīths regarding travelling to visit shrines which is built over the graves are the people of innovation from the Rawāfidh and their likes",

- (quoted) in "al-Radd 'ala al-Akhnā'ī" page 47, with a recapped footnote in "al-Radd 'ala al-Bakrī".

And he also mentioned: "But as for pilgrimage to the graves, and those who take them as idols and mosques and celebrations, these people did not have a group that were known who were present in the time of the Sahābah, the Tābi'een and those who followed them, and there is nothing in Islām that has a grave or shrine where pilgrimage is done for it, rather this only appeared after the first 3 generations."

- (quoted) in "al-Radd 'ala al-Akhnā" page 101, with a recapped footnote in "al-Radd 'ala al-Bakrī", published by Dār al-'ilmiyyah.

And Shaykh 'Abdul Latīf Ibn 'Abdul Rahmān(رحمه الله) said: "Verily, belief in the dead (that they can bring benefit) only occurred after the death of Imām Ahmad, and those who were on his level from the Scholars of Hadīth, Fuqahā' and Mufasssīrīn."

And Shaykh Muhammad (i.e. Ibn 'Abdil Wahhāb) said in "Tārīkh Najd" page 320 in his treatise to al-Suwaydī:

"Verily, the first ones who brought Shirk to this Ummah are the accursed Rāfidah, who call upon 'Alī and others, and they seek their needs from them and seek relief from anguish."

And he mentioned in "Kitāb al-Tawhīd" in some issues, Chapter: What has been mentioned in condemning whoever worships other than Allāh at the grave of a righteous man.

He said: "And due to the Rāfidah, Shirk and grave worship was introduced, and they are the first ones who built mosques over it (i.e. the graves)." [End Quote]."

(Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

As for the occurrence of Shirk in this Ummah, the Ummat al-ljābah, then it's occurrence is of 2 types:

1. Its occurrence in an individual sense, for this occurred in the time of the righteous Khalīfah 'Alī Ibn Abī Tālib(رضي الله عنه), where a group of people claimed that he's divine, so he burnt them with fire, and they are called "al-Ghāliyah".

2. Its occurrence in a collective sense, where it became apparent & currently popular (amongst society), for verily this occurred from the path of the Qarāmitah, and from the path of the 'Ubaydiyyīn, and from the path of Banī Bawayh, and these are all Rāfidah, and it is Shirk in the aspect of 'Ibādah, (such as) al-Istighātha (i.e. Seeking help and assistance from the dead) and al-Dhabh (i.e. Sacrificing to other than Allāh).

As for the first occurrence of Shirk in the legislative sense and laws (i.e. from this Ummah), then it occurred in the time of the Tatār, where they ruled by man made laws.

As for the 'Ādāt (i.e. social customs), al-Taqlīd (i.e. traditions ) and al-Sulūm (i.e. Slang for practises and traditions) which they judge by, then this began amongst the tribes, however I don't know exactly when it began (in this Ummah).

And the benefits of knowing this historical account, is that if someone says, where is the words of Imām Mālik regarding Shirk? Where is the words of Imām al-Shāfi'ī regarding Shirk? We said, it didn't occur in their time, as it was mentioned by Shaykh 'Abdul Rahmān Ibn Hassan(رحمه الله), he said: "Shirk did not occur except after the blessed (i.e. first 3) generations".

(Matn):

"Shaykh 'Abdul Rahmān Ibn Hassan(رحمه الله) said in "Qurrah 'Uyūn al-Muwahiddīn" page 45:

"A plague of ignorance has prevailed after the first 3 generations, from the Ghulū (extremism) that has occurred among the graves of Ahl al-Bayt (The Prophet's household) and others, and mosques & shrines were built over it, so the matter became widespread, and the Fitnah became greater from the presence of Shirk that negates Tawhīd, when the Ghulū (extremism & attachment) with the dead occurred, and exalting them in worship".

And Shaykh Ibn Sahmān(رحمه الله) said in "Kashf al-Shubhatayn" page 93:

"As for the issue of the Tawhīd of Allāh and purifying worship for Him (alone), then no one from the inhabitants of Islām, nor the inhabitants of desires (i.e. Deviants) nor others disputed regarding its obligation, and it is known in the religion by necessity.",

And it was stated by his Shaykh 'Abdul Latīf in "al-Minhāj" page 101 before him.

And Ibn Taymiyyah(رحمه الله) said in "al-Radd 'ala al-Akhnā" page 95:

"Verily, many people amongst the Tatār and others entered into Islām, while they have idols made from felted wool and they seek nearness to it and exalt it, and they do not know that this is Harām in the religion of Islām, and they seek nearness to the fire as well, while they do not know that this is Harām, so many forms of Shirk might be unclear to some of those who've entered into Islām, and they do not know it's Shirk, so this person is misguided and the action in which he performed Shirk by it is Bātil (invalid), however he doesn't deserve punishment until the Hujjah is established upon him."

Moreover, the Tatār are the first ones who introduced the Shirk of Legislation, which was called "al-Yāsiq", and (also) the people in the countrysides and tribes, which is known as social customs and al-Sulūm (practises and traditions)."

(Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

"Verily, many people amongst the Tatār and others entered into Islām."

This statement is regarding the Tatār who recently entered into Islām, and the Hujjah hasn't been established upon them.

So they “entered into Islām”, he did not say "Muslimin", must pay attention, because he repeated it twice, he said, “Verily, many people amongst the Tatār and others entered into Islām.”:

And “entering” here means that they said "Lā ilāha ilā Allāh", so it doesn't mean that they became Muslims and their entering is a correct entry, because he said, “they have idols made from felted wool.”:

So he called them "Mutaqarribeen" (seeking nearness - to those idols), they seek nearness to it & exalt it, and they are Mushrikin without a doubt, and Islām & Shirk are two opposites which cannot be joined together.

And they cannot be Muslims while they seek nearness and exalt (these idols besides Allāh), however they did not know that this is Harām in the religion of Islām, and they seek nearness to the fire as well, while they do not know that this is Harām.

And many forms of Shirk could be hidden from some of those who enter Islām.

So this person is misguided before acquiring knowledge, and the action which he has committed Shirk in is Bātil (invalid), however he isn't punished until the Hujjah is established upon him.

So these Tatār who entered Islām, in the sense of the "Ism" (i.e. Label) they are not Muslims, and they are misguided and they worship other than Allāh, however the "Hadīth al-'Ahd" (i.e. one who recently enters into Islām) isn't punished if he commits Shirk, until the Hujjah is established upon him.

~ Sharh Kitāb al-Haqā'iq Fi-Tawhīd.

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Translator's footnote 

[1] Entering into Islām = saying Lā ilāha ilā Allāh.

The Usūl of the 4 Imāms and others is that whoever says the Shahādatayn has entered into Islām, even if he doesn't comply to the Sharī'ah of Islām, therefore the one who enters Islām by the Shahādah and nullifies it with Shirk is considered a Kāfir Murtad, which is why Shaykh al-Islām Ibn Taymiyyah and many of the Imāms call the Rāfidah, Drūze and Nusayriyyah "Murtaddīn", and Shaykh 'Abdul Latīf Āl al-Shaykh has mentioned a consensus that such people are considered "Kuffār Murtaddīn".

So these Tatār have entered Islām by uttering the Shahādatayn & nullified it at the same time, making them Kuffār Murtaddīn, however the Hujjah hasn't been established upon them as it's clearly displayable, so they aren't punished, i.e. To be killed for apostasy.

And Allāh سبحانه وتعالى knows best.

25 February 2017 14:07

### Radwan Dakkak added a new photo.



SubhānAllāh, may Allāh grant the Shaykh & all of us beautiful patience (صَبْرٌ جَمِيلٌ).

25 February 2017 09:41

### Radwan Dakkak updated his status.

'Abdullāh Ibn al-Imām Ahmad رحمه الله said:

I asked my father, what should a man do if he enters (the Masjid) on the day of Jum'ah while the Imām is delivering the sermon?

He replied: "He should make 2 Rak'ahs and shorten them."

~ Masā'il Ahmad Ibn Hanbal, the Riwāyah of his son 'Abdullāh (441).

: قال عبد الله بن الإمام أحمد :  
سَأَلْتُ أَبِي عَنِ الرَّجُلِ يَدْخُلُ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ ؟  
. قَالَ : يَرْكَعُ رَكَعَتَيْنِ يَخْفَفُهُمَا

مسائل أحمد بن حنبل رواية ابنه عبد الله 441

24 February 2017 23:00

#### Radwan Dakkak added a new photo.

**Zayn Ali** how does one get these dreams?  
24 February 2017 12:21

**Zayn Ali** too old to remember  
24 February 2017 14:59

**Abu Aysha Al-Turkmani** Ya Allah  
24 February 2017 16:01

**Abu Ali Hussain Hassan** obviously shaitan's plan  
25 February 2017 23:29

Do words even need to describe how amazing this is?  
#Gems\_of\_the\_Salaf

24 February 2017 09:43

#### Radwan Dakkak added a new photo.

□

Are we really following the Salaf? ☺ #Adab

24 February 2017 09:36

#### Radwan Dakkak added a new photo.

□

Alhamdulillah, it's great to see brothers and sisters turn to the correct understanding of the Dīn & pure Tawhīd. However, we all need to be very careful when speaking to others who don't see Islām the way we do, especially our 'coconut' brothers and sisters.

We must not be arrogant and see ourselves better than them, rather we must try and understand their perception of the Dīn & look at what needs to be rectified to bring them back to Tawhīd. All it requires is wisdom, patience and humility.

We have our own faults and shortcomings, but unfortunately we may not perceive it because we are too proud to be following the \*Haqq\*. We must follow the Salaf in all aspects of the Dīn, such as their amazing humbleness and manners & wishing the best for their brothers & sisters, not just in 'Aqīdah.

24 February 2017 09:10

#### Radwan Dakkak added a new photo.

□

23 February 2017 19:32

#### Radwan Dakkak updated his status.

#Authentic\_Hadīth Sins are placed on ones head & shoulders when he begins his Salāh & they start to fall off as he bows & prostrates.

~ Shaykh Ahmad Jibrīl (حفظه الله).

23 February 2017 14:58

#### Radwan Dakkak updated his status.

When someone with a soft tongue uses powerful words like 'he is a Murtad', it's absolutely amazing.

☺ Imām Anwar al-'Awlakī ☺

**Radwan Dakkak updated his status.**

\*Why did Allāh compare the Dunyā to Water?\*

Imām al-Qurtubī(رحمه الله) in his Tafsīr mentions an amazing benefit for the following Āyah in Sūrat al-Kahf:

واضرب لهم مَثَلَ الحياة الدنيا كمايُ أنزلناه من السَّمَاء

"And set forth to them parable of the life of this world: like water which We send down from the sky" [18:45].

"The wise men have said: Allāh وسبحانه وتعالى compared the Dunyā with Water:

1. Because water doesn't remain fixed in 1 spot, likewise the Dunyā doesn't remain fixed in 1 situation.
2. Because water goes away & doesn't stay, so likewise with the Dunyā, it will vanish and won't stay.
3. Because no one is able to enter the water without getting wet, and likewise with the Dunyā, no one is safe from its Fitnah and harm.
4. Because if water was at a specific amount, it would be beneficial and cause growth, and if it exceeds that amount, it would be harmful and destructive, likewise with the Dunyā, a sufficient means of living is beneficial, and meddling oneself too much (in the Dunyā) brings harm."

لماذا شَبَّه الله - سبحانه - الدُّنْيَا بالماء " عند قوله تعالى : "واضرب لهم مَثَلَ الحياة الدنيا كمايُ أنزلناه من السَّمَاء "...

: قال الحكماء : شَبَّه الله - سبحانه وتعالى - الدُّنْيَا بالماء

. لِأَنَّ الماء لا يَسْتَقِرُّ في موضع، كذلك الدُّنْيَا لا تَبْقَى على حَالٍ واحدة -1-

. وَلِأَنَّ الماء يذهب ولا يَبْقَى، فكذلك الدنيا تَفْنَى ولا تَبْقَى -2-

. وَلِأَنَّ الماء لا يَقْدِرُ أَحَدٌ أَنْ يَدْخُلَهُ ولا يَخْلُصَ، وكذلك الدُّنْيَا لا يَسْلَمُ أَحَدٌ مِنْ فَتْنَتِهَا وآفَتِهَا -3-

، وَلِأَنَّ الماء إذا كان بِقَدَرٍ كان نَافِعًا مُنْبِئًا، وإذا جاوز المَقْدَارَ كان ضارًّا مُهْلِكًا -4-  
. وكذلك الدُّنْيَا ؛ الكَفَافُ منها يَنْفَعُ، وَفُضُولُهَا يَضُرُّ

~ (Al-Jāmi' Li-Ahkām al-Qur'ān)

22 February 2017 21:35

**Radwan Dakkak shared Revert Muslims's photo.**

Haqq

22 February 2017 13:07

**Radwan Dakkak updated his status.**

Q. A disbeliever asks, what is the proof that Allāh exists.

A. Despite being busy, I would love to help you out. With regards to the existence of Allāh سبحانه وتعالى, it's very simple, you don't have to be a Muslim to know that Allāh exists, just like we know that Shaytān believes in Allāh, but due to his arrogance and refusal to prostrate to Âdam, he became a disbeliever.

The following is a brief summary which prove the existence of Allāh سبحانه وتعالى:

1. The Fitrah (natural instincts), we are born with a natural inclination to believing in Allāh سبحانه وتعالى, everyone is born upon Islām (which is defined as the Fitrah by the Scholars), however the parents and other external factors is what changes the child's religion or beliefs from the pure inclination of believing in Allāh to something else.

2. The 'Aql (our intellect), Allāh has given us such an amazing blessing which is the intellect, and our intellect is able to perceive the existence of Allāh سبحانه وتعالى through logic, the signs of Allāh's creation, the Prophets & revelations which He has sent down as a mercy & guidance for Mankind.

To stress on this point of the intellect, the atheists who deny Allāh's existence say that this world came about by accident, saying that it all started off with some "energy" (unsure what exactly) which brought about the big bang.

However, we as muslims do not believe such an enormous world and creation can come about 'without a purpose', our intellect refuses to accept such a false notion.

Likewise, if this life didn't have a purpose & there was no afterlife, this was be pure injustice, Allāh created human beings with a free will, and Allāh has placed out the commands and prohibitions, it is the human beings who chose to kill and commit crimes on this Earth. Is it possible that a criminal like Hitler can be compared to our beloved Prophet Muhammad صلى الله عليه وسلم ?! No way!

Shaykh Ahmad Jibrīl said he counted the amount of lives lost in all the battles during the time of the Prophet صلى الله عليه وسلم, and he physically counted 2,968 or something close to that, so this shows that his mission isn't to simply eradicate people as the Disbelievers accuse him to be. How many lives were lost in World War 1, around 60,000,000!!

No doubt, Allāh is merciful and will reward those who strived hard, and that's what muslims try to be, the best people so they can enter paradise, it would not do justice if Allāh didn't punish the criminals and reward the righteous. Allāh says "Shall we make the muslims like the criminals?!" It's impossible that everyone will go to Jannah.

This is why the most logical belief which our intellect perceives is that there is a Creator who governs and is in Control of not only our universe, but all other galaxies out there, His knowledge encompasses all of His creation, this is who almighty Allāh سبحانه وتعالى is, He neither begets nor is begotten, He is the First and the Last, the ever living who never dies.

- I could elaborate further, however I hope this helps والله أعلم

22 February 2017 10:10

### Radwan Dakkak updated his status.

:was asked: Some of the brothers said (حفظه الله)Shaykh Nāsir al-Fahad

With regards to the military hail, it is from the aspect of imitating the Mushrikīn, and this is what" the Fatwa of Shaykh Hamūd al-Tuwayjirī is based upon, for if it is said, that they exalt the star with an additional exaltation, and exalting inanimate objects isn't permissible, then I say: Not all forms of exaltation for inanimate objects is Shirk, rather it is of different types: So some forms of it is a prescribed exaltation, which is exalting the black stone and kissing it, and some forms of it is an innovated exaltation and a means towards Shirk, such as exalting the shrines and graves by placing lamps (for light) and raising it above its (ground) level, and Ibn al-Qayyim mentioned that this is from the pretexts of Shirk and its means, likewise whoever hangs an amulet believing it to be a cause to avoid the evil eye, then it's a Bid'ah which doesn't reach Shirk, but if he believed that it brings benefit or harm besides Allāh, then he has fallen into Major Shirk, and it's well known that the army don't believe that the star brings benefit or harm, however he respects it in accordance to the regime, because it is one of the causes for promotion (in rank), and it is considered in this aspect, "Minor Shirk

?So what is the response to this misconception

responded by saying: As for the issue of the military hail, then (حفظه الله)Shaykh Nāsir al-Fahad the discussion regarding it is lengthy, I'll try to summarise it, then the discussion regarding the :misconception you mentioned (will be addressed afterwards), so I say

Indeed, if a matter is proven to be an act of worship to Allāh, the Exalted, then diverting it to other than Him is Shirk, but if it was not an act of worship, however it has been proven to be prohibited to do, then performing it is Harām (not shirk), and that is like standing - which is our issue here - for :indeed standing as it's well known is 3 types: Two types are confirmed to be prohibited

Wanting people to stand up for him : "Whoever likes for the people to stand up for him..." [Till the - [end of the Hadīth where the Prophet said, let him take his place in Hell

Standing up for someone: "You were at this time about to do an act like that of the Persians and - ".the Romans. They stand before their kings while they sit, so don't do that

So these two types (of standing) are Harām, the prohibition of both (types of standing) has been confirmed, and they aren't Shirk, but as for standing in a way of submission and Qunūt (i.e. Prolonging), then it is an act of worship for Allāh, Glorified is He, and it is an additional matter than :said (سبحانه وتعالى) simply standing up alone, as Allāh

"And stand up truly obedient (Qānitīn) to Allāh"

And the Tafsīr of the Qunūt has been confirmed in the Sahīh (i.e. Muslim) from the Hadīth of Zayd :wherein he stated (رضي الله عنه)Ibn Arqam

"So we were ordered to remain quiet, and we were forbidden from speaking"

So the likes of this standing in this way, if it was diverted to other than Allāh, then it's Shirk, whether it was to a human being or rock or tree or anything else, and what's well known is that the Qunūt that is present in the army is stricter and greater than the Qunūt which is present in the .standing of Salāh

For during Salāh, he can recite, and it's permissible to make slight movements, and relaxing the



feet, and killing the two black ones (i.e. Snake and Scorpion), and holding a child, and other than that

And this is all prohibited in the army, so if you add to that, raising the hand to the forehead or to his weapon and what's similar to that, then it is like a form of committing an act of worship to others, also with beating the man for him to submit as well, as it has been narrated in the famous authentic :Hadīth

".(The angels beat their wings in submission to Him (i.e. Allāh"

So all these things make the Standing that's present in the army as a type of 'Ibādah (act of worship) whether it was for a commander or star or flag, and the example is given by the realities & meanings, infact it is greater than the 'Ibādah which is present in the Salāh as we previously stated

So if this is affirmed, the misconception that he mentioned is cleared up, like his statement regarding exalting the black stone and other than that, so this is a different topic, it differs completely (from what we're talking about), for if a man diverted an act of worship to the black stone or the ka'bah and what's similar to that, then he becomes a Kāfir

And the Shirk which is mentioned in the army is not simply for exaltation alone, rather it is the Shirkī exaltation, and this brother of ours, may Allāh give him success, took the mutual tie with regards to the word "exaltation", and he didn't pay attention to the difference (in application & meaning), I ask Allāh, glorified is He to give success to everyone towards what He loves and is .Pleased with

And (the Shaykh), may Allāh preserve him, stated elsewhere: Verily this salutation and submission is for the (promotion) ranking (stars and badges), because it stands for royalty, and they call it the royal pursuit, while worshipping other than Allāh doesn't differentiate between worshipping a human being or rock, except that this severs the proof made by those who make the issue from the category of Sujūd al-Tahiyyah (prostration of salutation) which was prescribed (in the previous nations), and was abrogated in our Sharī'ah, because this cannot be imagined (in doing so) with .rocks and inanimate objects

And this is all a legislation by the constitution which must be complied with, and the one who doesn't comply with it is punished like the one who delays Salāh, so ponder over all these matters, and free yourself from the norms, familiarity & love and traditions (i.e. be unbiased), undoubtedly it is a Shirkī 'Ibādah (act of worship) to other than Allāh (Shirk Akbar), this is a brief discussion .regarding it, and I ask Allāh to keep you firm, preserve you and hasten your release

22 February 2017 00:12

#### Radwan Dakkak updated his status.

Returned back for a new semester. Was so excited to see so many brothers, couldn't stop smiling all day 😊

Time to spread the Nūr of Tawhīd & Kufr Bit-Tāghūt ☺

May Allāh place Barakah in our Da'wah & Studies, and grant us sincerity, wisdom and patience 🌱

21 February 2017 23:18

#### Radwan Dakkak updated his status.

“Stonewalling implementing Allāh's Laws & separating b/w Islām & state are two sides of the same coin.”

~ Shaykh Ahmad Jibrīl(حفظه الله)

21 February 2017 10:56

#### Radwan Dakkak updated his status.

Instead of researching so many questions or sharing what the 'Ulamā' have said for your Q's, I prefer to focus more on my structural studies of the Dīn & other commitments.

I am simply a layman & extremely Jāhil of the Dīn, but I love giving Da'wah with the little knowledge I have, hoping it could motivate others to seek knowledge & love the righteous Scholars even more.

All I want from you is to follow the correct Manhaj, and keep all the Ikhwān & Akhawāt in your du'ā, especially the Murābitīn & the 'Ulamā' in the Sujūn of the Tawāghīt.

Forget what people say about you, even those who appear "righteous" in public use such filthy words in private, but it's okay brothers, be happy & smile, coz you receive Ajr without even doing anything ☺ People will always hate & make up false accusations, we don't have anything to do with them.



We are all going to die 1 day, wallāhi at any moment, the angel of death can snatch our souls SubhānAllāh. I'm very scared because I haven't done enough in this Dunyā, but I always have hope Allāh will forgive our sins and shortcomings, and have mercy upon us.

Make the most out of your life, may Allāh protect you.

21 February 2017 00:18

### Radwan Dakkak updated his status.

“The \*Oppression and Kufr\* of the Tawāghīṭ roams around in total nudity, while the Muftis & Shuyūkh preach lowering the gaze at \*it\*!”

~ Shaykh Ahmad Jibrīl(حفظه الله)

20 February 2017 21:29

### Radwan Dakkak updated his status.

Misconception: "Some Major sins take one outside the fold of Islām such as the act of homosexuality"

Simple Response: If the act of homosexuality took one outside the fold of Islām, why did the Fuqahā' of the Ummah differ with the way he is punished?

This is what we say to the Khawārij, if the thief was a Kāfir, why is his hand cut off? And if the drunkard was a Kāfir, why is he lashed? Why aren't they instead killed for Riddah (apostasy)?!

Likewise with the one who commits the act of homosexuality, Ibn 'Abbās said he takes the same ruling as the Zānī (lashed or stoned), which is the Madhab of Imām al-Shāfi'ī & a group of Fuqahā' from the Hanābilah. (This appears to be the strongest opinion).

Likewise other Fuqahā' simply viewed that the homosexual is given Ta'zīr, whether you want to say they are mistaken in what punishment they determined for them, that's not the point.

The point is, if the 'mere' act of homosexuality was Major Kufr, why didn't the Ummah agree upon executing them as apostates?

And on top of that, I've seen people make Takfīr upon whoever excuses a person involved in the act of homosexuality!

And since when did Major Sins take one outside the fold of Islām, this is what the Khawārij believe, not Ahl al Sunnah wal-Jamā'ah! Rather, we only believe Major Sins takes one outside the fold of Islām if he declares it to be lawful.

Also, abstaining from praying Janāzah over a homosexual doesn't mean he is a Kāfir.

Shaykh Sulaymān al-'Alwān حفظه الله refuted the false conception that Ahl al Bida' are Kuffār because the Salaf refrained from praying Janāzah on them:

"And some of the people have assumed that the refraining of some Imāms of the Salaf from performing Salāh upon them is an evidence that it's not allowed to ask Allāh's mercy upon them, and this is from the fabricated assumptions which contradicts the Qur'ān, Sunnah and Consensus.

For the muslims in the east and the west have remained praying upon everyone who displays his Islām, who isn't known to have Hypocrisy or Apostasy. So whoever knows from him any of that [i.e. Hypocrisy or Apostasy], then it's forbidden to perform Salāh upon him.

And whoever doesn't know from him any of that [i.e. Hypocrisy and Apostasy], then it's not permissible to seek nearness to Allāh by abandoning Salāh upon him if there was no apparent Maslaha [Benefit/Interest] in doing so. For some Imāms of the Salaf would refrain from performing Salāh upon the people of desires/innovation and those who sin openly, so that the people of innovation can put a stop to their innovation, and the people of sins can put a stop to their desires, so it is from the aspect of denouncing Munkarāt [acts of evil], and achieving general Masālih [Benefits/Interests] for the muslims, and this is from the acceptable acts for the sake of Maslaha, and it has many equivalent examples in the Shaṛī'ah.

For the Prophet(صلى الله عليه وسلم) abandoned Salāh upon the person who killed himself, it was narrated by Imām Muslim(رحمه الله) in his "Saḥīh" (978).

And he abandoned Salāh upon the one who has Debt, but he didn't abandon the fulfilment [of the obligation of praying on him], and he said to the Muslims: {Perform Salāh upon your companion} it was narrated by Bukhārī (2298) and Muslim (1619).

And he abandoned Salāh upon the one who is dishonest in the war booty, it was narrated by Ahmad (4/286), Abū Dāwūd (2710), al-Nasā'ī (4/64), Ibn Mājah (2848), and there's a difference of opinion regarding the authenticity of its chain."

- So this shows that it's still obligatory for a group of muslims to pray over them (including the

homosexual), but the refrainment of the Prophet صلى الله عليه وسلم or many of the Sahābah from praying Janāzah doesn't render him a Kāfir.

20 February 2017 20:40

#### Radwan Dakkak updated his status.

Lol, it's really funny how deviants openly call for a debate, then when they get challenged, they run away, delete comments and say "I don't have time for you because you're the biggest Jāhil".

But they have all the time in the world to make many posts to spread their deviance without anyone 'responding' against them. This shows that they cannot have a proper discussion.

It's funny how my post about intoxication not being an excuse is a differed upon matter, \*which I obviously know\*, but he misses the point behind the whole post which is that Takfīr & Kufr Bit-Tāghūt is not upon 1 level, and it has unclear details attached to it.

Again, the deviants & extremists claim "no ignorance in Shirk Akbar has an ijmā'" & accuses others of being ignorant of Usūl al-Fiqh when they cannot differentiate between Ijmā' Qatī & Ijmā' Dhani.

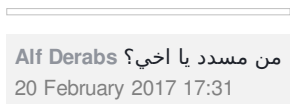
I have previously refuted the misconceptions of them considering 'excuse of ignorance' a clear cut matter, which they weren't able to respond too & chose to run away from.

Seems like people love to stalk posts & write responses to them, missing the point behind what is being said. And ofcourse no one can respond to them, because they "don't have time to discuss with Juhhāl" ☺

May Allāh reward you brothers, however it's time to move on, as the matter is clear as the sun, so there's no need to bring this issue up all the time.

20 February 2017 17:34

#### Radwan Dakkak added a new photo.



:stated in his treatise to Musaddad رحمه الله Imām Ahmad

Do not consult an innovator for your Dīn (religion), and do not accompany him in your Saḡar“”>((travelling

.(Al-Ādāb al-Shar'iyyah (3/578 ~

20 February 2017 12:36

#### Radwan Dakkak added a new photo.



“If the Tarbiyyah (i.e. Islamic Upbringing) is not firmly established upon Tawhīd, and Kufr Bit-Tāghūt, and Jihād Fi Sabeelillāh, and Loving and Hating for the sake of Allāh, then one's fate will be defeat & failure, and the youth would become assistants for the Tawāghīt and servants for the 'Umalā' (sell outs).”

~ Shaykh Sulaymān al-'Alwān(حفظه الله).

20 February 2017 10:37

#### Radwan Dakkak updated his status.

رحمه الله Ibn Taymiyyah:

“Shaking hands after the prayer is not a Sunnah rather it is a Bid'ah.”

[مجموع الفتاوى ٣٣٩٢٣]

20 February 2017 10:07

#### Radwan Dakkak updated his status.

\*The conquest of Constantinople will be with Tasbīh (saying, SubhānAllāh), Tahlīl (saying, lā ilāha ilā Allāh) and Takbīr (saying, Allāhu Akbar) and not with an abundant number (of soldiers) or having abundant weapons.\*

Shaykh al-Muhaddith Hammūd at-Tuwayjirī(رحمه الله) said:

“Constantinople was conquered in 857 AH at the hands of the ‘Uthmānī Turkman Sultān Muhammad al-Fātih, and Constantinople is still in the hands of the ‘Uthmāniyyah in our time at the end of the fourteenth century AH.

This conquest is not the one that was mentioned in the Ahādīth that have been mentioned above because that [conquest] can only take place after the great battle and shortly before the emergence of the Dajjāl, as already discussed in several Ahādīth in this chapter, as will be mentioned in the Hadīth by Mu’āth and ‘Abdullāh Ibn Bishr . The conquest of Constantinople will be with Tasbīh (saying, SubhānAllāh), Tahlīl (saying, lā ilāha ilā Allāh) and Takbīr (saying, Allāhu akbar) and not with an abundant number (of soldiers) or having abundant weapons, as explicitly stated in many Ahādīth in this chapter. Constantinople will be conquered at the hands of the Arabs and not at the hands of the Turkmen. This is evidenced by the saying of the Prophet sall Allāhu ‘alayhi wa sallam narrated by ‘Amr Ibn ‘Awf, “...then the strong youth of the Muslimīn of Hijāz, who do not fear the blame of a critic in the Way of Allāh, will come out to them, until Allāh makes them conquer Constantinople and Rome with tasbeeh and takbeer.”

Also, the Hadīth by Abū Hurayrah in Saheeh Muslim reads, “...then an army from Madīnah will come out to them who will be the best of the people of the entire Earth at that time.” Besides, the Hadīth of ‘Abdullāh Ibn ‘Umar reads, “The Muslimīn will help each other until the people of Adan Abian will provide them with help.” Also, the Hadīth narrated by Makhmar , “The Romans will say to their leader: ‘We will suffice you from the Arabs’, then they will betray [their covenant with the Arabs], and they will gather for the battle.” This proves that the great battle will take place between the Arabs and the Romans and it is those who will fight in this great battle who will conquer Constantinople.

The commander of the army who will conquer it at the end of time when the Dajjāl will emerge is the one who is praised along with his army, as already mentioned in the Hadīth narrated by ‘Abdullāh Ibn Bishr al-Khath’amī from his father. The Hadīth narrated by Abū Hurayrah mentioned earlier, which was reported by Al-Khateeb in ‘Al-Muttafiq wal-Muftariq’, reads, “The Commander of the army at that time shall be from the household of the Prophet .”

What should be mentioned here is that the conquest mentioned in the Ahādīth in this chapter has not yet happened, and it will take place at the end of time, when the Dajjāl will emerge. The Scholars who interpreted it to mean what happened in the year 857 AH have erred and said what they had no knowledge of.”

[It-hāf al-Jamā’ah]

20 February 2017 09:22

### Radwan Dakkak shared a link.

<https://youtu.be/QY1T3UJnNCU>

<https://youtu.be/QY1T3UJnNCU>

<https://youtu.be/QY1T3UJnNCU>

Shaykh Sulaymān al-‘Alwān حفظه الله speaks about the causes for lacking Ghayrah (protective jealousy), I'll summarise what he said in short:

- A dayyūth is not merely someone who approves of strangers committing Zinā with his womenfolk, this is the worst form of Diyāthah, allowing them to sit with each other, or touch or kiss, this all shows a lack of Ghayrah.

- Likewise allowing his womenfolk to wear tight clothes and going around the shops and streets infront of people, this is a result of a lack of Ghayrah.

- Allowing one's wife from wearing the modern day fitnah Niqāb, some people don't differentiate between the Niqāb that was present at the time of the Sahābah and the modern day Niqāb. The Niqāb in the time of the Sahābah only displayed one eye, but even if it displayed 2 eyes, what was only intended by it is to see the road. Right now, the Niqāb isn't worn for merely seeing the road, rather what's intended from it is adornment, it is a Fitnah and adornment in and of itself (i.e. This modern day niqāb fashion), and on top of that, the woman enhances her eyelashes, has make up displayed on her cheeks, and this is from the abhorred Tabarruj. And this is from a result of a lack of Ghayrah in the heart.

- Likewise having a woman leave the house in the beginning of the day and come back at the end of the day, she is going out here and there.

- A woman going to the shops without a Mahram, rather she can only go without mahram if the conditions are fulfilled, such as the permission of her guardian, safe from fitnah, goes to get her need and returns when it's over, doesn't tempt men with soft speech.

And he mentioned numerous other reasons like a lack of Taqwā, may Allāh grant us true Ghayrah & Hayā', unlike what we see in our shocking times.

**Radwan Dakkak updated his status.**

\*The reason why some of our youth have turned towards extremism in Takfir is either because of sincere emotions (due to our Ummah suffering & Murji'ah concealing knowledge of Takfir), a sparkling desire in the mind or ignorance.\*

I'll give 1 example to show that not all matters of Takfir are clear-cut as the extremists of our time make it out to be.

For e.g. The issue of a drunk man who commits Shirk Akbar, do we make Takfir upon whoever refrains from making Takfir upon him because he believes intoxication is a Māni' (impediment of Takfir)?

You might ask, but isn't intoxication an impediment of Takfir? Well firstly, you asking this question & having this doubt renders you a Mushrik because you haven't made Kufr Bit-Tāghūt according to the extremists, because you excused a Mushrik!

Secondly, no intoxication is not an impediment of Takfir at all. And as for the Hadīth "the pen is raised off 3", this is referring to someone who is mentally retarded, the one who cannot reason, which is out of his control.

But as for the one who gets Drunk and then commits Shirk, he "intentionally" chose to get intoxicated out of his own free will, and will not be excused for committing Shirk.

Shaykh Ahmad Jibrīl حفظه الله said:

"Drinking & Killing:

The question then arises, what if someone was drunk and kills someone, does the punishment apply to him? The answer is yes since he is still responsible for his actions, and he was the one who chose to get drunk leaving himself in a state of delusion. If drunks are not killed that opens the door for people to get drunk and then kill to save themselves from the punishment which would cause kais.

The case of a mentally ill:

One who is mentally insane is not held accountable. The test that was done in the past to determine if a person is insane or not was to give him a rock in one hand, and a date in the other. If he couldn't differentiate which one was edible, then he was forgiven of the killing he committed."

Likewise Shaykh 'Alī al-Tamīmī حفظه الله has spoken about the Hadīth, the pen is lifted off 3 people in detail which I have transcribed, but I will keep the post summarised إن شاء الله.

So the point of this post is just to show that whoever makes a mistake in the Mawānī' of Takfir and its unclear details, he is not called a Mushrik.

I hope this can help my brothers and sisters Inshā'Allāh, and from experience, questions usually get avoided, and I've asked many, what is the ruling on the one who excuses a grave worshipping mushrik, he will immediately say "Mushrik", but when I ask, what is the ruling on the one who excuses a Tāghūt mushrik ruler who replaces the Sharī'ah & rules by man made laws, I get "no response".

This matter is very clear, but due to the Fitnah on FB, many people are given a voice to speak on the matter. This is why I really believe it's necessary upon us all to sit under a righteous person of knowledge and wisdom who can help us understand our Dīn, but I know it's difficult for many people, may Allāh protect you all.

19 February 2017 23:58

**Radwan Dakkak updated his status.**

Everyone can 'display' wonderful Akhlāq, even the most evil of people! However true Akhlāq comes from the heart. How do we know the difference?

A person who has firmly established a truthful Walā' & Barā' in his soul will feel happiness in being kind and generous to others.

He is showing 'Akhlāq' outwardly by what's inside his heart, and he loves doing so, this is true character.

Unlike the one who outwardly displays 'Akhlāq', while his heart is full of bad characters, نسأل الله العافية

\*Whatever you feel, I feel. When I see you happy, I'm happy. When I see you upset, I'm upset. When I see you cry, I want to cry with you.\*

SubhānAllāh this is how the Sahābah & Sahābiyyāt would think, that even the giant, 'Umar Ibn al-

صلى الله عليه وسلم Prophet as it's well known in the Seerah, that he saw the Prophet صلى الله عليه وسلم crying, so he wanted to know why he's crying and he said:

"If it doesn't make me cry, I'll force myself to cry Ya Rasūl Allāh!!!"

Know the difference between #Real & #Fake people ☺  
May Allāh make us amongst the real truthful believers.

19 February 2017 23:07

#### Radwan Dakkak updated his status.

This is whāt hāppēns when you cōpy people without hāving a clue what you're dōing.  
#You\_look\_like\_this

19 February 2017 19:47

#### Radwan Dakkak updated his status.

These days the burnout marks on the road from the wedding day last longer than the actual marriage

~ Shared.

19 February 2017 14:25

#### Radwan Dakkak shared Mohammed Junaid's post.

Sahīh.

19 February 2017 11:37

#### Radwan Dakkak updated his status.

led the people in Salāt al-Fajr, then he turned around (after Salāh) Umar Ibn al-Khattāb' رضي الله عنه :& asked

"?Where is Mu'ādh"

."Mu'ādh replied: "I am over here Yā Amīr al-Mu'mineen

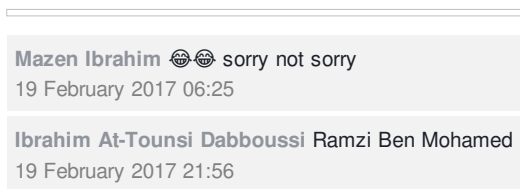
said: "I remembered you last night, so I remained turning on my bed (right & Umar' رضي الله عنه & left) in Love and Longing for you

.So they embraced each other, crying in tears

صلى عمر بالناس الفجر ثم التفت فقال أين معاذ ' قال ها انا ذا يا امير المؤمنين قال لقد تذكرتك البارحة فبقيت أتقلب على فراشي حيا وشوقا اليك فتعانقا وتباكا

19 February 2017 11:15

#### Radwan Dakkak added a new photo.



Sorry guys, I had to share this ☺

19 February 2017 00:38

#### Radwan Dakkak updated his status.

BE FIRM GUYS, women are FITNA & some of them have bad intentions. Wallāhî, they can inbox you essays of bad thoughts, or praise your Akhlāq or Knowledge in seductive ways, why do they even message the opposite gender when it's Harām to speak to non-Mahrams?!

This Facebook is not for socialising and having fun like Shayātīn you Dunyā lovers, only Ākhirah is

on our minds, there is no good here except for supporting the Ummah & sharing the Haqq.

Fear Allāh & have some shame.

لا حول ولا قوة إلا بالله

19 February 2017 00:13

### Radwan Dakkak updated his status.

Misconception: \*We hate Kufr, but not the Kuffār\*

Shaykh Haytham Sayfaddīn(حفظه الله) absolutely destroyed this false lie by saying:

“Allāh said, “So they said to their people, we distance ourselves from you and from that which you worship other than Allāh”.

So this idea now that we say or some people, and even in this city, people try to spread this idea, that any beliefs we have about something being bad, it’s only to the action, and it’s not to the person himself, so if someone comes and throws the Qur’ān in the toilet, we (i.e. those people) say well that’s a very bad action, and it’s disbelief, but the person who did it, we can’t judge him, or we don’t have nothing to say about the person himself, even though children would know, what would make someone a bad person, what makes someone a bad person?

Student: Bad actions.

Shaykh: Bad actions, bad beliefs, bad statements, you know someone kills someone, we don’t say killing is bad, but he’s the best guy in the world.

Or some guy is a rapist and we say, we hate rape, rapists we don’t have a problem with, we’re okay, it’s okay do whatever you need to do, we don’t like what you’re doing, but you as a person, you’re the best.

If someone did that, you’d look at them as like they have something wrong with them, but then when it comes to Allah, what’s worse, swearing at Allāh or stealing?

Ofcourse, someone will steal and even now they will say he’s a bad guy, he steals all the time, and everyone will be okay with that.

But then when someone swears at Allāh or they fight against the Muslimīn, or they do this and this and this, we can’t say anything about him, it’s a bad action, you shouldn’t do it, but him as a person we can’t make a judgement.

Every other part of your life, you do that on a daily basis and every second of your life is based on, “well I like this guy because he does good things, I hate this guy because he does bad things” and so on and so on, but when it comes to the religion of Allāh , all those basic Fitrah or those basic characteristics that people are born with and that they learn as a young age, they get thrown out the window.

Then Allāh(سبحانه وتعالى) said:

كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ

Or that “We’ve disbelieved in you”, so we declare you to be non-muslims, we declare you to be on wrong and the things that you’re doing wrong are actions and statements of disbelief, and we openly show between us and you, hatred and enmity until you believe in Allāh alone.

So Allāh said that it’s the action that we’re getting these interactions that they’re based upon, so if someone does bad, we think of them as bad.

As soon as they become a muslim, we change our beliefs about them and the way we deal with them, so if we even look at the Prophet(صلى الله عليه وسلم), you know the way the Kuffār dealt with him and some of the greatest Sahābah, Abū Bakr or ‘Umar and ‘Ikrimah Ibn Abi Jahl and some of them, the main people who were enemies to Islam in beginning became from the greatest Sahābah afterward, not because they just stopped doing those actions, but because they became muslim, and that became the tie that bound the Prophet(صلى الله عليه وسلم) and all the Sahābah at the time.”

~ Sharh Nawāqidh al-Islām.

18 February 2017 21:57

### Radwan Dakkak updated his status.

Never Break A Woman’s Heart.

Abu Uthman al-Wa’idh: When I grew up, I wanted to marry but I [always] refused.

A woman came to me and said: O Abu Uthman! I love you with a love that left me with neither



#### Radwan Dakkak updated his status.

“The Ka'bah is the first house which was built for the people to worship Allāh and single him out (in worship), yet despite that, idols weren't prevented from being placed around it, and for these idols to be worshipped and partners associated with Allāh, Glorified and Exalted is He, in the most sacred spot on the face of this Earth!

And the Ka'bah was hit by a catapult! And the Hajr al-Aswad (i.e. Black stone) was removed from it, stolen by the Qarāmitah! And it (i.e. the Ka'bah) will be demolished in the end of times, stone by stone as it was foretold by the 'Mustafah' صلى الله عليه وسلم.

It was visited and it will be visited by the people who stand up for corruption, immorality, atheism and hypocrisy!!”

الكعبة أول بيت وضع للناس لعبادة الله وتوحيده، ومع ذلك لم يمنع من وضع الأصنام حولها وعبادة هذه الأصنام والشرك بالله سبحانه وتعالى في أقدس بقعة على وجه الأرض! وقد رميت الكعبة بالمنجنيق! ونزع منها الحجر الأسود سرقه القرامطة! وستهدم في آخر الزمان حجرا حجرا كما أخبر المصطفى صلى الله عليه وسلم.!!وزارها ويزورها أهل الفسق والفجور والإلحاد والنفاق

~ Shaykh al-Muhaddith Khālid al-Hāyek(حفظه الله).

18 February 2017 11:20

#### Radwan Dakkak added a new photo.

□

His sleep is better than your fasting & praying all night.

18 February 2017 09:12

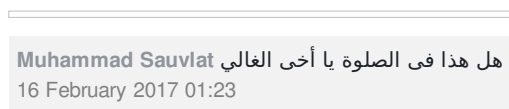
#### Radwan Dakkak updated his status.

"And what's correct: Is that it's not compulsory upon him to make Qadā' in both cases (i.e. Someone who intentionally abandoned Salāh & Siyām), and it's not prescribed for him to do so, rather he should perform alot of Nawāfil (optional prayers) and Tawbah, because there's no proof for Qadā', and abandoning (Salāh) is an enormous crime for it to be made up for, moreover performing Qadā' is an independant action which requires Daleel, and there's no Daleel in this issue.."

~ Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله).

16 February 2017 18:19

#### Radwan Dakkak added a new photo.



16 February 2017 01:07

#### Radwan Dakkak shared a link.

<https://youtu.be/p6HZk2ICDzg>  
<https://youtu.be/p6HZk2ICDzg>

I'm in love with Shaykh Ahmad Jibrīl الله حفظه - I cannot stop smiling while listening to him, we can absolutely relate to each other in everything ♥

16 February 2017 00:56

#### Radwan Dakkak added a new photo.

□

#Amazing

16 February 2017 00:11



## Radwan Dakkak updated his status.

"If you love your brother for the sake of Allāh(سبحانه وتعالى), you should let him know, and as a result, your love for one another will become even stronger and more stable.

Anas Ibn Mālik(رضي الله عنه) and others reported that a man was with the Prophet(صلى الله عليه وسلم) when another man passed by. The man with the Messenger of Allāh(صلى الله عليه وسلم) said, "O Messenger of Allāh, I indeed love him." The Prophet(صلى الله عليه وسلم) asked him,

"أَعْلَمْتَهُ؟"

"Did you inform him [about your love]?"

He رضي الله عنه said, "No." The Prophet صلى الله عليه وسلم said,

"أَعْلَمْتَهُ"

"Then inform him."

The man with the Prophet(صلى الله عليه وسلم) caught up to the other man and said, "Verily, I love you for the sake of Allāh." The other man said, "May Allāh, for Whose sake you love me, love you."

Narrated by Imām Ahmad (13123) and Abū Dāwud (5125)."

~ Book of Manners (page 427-428).

15 February 2017 22:37

## Radwan Dakkak updated his status.

\*Simple way to understand our methodology in Fiqh\*

A man came to Imam ibn Taymiyyah and said I want to change my madhab from Hanafi to shafi'i. He asked why? He said "I see that many of the matters in this madhab are against the Sunnah". Ibn Taymiyyah said "don't do that, rather divide the madhab into 3. One, whatever is proven from the Quran and Sunnah, take it; two, whatever is against the Quran and the Sunnah, leave it; three, whatever does not have any mention about in the Quran and the Sunnah, take the ijtihaad of any of the Aimmah".

He made the concept very simple in this way. [Related by a Shaykh].

Imām al-Shawkānī(رحمه الله) said:

"The one who acquires knowledge of the sciences we mentioned is able to act upon them without an intermediary to help him understand, such a person is a Mujtahid. Where as the layman who relies upon asking is neither a muqallid nor a Mujtahid, rather he is acting upon the evidence by means of the Mujtahid who assists him in understanding its meanings.

Most of Salaf from the companions, their followers and their followers who were the best generations were from this level of people, and there is no doubt that the Scholars were few in comparison to the non Scholars. Whoever says there is no intermediary stage between the muqallid and the Mujtahid, we say to him, 'Most of the Salaf as-Sāliheen were that way, neither muqallideen nor Mujtahideen'.."

- Basically, if the proofs are clear in a matter, that's what we must follow. But if it's a matter of Ijtihād, there's nothing wrong with someone adopting the opinion of a particular Imām.

15 February 2017 18:25

## Radwan Dakkak updated his status.

One Shaykh told a personal experience with regards to having fanaticism. Note: Our methodology is that we go by proof, with respect to the 'Ulamā' & their opinions, however we do not blindly follow any particular Madhab or have zealously to a particular Shaykh.

The Shaykh was teaching in a class, and it was about moving the fingers through the beard during wudū', Imām Ahmad رحمه الله went towards raising th Hadīth to "Hassan" with regards to the Hadīth, whereas other Scholars have said there's nothing authentic from the Prophet صلى الله عليه وسلم on moving the fingers through the he beard as stated by Abū Hātim, Abū Zur'ah and others, the Shaykh said, this is what's correct.

The week after, the Hadīth "whoever washes a dead person should make ghusl, and whoever carries him should perform wudū'" was brought up, so the Shaykh said the majority of the Muhadditheen such as Ahmad Ibn Hanbal, Al-Dāraqutnī, Abū Hātim, Abū Zur'ah and others that this Hadīth is not from the words of the Prophet صلى الله عليه وسلم, but rather it's from the words of Abū Hurayrah, so it's Mawqūf upon Abū Hurayrah.

So one of the students got up and said "This Hadīth was authenticated by al-Albānī", the shaykh

said "i know, however it's not authentic", so the student said "are you more knowledgeable than al-Albānī?", the shaykh replied "no i'm not more knowledgeable than al-Albānī, but last week when we mentioned a hadith that was authenticated by Imam ahmad, and we stated that it's weak, you remained silent, Imām Ahmad is more knowledgeable than al-Albānī! However you have zealously, and al-albānī doesn't accept the way you are going about things."

So some people prevent others from making taqleed on the Madhāhib, yet they make taqleed on other scholars.

Side Note: By Allāh, most of those who tell you that you have to stick to a Madhab conceal knowledge, and are absolutely ignorant of 'Aqīdah and the affairs of the Muslims, and love Dunyā & sell out shuyūkh. There's a difference between studying a Madhab and blindly following 1 madhab in everything. You rarely hear Qur'ān & Sunnah from them سبحان الله, yes a layman who can't understand anything asks a Shaykh (that's fine if he blind follows a madhab/shaykh coz he can't understand), but someone who is able to gather between the evidences should follow what he views as most correct (he's neither a Mujtahid or Muqallid). A muslim should start learning Fiqh at an easy level until he is able to start going through all different opinions, and it's permissible to ascribe yourself to a Madhab, but it's preferred for the student of knowledge who has the tools to perform Ijtihād. As for most of us, we are neither blind followers or Mujtahideen, yet we are going by the evidences which is what most of the Salaf were like as mentioned by Imām al-Shawkānī.

May Allāh guide us to the straight path.

15 February 2017 17:53

#### Radwan Dakkak shared Sydni Alislami's post.

This is what a Rāfidhī Najis deserves for pretending to be a Sunnī that calls for the banning of the Niqāb.

15 February 2017 16:50

#### Radwan Dakkak shared Haytham Sayfaddīn's post.

15 February 2017 15:32

#### Radwan Dakkak is feeling shattered.

Alhamdulillah, hardships won't last forever.

15 February 2017 10:05

#### Radwan Dakkak is feeling stressed.

Everyone wants to put others down. Can't do anything :(  
اللهم فك أسري ☹️ Stuck in Dhulm

15 February 2017 10:01

#### Radwan Dakkak is feeling exhausted.

Ummah :(

15 February 2017 08:42

#### Radwan Dakkak updated his status.

The best women are unknown, who don't go out much & focus on studying Dīn at home. Her manners, passion for knowledge & modesty is what real men look for.

14 February 2017 23:57

#### Radwan Dakkak updated his status.

Her name was 'Ā'isha (عائشة) which means "Living". Such a beautiful name for one who continues to live within the hearts of the believers.

May Allāh, The Exalted, be pleased with our mother, the mother of the believers".

14 February 2017 19:32

#### Radwan Dakkak updated his status.

I take this world very seriously & I don't have any time to waste, especially when our Ummah is so humiliated! How can we laugh and joke around?!

But at the same time, despite our bad situation, I love to bring a smile on your faces & cheer you up with hope and never despair, by Allāh words cannot express how blessed you are to be a stranger in this world. Your Ēmān and Tawhīd is so special, you yourself are special, there are so many Muslims I wish I can let this enter their soul, but one day they will realise how much Allāh loves them, Alhamdulillah.

The Prophet صلى الله عليه وسلم suffered intense trials and hardships, he lost all his children except for Fātimah رضي الله عنها, yet he was the most cheerful & smiling of people :) So smile to your brothers, as it will bring affection & love and unite your hearts upon the Haqq.

We must have a balance, we need to realise that we are sinners & not doing enough. But don't just call yourself a sinner & not change for the better, you might sound humble by calling yourself a sinner, but please more actions, less talk. It's not a good thing to be a sinner, rather you should be a sinner who continuously repents to Allāh, may Allāh make us from the Tawābbīn.

I live and die for this cause, I will never step down upon my principles by the permission of Allāh سبحانه وتعالى - Look around you & ask, where are the people of the Haqq! As Shaykh Ahmad Jibrīl الله حفظه said, the people of the Haqq are strangers amongst strangers amongst strangers. Allāh has preserved this Dīn through righteous Scholars & those in Ribāt, you might ask, but they are few in number, well just read the following :)

Shaykh ‘Abdullāh Abā Butayn (رحمه الله) said in ad-Durar as-Sanniyyah (10/398):

إن أهل الحق هم أقل الناس فيما مضى، فكيف بهذه الأزمان التي غلب فيها الجهل. وصار بسبب ذلك المعروف منكرا، والمنكر معروفا؟

“Indeed the people of truth are the minority in the times that have passed. So how then about in these times in which ignorance is prevalent, and the good became known as evil and the evil became known as good for that reason?”

Forgive me if add emotions to what I write, I sometimes do it both intentionally & unintentionally, it's just the way I feel, thinking so much about our Ummah & our brothers & sisters. I never thought I would be living in such a world that's so full of lies where we are so humiliated.

The Kuffār are united in insulting our Dīn, the wives of the Prophet صلى الله عليه وسلم, and are fighting against the Niqāb, Allāhumma destroy them all!!

14 February 2017 17:30

#### Radwan Dakkak added a new photo.

□

When summer reaches 50 C

14 February 2017 14:54

#### Radwan Dakkak updated his status.

Think...!!

If the one who doesn't cover a part of wudū' over his feet is threatened with hellfire: "Woe to the heels from the hellfire (i.e. save them!)", then how about the one who doesn't pray at all!!!

تفكر...!!

إذا كان الوعيد بالنار لمن لم يعمم أجزاء الوضوء على قدمه (وَيُلْ لِلْأَعْقَابِ مِنَ النَّارِ)، فكيف إذا بمن لا يصلي أصلا!!!

~ Shaykh al-Muhaddith Khālid al-Hāyek(حفظه الله).

14 February 2017 10:39

#### Radwan Dakkak updated his status.

was asked: Is the army considered a Tā'ifah Mumtani'ah? And (حفظه الله)Shaykh Nāsir al-Fahad ?what are the Nawāqidh (nullifiers of Islām) that it consists of

:responded by saying (حفظه الله)Shaykh Nāsir al-Fahad

As for the army, then it is from the most clearest of examples pertaining the issue of al-Tā'ifah al-Mumtani'ah (the abstaining group) from complying to some of the ordainments of Islām, and this is .very clear and displayable

And in al-Durar al-Saniyyah (volume 15 & 16), there's a specific chapter regarding the requirement (for a Tā'ifah Mumtani'ah), and what the A'immat al-Da'wah have mentioned about them, and they have mentioned some of the Muharramāt (forbidden things) that are present, such as imitating the Kuffār in wearing their clothes and in their protocols (i.e. regimes), and the military hail, and music .and other than that

spoke about the army and what it has from Munkarāt (رحمه الله)And Shaykh Hamūd al-Tuwayjirī (evil and corruption) in the book "al-Īdhāh wal-Tabyīn Limā Waqa'a Fihi al-Aktharūn Min Mushābahat al-Mushrikīn", such as the military hail, and slapping a man, clothing, the (army) cap, music and .other than that, and Ibn Bāz wrote an introduction for him

And there's a wide range of Fatāwah about the Munkarāt of the army that's present in "Fatāwah al-Lajnah al-Dā'imah", so this is all sufficient for whoever wants to argue if he was a seeker of the truth, so let's just say (for argument sake) that it's not Kufr, then it is (still) Munkar and Harām, and this is the Fatāwah of your Shaykhs about it (i.e. the impermissibility of entering the army), and it's not permissible to work in it at all, even if he doesn't comply to their protocols (i.e. Regime), because it has cooperation over sin and transgression, and it strengthens their authority and increases their numbers and other than that, and its Munkarāt are so many as I previously stated, :and from it is

Shirk al-Tā'ah (i.e. Shirk of Obedience), and it is from the most clearest forms of this Shirk (of .1 entering the army), because they have a principle: "Carry it out, then object (afterwards)", and every single one of them is ordered to obey whoever is above him in all cases, and the criterion of the commands return back to the regime, not to the Sharī'ah, so if he ordered a command which is permitted by the regime, even if it was Harām according to the Sharī'ah, then he is obliged to carry .that out, and likewise vice versa

Shirk of the Military Hail and Shirk of the salutation of the flag, and I have written an essay on .2 .this topic in the year 1414 AH

Ruling by other than what Allāh has revealed,and that is due to them having specific courts, .3 which are the military courts, it judges by the Tāghūt, not the Sharī'ah, the issues of the soldiers are .referred to it

That their pride and fighting and power is with the regime, not with the Sharī'ah, just as Shaykh .4 al-Islām (Ibn Taymiyyah) said about the soldiers of the Tatar who ascribe themselves to Islām, after ruling upon them with apostasy, he said: "Indeed their fighting is not on behalf of the Dīn of ."Islām, rather it is on behalf of the Tatār state

That all of the things that became widespread in the land from the Kufr, and Tāghūt courts, and .5 allying with the Kuffār, and other than that is all through their intermediary and protection and .(assistance (for the Tāghūt

That most of what's present in it (i.e. the army) is taken from the Kuffār, starting from the .6 clothing and rankings (of the soldiers), and ending with the Ahkām (i.e. Rules and regulations) of the army [...], moving around the way they have been taught, and walking and other than that, and the .discussion about it is lengthy, and this indication suffices from needing to say a lot

.knows best (سبحانه وتعالى)And Allāh

14 February 2017 09:07

### Radwan Dakkak updated his status.

\*May Allāh destroy Āl Salūl & the boastful Tawāghīt\*

“(These rivers flow under me) [43:51]. Fir'awn boasted about rivers flowing underneath his palace. His end was the same rivers flowing over him!”

~ Shaykh Ahmad Jibrīl(حفظه الله)

14 February 2017 07:46

### Radwan Dakkak updated his status.

A huge turn off is when a brother or sister doesn't know the difference between the Muwahiddīn and Murtaddīn. You might ask me, why is this important? Well firstly, it goes to show that such a person doesn't care about the Ummah & had their head in the dirt. Secondly, that person has some 'Aqīdah & Manhaj issues.

A muslim can never ignore what is happening to the Ummah! Wallāhī a brother or sister who loves the Haqq & is sincerely learning their Dīn step by step is a million times better than some Jāhil who is "proud" to seek knowledge, read books while ignoring the Ummah & just crying online with "aww make du'ā for halab", may Allāh humiliate you, where is your du'ā for Yemen or Kashmir or Libyā or Mōsul...???

If you want to see who cares about the Ummah, don't look at their crying on the pulpit or their cries on Facebook, but rather look at their priorities and whether they are doing something productive for

the Ummah by warning the masses from the Kufr and apostasy of the rulers & explaining the important issues of Tawhīd & Takfīr.

No, but we rather see the famous speakers keeping the Ummah blind like sheep, leading them to the hellfire, by quoting 'Umalā' of the Tawāghīt, placing all the 'Scholars' on the same level, which is absolute ignorance!! How can the Scholars of Tawhīd equate to the Scholars of Shirk?!

13 February 2017 23:18

## Radwan Dakkak added a new photo.

**Taylor See** I accept this post. Just wanted to say that I tried wearing a niqab in my Islamic Studies class, had some difficulty breathing and felt dizzy. I told the Sheikh, and he said I don't need to wear a niqab, but to sit in the back row for modesty.

14 February 2017 13:18

**Radwan Dakkak** It's very nice to see so many sisters of our time wearing the Niqāb & I ask Allāh to reward them for their intentions & efforts. As for what the Shaykh said, perhaps he is of the view that covering the face is not Wājib, because a Scholar who views covering the face Wājib wouldn't tell you "you don't need to wear a Niqāb". I have heard sisters mention breathing problems before, however Allāh سبحانه وتعالى wouldn't obligate something or even "recommend" something which would cause harm, He knows what's best for us, both men and women. What I would recommend you to do is speak with trustworthy sisters who can help you out and give you advice, as they would know much more than us men when it comes to wearing a Niqāb. However, I can share some tips which might be helpful from islamqa: "Women still wear the niqaab (face veil) and khimaar (headcover) and we do not see any of them complaining about it or finding it too difficult. Perhaps what has happened to our sister – or others – is because of the quality of her niqaab or khimaar, or because of the way it is worn. If a woman is wearing a thick niqaab then that may make it difficult for her to breathe or to see, so the solution in that case is to make it thinner. Some women tie the niqaab very tightly over their faces, which makes it hard for them to breathe. The solution in that case is to loosen the niqaab so that it will be easy to breathe. It would be a good idea for you to refer to a doctor who has more experience than the doctor you are currently seeing, and perhaps they will be able to find a solution to your breathing problem that she has not come up with. If it is not possible to solve this problem by any means – which is unlikely, in sha Allaah – then do only what is required to ward off harm in this case. Do not uncover the whole face for the sake of breathing; you could put part of the niqaab lightly over the nostrils as much as you need to make it easy to breathe, even if that is less than what is ordinarily required. We ask Allaah to protect you from all evil and to bless you with righteous offspring. Ameen." ~ End Quote. I'm sure you've read both sides of the issue, and can see the stronger evidences on the topic, so now it's all up to you to strive for the sake of Allāh, and basically be like the Sahābiyyāt as I have written in my post, may Allāh increase our ummah in righteous men & women who fear Allāh. And Allāh سبحانه وتعالى knows best.

14 February 2017 13:34

**Taylor See** Jazakallah khayr for answering my questions. May I make a serious suggestion? Maybe some male scholars and students of knowledge could try wearing a niqab for a while, to see what it's like in practice (if suitable). Then they might be able to understand how it works in real-life better, and this can help them to improve on their advice. A lot of scholars are male, and they might not know what claims about the niqab to accept from women's experiences, unless they've had first-hand experience of wearing it themselves.

14 February 2017 21:21

**Radwan Dakkak** Āmīn wa iyyākī. It's not permissible for a man to wear a Niqāb, however if you want to ask me personally, I have covered my face with a Ghutra when entering into a shop. Some workers got scared when I walked past the isle, but that's about it. Putting aside my personal experience, I can see where you're coming from. The greatest female Scholars of the past, i.e. beginning with the Sahābiyyāt all covered their faces, even the elderly women: On the authority of 'Āsim al-Ahwal who said: {We entered upon Hafsa bint Sīrīn, and she put the Jilbāb on like this(explaining what she did), and covered her face with it(the arabic text mentions Niqāb), so we said to her: "May Allāh have mercy upon you! Allāh(جل وعلا) said: "And women of post-menstrual age who have no desire for marriage - there is no blame upon them for putting aside their outer garments [but] not displaying adornment." [24:60] (and it's the Jilbāb), so he said: She said to us: "What is after that?" So we recited: "But to modestly refrain [from that] is better for them." [24:60], so she said: It is to keep the Jilbāb on} This was narrated by Sa'īd ibn Mansūr(رحمه الله) in his Sunan(al-Tafsīr/1618), and Sa'dān ibn Nasr(رحمه الله) in his "Juz"(page 60) and from the chain of Sa'dān(رحمه الله), Imām al-Bayhaqī(رحمه الله) has collected it in his Sunan al-Kubrā(7/93) and it's authentic. Ibn Hajr al-'Asqalānī رحمه الله said in al-Fath al-Bārī(9/324), "The customs of the women in the past and present have remained unchanged of covering their faces from the strangers" Therefore, there's no need for men to have experience in wearing the Niqāb, when our grandmothers have been doing so ever since the the verses of Hijāb were revealed, as soon as they were revealed, they obeyed Allāh & the Messenger صلى الله عليه وسلم. Yes, most Scholars are men, but this doesn't mean that they will distort the Qur'ān and Sunnah in favour of their own whims and desires, no way, because they fear Allāh & go by the evidences. As muslims, we reject sexism, feminism and other false concepts that have come to try and destroy this Ummah, and this is what we see in our time, people basing their Walā' & Barā' (Loyalty and Disavowal) on their genders instead of Islām & Kufr, not paying attention to the core matters of Ēmān & Kufr Bit-Tāghūt. However, in our modern times, the truthful scholars are rare to

find, I do not follow the popular speakers out there, whether man or woman, they can give motivational and helpful talks which I won't deny, but unfortunately both are speaking with their whims, not proofs from the Qur'ān, Sunnah and the statements of the Salaf, their knowledge is very weak. Forgive me if I have spoken a lot, but as muslims, the most important and dearest thing to us is our Creed ('Aqīdah), we must all study Tawhīd and Shirk and teach the ummah these crucial matters. I hope this helps, and Allāh knows best.

14 February 2017 21:40

**Abu Hurayrah** Allaahul Musta'aan.

14 February 2017 21:47

**Sarah Knox** Salam, I differ in the opinion of it being wajib, which may not be agreeable with a few scholars. The hadith quoted doesn't use any word meaning face or even body, it ends with **فَأُحْتَمِرَ بِهَا** and for that reason I don't see it as wajib. God knows best.

14 February 2017 23:29

**Radwan Dakkak** **وعلیکم السلام** 😊 Feel free to read these links :)) It might change ur mind 🙏  
Niqāb according to the Salaf <https://justpaste.it/xtqc> Covering the Face is Wājib according to the 4 Imāms <https://justpaste.it/xtql> Niqāb by the Mufasireen – Tafsīr of Sūrat al-Ahzāb verse 59. <https://justpaste.it/xtr6>

14 February 2017 23:30

Strive Hard sister and be like the Sahābiyyāt - May Allāh(سبحانه وتعالى) reward you.

#Obedient\_Wife #Niqāb

13 February 2017 22:15

**Radwan Dakkak added a new photo.**

□

Allāhu Akbar!!! I want this soooo bad! ♥ ♥ Every Sahīh Hadīth according to the Methodology of the Early Scholars of Hadīth by al-Shaykh al-Muhaddith al-Hārith al-Hassanī حفظه الله.

13 February 2017 20:56

**Radwan Dakkak updated his status.**

There's always that 1 stalker who reads all your posts in secret, yet when he comments, it's an absolute savage attack!! It's like, where did you come out from? Just go back lol.

13 February 2017 20:23

**Radwan Dakkak added a new photo.**

\_\_\_\_\_

**زيد المنصور** Accept my friend request .

13 February 2017 21:22

**Radwan Dakkak** قِيلَتْهَا 😊

13 February 2017 21:42

**زيد المنصور** بارك الله فيكَ

13 February 2017 21:42

The exact same way I feel about you guys - I can really see a lot of you trying to improve and change for the better. I love you for the sake of Allāh **جل وعلا**

**اللهم بارك**

13 February 2017 20:01

**Radwan Dakkak updated his status.**

“The story "Wā Mu'tasimāh" (i.e. O Mu'tasimāh! Help me), the ruler of 'Amūriyyah from the kings of Rome who had an honourable imprisoned Muslimah, isn't confirmed in History. And it was mentioned by Ibn Khuldūn in his "Tārīkh" and Ibn ul-'Imād in "Shatharāt al-Thahab".”

قصة: ( وامعتصماه ) صاحب عمورية، من ملوك الروم عنده شريفة مأسورة. لا تثبت تاريخياً. وقد ذكرها ابن خلدون في تاريخه وابن العماد في شذرات الذهب.

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله).

13 February 2017 15:53

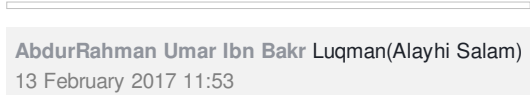
#### Radwan Dakkak updated his status.

“(Good spouses are for good spouses) [24:26]. Some, submerged in sin seek women as pure as Maryam! Be like Yūsuf to get one like Maryam.” #Islām.

~ Shaykh Ahmad Jibrīl(حفظه الله).

13 February 2017 13:55

#### Radwan Dakkak added a new photo.



13 February 2017 11:08

#### Radwan Dakkak added a new photo.



99.9999% Haqq ☺  
Reminds me of the "99% Halāl kebab shops" 🍴

13 February 2017 09:18

#### Radwan Dakkak updated his status.

\*It's our duty to teach both 'sisters' and 'brothers' - Never forget that our women are the backbone of this Ummah\*

جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ ذَهَبَ الرَّجُلُ يَحْدِثُكَ، فَأَجْعَلْ لَنَا مِنْ نَفْسِكَ، يَوْمًا تَأْتِيكَ فِيهِ تُعَلِّمُنَا مِمَّا عَلَّمَكَ اللَّهُ. فَقَالَ " اجْتَمِعْنَ فِي يَوْمٍ كَذَا وَكَذَا فِي مَكَانٍ كَذَا وَكَذَا ". فَاجْتَمَعْنَ فَأَتَاهُنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَّمَهُنَّ مِمَّا عَلَّمَهُ اللَّهُ

“A woman came to Allāh's Messenger (ﷺ) and said, "O Allāh's Messenger (ﷺ)! Men (only) benefit by your teachings, so please devote to us from (some of) your time, a day on which we may come to you so that you may teach us of what Allah has taught you." Allāh's Messenger (ﷺ) said, "Gather on such-and-such a day at such-and-such a place." They gathered and Allāh's Messenger (ﷺ) came to them and taught them of what Allāh had taught him...”

• [Sahīh al-Bukhārī - 7310]

13 February 2017 08:46

#### Radwan Dakkak updated his status.

Please please please my brothers and sisters, you MUST know who you are taking your knowledge from. I have nothing against people COPY & PASTING quotes to share for da'wah, but please KNOW who you are copying & pasting from. I get REALLY hurt when I see brothers & sisters sharing quotes from Sell out Scholars and Imāms of Kufr who have sold their religion & supported the enemies of Islām.

Please understand that there's a difference in our methodology and their methodology, how can you share a quote from a Scholar of Haqq & then share quotes from deviant sell outs & EVEN Scholars of the Tāghūt who LOVE & SUPPORT the Apostate Ruler to TORTURE & EXECUTE our beloved 'Ulamā'?! Why, why, why??????

Wake up, please wake up & see the world!!! Don't let the famous reputations deceive you, NEVER listen to any sell out who has never left the laps of the Tawāghūt, spends his entire life remaining behind with women in their rooms and continuously criticising the people of the Haqq in favour of the Kuffār!

Ya Allāh, destroy those wicked tongues and guide our ummah, O Allāh we all need guidance, knowledge is not about how much we accumulate, but it's all about sincerity & truthfulness. Wallāhi I love those truthful people of knowledge who are unknown in this world, all that matters is Allāh knows them 🤲

12 February 2017 16:55



### Radwan Dakkak updated his status.

\*She had incredible knowledge & Hayā' - The women of the Salaf were just simply amazing\* ﴿﴾

"The daughter of Imām Mālik used to overhear and correct students reciting al-Muwata to her dad by knocking on the door

A 'Ālimah of her time."

~ Shaykh Ahmad Jibrīl(حفظه الله).

12 February 2017 14:57

### Radwan Dakkak updated his status.

The best way to correct someone is in private with أخلاق [manners] and being polite - This is the way of our beloved Muhammad صلى الله عليه وسلم, just be mindful of people, their feelings and reputation.

\*Message to brothers on FB who not only try to 'correct' someone publicly, but also slip some personal attacks too والله المستعان\*

11 February 2017 23:00

### Radwan Dakkak updated his status.

Shaykh al-Islām Ibn Taymiyyah(رحمه الله) says in "al-Sārim al-Maslūl" (3/1110) about the Rāfidah Kuffār:

"As for whoever exceeds that to the extent where he claims that they (i.e. the Sahābah) apostated after (the death) of the Messenger of Allāh صلى الله عليه وسلم except for a few individuals who do not exceed 13-19 people or that they call most of them Fussāq (corrupt and evil doers), then there's also no doubt regarding his #Disbelief, for verily he is a Mukathīb [a denier] of what the Qur'ān has mentioned in several places, such as Allāh سبحانه وتعالى being pleased with them, and praising them, infact whoever has doubts regarding the disbelief of the likes of this individual (who insults the Sahābah), then surely this necessitates his disbelief, because this statement can only mean that those who delivered the Qur'ān & Sunnah are Kuffār or Fussāq, and that this Ummah which is the best Ummāh that was ever sent to mankind, and the best (amongst the Ummah) is the first generation while the majority of them were Kuffār or Fussāq, then this means that this Ummah is the worst of all Nations, and that the (pious) predecessors of this Ummah are its worst, and the Kufr of such an individual is from that which is known in the religion of Islām by necessity, and that is why you find from those who openly display such statements, is generally found out to be a Zindīq (i.e. Heretic), and most of the heretics conceal their beliefs, and Allāh has shown an example of their likes"

اما من جاوز ذلك الى أن زعم انهم ارتدوا بعد رسول الله ﷺ الا نفرا قليلا لا يبلغون بضعة عشر نفسا او انهم فسقوا عامتهم فهذا لا ريب ايضا في كفره فانه مكذب لما نصه القرآن في غير موضع من الرضى عنهم والثناء عليهم بل من يشك في كفر مثل هذا فان كفره متعين فان مضمون هذه المقالة ان نقلة الكتاب والسنة كفار او فساق وان هذه الامة التي هي كنتم خير امة اخرجت للناس وخيرها هو القرن الاول كان عامتهم كفارا او فساقا ومضمونها ان هذه الامة شر الامم وان سابقي هذه الامة هم شرارها وكفر هذا مما يعلم بالاضطرار من دين الاسلام ولهذا تجد عامة من ظهر عنه شيء من هذه الاقوال فانه يتبين انه زنديق وعامة الزنادقة انما يستترون بمذهبيهم وقد طهرت لله فيهم مثلا

11 February 2017 20:43

### Radwan Dakkak updated his status.

﴿﴾ Chapter (6/69) #Translated for Sharh Kitāb al-Haqā'iq Fi-Tawhīd by Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

Note:

- = (Matn) which is the original text of the book.
- = (Sharh) which is the commentary on the Matn.

Chapter 6: Knowing the heinousness of Shirk, Zinā, Oppression, Alcohol, Lying and what's similar to that by the Fitrah and Intellect.

(#Matn):

"Allāh(سبحانه وتعالى) said: "And when they commit an immorality, they say, "We found our fathers doing it." [7:28].

And the incident of al-Najāshī with the Sahābah, Ja'far(رضي الله عنه) said to him: "O king, we were a people of ignorance who used to worship idols, eat dead animals, approach al-Fawāhish (i.e. Zinā etc) and mistreat our neighbours", it was narrated by Ibn Khuzaymah(رحمه الله) in his "Sahīh".



And in the authentic Hadīth: "5 things are from the Fitrah, then he (i.e. the Prophet) mentioned it".

- (#Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

This chapter is sub-joined to the chapter "Essence of Shirk", so we explained that Shirk is to put a partner with Allāh.

And we know the heinousness of Shirk and its invalidity, and that's known by the Mithāq, Fitrah and 'Aql.

And this is not an original chapter on its own, rather is (mentioned) from the aspect of clarifying and digression (i.e. a temporary departure from the main subject in speech or writing), so that we know what's besides Shirk such as Zinā, oppression, alcohol, lying and other than that, its heinousness and invalidity is well-known, so imagine the case with Shirk, therefore it (i.e. Shirk) is more deserving of knowing its heinousness and invalidity.

And the heinousness of these things (i.e. Zinā etc...) are known by the Fitrah and 'Aql, and we did not mention the Mithāq, because the Mithāq is a matter dealing with Tawhīd.

And the significance behind the incident of al-Najāshī is: "eat dead animals, approach al-Fawāhish (i.e. Zinā etc) and mistreat our neighbours":

The heinousness of these matters were well-known to them, therefore there are matters in which its heinousness is known besides Shirk.

And in the (authentic) Hadīth: "5 things are from the Fitrah, then he (i.e. the Prophet) mentioned it..."

"The Fitrah is 5 things, or 5 things are from Fitrah, circumcision, shaving the pubic region, clipping the nails and cutting the moustaches short".

It was narrated by Bukhārī(رحمه الله) from the Hadīth of Abī Hurayrah(رضي الله عنه), so growing the nails long is known to be heinousness by the Fitrah, and the Shar'ah reassured it (i.e. Came to affirm it), and likewise with the rest of the things.

(Matn):

"Ibn Taymiyyah(رحمه الله) said: "Indeed, Allāh has called them Dhālimīn (oppressors), Tāghīn (tyrants) and Muḥsidīn (those who spread corruption on the earth) before the Risālah (i.e. Prophet Message), and these are vilified labelled actions, and vilification is only in the bad wicked acts, so that proves that the actions are heinous and vilified before the advent of a Messenger towards them, (however) they do not deserve punishment except after the arrival of a Messenger to them, because of His statement: "And never would We punish until We sent a messenger." (17:15) [Al-Fatāwah (20/37-38)]

Ibn al-Qayyim(رحمه الله) mentioned in his commentary upon Āyat al-Mithāq (the verse of the covenant): "And this proves that the same mind that he knows Tawhīd from it is a Proof (Hujjah) for the invalidity of Shirk, they do not require a messenger, and this doesn't contradict (Allāh's statement): {And We never punish until We have sent a Messenger}, (Ibn Qayyim said), so that being a Fāhisha (i.e. Zinā etc) and a sin and transgression is just like Shirk being called Shirk, so it is Shirk in and of itself before the prohibition and after it, so whoever said that the Fāhisha (i.e. Zinā) and wickedness and sins only became like that after the prohibition, then he is on the level of the one who says Shirk only became Shirk after the prohibition (of Shirk), and it's not considered Shirk before that, and this is a clear unreasonable stubbornness for the intellect and Fitrah" - Madārīj al-Sālikīn (1/230,234,240).

And he (also) mentioned in it (i.e. Madārīj al-Sālikīn): "Verily the wickedness of worshipping other than Allāh, exalted be He, is firmly established by the intellect and Fitar (i.e. Plural of Fitrah), and hearing it has alerted the mind, and guided it towards knowing what it contains from wickedness"

And in the Seerah, he mentioned the one who didn't drink alcohol in Jāhiliyyah, and there's also the incident of Hilf al-Fudool."

- (Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

"Ibn Taymiyyah said: "Indeed Allāh called them..."":

This is called legislative (i.e. Shar'iyyah), because he attributed the labelling to Allāh, the most high, and "called them", the pronoun returns back to the Mushrikīn before the Risālah (i.e. Prophetic Message).

Therefore the "ism" (i.e. Label) of Dhulm (oppression), Tughyān (tyranny), Fasād (corruption) is applied before establishing the Hujjah, and there's no relation to it (being applied after the Hujjah), so it's referred to whoever commits it (i.e. the act) before the Risālah, however he is not to be punished except by the (advent of a) Messenger.

And these Asmā' (labels) as we have explained are mentioned before the Risālah, and it's said to the Jāhil (ignorant person), and ignorance is not an excuse in it, so he is called "Dhāliman" (an oppressor), and it's not to be said that he isn't called "Dhāliman" (an oppressor) while he is ignorant! We say there's nothing that prevents calling (someone) a "Dhālim" (an oppressor) while he's ignorant, however he isn't to be punished due to that ignorance until the Hujjah is established, so

there's a difference.

“they do not deserve”: This is not like the saying of the Mu'tazilah "they do not deserve", rather it means "they aren't punished", because they deserve it, however they aren't punished except after a Messenger comes to them.

“Ibn al-Qayyim(رحمه الله) mentioned in his commentary upon Āyat al-Mīthāq (the verse of the covenant)”:

As for the statement of Ibn al-Qayyim(رحمه الله), we have previously mentioned it and explained it, but we only mentioned it here from the aspect of reassurance and addition.

~ Sharh Kitāb al-Haqā'iq Fi-Tawhīd.

11 February 2017 18:18

#### Radwan Dakkak updated his status.

How is it possible for a Muwahhid to marry a christian or jewish woman in our time? Think about this, would your wife accept you supporting the Haqq? This is why I say, do not marry christian women in Europe or Australia unless they convert to Islām & have Tawhīd.

11 February 2017 17:13

#### Radwan Dakkak updated his status.

“Parents are like your eyes, you will never see the world beautiful after the loss of one or both of them! May Allāh raise my mother's rank to Ferdous.”

الشيخ أحمد بن موسى جبريل حفظه الله •

11 February 2017 10:31

#### Radwan Dakkak updated his status.

\*This is what you call true dedication from an amazing woman!\*

Fātimah-daughter of Muḥammad Ibn 'Abdul Wahhāb

- 'Ālimah

Was described as being beautiful yet never married b/c she was occupied teaching women&men.

~ Shaykh Ahmad Jibrīl(حفظه الله)

11 February 2017 10:23

#### Radwan Dakkak updated his status.

Okay, due to all this marriage stuff giving me a headache, Shaykh Sulaymān al-'Alwān(حفظه الله) says a good way to remove your thoughts from marriage is to focus on memorisation and study Din. We must really combine between our studies and 'Ibādah, especially myself. I'm extremely active on FB & posting a lot, so I gotta cool it down إن شاء الله ☺

\*The more you know, the more you realise how much you don't know\* حياكم الله

11 February 2017 02:48

#### Radwan Dakkak updated his status.

Keep your marriage life private! There's no need to tell the world what you guys are doing together, or what food she cooked for you.

I will remove people who continuously post & joke about marriage, be a man & show some maturity. I don't care if you prefer a blondé over a brunette or how many wives you want to marry....What a sad state our Ummah is in, what you post coincides with your thoughts, it seems like all you think about is your desires.

People are free to give 24/7 marriage advice, but are too "busy" to do other things, ما شاء الله.

11 February 2017 00:32

#### Radwan Dakkak updated his status.

New videos on \*Exclusive secrets between spouses\* - SubhānAllāh it seems like the most

important topic our Ummah is in need of is "Marriage", nothing else. May Allāh destroy these sell out Shuyūkh and Murtaddīn who support the Tawāghīt against our brothers.

If you take a look at what these sell outs write, you will not find a single beneficial post. While the Ummah is suffering, all they want to do is laugh with the Tawāghit and Kuffār while criticising our firm brothers and sisters in the harshest of ways.

I hate you so much (بغضتك بغضاً عظيماً) May Allāh punish you in the grave & Jahannam, oh & take all your marriage posts with you!

10 February 2017 23:49

**Radwan Dakkak updated his status.**

One of the hardest struggles in seeking knowledge is thinking about our brothers & sisters suffering, and knowing that you haven't done enough to help them.

10 February 2017 23:28

**Radwan Dakkak updated his status.**

**\*Praying Behind the Men of the Congregation and Not Mixing with Them\***

“The rows of women in a Masjid are behind the rows of men, and the further a woman is from men, the better it is for her. Abū Hurayrah (رضي الله عنه) reported that the Messenger of Allāh (صلى الله عليه وسلم) said:

"خير صفوف الرجال أولها وشرها آخرها وخير صفوف النساء آخرها وشرها أولها"

"The best of rows for men is the first one, and worst of them is the last one. The best rows for women is the last one, and the worst of them is the first one." [1].

When men are in close proximity to women, their minds might become distracted through temptation and desire, and they will not pray with concentration and a presence of mind and heart. And that is why the Shari'ah encourages men to be at a distance from women in the Masjid.

Even after he finished leading the people in prayer, the Prophet (صلى الله عليه وسلم) made sure that men and women remained separated. When he finished his prayer, he would remain in the spot he prayed in for a short while, so as to allow the women to leave before the men, and to set out to their homes before the men reached them at the entrance of the Masiid.

Umm Salamah (رضي الله عنها), the wife of the Prophet (صلى الله عليه وسلم) related that, "During the lifetime of the Messenger of Allāh (صلى الله عليه وسلم), as soon as women would make Taslīm (i.e. say 'Asalāmu 'Alaykum wa Rahmatullāh', signalling the end of prayer) from a prescribed prayer, they would stand (to leave); meanwhile, the Messenger of Allāh (صلى الله عليه وسلم) and those men who prayed with him would remain for a period that Allāh (سبحانه وتعالى) willed (i.e. for a short while). Then, when the Prophet (صلى الله عليه وسلم) stood up (to leave), the men stood up (as well)." [2].

Today too, then, men should remain for a short while after the prayer, so as to allow women to leave; and women should not delay but should instead return quickly to their homes. But if the women's exit is at a distance from the exit of men (as is common in many of today's Masjids), and no mixing occurs by everyone leaving at once, then men may leave immediately and women may wait a while in their place of prayer. Since the reason behind the ruling in this issue - mixing between the sexes - is not present, the ruling no longer applies. And Allāh (سبحانه وتعالى) knows best.

Related Issue: If the prayer-hall of women is separate from the main prayer-hall for men, then the best of rows for women becomes the first row, and the worst of them becomes the last row. The reason why the Prophet (صلى الله عليه وسلم) stated the opposite is no longer applicable when men and women pray in different rooms; the front row, therefore, returns to its status of superiority.”

~ Book of Manners (page 274-276).

Footnotes  :

[1] Related by Muslim (440), Ahmad (7351), Al-Tirmidhī (224), Al-Nasāī (820), Abū Dāwūd (678), Ibn Mājah (1000), and Al-Dārimī (1268).

[2] Related by Bukhārī (866), Ahmad (26001), Al-Nasāī (1333), Abū Dāwūd (1040), And Ibn Mājah (932).

10 February 2017 22:29

**Radwan Dakkak added a new photo.**

SO HOT!!!

10 February 2017 18:29

#### Radwan Dakkak added a new photo.

أبو أويس الإفريقي I can't imagine fasting in OZ. May Allah help you.  
11 February 2017 04:06

Zayn Ali Imagine fasting in the desert  
11 February 2017 09:34

It's been so hot this summer, make sure to drink lots of water and stay hydrated

10 February 2017 11:16

#### Radwan Dakkak updated his status.

You don't have knowledge or noble manners, yet you complain when \*moderates\* don't accept your "Haqq" and run away from you - Sorry to tell you my dear brother on the "Haqq", but I can't even stand your bad manners & conduct, so imagine those "Murji'ah". Lower the wing of arrogance by comparing your deeds to the Sahābah & have patience in your da'wah. By Allāh, I tell you my beloved brother, moderates look more towards your "manners" and "patience" than they understand your posts about "Tawhīd" and "Takfīr". Be wise, may Allāh protect you.

10 February 2017 04:28

#### Radwan Dakkak updated his status.

“Don't you see the sword loses value and prestige when it is said it is sharper than a stick?”

A similar example was given by Ibn Taymiyyah (رحمه الله) when discussing the Hadīth Qudsī in which Allāh (سبحانه وتعالى) said: "I have forbidden oppression for myself and I have made it forbidden among you"

Some of Ahl al Bida' began discussing that it is not possible for Allāh to oppress to begin with, to which Ibn Taymiyyah replied 'a blind man said to me 'from today, i will lower my gaze and no longer look at the opposite sex' .. The people from Ahl al Bida' commented 'Why would he state that he is going to lower his gaze when he could not see to begin with', to which Ibn Taymiyyah replied, 'why would Allāh forbid oppression on himself if he could not oppress to begin with'

SubhānAllāh the wisdom of our scholars ♥

10 February 2017 01:01

#### Radwan Dakkak updated his status.

Tahākum to the Tāghūt – Beware of Takfīr!

There's no dispute that Tahākum to the Tāghūt is Kufr and Shirk according to the Consensus of the Scholars as mentioned by Imām Ibn Kathīr (رحمه الله) and others, however this is not the place to mention those quotes.

What I want to stress on is that we do not make Takfīr upon matters wherein the giants disputed as mentioned by Shaykh Ahmad Jibrīl (حفظه الله), such as those who go to the Tāghūt courts to retrieve a right, such as most of their wealth being taken away or their children (as this was considered extreme duress and permitted by several scholars)

And yes, Shaykh 'Alī al-Khudayr (حفظه الله) had 2 different opinions on this matter, and the other opinion he adopted agreed with Shaykh Nāsir al-Fahad (حفظه الله) that the Hadīth of al-Hajjāj Ibn 'Alāt is not considered as evidence, and losing all your wealth isn't considered Ikrāh.

However, there's a dispute amongst the Scholars on what is considered Ikrāh, so for e.g. Ibn Qudāmah viewed the harming of one's child is Ikrāh, so imagine if they are taking your child away from you, this is what Shaykh Ahmad Jibrīl (حفظه الله) said, one must go to retrieve that child back and save him from the hands of a Kāfirah who will raise that child as a disbeliever.

Shaykh 'Alī al-Khudayr says, if there's a difference of opinion on a matter, he is excused. But if there is an Ijmā' on the matter, he isn't excused. He mentioned this a few times in Sharh Nawāqidh al Islām, since Sihr has different types, and amongst them is Clear Agreed upon Nullifier, but there's other forms of it which is differed pon, so he said in this situation, a person is excused due to ignorance until the hujjah is applied to make Takfīr (even tho majority said it's major kufr).

So likewise, Shaykh Nāsir al-Fahad on the issue of asking the dead to call upon Allāh (while being NEXT to his grave), he said what's correct is that it's Shirk Akbar, but because there is no Consensus on the matter (i.e. Ibn Taymiyyah viewed it as an enormous Bid'ah), and due to the strong misconceptions of the one believing the one in the grave is alive & right next to him, and he's not asking anything directly from him, so he excuses him due to ignorance and ta'weel, hujjah must be applied. Below is the Fatwa:

“Shaykh Nāsir al-Fahad (حفظه الله) was asked: What is the ruling on the one who says: "O messenger of Allāh, call upon Allāh to forgive me"? And is this like saying: "O messenger of Allāh, intercede for me"? And what's the ruling on the one who says that this saying[#1] is a bid'ah and isn't major shirk?

Shaykh Nāsir al-Fahad (حفظه الله) responded by saying: This issue has Tafsīl[i.e. Requires a detailed explanation], so it's divided into two categories:

1. If he supplicated with this du'ā & he is far away from his grave[i.e. The Prophet's grave], then this is Major shirk without any doubt, because there's no misconception in that.

2. If he supplicates near his grave, then he is also upon two categories:

A) That he asks for his intercession or help or victory & similar to that, then this is also Major Shirk.

B) That he says "Ask Allāh for me" or "Intercede for me by [the permission of] your Lord" and it's from the same type[both sayings are the same], so the people of knowledge have two sayings regarding this:

- So the Imāms of the Da'wah al-Najdiyyāh view it as Major Shirk, from among the types of Shirk that Quraysh used to do "These are our intermediaries with Allāh", "Except that they bring us closer to Allāh in position"

- And among the later scholars who viewed it as a [Great] innovation & [Great] evil & a means to Shirk, however it's not disbelief, because they have a misconception which is his life in the grave[i.e. He's alive in the grave] & that he hears the Salām for whoever gives him Salāms & similar to that, so according to themselves they aren't calling upon the absent[Ghā'ib] or an incapable person[i.e. Dead etc.], and they do not call upon him by anything from the Attributes of Divinity like asking for help, intercession & similar to that, so [according to him] it's just like asking for a supplication from him during his life, and this isn't Shirk by Ijmā', and he is right now alive in his grave, so this is their misconception.

And what appears to be most correct in my view is that it's Major Shirk, however he is excused from this by ignorance & ta'wīl[interpretation], because of their strong shubhā[misconception] in this situation, and Allāh (جل وعلا) knows best."

~ End Quote from Shaykh Nāsir al-Fahad (حفظه الله)

Translator's Note: He is only excused due to the core issue being unclear (i.e. Whether it's Shirk or Not), and it is a differed upon matter, Ibn Taymiyyah views it as an enormous bid'ah, but not Shirk, whereas other Scholars viewed it as Shirk.

Likewise with the issue of Tahākum, there are scholars who include "Necessity" within "Coercion", if someone is in necessary need to go to the Tāghūt courts, and has disbelief in the Tāghūt, but retrieves a right he believes was a necessity, he doesn't become a Kāfir, because he believes necessity permits what ikrāh permits (i.e. Kufr), so we would excuse him due to ignorance & ta'weel. Since such a person believes he's committing Kufr in the state of "Ikrāh" which is allowed in the Sharī'ah.

Shaykh 'Alī al-Khudayr (in his old view) and Shaykh Ahmad Jibrīl considered it permissible to make Tahākum in cases of الإكراه الملجئ, extreme duress, such as his wealth being taken away from him if he acts upon Tawhīd.

Shaykh 'Alī al-Khudayr said what is meant by wealth being taken away is that which causes him harm, such as if the majority of his wealth or all of his wealth is taken away, he is permitted, but if a little bit of his wealth is taken away, he is not excused, and he used the Hadīth of al-Hajjāj Ibn 'Alāt as proof.

So if shaykh 'Alī al-Khudayr considered wealth being taken away which harms him as falling under "Ikrāh", then imagine one's child or wife?

And as for the Hadīth of al-Hajjāj Ibn 'Alāt, the saḥābī mentioned that he might be told to utter words of Kufr against the Prophet, yet the Prophet صلى الله عليه وسلم still allowed him to go.

And disrespecting the Prophet صلى الله عليه وسلم contradicts Tawhīd, however this would only be permitted during the Prophet's life, since he won't be harmed (as he has forgiven others for doing so during his lifetime), but after his death, it would harm him, which is why the Ummah have said that the one who insults the Prophet صلى الله عليه وسلم is to be killed, even if he repented, whereas the one who insults Allāh is given 3 days to repent or be killed, since Allāh has dropped that right off Himself, but not off the Rasūl صلى الله عليه وسلم.

Point is, this is the evidences they use (whether you want to disagree with it or not). Btw, most people might not have read it from Shaykh 'Alī al-Khudayr as the book is not on the list which everyone shares, but he mentioned this in Sharh Kashf al-Shubuhāt (248 pages) & also explained the issue of "Ikrāh".

Shaykh Ahmad Jibrīl (حفظه الله) said:

“A fourth example, willingly obeying or accepting whoever governs by other than the rule of Allah. Acceptance by giving them precedent over the Qur’an and the Sunnah, by showing discontentment to the laws of Allah, by thinking it is ok to be governed by other than the rules of Allah, by believing this rule or law is better than the rule of Allah or like it.

وَمَنْ لَّمْ يَخُكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ المائدة: ٤٤...

ذَٰلِكَ يَأْتِيهِمْ كَرَهُوْا مَا أَنْزَلَ اللَّهُ فَأَخْبَطَ أَعْمَالَهُمْ محمد: ٩

One quick note on this, and I can give a very long talk on this but I want to try to summarise it. Some who read a few quotes from the two Imaams in particular, and it always happens, they like to read a few quotes and then declaring people Mushrikeen and Kuffaar left and right. This is an issue that really I plan Inshaa Allah Ta’aala to write a book on, but I will summarise it real quick. It stems out of the matter about mainly those who are in the west. Someone who tries for example to retrieve a loss, wealth, devastatingly lost wealth, or kids through a legal custody. If one’s heart is full of belief in Allah and he goes to retrieve that right that causes him extreme, severe hardship, if it is a major catastrophic loss or if one loses for example kids who are going to grow up to be non Muslims. If it is an extreme, devastating loss and his purpose is only to retain a right taken from him, you do not call him a Mushrik if he goes to a court in the west. If he has Kufr in Taaghoot and belief in Allah and he is just going to retrieve a right.

The Prophet sallallahu ‘alayhi wa sallam, he witnessed the covenant of al-Mutayyibeen, it was a covenant that the Prophet sallallahu ‘alayhi wa sallam praised and the wording itself is taken from the word Tayyib (طيب), good, a name given to those who conducted that treaty. He said:

شَهِدْتُ مَعَ عُمُومَتِي جِلْفَ الْمُطَيَّبِينَ، فَمَا أُجِبُ أَنَّ أَتَكُنَّهُ، وَأَنَّ لِي حُزْرَ النَّعَمِ

So the Prophet sallallahu ‘alayhi wa sallam praised that covenant that was done prior to his Messagehood and he attended it. He praised it after and it was attended by Banu Hishaam and Banu Zahrah and it was in the house of Ibn Jad’aan. That covenant was to retrieve the rights of those who were oppressed or wronged and to give them their rights back. That treaty made and entailed law where people are judged by and would have to accept the decision when settling disputes of those who are oppressed. No one can say the Prophet sallallahu ‘alayhi wa sallam said that statement and praised those, that he approved the laws of Tawaagheet because he attended it in his Jaahiliyyah or praised it after Islam. A treaty by the leaders, the heads of Kufr, entailed judgment in courts to settle disputes for those who were oppressed. When the Sahaabah were brought before an-Najaashi, it was like a court, you cannot say they were forced because they could have chose to go back to Makkah.

More so, more clear than that, more proof on that is the story of al-Hajjaaj Ibn ‘Alaat as-Silami, the Sahaabi who was a very rich merchant. After the Battle of Khaybar, he went after the Battle of Khaybar, look how late, he went and asked the Prophet sallallahu ‘alayhi wa sallam permission to go back to Makkah, live there for a while. He needed a term to live there, be kind to Quraysh to retrieve his wealth. He got to go and talk to the leaders of Quraysh and sweet talk them to get his money back, and he even told the Prophet sallallahu ‘alayhi wa sallam it may be that he has to speak ill about the Prophet sallallahu ‘alayhi wa sallam and the Prophet sallallahu ‘alayhi wa sallam allowed him to go.

This is a matter that a full book needs to be written on and I can explain more on it and both opinions fully. The point is, it is not to encourage people to go to courts of the Tawaagheet, we are not talking about that. This is exceptional circumstance of one whose heart is full of Imaan, full of Tawheed, despises the Tawaagheet, yet has a right taken away that causes him extreme, devastating hardship and he cannot get it but through those courts. Each situation of what constitutes a hardship is judged individually, cannot generalise what constitutes a Dharoorah (ضرورة) and extreme hardship. A major catastrophe, not just something minor, if it is something he can handle without going into the courts of Tawaagheet, do not go. Seek recompensation from Allah.

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا الطلاق: ٢...

But if one cannot handle the situation and it is an extreme hardship and there is no other way to retrieve his right, and he goes to retrieve that right, fully accepting the laws, his heart is full in accepting the laws of Allah, despising the Tawaagheet, then you do not call him a Mushrik Kaafir, this is my point.

A group of brothers several months ago wanted me to speak to one of their peers who was running around calling his other brother a Mushrik Kaafir because he fought a custody battle to get his daughter from the hands of someone, a woman who was going to take her and raise his daughter a Mushrikah Kaafirah. And he is calling the brother who fought to get that daughter in court, a Mushrik Kaafir for going to that court. His proof are quotes taken of context from some of the ‘Ulamaa, some of our prominent ‘Ulamaa like Ibn Taymiyyah and Muhammad Ibn Abdul-Wahhaab. And he began to repeat the quotes over and over, Kufr in Taaghoot. You know some people, it is like a shell that you know about, Kufr in Taaghoot, but what is in it, they do not know what is in it.”

NOW, this is the opinion of Shaykh Ahmad Jibrīl on the matter, yet those who follow this opinion are not made Takfir upon because of the reasons I have listed above, and I'll finish this up with the following Fatwā:

“Shaykh Nāsir al-Fahad (حفظه الله) was asked: About the principle mentioned in previous question,



whoever isn't able to solve an issue except by going through to the Tāghūt courts, then this is a Necessity, and Necessities make lawful the Muharramāt [Harām acts], not the Mukaffirāt [Kufr acts], so what is the Tafsīl in this issue?

Shaykh Nāsir al-Fahad(حفظه الله) responded by saying: It's not permissible to go towards the Tāghūt for judgement, except in the case of Ikrāh [Duress] alone, because it is Kufr, however some students of knowledge view that the Necessity here permits that [i.e. going to the Tāghūt court], using the Hadīth of al-Hajjāj ibn 'Alāt as evidence, just as some of the Scholars have entered 'Darūrah' [Necessity] into 'Ikrāh' [Coercion], as it was mentioned in the previous answer, but what's correct is that it's not permissible, however if he had Ta'wīl [Misinterpretation] such as these Ta'wīlāt [Misinterpretations], and he was in necessary need of that [going to the Tāghūt courts], then he doesn't become a Kāfir, and Allāh(سبحانه وتعالى) knows best.”

Therefore, if you see someone going to the Tāghūt courts and they have Tawhīd and Kufr Bit-Tāghūt, yet they went out of a serious need to retrieve a right, such as their children, a lot of their wealth or most or all of it, and went along that opinion, then do not make Takfīr upon them.

والله اعلى وأعلم

9 February 2017 23:12

Radwan Dakkak added a new photo.



9 February 2017 16:05

Radwan Dakkak updated his status.

Rule

~Anything useful may be dowry~

This rule regarding the womens dowry may help to overcome many questions people may have such as;

✎ Can a dowry be that he teaches her Quran or Hadeeth?

✎ Can her dowry be that he takes her to her mothers 3 times a week?

✎ Can her dowry be that he takes care of her elderly father?

The answer is: Yes, anything that is useful to her may be a dowry and the evidence for this rule is the hadeeth "I have married her off to you for the amount of Quran that you have memorized"

With this it is made clear that the dowry is not limited to only money in the sharia rather it is anything she may find useful to her so long as it is not something impermissible.

9 February 2017 16:00

Radwan Dakkak updated his status.

“Sub-Heading: Taking into consideration the intention (of a person) in the doubtful matters, and not taking it into consideration in the clear-cut matters.”

Shaykh Ahmad al-Khālidi(حفظه الله) beautifully explained that whoever falls into clear Kufr is judged as a Kāfir without looking into his "intentions", but just to summarise his words, the following is what the Shaykh has written:

“The connotations of words and actions consist of several types: Some of it doesn't suggest towards what the individual intends due to it having several possibilities, so this person isn't judged solely by his outward statement or action, except after clarifying what he meant.

Such as the one who abuses time, as it's mentioned in the Hadīth: “Do not abuse Time, for it is Allah Who is the Time.”

And the Prophet(صلى الله عليه وسلم)'s saying from which he narrates from his Lord, the exalted and majestic: “The son of Adam hurts Me by abusing Time, for I am Time; in My Hands are all things and I cause the revolution of night and day.”

“For indeed, whoever abuses time from amongst the creation, he did not intend to insult Allāh(سبحانه وتعالى), but rather he intended to insult whoever did that (bad) action with him, attributing it to the time, so the insult falls upon Allāh, because he is the Doer (i.e. Controller of time) in reality, and whether we said: That "al-Dahr" (Time) is from the names of Allāh almighty - as

It was stated by Nu'aym Ibn Hammād - or we said: That it's not a Name (of Allāh), and rather His statement; "I am the time", means that I am the one who controls time and their abuse befalls upon it - as it was stated by Abū 'Ubaydah and the Majority - And this is why we do not make Takfīr upon the one who abuses time, and neither is he killed, however he is to be disciplined and rebuked because of his bad way of expressing himself” [This was stated by Shaykh al-Islām Ibn Taymiyyah in "al-Sārim al-Maslūl" (page 495), Tahqīq by Muhyiddīn 'Abdul Hamīd].

So based upon this, if he abused time and intended by that Allāh, the most high; He would have disbelieved, and this is not known except after clarifying what he intended and revealing his reality, but as for the one who insults Allāh or His Messenger with an outwardly clear insult, we would make Takfīr upon him without asking or waiting to hear his explanation - without dignity or grace - and it cannot be said that he's not a Kāfir until the conditions of Takfīr and its preventions have been fulfilled, as is the statement of the author (who he's refuting):

“And not everyone who falls into something from the matters of clear displayable Shirk is made Takfīr upon merely because of his statement or action, rather it's necessary for the conditions of Takfīr to be met and preventions must be removed in his situation” (page 223).

So this shows; that the author didn't differentiate in clarification between the the situation of an individual who says or does something which has possibilities of Shirk and other than him, and between establishing the Hujjah upon him.

And what is intended by clarification (التبين); Is to stop at what the individual intends in the matters that have more than 1 possibility, but if he prostrates or sacrifices to other than Allāh or makes du'ā to other than Allāh; We will call him a Mushrik merely because of his action or clear statement, without seeking clarification, even if he didn't intend to do Kufr, then the Hujjah is to be established upon him.

And what is intended by establishing the Hujjah; Is to send a warning to him, so perhaps he may repent from what he fell into and return back to Islām before the punishment is carried out upon him, and the ism (i.e. Label of Kufr and Shirk) is not negated from what he fell into before that (i.e. before applying the Hujjah for him to repent or be punished).

So if he was a minor (i.e. Under the age of maturity), he is warned about that and isn't taken outside the fold of Islām, and if he was greater (i.e. above the age of maturity), he is called a Mushrik, then the Hujjah is established upon him, because most of the cases of apostasy are due to causes of jahl (ignorance) or ta'weel (misinterpretation) or shubha (misconception) or shahwa (desire).

As Shaykh al-Islām Ibn Taymiyyah(رحمه الله) said: “Leaving the religion; doesn't occur except from a vilified misconception in the heart or a sparkling desire in the mind” [Al-Sārim al-Maslūl (page 364)]”

~ Shaykh Ahmad al-Khālīdī(الله حفظه).

9 February 2017 12:28

### Radwan Dakkak updated his status.

“From the conditions of Tawhīd is kufr (disbelief) in the Tāghūt and there is no Ēmān except after kufr in Tāghut, outwardly and inwardly. Allāh(سبحانه وتعالى) says;

{Whoever disbelieves in the Tāghūt and believes in Allāh then he has grasped the most trustworthy handhold that will never break and Allāh is the All Hearer, the All Knower} 2:256

And Allāh says;

{And verily We have sent among every Ummah a Messenger (proclaiming) worship Allāh and avoid Tāghūt} 16:36

And the Messenger of Allāh(صلى الله عليه وسلم) said, “Whoever says lā ilāha ilā Allāh and disbelieves in what is worshipped besides Allāh, then his blood and wealth is harām and his reckoning is with Allāh. (Sahīh Muslim)

Shaykh Muhammad Ibn ‘Abdul Wahhāb(الله رحمه الله) said, “Whoever worships Allāh day and night, then makes du'ā to a Prophet or Saint in the grave, then he has taken two gods and has not truly testified to lā ilāha ilā Allāh, as an ilāh is one who is made du'ā too like the mushrikīn do at the grave of Zubayr or ‘Abdul-Qādir or other than them. And whoever sacrifices for Allāh a thousand times then sacrifices to a Prophet or other than him has taken two gods as Allāh says;

{Say verily my prayer and my sacrifice and my living and my dying is for Allāh, the Lord of the Ālamīn.} 6:162”

~ Shaykh Hamūd al-'Uqlā' (الله رحمه الله).

9 February 2017 05:46

### Radwan Dakkak updated his status.

A man cannot live without a wife...



### Radwan Dakkak added a new photo.

**Yunus Ajam** I think you gave someone a heart attack  
8 February 2017 22:17

**Radwan Dakkak** Oh it wasn't me :)  
8 February 2017 22:18

**Roy Alameddine** Hahah  
9 February 2017 06:32

☺ \*موتوا بغيظكم\*

8 February 2017 21:40

### Radwan Dakkak added a new photo.

**Sarah Knox** this is mine: True piety does not consist in turning your faces towards the east or the west - but truly pious is he who believes in God, and the Last Day; and the angels, and revelation, and the prophets; and spends his substance - however much he himself may cherish - it - upon his near of kin, and the orphans, and the needy, and the wayfarer, and the beggars, and for the freeing of human beings from bondage; and is constant in prayer, and renders the purifying dues; and [truly pious are] they who keep their promises whenever they promise, and are patient in misfortune and hardship and in time of peril: it is they that have proved themselves true, and it is they, they who are conscious of God. - Quran translated meaning 2:177  
8 February 2017 23:20

**Abdullah Husain** Akhi, do you have this post in Arabic as well?!  
9 February 2017 05:27

Allāhumma Bārek 🕌  
Allāhumma Bārek 🕌  
Allāhumma Bārek :))

Call me what you want, but this is my Islām ♥ ♥

8 February 2017 20:58

### Radwan Dakkak updated his status.

What makes me laugh are those coconut speakers who complain about extremism, lol you idiots were calling people Khawārij for simply having long beautiful hair ☺

Instead of teaching Tawhīd and Walā' & Barā', you decided to speak against "extremism" your whole life, when you teach Fiqh of wudū' (you speak about extremism), when you teach Fiqh of Siyām (you speak about extremism)...

You guys are the cause for these extremists going out to read the text on their own, because your Muhaddithīn (aka Hamza Yusuf) started authenticating fabricated narrations & applying it upon our beloved brothers.

8 February 2017 19:02

### Radwan Dakkak updated his status.

Misconception: \*Shaykh Nāsir al-Fahad is a Kāfir because he says the one who excuses the one that insults the Prophet can be excused for not applying Takfir upon the individual\*

Response: Many Scholars have mentioned an Ijmā' regarding the Kufr of whoever insults the Prophet (صلى الله عليه وسلم), for e.g. Muhammad Ibn Sahnūn (رحمه الله) mentioned an Ijmā' regarding his Kufr and said whoever doesn't make Takfir upon him has disbelieved.

Shaykh al-Islām Ibn Taymiyyah (رحمه الله) said in "al-Sārim al-Maslūl" (2/15): "The Scholars have unanimously agreed that the one who insults the Prophet (صلى الله عليه وسلم), degrading him is a Kāfir and the torment (i.e. Punishment in the hellfire) is undergoing upon him with the punishment of Allāh for him, and the ruling upon him (in the Dunyā) according to the Ummah is to be killed, and whoever has doubts in his Kufr or punishment (in the Ākhirah) has disbelieved."

However, the great Imām Abū Ya'lah(رحمه الله) viewed insulting the Prophet(صلى الله عليه وسلم) as "Fisq", not "Kufr" due to a ta'weel (misinterpretation), and as a result considered the one who insults the Prophet(صلى الله عليه وسلم) as a Fāsiq, not a Kāfir, yet none of the 'Ulamā' made Takfir upon him because of that.

Shaykh al-Islām Ibn Taymiyyah(رحمه الله) in "al-Sārim al-Maslūl 'ala Shātim al-Rasūl" (1/513) rejected this statement (of his) and said:

“And it must be known that the statement, whoever insults (the Prophet) being Kufr is only due to his Istihlāl (i.e. Declaring it lawful) to insult (the Prophet) is an atrocious mistake & enormous fault, and may Allāh have mercy upon al-Qādhī Abā Ya'lah, he has mentioned in several other places what contradicts what he said here.”

So it's well known that Shaykh al-Islām Ibn Taymiyyah(رحمه الله) didn't make Takfir upon al-Qādhī Abā Ya'lah(رحمه الله) due to that statement (of not making Takfir upon whoever insults the Prophet unless he declares it lawful to do so), infact it's not mentioned from any of the Scholars that they made Takfir upon him because of that.

Likewise, the one who replaces the Rulings of Allāh, and not judging by what Allāh and the Messenger(صلى الله عليه وسلم) have said, this person is a Kāfir according to Ijmā' as stated by the Imām of the Salaf Ishāq Ibn Rāhawayh(رحمه الله), also Imām Ibn Hazm(رحمه الله), Ibn Kathīr(رحمه الله) and Shaykh al-Islām Ibn Taymiyyah(رحمه الله).

However those who say replacing the Rulings of Allāh & ruling by other laws is "fisq" due to ta'weel (misinterpretation) unless he declares it lawful, then he is not made Takfir upon because of that. The following is what Shaykh Nāsir al-Fahad(حفظه الله) has said:

“3. The Kāfir Murtad who commits a nullifier from the agreed upon nullifiers of Islām, such as mocking the religion for example while he claims to be a Muslim, so whoever refrains from performing Takfir upon him, then he is 1 of 2 men:

- Either he affirms that his action or statement which the text and consensus has mentioned is Kufr, however he refrains from performing Takfir upon him because of a misconception that appeared to him, or extremely fearful [to issue a verdict of Takfir] and similar to that, then this person doesn't disbelieve; Because he didn't reject the text or Ijmā' [Consensus].

- Or he either disputes regarding the action or the statement, and that it's not Kufr, then the Hujjāh must be applied upon him, by showing the evidences and Ijmā' regarding this, so either he affirms that, or else he becomes a Kāfir.” [Al-Fatāwah al-Hā'iriyyah].

I hope this is beneficial, and Allāh knows best.

8 February 2017 18:04

#### Radwan Dakkak shared a link.

[http://www.youtube.com/playlist?list=PLo72qx8dUV4yD\\_284Mgn14OjHr4Sfn7PM](http://www.youtube.com/playlist?list=PLo72qx8dUV4yD_284Mgn14OjHr4Sfn7PM)  
[http://www.youtube.com/playlist?list=PLo72qx8dUV4yD\\_284Mgn14OjHr4Sfn7PM](http://www.youtube.com/playlist?list=PLo72qx8dUV4yD_284Mgn14OjHr4Sfn7PM)

313 lessons on the Sharh of Matn al-'Aqīdat al-Safāreeniyyah by dwla Shaykh 'Umar Mahdī Zaydān حفظه الله تعالى:

8 February 2017 13:18

#### Radwan Dakkak updated his status.

A righteous wife will make you feel loved and appreciated. You can listen to her & understand each other. She will bring comfort your heart & make you feel relaxed ان شاء الله.

#Duā - May Allāh grant all of you a righteous spouse to take each other to Firdaws and please you, and be the coolness of your eyes in this Dunyā, and bless you with children that will be Imāms of this Ummah.

Ponder over your du'ā that you make in secret, if it becomes answered, will it change the Ummah or just yourself? Just something to think about 😊 Keep repenting to Allāh & seeking His forgiveness.

Have Sabr & Smile 😊 This is a beautiful character the Mujāhideen are famous for Never forget your obligations, ask Allāh to keep you firm & reject the Tāghūt 🕌

8 February 2017 09:28

#### Radwan Dakkak added a new photo.

Jamal Ud-Din El-Kiki You married?

8 February 2017 01:39

**Radwan Dakkak** No akhī fillāh.

8 February 2017 01:40

**Jamal Ud-Din El-Kiki** يا أيها الذين آمنوا لم تقولون ما لا تفعلون

8 February 2017 01:41

**Radwan Dakkak** Awww

8 February 2017 01:41

**Radwan Dakkak** U killed me akhī

8 February 2017 01:41

**Jamal Ud-Din El-Kiki** Yallah شد حيلك

8 February 2017 01:42

**Radwan Dakkak** 😊 ان شاء الله، جزاك الله خيراً

8 February 2017 01:43

**Jamal Ud-Din El-Kiki** وإياكم

8 February 2017 01:43

**Radwan Dakkak** I don't like to speak about my preferences online akhī fillāh :) #Duā & #Sabr is what we need الله إن شاء الله May Allāh grant all of you a righteous spouse to take each other to Firdaws and please you, and be the coolness of your eyes in this Dunyā, and bless you with children that will be Imāms of this Ummah. #Good\_Night السلام عليكم ^^

8 February 2017 02:05

**AbdurRahman Umar Ibn Bakr** Ameen

8 February 2017 04:03

**أبو أوبس الإفريقي**أغلب بناتنا زماننا هذا ناقصات عقل و دين أضمن من الأفضل أن يتزوج الرجل من امرأة اها نفس العمر أو تصغره ب 3 سنين على الأكثر.

8 February 2017 07:45

GET MARRIED TO A YOUNG WIFE

8 February 2017 01:33

**Radwan Dakkak updated his status.**

Shaykh Dr. Māhir al-Fahl said:

“I do not picture anyone in the past century who is more precise & skilled than Shaykh Sulaymān al-ʿAlwān in the science of al-ʿilal (hidden defects in the Hadīths).

Or a better memoriser than him in what relates to the Authentic and Weak (Hadīths).

He has astonishing precision & correctness and wide extensive knowledge.

May Allāh preserve him and give us more of his likes.”

الشيخ الدكتور ماهر الفحل  
لا أتصور أحد في هذه المئة سنة أتقن من الشيخ سليمان العلوان في علم العلل  
وأحفظ منه فيما يتعلق بالصحيح والضعيف  
لديه اتقان عجيب وإحاطة واسعة

----

حفظه الله وكثر من أمثاله

8 February 2017 01:07

**Radwan Dakkak updated his status.**

Don't be deceived by what's on the outside.

It's all about what's on the inside.

اللهم اجعل سريرتنا خيراً من علانيتنا

O Allāh, make the inside of us better than what we outwardly show.

8 February 2017 00:39

**Radwan Dakkak added a new photo.**

**Hassan Raja** Is there an English version of this book akhi?

7 February 2017 21:47

This is an excellent book dedicated & sufficient to refute the Ghulāt al-Mukaffirah who make Takfir upon the 'Ādhir in detail!

7 February 2017 20:58

#### Radwan Dakkak updated his status.

Stop speaking about "Excusing the Mushrikeen" every single day. There are so many other important matters in the Dīn, infact if you spent that time memorising Zād al-Mustaḥṣin, you would have learnt 6,000 masā'il of Fiqh.

7 February 2017 20:06

#### Radwan Dakkak updated his status.

“Whoever declares something lawful which is known in the religion by necessity (as being Harām), then he has disbelieved and apostatised from Islām, but as for merely committing a sin, then that doesn't suggest in any case whatsoever towards declaring it lawful.”

من استحلّ أمراً معلوماً من الدين بالضرورة فقد كفر وارتد عن الإسلام، أما مجرد فعل المعصية فلا يدل بحال على استحلالها

~ Shaykh Hamūd al-'Uqlā (رحمه الله).

7 February 2017 15:53

#### Radwan Dakkak added a new photo.

□

7 February 2017 12:37

#### Radwan Dakkak updated his status.

said: “But as for those that are affiliated to the people of (رحمه الله) Shaykh Hamūd al-'Uqlā knowledge who say it's permissible to seek assistance from the Kuffār to fight against transgressing muslim rebels in a case of necessity, then he has no Hujjah, nor any proof from the”. (Qur'ān, nor Sunnah, nor an authentic Athar (narration from Sahābah & Tābi'īn

أما من قال من المنتسبين للعلم بجواز الاستعانة بالكفار على قتال أهل البغي عند الضرورة فليس له حجة ولا دليل من كتاب ولا سنة ولا أثر صحيح.

also said: “And some of the Scholars have mentioned that from (رحمه الله) Shaykh Hamūd al-'Uqlā the forms of seeking assistance from the Kuffār against the transgressing muslim rebels is (Major) Kufr, and that is in a situation where the rule of the Kuffār is enforced over those sought assistance”. (against and dominant (over the rule of Islām

وقد ذهب بعض العلماء الى أن من صور الاستعانة بالكفار على أهل البغي ما يكون كفراً، وذلك في حالة ما اذا كان حكم الكفار جارٍ على المستعين لهم وغالب عليه.

.(Al-Qawl ul-Mukhtār Fi Hukm il-Isti'ānati Bil-Kuffār (page 62-63 ~

7 February 2017 10:48

#### Radwan Dakkak updated his status.

Ahhhh, the best dreams is being with the people of the Haqq. They are so pure & righteous + imagine all those rewards they receive from the slander and backbiting. Ya Allāh, how blessed are they, may Allāh make us from amongst Al-Muttaqqīn.

You know what's better than seeing the face of Allāh in Jannāh? Allāh being pleased with us forever after ﷻ

All I can say personally and this is the truth:

\*I love the Righteous, but I'm not from them\*

May Allāh allow me to change & improve myself or else replace me with someone who truly loves You & acts upon their words, أستغفر الله وأتوب إليك.

7 February 2017 01:37

## Radwan Dakkak updated his status.

:d.110 A.H.) who said) (رحمه الله) From Hasan al-Basri

Statements cannot be correct except with actions; Statements and actions cannot be correct“ except with an intention; and statements, actions and an intention cannot be correct except ”.according to the Sunnah

.(Reference: Sharh Usool I'tiqaad Ahlus-Sunnah' al-Laalkae (2/57

6 February 2017 23:39

## Radwan Dakkak updated his status.

🔖 Chapter (5/69) #Translated for Sharh Kitāb al-Haqā'iq Fi-Tawhīd by Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

Note:

- = (Matn) which is the original text of the book.
- = (Sharh) which is the commentary on the Matn.

Chapter 5: Proof regarding the invalidity of Shirk.

(#Matn):

“Allāh(سبحانه وتعالى) said: "He presents to you an example from yourselves. Do you have among those whom your right hands possess any partners in what We have provided for you so that you are equal therein [and] would fear them as your fear of one another [within a partnership]? Thus do We detail the verses for a people who use reason." [30:28]

Allāh(سبحانه وتعالى) said: "Do they associate with Him those who create nothing and they are [themselves] created?" [7:191].

Allāh(سبحانه وتعالى) said: "And those whom you invoke other than Him do not possess [as much as] the membrane of a date seed." [35:13].”

- (#Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

“Chapter: Proof regarding the invalidity of Shirk”:

This chapter is sub-joined to the Essence of Shirk, and what is intended by this chapter is showing that Shirk is Bātil (Invalid) and showing what the Hujjah is regarding the invalidity of Shirk, and we mentioned 3 proofs here regarding its invalidity.

And it's necessary to pay attention that when we say Shirk is wicked or vilified, and that the proof is what we're going to mention, then this does not mean that this Proof (Hujjah) necessitates punishment, but rather these matters are a proof (Hujjah) that makes one understand that Shirk is Bātil (invalid), and it is not a Hujjah with regards to punishment (in the dunyā) and torment (in the hellfire), but rather this (statement) is the Madhab of the Mu'tazilah who consider the intellect as the Proof (Hujjah) for torment (in the hellfire).

So there's a differentiation, so the Hujjah for punishment & torment differs from the Hujjah of (the) invalidity (of shirk).

“Allāh(سبحانه وتعالى) said: "He presents to you an example from yourselves. Do you have among those whom your right hands possess any partners in what We have provided for you so that you are equal therein [and] would fear them as your fear of one another [within a partnership]? Thus do We detail the verses for a people who use reason." [30:28]”:

This verse has a proof (Hujjah) with regards to the invalidity of Shirk, which is the intellect, as Allāh(سبحانه وتعالى) said: "for a people who use reason."

And it is a Hujjah with regards to the invalidity of Shirk, and not a Hujjah for punishment, for verily the Hujjah (Proof) for punishment are the Messengers (being sent to them).

So the servant who is the slave of a person, does he make him a partner besides Allāh with regards to his Rizq (provisions & sustenance) and would be considered the same? They are not partners, therefore Allāh doesn't have a partner, and every reasonable sound mind believes in this reality and is aware of it.

“Allāh(سبحانه وتعالى) said: "Do they associate with Him those who create nothing and they are [themselves] created?" [7:191].”:

The Hujjah from this (Āyah) is the intellect as well, and this is well known rationally, it's not possible to associate partners with someone who doesn't create, (is) deficient. And it's not possible for the deficient one to be a partner with the Perfect one (i.e. Allāh), for verily Allāh doesn't have any partners.

“Allāh(سبحانه وتعالى) said: "And those whom you invoke other than Him do not possess [as much

as] the membrane of a date seed." [35:13].”:

The one who doesn't possess [as much as] the membrane of a date seek is incapable and deficient, so how can a (sound) intellect make an incapable deficient person a deity (besides Allāh).

(Matn):

“Allāh(سبحانه وتعالى) said: "And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [7:172].

Allāh(سبحانه وتعالى) said: "So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people." [30:30].

On the authority of Abī Hurayrah(رضي الله عنه) as a Marfū' report (i.e. Raised to the Prophet that he said): "Every child is born with a true faith (i.e. to worship none but Allah Alone) but his parents convert him to Judaism or to Christianity or to Magainism"

Abū Hurayrah recited (the verse): "[Adhere to] the fitrah of Allah upon which He has created [all] people." [30:30] - Narrated by al-Bukhārī and Muslim.

And it (i.e. Fitrah) has been explained as being "Islām", which is the statement of Abī Hurayrah, 'Ikrimah, Al-Hassan, al-Dahhāk, Mujāhid, Qatādah, Al-Bukhārī, Ibn Taymiyyah, Ibn al-Qayyim and Ibn Kathīr.

Ibn Taymiyyah said: "And the reports that are mentioned from the Salaf doesn't suggest except this statement (i.e. Islām), that they were born upon Fitrah" (Dar' al-Ta'ārudh).”

- (Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

“Allāh(سبحانه وتعالى) said: "And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [7:172].”:

The Hujjah in this Āyah is the Mithāq (i.e. the covenant) that Allāh(سبحانه وتعالى) took from the children of Ādam(عليه السلام), because Allāh dispersed the progeny of Ādam out from his backbone, like scattered tiny dust particles, then He addressed them and made them testify to themselves that "Am I not your Lord?", they said "Yes", so they testified to the Rubūbiyah (Lordship of Allāh), including what is sub-joined to that from loving Him and exalting Him, and this is His Ulūhiyyah (Divinity).

And whenever {al-Rabb} is used, it consists of al-Rubūbiyyah and al-Ulūhiyyah, "Am I not your Lord", i.e. and your God, as it will be mentioned in the questioning of the grave, "who is your Lord", i.e. Your God, therefore the Mithāq al-Awwal (the first covenant) which is present amongst the people testifies to the invalidity of Shirk.

“Allāh(سبحانه وتعالى) said: "So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people." [30:30].”:

The 3rd Proof for the invalidity of Shirk is an Āyah and Hadīth, and the selected opinion amongst the Scholars, which is the Fitrah, and Allāh(سبحانه وتعالى) placed a Fitrah in mankind that He is the Lord and God and (only) One who deserves to be worshipped.

And there are some Scholars who explained the Fitrah as the Mithāq, however the most correct opinion is that the Mithāq differs from the Fitrah, He dispersed them (into the world), then made them testify (that he's the Lord of mankind), then He placed a Fitrah (upon them) for that.

And the Fitrah necessitates the invalidity of Shirk, because he loves Tawhīd, and Shirk and Tawhīd are two opposites which cannot be joined together, so if he loves Tawhīd, he hates Shirk, and if he knows the validity of Tawhīd, he would know the validity of Shirk.

“And it (i.e. Fitrah) has been explained as being "Islām".”:

Who is the one who explained the Fitrah as being Islām? (The shaykh said), it is the statement of Abī Hurayrah, 'Ikrimah, Al-Hassan, al-Dahhāk, Mujāhid, Qatādah, Al-Bukhārī, Ibn Taymiyyah, Ibn al-Qayyim and Ibn Kathīr.

All these great Imāms explained the Fitrah as being Islām, so they (i.e. Mankind) were born upon the Fitrah, and before they were born, the Mithāq was taken from them.

So it becomes clear that there are 3 Proofs which proves the invalidity of Shirk, which in order is; Al-Mithāq, Al-Fitrah, and the 'Aql (intellect), and we placed the Fitrah before the 'Aql, because an individual is born while he is unable to reason, so these are proofs & assurances which proves the invalidity of Shirk.

For indeed Shirk is Bātil, however he is not punished for these matters, but rather punishment occurs by (the advent) of the Messenger, so they are deserving of punishment, however they aren't punished except by the (advent) of a messenger, and if He punished them due to these matters (of Shirk), He wouldn't have oppressed them, however due to Allāh's mercy and love for excusing (his creation), He did not make it that way (i.e. Punished for Shirk) except by the Risālah (Message reaching them).

Despite them knowing its heinousness by the Mithāq, Fitrah and 'Aql.

(Matn):

“And it's mentioned in the Hadīth of 'Amr Ibn 'Absah that he said: "In the times of Jāhiliyyah, I used to think that people who used to worship idols were upon misguidance" Narrated by Muslim.

And in the Seerah, the story of al-Hunafā' (the monotheists):

Ibn al-Qayyim(رحمه الله) mentioned in his commentary upon Āyat al-Mithāq (the verse of the covenant): "And this proves that the same mind that he knows Tawhīd from it is a Proof (Hujjah) for the invalidity of Shirk, they do not require a messenger, and this doesn't contradict (Allāh's statement): {And We never punish until We have sent a Messenger}, (Ibn Qayyim said), so that being a Fāhisha (i.e. Zinā etc) and a sin and transgression is just like Shirk being called Shirk, so it is Shirk in and of itself before the prohibition and after it, so whoever said that the Fāhisha (i.e. Zinā) and wickedness and sins only became like that after the prohibition, then he is on the level of the one who says Shirk only became Shirk after the prohibition (of Shirk), and it's not considered Shirk before that, and this is a clear unreasonable stubbornness for the intellect and Fitrah" - Madārij al-Sālikin (1/230,234,240).

And he (also) mentioned in it (i.e. Madārij al-Sālikin): "Verily the wickedness of worshipping other than Allāh, exalted be He, is firmly established by the intellect and Fitar (i.e. Plural of Fitrah), and hearing it has alerted the mind, and guided it towards knowing what it contains from wickedness”

- (Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

“And it's mentioned in the Hadīth of 'Amr Ibn 'Absah that he said: "In the times of Jāhiliyyah, I used to think that people who used to worship idols were upon misguidance””:

As for the Hadīth of 'Amr Ibn 'Absah, then it is (precisely) applicable to the chapter, so he perceived the invalidity of Shirk with his intellect, and that's why he said:

"I used to think that people (who used to worship idols) were upon misguidance"

For indeed he did not say it except after he was given a mind to reason.

“And in the Seerah, the story of al-Hunafā' (the monotheists)”:

And also the Hunafā' (monotheists before the time of the Messenger who worshipped Allāh alone), and 'Amr Ibn 'Absah was from the Hunafā', so they realised the invalidity of Shirk with their intellect.

“Ibn al-Qayyim(رحمه الله) mentioned in his commentary upon Āyat al-Mithāq (the verse of the covenant): "And this proves that the same mind that he knows Tawhīd from it is a Proof (Hujjah) for the invalidity of Shirk.....””:

So Ibn al-Qayyim(رحمه الله) made the intellect a Proof (Hujjah) for the invalidity of Shirk, not the Punishment.

“Ibn al-Qayyim said: "so whoever said that the Fāhisha (i.e. Zinā) and wickedness and sins only became like that after the prohibition...””:

Who are those that state this? The Ashā'irah, and this is wrong, for verily Shirk is considered Shirk before the advent of the Messenger.

“and hearing it has alerted the mind”:

Meaning, the Qur'ān and Sunnah, (i.e. Hearing) the Message, that is what has alerted the mind, and that is what the punishment in the Dunyā and Ākhirah is established upon (i.e. The Message).

(Matn):

“Al-Lālakāī(رحمه الله) said in "Sharh al-Sunnah" (2/216): Chapter: "The context of what is proven from the book of Allāh عز وجل and what has been narrated from the Messenger of Allāh صلى الله عليه وسلم that the obligation of knowing Allāh, the most high and His attributes is through hearing (the Qur'ān & Sunnah), not through the intellect", and he also said: "Likewise the obligation of knowing the Messengers through hearing (the Qur'ān & Sunnah)", and he said: "This is the Madhab of Ahlal Sunnah wal-Jamā'ah”” [End Quote].

- (Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

“Al-Lālakāī(رحمه الله) said: {Chapter: "The context of what is proven from the book of Allāh عز وجل and what has been narrated from the Messenger of Allāh صلى الله عليه وسلم that the obligation of knowing Allāh, the most high and His attributes is through hearing (the Qur'ān & Sunnah), not through the intellect”}”:

We must pay attention to the word "obligation", because "al-Wujūb" (i.e. obligation) is a legislative ruling (i.e. obligations creating rules), and the invalidity (of shirk) is not from the legislative rulings (i.e. that requires the Shar'ah to tell us it's invalid), rather it is from the declaratory rulings (i.e. declaring what is the existing law, so shirk is perceived to be invalid through the intellect & Fitrah), the invalidity, heinousness, concession, validity and corruption (of an action) are all declaratory rulings (i.e. Naturally perceived).



Then he said “through hearing (the Qur’ān & Sunnah), not through the intellect”:

So the obligation is through hearing (the Qur’ān & sunnah), not through the intellect, but as for the invalidity (of Shirk), it is through the intellect and Fitrah, and heinousness (of the act) is known by the intellect and Fitrah.

And the recommended (acts) are known through hearing (the Qur’ān and Sunnah), because it is one of the legislative rulings, so the intellect isn't included within the legislative rulings, rather we say to whoever says "obligatory" or "recommended" or "prohibited", we ask him, "where is the proof from the Qur’ān and Sunnah" (i.e. Because it's a legislative ruling).

And his statement “And this is the Madhab of Ahlal Sunnah wal-Jamā’ah”:

This is an attributed statement, and Al-Lālakāī(رحمه الله) is an Imām in this aspect, he knows the statements of Ahlal Sunnah wal-Jamā’ah from the statements of the people of innovation (i.e. Ahlal Bida’).

~ Sharh Kitāb al-Haqā’iq Fī-Tawhīd.

6 February 2017 22:19

### Radwan Dakkak updated his status.

\*Sharing this based upon requests\*

Shaykh Sulaymān Ibn Nāsir al-’Alwān(حفظه الله) said:

1. It's not obligatory upon a woman to perform wudū' if she touched the penis of her child. And there's no proof for that, just like washing the deceased doesn't nullify the wudū', but rather what has been narrated (which nullifies the wudū') is touching his own penis.

But if a woman made wudū' in the sense of it being preferred to do so, then there's nothing wrong with that, but as for her performing wudū' in the sense of it being obligatory, then there's no proof for that.

So we say: That touching someone else's penis doesn't nullify wudū' as we previously mentioned. As for touching one's penis without a barrier, then it nullifies his wudū' according to the strongest opinion amongst the Scholars.

2. Touching the penis without a barrier nullifies the wudū', whether it was done with desire or without desire.

3. The Hadīth: {It's only a part of your body (i.e. No need to do wudū')} is weak, Qays Ibn Talq made Tafarrud in it (i.e. was alone in narrating it). And the Hadīth of Busrah: {Whoever touches his penis should make wudū'} is stronger than it.

4. Touching the circled area around the anus nullifies the wudū' due to the Hadīth: {Whoever touches his "Faraj" should make wudū'}, and the "Faraj" is the name for the 2 places of emission (i.e. Front and back private parts).

5. Whoever touches his thigh or testicles without a barrier, then he doesn't need to make wudū'.

6 February 2017 15:49

### Radwan Dakkak updated his status.

I received this message:

Radwān  
Radwān  
Radwān  
Radwān  
Radwān  
Radwān  
Radwān

6 February 2017 11:14

### Radwan Dakkak updated his status.

Feel free to read my previous posts, it's most of what I posted on telegram during my break off FB. Chapter (5/69) for Sharh Kitāb al-Haqā’iq will be posted today Inshā'Allāh.

6 February 2017 08:53

### Radwan Dakkak shared a link.



https://justpaste.it/1371o  
https://justpaste.it/1371o

The virtues of the first 10 days of dhul Hijjah by Shaykh 'Abdullāh al-Sa'd الله حفظه :

6 February 2017 08:51

#### Radwan Dakkak updated his status.

“The Ummah has unanimously agreed that whoever mocks anything from the Shari’ah, that is considered explicit apostasy, even if the person didn’t know what he did was Kufr.”

أجمعت الأمة على أن من استهزأ بشيء من الشرع أن ذلك ردة صريحة، ولو لم يعلم صاحبه أن ما فعله من الكفر

~ Shaykh Hamūd al-'Uqlā'(رحمه الله).

6 February 2017 08:49

#### Radwan Dakkak updated his status.

“It’s not valid to stipulate the authorisation of the Muslim Ruler in verdicts, and if the stipulation was valid, it would render void the Fatāwah of Shaykh al-Islām Ibn Taymiyyah(رحمه الله), and there was not a single Fatwa that he issued where he sought the authorisation of the Muslim Ruler.”

لا يصح اشتراط تخويل ولي الأمر في الفتيا، ولو صح الشرط لبطلت فتاوى شيخ الإسلام ابن تيمية رحمه الله ولم تكن فيها فتوى واحدة خوله فيها ولي الأمر

~ Shaykh Hamūd al-'Uqlā'(رحمه الله).

6 February 2017 08:49

#### Radwan Dakkak updated his status.

Imām al-Lālakāī transmitted: From al-Hassan Ibn 'Amr, that he said: Talha Ibn Musarrif said:

“If I wasn’t upon wudū’, I would inform you of some of what the Shi’a say!!”

: أسند اللالكائي : عن الحسن بن عمرو قال : قال طلحة بن مصرف ((!!لولا أنني على وضوء لأخبرتكم ببعض ما تقول الشيعة ))

6 February 2017 08:48

#### Radwan Dakkak updated his status.

“The highest levels and ranks [in Jannah] are for someone who cries at night [to Allāh] and smiles during the day [to people].”

Imam Dhahabi, Siyār a’lam an-Nubala (v. 1, p. 141)

6 February 2017 08:48

#### Radwan Dakkak updated his status.

“The Fuqahā’ whose words are taken into consideration have unanimously agreed upon the impermissibility of allowing the Jews, Christians and Mushrikīn from residing in Jazeerat al-'Arab, neither allowing a permanent residence or temporary residence, and some of them gave an exception of 3 days in a case of necessity.”

اتفق من يعتد بقوله من الفقهاء على عدم جواز إقامة اليهود والنصارى والمشركين في جزيرة العرب، لا إقامة دائمة ولا مؤقتة، واستثنى بعضهم ٣ أيام للضرورة

~ Shaykh Hamūd al-'Uqlā'(رحمه الله)

6 February 2017 08:48

#### Radwan Dakkak updated his status.

\*What du’ā to make on Laylat al-Qadr\*

’Ā’isha(رضي الله عنها) said: “Surely, if I knew which night Laylat al-Qadr was on, I would only ask Allāh for well-being in it.”

It was narrated by Ibn Abī Shaybah(رحمه الله) with an Authentic Chain of Narration.

And it is Sahīh Mawqūf upon ‘Ā’isha, may Allāh be pleased with her and her father.

~ Shaykh ‘Abdul ‘Azīz al-Khudayr(حفظه الله)

ما يُدعى به ليلة القدر

قالت عائشة : إني لَوُ عرفت أي ليلةٍ ليلة القدر مَا سألت الله فيها إلا العافية  
أخرجه ابن أبي شيبة بسند صحيح

وهو صحيح موقوف على عائشة رضي الله عنها وعن أبيها

6 February 2017 08:48

#### Radwan Dakkak added a new photo.

□

“There's nothing sweeter than the obedience of Allāh  
And remaining steadfast upon that  
And having a sound chest  
And wishing the best for all the muslims”  
~ Sh. Sulaymān Al-'Alwān

6 February 2017 08:48

#### Radwan Dakkak updated his status.

Don't ask for trials, but when they come to you, ask Allāh to keep you firm. Our Ēmān increases and decreases, at times the heart feels so much pain & suffering, but that's okay. You will have moments like this & hardships differ from person to person.

What's most important is the solid foundations that you have established within your heart, by having Tawakkul in Allāh, not turning to the creation when something happens, otherwise you will not succeed.

Don't measure your Ēmān when you're in the house of Allāh and at times of ease, but rather you should measure your Ēmān during the harshest of times & suffering. Only those who ask Allāh for steadfastness & stand firm by Tawhīd are the successful ones.

I really hope you take this seriously, the amount of people who were afflicted by trials and turned away from Allāh is saddening, that's why I sincerely ask Allāh to keep myself and you guys steadfast, and when you speak, please mean it. May Allāh reward you.

6 February 2017 08:47

#### Radwan Dakkak updated his status.

Allāhu Akbar, Allāhu Akbar, Allāhu Akbar - O Allāh, I have kept this du'ā inside me for years, but Wallāhi today I can bear witness with Yaqīn that you have answered the du'ā of the softest sweet tongue. The voice of sincerity (إخلاص), truthfulness (صدق) and Steadfastness (ثبات).

O Allāh, I would never have expected them to be humiliated and exposed this bad, those Liars, Liars, Liars!! They betrayed & backstabbed their own brothers and befriended Hyenas.

O Allāh, today they have placed their hands together with those they considered as Secularists (علمانيين), Nationalists (قوميين), Democrats (ديمقراطيين) and Apostates (مرتدين) with their own tongues.

I love you O Allāh, Yā Rabb ul-Ālamīn ﷻ Your plans are the best of plans, you have so much wonders for us. Keep us steadfast upon the path of 'Izzā!

اللهم ثبت قلوبنا على دينك وانصر إخواننا الموحدين الصادقين في كل مكان

6 February 2017 08:46

#### Radwan Dakkak added a new photo.

□

Best times :) “Celebrating the release of the prisoners with a cake is permissible, as it's from the habitual traditions which requires proof to prohibit it.” ~ Sh. Turkī ﷻ

### Radwan Dakkak updated his status.

\*The difference between the Kuffār and Ahl al Kitāb\*

Asalāmu 'Alaykum wa Rahmatullāhi wa Barakātuhu, and to proceed:

Question: Please clarify the difference between the Kāfir and Ahl al Kitāb, as it's well known that Ahl al Kitāb are the Jews and Christians, and they are Kuffār, so what is the difference between the two (descriptions)?

And may Allāh reward you with all goodness on our behalf.

Answer: They are all Kuffār, for indeed Ahl al Kitāb from the Jews and Christians are Kuffār, so they share this description with the others, except that they differ from the others amongst the Kuffār by 2 things:

1. That they have a Book from the Heavens, despite the distortions that have occurred within it, that's why they are attributed to it.
2. That a Muslim is permitted to eat from the sacrifice of a Jew and Christian, and (also permitted) to marry a Jewish and Christian woman, and he's not permitted to do that with the rest of the Kuffār.

~ Shaykh Nāsir al-Fahad (حفظه الله).

6 February 2017 08:44

### Radwan Dakkak updated his status.

“Don't rush to judge your future negatively based on humble beginnings.

The messengers all started as shepherds, and then led the universe.”

~ Shaykh Ahmad Jibrīl (حفظه الله)

6 February 2017 08:44

### Radwan Dakkak updated his status.

“However him being reliable in authenticating [Hadīths] doesn't mean to agree with everything he says, even if it was Imām Ahmad, if he authenticated some Hadīths, perhaps someone else would differ with him, so the truth would be with the other person.

So this is Imām Ahmad رحمه الله تعالى, when he was asked by Abū Dāwud رحمه الله about the Hadīth:

"There would be just credible descendants who carry this knowledge from their forefathers, they protect and guard this religion from (those) taking matters to extreme, and from those who take the text out of context to bend and twist it (to suit their desires), and from the ignorant ones who misinterpret the text"

Is it Fabricated? He replied: No, infact it is Sahīh. And the Majority of the Hufādh, infact ALL of the Hufādh [Major Imāms of Hadīth] weaken this report.”

ولكن ليس معنى أنه مُعْتَمَد على تصحيحه أن يُوَاقِق من كل وجه. حتى الإمام أحمد لو صحح أحاديث ربما يختلف معه غيره، فيكون الصواب مع الآخر. فهذا الإمام أحمد رحمه الله تعالى حين سأله أبو داود عن حديث

(يحمل هذا العلم من كل خلف عدوله، ينفون عنه تحريف الغالين، وانتحال المبطلين، وتأويل الجاهلين)

أهو موضوع؟ قال: لا، بل هو صحيح. وأكثر الحفاظ بل كل الحفاظ يضعفون هذا الخبر

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān (حفظه الله).

6 February 2017 08:44

### Radwan Dakkak updated his status.

“What's really essential is that we must try our utmost best to learn the Arabic Language, for indeed the colonisers strive their utmost hardest to push away the muslim from his language. And from the plans of the west to push the muslims away from their religion, is to push them away from their language.

Some of the leaders of the west have said: If we pushed the muslim away from his language, we've pushed him away from the Qur'ān, and if he is pushed away from the Qur'ān, we are able to gain control over him.”

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله).

6 February 2017 08:44

#### Radwan Dakkak updated his status.

Shaykh Nāsir al-Fahad(حفظه الله) said about the evil Scholars in our times:

“If the student of knowledge agrees with them over their {whims}, they put before his name 4 or 5 titles, such as: Al-Shaykh, Al-Muhaddith, al-'Allāmah, al-Faqeeh, al-Atharī.

And if he opposes their whims, they strip him off, even from the title "Al-Shaykh", even if he was (considered) a Shaykh in his age (i.e. linguistically), and they think that a man is raised by their titles, or lowered by stripping it off (the individual), but they do not know that a man is only raised by Allāh through his actions and standing firm by the Haqq.”

قال الشيخ ناصر الفهد -ثبته الله وفرج عنه- عن علماء السوء بهذا الزمن

[ إذا كان طالب العلم يوافقهم على(هواهم) وضعوا قبل اسمه أربعة ألقاب أو خمسة كالشيخ المحدث العلامة [ الفقيه الانري وإذا خالف هواهم جردوه حتى من لفظ (الشيخ) ولو كان شيخاً في سنه، وهم يحسبون أن الرجل [ يرتفع بألقابهم، أو يضعه تجريده منها، وما علموا أن الرجل إنما يرفعه الله بعمله وقيامه بالحق ]

6 February 2017 08:44

#### Radwan Dakkak updated his status.

was asked: What is the ruling on lying for Maslaha, especially in (حفظه الله)Shaykh Nāsir al-Fahad ?prison

responded by saying: This issue is differed upon, and it was (حفظه الله)Shaykh Nāsir al-Fahad in "Riyādh al- (رحمه الله)in "Minhāj al-Qāsidīn", and al-Nawawī (رحمه الله)mentioned by Ibn al-Jawzī in "al-Ādāb", and (رحمه الله)in "al-Fath", and Ibn Muflīh (رحمه الله)Sālihīn", and al-Hāfidh Ibn Hajr .others

And that is based upon what has been narrated in the Hadīth pertaining the permissibility of lying in reconciliation, in war and to the wife (Note: i.e. expressing a great deal of love even if one does not feel all of that love, bring harmony to their relationship, lying to deceive is Harām by Ijmā') - with a difference of opinion in other than these situations - so the Scholars have differed over this, so can analogy be used for these 3 (mentioned in the Hadīth) for what falls under its category? And are ?these 3 (mentioned in the Hadīth) solely restricted (to them) or only used as an example

and others went towards the (رحمه الله)al-Khattābī , (رحمه الله)al-Nawawī , (رحمه الله)So Ibn al-Jawzī :view that whatever falls under its category, then it's permissible, and their Criterion for this is

Every praiseworthy goal which cannot be achieved except by lying, then it becomes permissible to) .{lie

And this is in (matters) besides a Need and Necessity, but in general, staying away from lying whenever possible is safer for the individual in his Dīn, and unclear indirect speech is an alternative .from lying

However, a person could be forgiven in prison due to the Ikrāh and Oppression, which wouldn't be forgiven elsewhere, and the issue has a difference of opinion as you see, and their statement has a .point of view, and Allāh knows best

6 February 2017 08:43

#### Radwan Dakkak updated his status.

“There's no good in an Ummah that can't become victorious, except by seeking assistance from the Kuffār! Therefore it's a weak inadequate Ummah! How does it rid itself from the one who helped it! And is the Kāfir going to help it for nothing!”

لا خَير في أُمَّة لا تستطيع النَّصر إلا بالاستعانة بالكفَّار! فهي إذن أُمَّة ضعيفة هزيلة! فكيف ستخلص ممن !ساعدها! وهل الكافر سيساعدها دون مقابل

~ Shaykh al-Muhaddith Khālid al-Hāyek(حفظه الله).

6 February 2017 08:43

#### Radwan Dakkak updated his status.

WAITING CAN BE WORSHIP

al-Hāfidh Ibn Rajab al-Hanbalī الله رحمه said:

“إنتظار الفرج عبادة ، فإن البلاء لا يدوم”

“Waiting for relief (from hardship) is worship, for verily the tests do not last forever.”

• Majmū' Rasā'il Ibn Rajab 3/155

6 February 2017 08:43

#### Radwan Dakkak updated his status.

“Several of the Salaf were quoted as saying when Fitan come, only very, very, very few will see the truth. When there is Fitan, only few of the few of the few will know how to analyse them. Make Istighāthah to be amongst them or at least see the reality of the Fitan. After time passes on Fitan and they end, then everyone will see the reality of what the few were trying to tell them. That is what happens during all Fitan. The problem for many is that after they see the reality, they have already lost their Deen.”

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 February 2017 08:42

#### Radwan Dakkak updated his status.

\*Coward Shaykhs today who have no Gheerah for their women\*

“These are the effeminate du'āt who are in deep sleep, who are in a deep coma, who are silent, I tried to speak to some of the du'āt, the only one that I know of, who from the first moments gave solid words, 2 tweets, was Shaykh Sulaymān al-'Alwān, in support of these women, Jazāh Allāhu Khayran.

One of them said to me, "I gotta think about it", think about what? We're not asking you to send an army to the beginning of over there and the end is over there where your house is at, where your palace is at...We're asking you to send 1 tweet, that's all we're asking you. 1 tweet, we're not asking you to spend 7 million Dirham to go release them, we're asking you to send 1 tweet, you got to think about it? Those are the effeminate of our time, those are the feminine of our time.

These are, the women of Buraydah are the Mujāhidāt, these are the Mujāhidāt who established an ultimate form of Jihād that males couldn't do, so back away, back away, keep your mouth shut, never degrade them, never talk about them, never belittle them.”

~ Shaykh Ahmad Jibrīl(حفظه الله).

6 February 2017 08:41

#### Radwan Dakkak updated his status.

“The Mufti is the conveyor from Allāh, almighty, and his position is extremely important, especially when it comes to proclaiming the Truth, and showing what is the Halāl and Harām from the matters that the Ummah is in need of, where lots of confusion occurs from it.”

المفتي هو المبلغ عن الله تعالى، ومقامه عظيم خصوصًا في الصدع بالحق وبيان الحلال والحرام في المسائل التي تحتاجها الأمة ويكثر فيها الالتباس.

~ Shaykh Hamūd al-'Uqlā(رحمه الله).

6 February 2017 08:41

#### Radwan Dakkak updated his status.

“Sub-Heading: Showing the different types of Lands and the Ahkām (rulings) upon its inhabitants.

Therefore, the lands are divided into 2 types, there's no 3rd category for it:

A) Dār Kufr (Land of Kufr): Such as the situation of Makkah before & after the advent of the Messenger.

Allāh(سبحانه وتعالى) said: "this city of oppressive people" [4:75].

And Allāh(سبحانه وتعالى) said: "I will show you the home of the defiantly disobedient" [7:145].

B) Dār al-Islām (Land of Islām): Such as Al-Madīnah after the Hijrah, for verily the Hijrah was obligatory from Makkah to al-Madīnah.

Allāh(سبحانه وتعالى) said: "And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them." [59:10].

(It was obligatory to migrate to Madīnah) until Makkah was conquered, so the Prophet(صلى الله عليه وسلم) said:

"There is no Hijrah after the Fath (Conquest of Makkah)"

Agreed upon from the Hadīth of Ibn 'Abbās(رضي الله عنهما).

So Dār al-Islām is where the rulings of Islām is dominant (over the land), even if most of its inhabitants are Kuffār, such as the situation of al-Madīnah at the beginning, before the renouncement of the covenants and evacuation of the jews, and likewise with al-Yemen, Najrān, al-Bahrain and al-Shām during the time of 'Umar Ibn al-Khattāb(رضي الله عنه).

And Dār al-Kufr is where the rulings of the Kuffār is dominant (over the land), even if most of its inhabitants are Muslims, such as the land of the 'Ubaydiyyīn who controlled Misr (Egypt), al-Shām and al-Maghrib.

So whenever the authority is given to the Kuffār, their rulings would be applied and be dominant (over the population).

And whenever the authority is given to the Muslims, their rulings would inevitably be dominant.

So the Hukm (ruling) deals with the dominant, not the subdued, and the situation of the lands is like the situation of the worshippers, at times a Mu'minah (believer) & at times a Kāfirah (disbeliever), and that is because its characteristic is transverse, and isn't intransitive.

And the Hukm (ruling) revolves around this obstacle, by its presence and non-presence.

But if the Kufr has befallen upon the rulers, yet despite that, they do not apply the Ahkām (rulings) of Kufr upon the land, nor do they ban (the population) from displaying the symbols of Islām, and the people of the Dīn have possession (of the land by freehold) and assembly upon the Haqq, and they are by that, displaying their Dīn, and no one prevents them from doing so, therefore the country would be a land of Islām, due to the rulings of Kufr not being implemented upon, however it's obligatory to remove this apostate ruler, and place someone else in his position if that was possible, without a greater harm and Fitnah.

2) And the land of Kufr is divided into:

- Kuffār Harbiyyīn (disbelievers that don't have a covenant).

- Kuffār Mu'āhidīn (disbelievers that have a covenant).

So the Harbiyyīn: Are like the inhabitants of Makkah before Sulh al-Hudaybiyyah.

And the Mu'āhidīn: Are like the inhabitants of Makkah after the Sulh (peace-treaty).

And as for Ahl al Dhimmah, then their land is Dār Islām, because they are under the Hukm (Ruling) of the Muslims, and under their protection, secure. And the Prophet(صلى الله عليه وسلم) took the Jizyah from the Jews and Christians, in accordance to Allāh's statement:

"[fight] until they give the jizyah willingly while they are humbled." [9:29].

And he took it (i.e. the Jizyah) "from the Majūs of Hajr", it was narrated by Al-Bukhārī from the Hadīth of 'Abdul Rahmān Ibn 'Awf(رضي الله عنه)."

~ Shaykh Ahmad al-Khālidi(الله حفظه).

6 February 2017 08:40

### Radwan Dakkak updated his status.

Shaykh Hamūd al-'Uqlā'(رحمه الله) said:

"I have met with many of the memorisers, but I did not see a person who gathered between memorization and understanding except for Shaykh Sulaymān al-'Alwān, for indeed I do not know anyone in the kingdom who can compete with him in that."

لقد التقيت بكثير من الحفظة لم أرى من جمع بين الحفظ والفهم إلا الشيخ سليمان فإني لا أعرف أحد في المملكة يضارعه في ذلك

Shaykh Hamūd al-'Uqlā'(رحمه الله) also mentioned:

"Every Shaykh in Qasīm, I am their Shaykh, except for al-'Alwān, for he is my Shaykh"

كل شيوخ القصيم أنا شيخهم إلا العلوان فهو شيعي

6 February 2017 08:39

### Radwan Dakkak updated his status.

“The Tawhīd of Ya'budūna Nī Lā Yushrikūna Bī Shay'ā is massive, it's vast and it's enormous. Do you see why there is a global war today on Ya'budūna Nī Lā Yushrikūna Bī Shay'ā, you see why there's a war today on it?

Tawhīd must be part of you and me, your thoughts must be Tawhīd! Your oaths, Tawhīd! Your desires, Tawhīd! Your dreams, your Fitrah are Tawhīd!! Your bodily movements, your limbs must react with Tawhīd! Your attitude must all be shackled and restrained by Ya'budūna Nī Lā Yushrikūna Bī Shay'ā.

It's an entire life curriculum, from the cradle to the grave, it's what the angels will awake you with when you're in the grave "Man Rabbuk", that's Tawhīd."

~ Shaykh Ahmad Jibrīl (حفظه الله).

6 February 2017 08:38

#### Radwan Dakkak updated his status.

“The call towards Interfaith is an old da'wah that was present amongst the Sūfī infidels from Ahl al Hulūl wal-Itihād (those who believed Allāh is in union with the creation). And correcting the Dīn of the Kāfir necessitates denial of the Qur'ān al-Karīm.”

الدعوة إلى وحدة الأديان دعوة قديمة وجدت عند ملاحدة الصوفية من أهل الحلول والاتحاد، وتصحيح دين الكافر يستلزم منه تكذيب القرآن الكريم.

~ Shaykh Hamūd al-'Uqlā'(رحمه الله).

6 February 2017 08:37

#### Radwan Dakkak updated his status.

SubhānAllāh how amazing is this advice - \*Don't let harsh negative abusers get to you & don't ever be deceived by false praise\*

“If a person frequently hears words of praise, he would become arrogant, and if he frequently hears words of condemnation, he would break. And what's necessary is to balance oneself, so during times of praise, he remembers his shortcomings, so he won't become arrogant. And during times of condemnation, he remembers his goodness, so he won't break.”

إذا كثرت سماع الإنسان لمدحه تكبر وإذا كثرت سماع ذمه انكسر والواجب سياسة النفس فعند المدح يتذكر . تقصيره فلا يتكبر وعند الذم يتذكر خيره فلا ينكسر .

~ Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله)

6 February 2017 08:36

#### Radwan Dakkak updated his status.

Discussion between Shaykh 'Alī al-Khudayr and his student on \*Clear Matters\*:

Shaykh: What are the Clear Matters?

Student: What's known in the religion by necessity.

Shaykh: No, that's wrong.

Student: (Matters) that the Muslims know.

Shaykh: Yes, there's a difference than saying "known in the religion by necessity", this is not sufficient.

Clear (Matters), i.e. it is Clear to the laymen and scholars, the laymen and Scholars know it, it's called Dhāhirah, clear.

For e.g. What are the clear matters that the laymen and the scholars know, that all the people know?

Student: Prostrating to an idol.

Shaykh: This is a clear matter, and a matter of Shirk. Put aside the matters of Shirk, what is other than the matters of Shirk?

Zinā, it's known that fornication is prohibited, it's a clear matter that everyone knows.

And abstaining from killing (an innocent), everyone knows this, the young and the old, it's a clear matter.

The Qiyām (i.e. Tarāweeh) of Ramadān is a clear well known matter amongst all the people.

- That it's prohibited to drink alcohol (clear matter).

- The obligation of Salāh, that Salāh is necessity.

- That Hajj must be performed.

- That Zakāt must be paid.

Okay, leaving the beard to grow, is it a Clear or Unclear matter? Leaving the beard to grow is a clear matter, the Hijāb is a clear matter, marrying one's mother is a clear matter, everyone knows this, even the laymen.

Ya'nī, the matters that the laymen ask and they taught you, these are clear matters. Bread is Halāl, it's necessary to give the Adhān, these are clear matters, whether it was from the Obligations, Recommendations or Permissible matters.

Oppression is a clear matter, oppression is well known, no one would permit it, lying & cheating, these are all clear matters, you are able to bring 1000's of matters that all the people know.

And what opposes it is the unclear matters that only the Scholars & students of knowledge know, and it requires learning, this is called Unclear Matters, such as:

Is Allāh going to be seen in the Ākhirah? This is unknown to the laymen until you teach them.

Does Allāh have fingers? Two eyes? The questioning of (the angels) Munkar and Nakīr in the grave? These are matters for specific people (i.e. Scholars & students of knowledge), and the Hujjah in the Unclear Matters differs from the Clear Matters.

~ Shaykh 'Alī al-Khudayr (حفظه الله)

6 February 2017 08:15

## Radwan Dakkak updated his status.

“Secondly: The ruling on allying with the Kuffār against a Muslim State or Group, such as Ahl al Baghī (transgressing muslim rebels).”

Shaykh Hamūd al-'Uqlā' (رحمه الله) said:

Ahl al Baghī are a group amongst the Muslims who revolt against a valid Imām with an acceptable Ta'wīl, and they are not considered Kuffār for merely revolting, because they did not revolt (against the Imām) except with an acceptable Ta'wīl, rather they are not considered Fussāq according to some Scholars.

Imām Taqī al-Dīn Ibn Taymiyyah (رحمه الله) said what follows: “But if the Bāghī (aggressor) made Ijtihād and had Ta'wīl, and it doesn't appear to him that he's a Bāghī, infact he believes that he's upon the Haqq, even though he's mistaken in what he believes, him being called "Bāghīyan" doesn't necessitate him being sinful, let alone necessitate him being a Fāsiq. And those who say to fight the Bughāt that have Ta'wīl mention: With the command of fighting them, our fighting is to repel the harm of their aggression, not a punishment for them, rather it is to prevent transgression, and they (i.e. The Scholars) mention that they remain upon integrity, they do not become Fussāq” [1].

And what was used as proof by those who said that Ahl al Baghī aren't Fussāq is Allāh's statement:

“And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah . And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly. The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.” [2].

The significance from the Āyāt is that He said: “The believers are but brothers, so make settlement between your brothers.”

Moreover if the Bughāt revolted against the Imām, and this is their situation, it's obligatory to call them (back to Allāh's command) and asked them what they are irritated by him (i.e. the ruler), so if they mention an oppression, he (i.e. the Imām) would remove it, and if they mention a misconception, he would (also) remove it, and if they remained revolting (against the Imām) after that, he would take refuge in Allāh and fought them, and it's not permissible for him to seek assistance from the Kuffār to kill them, just as it's not permissible to ally with the Kuffār against fighting a Muslim State which has some dispute or difference between each other's leader, because by allying with the Kuffār, it is given authority for them over the Muslims, and it's not permissible for the Kāfir to gain authority over the Muslim:

“And never will Allah give the disbelievers over the believers a way [to overcome them].”[3].

And there's an agreement of those whose statements are taking into consideration from the Scholars of the Ummah and its Fuqahā', that it's not permissible for a Muslim Ruler to seek assistance from a Kāfir State against the Muslims in any circumstance whatsoever, and that is because of the following reasons:



1) What we have previously mentioned of the texts from the Qur'ān and Sunnah, and statements of the Scholars from not allowing allying with the Kuffār against the Kuffār, so if this is the correct view - I mean, the impermissibility for the Muslims to ally with the Kufrār against a Kāfir state - then it would be more deserving to be impermissible to ally with them (i.e. Kuffār) against a Muslim State. [Note: The Shaykh wrote 20 pages showing why it's Harām to ally with the Kuffār against a Kāfir State].

2) The Kuffār are enemies to the Muslims, an enmity of 'Aqīdah and Religion, and it's well known that if the Kuffār are able to fight the Muslims, they would seek revenge from them, and completely eradicate them from what they have instilled (against the Muslims) from Hatred and Enmity. [4].

Allāh(سبحانه وتعالى) says: "If they gain dominance over you, they would be to you as enemies and extend against you their hands and their tongues with evil, and they wish you would disbelieve." [5].

Allāh(سبحانه وتعالى) says: "O you who have believed, do not take as intimates those other than yourselves, for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater - [till Allāh said] - But when they are alone, they bite their fingertips at you in rage." [6].

And Allāh(سبحانه وتعالى) says: "Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack" [7].

3) And with regards to Ahl al Baghī, then the reason behind the permissibility of fighting them is to deter them and return them back to the Tā'ah (obedience to the Imām), not to kill them and wipe them out, and by this, it becomes known that there's no need for the Kuffār (to assist us), so it's not permissible to seek their assistance against them (i.e. the rebels).

4) That allying with the Kuffār in that situation is alliance to them, and inclining towards them;

And Allāh(سبحانه وتعالى) has said: "And do not incline toward those who do wrong, lest you be touched by the Fire." [8].

5) Moreover, certainly seeking assistance from them (i.e. the Kuffār) gives some of the Muslims reinforcement and strength over others, and igniting a war between them, as a motive for them to return disputes back to the leadership and power, and that is something which the Sharī'ah doesn't approve of whatsoever, rather he must call the Muslims in that situation towards reconciliation if they were all seekers of the truth or power or leadership, so if they one of the two warring parties is in the right, then what is intended by fighting the other party is to deter its transgression, not to wipe it out, and that's only achieved without seeking help from the Kuffār.

6) And seeking assistance from the Kuffār gives them empowerment in breaking the strength and authority of the Muslims, and putting an end to it, rather it could result in wiping them (i.e. the muslims) out or driving them out of their lands & seizing it, and sufficient is history as an example of what we're saying, for verily the Muslims in Andalus for instance, an enormous Fitnah occurred between them, and some of them sought help from the Christians against their Muslim Brothers, to the extent where all of them were perished, and the authority of the Muslims was removed, along with the rule of Allāh from before and after.

7) Seeking their assistance (i.e. the Kuffār) is also allowing them to get involved within the private affairs of the Muslims, and looking at the secrets of the Muslims and their areas of weakness and strength, the matter which could make chiefs and rulers appeal to them, infact the matter could reach having those (Kuffār) to assemble their armies and weapons in the lands of the Muslims under the pretext of maintaining security and settling disputes, and granting victory for the weak and oppressed, and that is merely from poor conduct and management of referring to them (i.e. the kuffār) for aid and victory, (initiated) by those who have a disease in their hearts amongst the Muslims. [9].

And some of the Scholars have mentioned that from the forms of seeking assistance from the Kuffār against the transgressing muslim rebels is (Major) Kufr (i.e. If the laws of Kufr replace the laws of Islām) [10].

Imām Abū Muhammad Ibn Hazm(رحمه الله) mentioned in al-Muhallah:

"And as for whoever's campaign was done out of zealously from Ahl al Thughūr (those who defend the borders of the State) amongst the Muslims, so he sought assistance from the Mushrikīn al-Harbiyyīn, and he unleashed their hands to kill whoever disagrees with him from the Muslims, or taking their property, or enslaving them, so if he had the upper hand, and the Kuffār were in compliance with him, then he is ruined in Fusūq (corrupt major sins), and he wouldn't be a Kāfir by that, because he didn't come with anything that necessitates his Kufr from the Qur'ān or Ijmā', but if the ruling of the Kuffār was enforced upon it (i.e. the land that gets taken over replacing the Sharī'ah), then he becomes a Kāfir by that based upon what we mentioned, and if they were equal, wherein no ruling is enforced over the other, so we would not see him as a Kāfir by that, and Allāh knows best" [11].

And this ruling, i.e. the impermissibility of seeking assistance from the Kuffār includes the Kuffār al-Harbiyyīn, Ahl al Dhimmah, and Murtaddīn.

Imām Abū Muhammad 'Alī Ibn Hazm(رحمه الله) also mentioned:

"Is it allowed to seek assistance against the transgressing muslim rebels from Ahl al Harb or Ahl al

Dhimmah or other transgressing muslim rebels, Abū Muhammad (i.e. Ibn Hazm), may Allāh have mercy upon him said: The people have differed over this, so a group of Scholars have said it's not permissible to seek assistance against them (i.e. the rebels) from a Harbī or Dhimmī, nor by someone who declares fighting them as permissible when they retreat, and this is the statement of Al-Shāfi'ī, may Allāh be pleased with him, and we have mentioned in Kitāb al-Jihād the statement of the Messenger of Allāh(صلى الله عليه وسلم):

{Verily, we do not seek assistance from a Mushrik}. [12]

And this is a general impermissibility for seeking their assistance in governance or fighting or something that deals with anything, except for what a consensus has been reported pertaining the permissibility of seeking their assistance, such as giving directions (to a place etc) or renting or fulfilling a need and other than that, which doesn't incur from it humbling oneself (to the Kuffār), and the Mushrik is exclusive to the Dhimmī and Harbī” [13].

But as for those that are affiliated to the people of knowledge who say it's permissible to seek assistance from the Kuffār to fight against transgressing muslim rebels in a case of necessity, then he has no Hujjah, nor any proof from the Qur'ān, nor Sunnah, nor an authentic Athar (narration from Sahābah & Tābi'īn).

Shaykh 'Abdul Latīf Ibn 'Abdul Rahmān Ibn Hassan Āl al-Shaykh(رحمه الله) said:

“As for a muslim trying to gain victory against a Bāghī (transgressing muslim rebel) with the help of a Mushrik, then no one has stated this, except the one who made a bizarre statement, and based it upon Qiyās (analogy), and he did not look at the reasons for the ruling, and the comprehensive correlation between the Foundations and Branches, and whoever pounces upon the likes of these strange bizarre statements, and resorted to quoting it and basing his verdict upon it, then he has followed the (strange) exceptions (of the Sharī'ah), and disregarded the Asl (Foundation) that is affirmed by the Salaf of the Ummah and its Imāms which is taken from the Hadīth of al-Hassan and the Hadīth of al-Nu'mān Ibn Bashīr” [14].

~ Al-Qawl ul-Mukhtār Fī Hukm il-Isti'ānātu Bil-Kuffār (page 60-63).

↑ Footnotes of the Shaykh ﷞

[1] Al-Fatāwah (35/76).

[2] Sūrat al-Hujarāt (9-10).

[3] Sūrat al-Nisā' (141).

[4] Just like what happened to the muslim population in 'Irāq, when the Kuffār amongst the Americans and British gained power over them, due to some of the rulers seeking their assistance, for verily they had demolished 'Irāq and its forces, and made plagues befall upon its people, so this muslim population started to suffer from diseases, and lack of food and medicine, and that is all the outcome of these disbelieving nations gaining power over this muslim population, due to that Isti'ānah (seeking of assistance), and asking them for support and victory.

[5] Sūrat al-Mumtahinah (2).

[6] Sūrat Āli 'Imrān (118-119).

[7] Sūrat al-Nisā' (102).

[8] Sūrat Hūd (113).

[9] Refer to: al-Isti'ānah (page 299).

[10] And that is in a situation where the rule of the Kuffār is enforced over those sought assistance against and dominant (over the rule of Islām).

[11] Al-Muhallah (11/200), Issue: 2198.

[12] Al-Muhallah (11/112), Issue: 2158.

[13] Narrated by Muslim (1817) and Abū Dāwud (2732).

[14] Majmū' al-Rasā'il wal-Masā'il al-Najdiyyah (3/68).

6 February 2017 07:36

## Radwan Dakkak updated his status.

\*Are the Hadīths of the innovators accepted?\*

Shaykh 'Abdullāh al-Sa'd حفظه الله said:

For instance, the innovator; if his bid'ah was not the major bid'ah that takes him outside the fold of Islām, then this doesn't negate to rule upon him as "Thiqah", and that is if he was Truthful, a Hāfidh and Precise (in narrating Hadīth), so this (bid'ah) doesn't prevent him from being classified as Thiqah, even though he doesn't have integrity with regards to belief ('Aqīdah) which is due to his

bid'ah, because this (bid'ah) doesn't have anything to do with the ruling upon the narrator from the aspect of being "Thiqah" (Truthful and Precise) that relates to accepting the chain and not rejecting it, and that's why the Scholars of Hadīth have authenticated many of the narrators who were described with innovation, and accepting them with regards to their narrations and authenticating their Hadīths.

An example of that is Abā Bakr Ibn Khuzaymah(رحمه الله), he mentioned in his (Sahīh): "Abbās Ibn Ya'qūb al-Rawājānī narrated to us, the one who is accused in his views, the Thiqah (trustworthy and precise) in his Hadīths..."

So he differentiated between him being Thiqah in his Hadīths and what he believes, so he said: (The one accused in his views), and that is because he's accused of being Shi'a (note: The Muhaddithīn narrated from Shi'a that had some bid'ah, they did not narrate from a single Rāfidhī Kāfir that insults Abū Bakr and 'Umar).

So this shows that (mere) bid'ah doesn't make the narration rejected at all times according to the correct view, whether this narrator reported something that supports his bid'ah or what doesn't support his bid'ah.

And the Scholars have differed over this issue into 3 opinions:

1. Rejecting the narration of the innovator completely; And that the narrator who's an innovator isn't accepted in regards to narrating Hadīths, and consequently his reports aren't authentic nor acceptable, and this view is attributed to Imām Mālik , as it was mentioned by al-Khatīb al-Baghḍādī in "Al-Kifāyah" (page 120), and there is a mistake in the publication as it was pointed out by Dr. Māhir al-Fahl in his Tahqīq for "Muqaddimat Ibn al-Salāh" (page 229), where he said:

"Note: In both publications of "al-Kifāyah", the words of al-Khatīb being: (And those who it is NOT narrated from is Mālik Ibn Anas), and what's clear from the context of the speech and comparing it to what came before and after it, that the word "NOT" is an interpolation, and this is assured by the quote of al-Zarkashī in "Al-Bahr" (4/270) from al-Khatīb, then al-Hākim mentioned in "al-Madkhal ila al-iklāl" (42), and others from Mālik this opinion" [End Quote].

Al-Hākim stated it in "Ma'rifat 'ulūm al-Hadīth " (page 15): And he mentioned an Ijmā', and those who went towards this view is al-Jūzajānī Abū Ishāq, especially to those who were described as being shi'a, so he would reject their Hadīths, except a small handful among the narrators who were well known for their memory and precision, such as Abī Ishāq al-Sabī'ī and Al-A'mash, despite trying to reject their Hadīths, then he accepted them, and that's if the narrator was from the people of Kūfah and described as being shi'a, he generally describes him as "a wondering apostor", and the examples for the Manhaj of Al-Jūzajānī is numerous, and what is sufficient regarding that is to read his book "Al-Shajarah", where you will find many examples upon his path and methodology regarding that (i.e. being way too strict on those from Kūfah described as being shi'a).

And what pushed me towards mentioning that the examples are numerous from his actions, is that some of the researches rejected this from him; and this is not correct.

2. Separating between if this narrator reports a Hadīth that supports his Bid'ah, so in this situation, it wouldn't be accepted, but if he reports a Hadith that doesn't support his Bid'ah, then this Hadith is accepted, and this separation is also for al-Jūzajānī, and it was chosen by many of the Later Scholars, among them is al-Hāfidh Ibn Hajr.

3. That bid'ah (innovation) doesn't affect the narrator if it has been affirmed that he's a Hāfidh, Precise and Truthful, not a liar, and this is the view of the over-whelming majority of the Scrutiners of Hadīth among the Early Scholars, with the heads amongst them being Imam Ahmad, 'Alī Ibn al-Madini, Yahya Ibn Ma'in and others, and this is what the Madhab of Bukhārī, Muslim, al-Tirmidhī and al-Nasā'ī is upon, and others from the Scholars of Hadīth .

An example of that is Muslim Ibn al-Hajjāj narrated from the chain of 'Adī Ibn Thābit from Zir Ibn Hubaysh, he said: 'Alī Ibn Abī Tālib said: "By Him Who split up the seed and created something living, the Apostle (may peace and blessings be upon him) gave me a promise that no one but a believer would love me, and none but a hypocrite would have hatred to me."

And 'Adī Ibn Thabit is described as being from the story-tellers of the Shi'a, and there's no doubt that this Hadīth has support for his Bid'ah, yet despite this, Imām Muslim narrated this Hadith of his from his chain, that even Abā Nu'aym narrated it in "Al-Hilyah", and when he narrated this hadīth, he said: "It is unanimously agreed upon over its authenticity", meaning that this Hadīth has fulfilled all the conditions for acceptance that has been stipulated by the Scholars of Hadīth , this doesn't mean according to him that Bukhārī and Muslim narrated it, however it means that this Hadīth has fulfilled the conditions which the Scholars of Hadīth have placed and stipulated.

So I say that the 3rd view is the correct opinion, and because that is the opinion of the Early Imāms from the Scholars of Hadīth , and what has been acted upon, and what the proof coincides with, and that we entrusted him in what relates to his precision and memory, and we have went by his word in what relates to testimonies, therefore it's required from us to accept his narrations, whether it relates to (supporting) his bid'ah or not.

But as for the statement that if he narrates a Hadīth which supports his innovation, it's not accepted, and if he narrated a Hadith that doesn't support his innovation, then it's accepted, then this statement has contradictions and scrambles, and that is because you have ruled upon him as being "Thiqah", so what necessitates from this is to accept his Hadiths, but if you reject his Hadiths that support his bid'ah, then this results towards saying he's not "Thiqah", and towards doubting him being "Thiqah", and that he might lie and come up with something that supports his innovation,

therefore this statement is a weak view, and isn't correct.

5 February 2017 22:16

#### Radwan Dakkak updated his status.

“It's attributed to Saʿd Ibn al-Musayyib(رحمه الله) that a companion is not considered a "Sahābī", except if he fought 2 battles or remained with the Prophet(صلى الله عليه وسلم) for 1 or 2 years, and this chain of transmission isn't authentic to Saʿd Ibn al-Musayyib(رحمه الله).”

~ Shaykh al-Muhaddith Māhir al-Fahl(حفظه الله)

5 February 2017 22:08

#### Radwan Dakkak updated his status.

Okay time to post Fatwas again, please don't press 'like' on any post unless you have 'understood' it. If you have any questions, feel free to ask.

Now Brothers, it's Harām to touch your private part with your right hand while urinating, and there's a specific prohibition for this. However, it's completely permissible to touch your private part with your right hand in all other situations.

~ Notes from Shaykh Sulaymān al-'Alwān(حفظه الله).

5 February 2017 20:59

#### Radwan Dakkak updated his status.

Guys, please move on. Stop speaking about the same issue day in day out. Yes, it's important to warn the masses against the deviants so we know how to refute their misconceptions and stay away from them (which is why I share the explanations of the Scholars). But stop giving extremists who are famous for private messaging sisters (and testing their 'Aqeedah) attention.

Forgive my language, but I simply don't care about them. Don't come up to me and tell me what they say, I don't care who's the new person they made Takfeer upon or who their new cheerleader is, leave this non-beneficial speech.

What's more important is you looking at yourself & asking yourself, are you really there for your brothers and sisters & behind their back? Are you actually doing something productive for the Ummah, or do you just come online to joke around 24/7 (even with sisters wal-iyathubillah) and shout "Die in your rage Kuffar", "Hazimis are juhaal haha", "Saudi King is a Kafir lol" & then play Fifi on your playstation...

Sorry I don't wanna join your "Fun" and laugh at others, I have more important things to worry about. If you don't want to seek beneficial knowledge or help your brothers and sisters, np you're free to do what you like, but please understand that I'm not here to joke with you, may Allah reward you for understanding.

5 February 2017 16:02

#### Radwan Dakkak updated his status.

“And Shaykh Nāsir al-Fahad - may Allāh give him success - has blessed efforts, he has contributed and strived hard in supporting the Truth and its people, and refuting Falsehood and its people.”

والشيخ ناصر الفهد - وفقه الله - له جهود مباركة ، فقد ساهم وجاهد في مناصرة الحق وأهله ، ودفع الباطل [وأهله]

~ Shaykh Hamūd al-'Uqlā(رحمه الله).

5 February 2017 11:24

#### Radwan Dakkak updated his status.

Asalāmu 'Alaykum :)

5 February 2017 10:09

#### Radwan Dakkak updated his status.

الله إن شاء الله I'm deactivating FB

## Radwan Dakkak updated his status.

#Weak\_Hadīth “All the children of Ādam are sinners, and the best sinners are those who frequently repent to Allāh”

Shaykh Turkī(رحمته الله) commented upon this Hadīth:

“This Hadīth was narrated by Imām Ahmad(رحمته الله) in his "Musnad" (13049), Al-Tirmidhī(رحمته الله) in his "Sunan" (2499), Ibn Mājah(رحمته الله) in his "Sunan" (4251), al-Dārimī(رحمته الله) in "al-Musnad" (2730), al-Hākim(رحمته الله) as it's mentioned in "al-Mustadrak" (4/244), Abū Ya'lah(رحمته الله) in his "Musnad" (2922), and others from several authorities from 'Alī Ibn Mas'adah al-Bāhilī, from Qatādah, from Anas(رضي الله عنه) that he said: The Messenger of Allāh(صلى الله عليه وسلم) said it.

I (i.e. Shaykh Turkī) say: And the Hadīth contains ('Alī Ibn Mas'adah), and he was weakened by several Imāms from the Scrutinisers of Hadīth.

Imām al-Bukhārī(رحمته الله) said about him: “He is questionable (i.e. Weak)”

Imām Abū Hātim(رحمته الله) said: “There's nothing wrong with him” (i.e. As it's well known among the students of Hadīth, this statement of Abū Hātim means: He is not used as proof, but his Hadīths are written for consideration - for supporting evidence)

Imām Abū Dāwūd(رحمته الله) said: “(He is) Weak”

Imām al-Nasāī(رحمته الله) said: “He's not that strong”

Imām Ibn Maīn(رحمته الله) said: “Sālih” (i.e. Acceptable for consideration & supportive evidence, not used as proof alone)

And he was weakened by Imām al-'Uqaylī(رحمته الله) as it's mentioned in "Al-Du'afā' al-Kabīr" (3/250).

And Imām Ibn Hibbān(رحمته الله) said about him: “He was among those who made mistakes & didn't narrate much, and he narrates singular narrations which cannot be relied upon, so he deserved to be abandoned in being used as proof in what doesn't agree with the Thiqāt (trustworthy & precise narrators) in the reports”

Imām al-Tirmidhī(رحمته الله) said about this Hadīth: “This Hadīth is Gharīb, we do not know of it except from the Hadīth of 'Alī Ibn Mas'adah from Qatādah”

I say: Here, Al-Tirmidhī(رحمته الله) has detected it due to 2 defects:

1. Al-Gharābah (calling it Gharīb), and it's well known by research and examination from his works that he doesn't mention it in most of his applications except that he intends by it, an indication towards a defect in the Hadīth and weakness!
2. Al-Tafarrud (Singular Narration), and it is the Tafarrud of Mas'adah on behalf of all the companions of Qatādah who are numerous!! (i.e. 'Alī Ibn Mas'adah being alone in narrating this Hadīth from Qatādah, instead of all the other companions of Qatādah). And this is a defect and indication that strikes in the heart of the scrutiniser of Hadīth regarding the authenticity of the Hadīth and its confirmation!

Imām al-Bayhaqī(رحمته الله) said: “'Alī Ibn Mas'adah made Tafarrud in it”, End Quote from Shu'b al-Ēmān (9/331), and the Tafarrud (singular narration) in the likes of these narrators is not relied upon at all! Especially with the absence of the companions of Qatādah and their numerous numbers (from mentioning this Hadīth), so the Tafarrud of this weak narrator in Hadīth is a defect which necessitates a halt in accepting it and (a halt in accepting) the statement of raising it to "Hassan" and confirming it - as it was done by many of the contemporary Scholars, as is their usual habit of looking towards the outwardness of the Isnād and leaving it at that!!

And among those who rejected it and has been quoted from him, is Imām Abī 'Abdillāh Ahmad Ibn Hanbal(رحمته الله), for verily it has been mentioned in "al-Mankhab min 'ilal al-Khallā" (37 - Tahqīq by Tāriq 'Awdhillāh):

“Abū 'Abdillāh (i.e. Imām Ahmad) said: This Hadīth is Munkar” [End Quote]

Shaykh Tāriq 'Awdhillāh(رحمته الله) said while commenting upon this statement of Imām Ahmad(رحمته الله):

“This is Ahmad's rejection of this Hadīth, and it is the Tafarrud of 'Alī Ibn Mas'adah from Qatādah, because he's not a strong narrator, and there is weakness in his memory, and the Tafarrud (singular narration) from his likes are not relied upon, especially that he also made Tafarrud from Qatādah, and he is a Hāfidh who has numerous companions that are Hufādh, they have collected his Hadīths and memorised them, and the most famous and precise amongst them from him are:

Sa'd Ibn Abī 'Urūbah, Hishām al-Dastawāī and Shu'bah, so if this Hadīth was preserved from Qatādah, atleast one of these (Hufādh) would have narrated it from him.

So when not a single one of the precise narrators from the companions of Qatādah narrated it, but rather 'Alī Ibn Mas'adah was alone in narrating it from him (i.e. Tafarrud), with what he has from weakness, it proves that this Hadīth is Munkar (rejected) from Qatādah, it doesn't have any basis from his Hadīths.

And Ibn 'Adī mentioned along with this Hadīth, another Hadīth in the biography of 'Alī Ibn Mas'adah in "al-Kāmil" (5/207), then he said:

“And he (i.e. 'Alī Ibn Mas'adah) has other (narrations) of which I have mentioned from Qatādah, and ALL of it isn't preserved”

~ End of the words of Shaykh al-Muhaddith Tāriq Ibn 'Awdhillāh(حفظه الله ورعاه).

So if this is affirmed, the mistake of al-Hākim(رحمه الله) becomes known when he commented after it (i.e. The Hadīth): “It has an authentic chain, and they (i.e. Bukhārī & Muslim) did not collect it”

Imām al-Dhahabī(رحمه الله) rebuked his statement by saying: “Alī is Līn (weak/feeble)”

Therefore the Hadīth is weak, however its meaning is correct, without a shallow of a doubt, and Allāh(سبحانه وتعالى) knows best.”

~ Shaykh Turkī(حفظه الله).

23 January 2017 14:50

#### Radwan Dakkak updated his status.

Ordering take away food has been a really hard struggle for me, Alhamdulillah I'm getting better at it now ☺ Reading the menu is still very confusing though ☺

23 January 2017 13:14

#### Radwan Dakkak updated his status.

\*I love my brothers and sisters\*

Shut your mouth, that's why when your own brothers and sisters ask for help, you forsake them.

22 January 2017 22:48

#### Radwan Dakkak added a new photo.

□

#كنوز\_الخراسانية

اتباع الحق زمن (ضعفه)أعظم من اتباعه زمن قوته، واتباعه زمن (إدبار الناس عنه)أعظم من اتباعه زمن إقبال الناس عليه. ص٢٤٥

22 January 2017 16:13

#### Radwan Dakkak updated his status.

📖 Chapter (4/69) #Translated for Sharh Kitāb al-Haqā'iq Fī-Tawhīd by Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

Note:

- = (Matn) which is the original text of the book.
- = (Sharh) which is the commentary on the Matn.

Chapter 4: The Label of Shirk, from the chapter of the vilified labelled actions.

(#Matn):

“Allāh(سبحانه وتعالى) said: "And if not that a disaster should strike them for what their hands put forth, and they would say, "Our Lord, why did You not send us a messenger" [28:47].

And in the agreed upon Hadīth on the authority of Huthayfah(رضي الله عنه), he said: "Yā Rasūl Allāh, we were living in Jāhiliyyah (ignorance) and wickedness, then Allāh brought us this goodness (i.e. Islām)".

And in the Hadīth on the authority of 'Amr Ibn 'Absa al-Sulamī(رضي الله عنه), he said: "In the times



of Jāhiliyyah, I used to think that people who used to worship idols were upon misguidance, and they were not upon anything (which may be called the right path)", it was narrated by Muslim."

- (#Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

This is the 4th chapter from the first section, and the first section is clarifying the essence of Islām and Shirk and the 4th chapter is pertaining the "Ism" (Label) of Shirk, which is from the vilified labelled actions.

And this chapter is sub-joined to the Essence of Shirk, because this is from the descriptions of Shirk, which is the Ism (Label) for a vilified action, so it's vilified and it's known that it's vilified, and the people of ignorance before Islām knew that it was vilified.

"Allāh(سبحانه وتعالى) said: "And if not that a disaster should strike them for what their hands put forth""

The significance of this verse is that it contains a type of hiding/secretcy.

And the main focus from it is, ""for what their hands put forth""

What has their hands put forth? It has put forth Shirk, and they are because of this Shirk, deserving of punishment, which is the "disaster" (i.e. that's mentioned in the verse), therefore they know that it's vilified, and that's why they deserve being punished for it, yet despite that, Allāh does not punish them until a Messenger is sent to them, this is the significance of this verse.

And this verse requires mentioning what comes after it to fully grasp the significance of it.

"And in the agreed upon Hadīth on the authority of Huthayfah(رضي الله عنه), he said: "Yā Rasūl Allāh, we were living in Jāhiliyyah (ignorance) and wickedness..."":

"And wickedness", this is what's relevant, and the significance behind this Hadīth is that they used to know that it's wicked, ignorance and Jāhiliyyah (time of ignorance) before the advent of the Messenger.

"And in the Hadīth on the authority of 'Amr Ibn 'Absa al-Sulamī(رضي الله عنه), he said: "In the times of Jāhiliyyah, I used to..."":

This is the most explicit (text) in the chapter, and 'Amr was from the Hunafā' (those who singled out Allāh before the advent of the Prophet), so he would know while he's living in the time of Jāhiliyyah and before the advent of the Messenger, he would know that the people were misguided, and that they're upon nothing (i.e. Not the correct path), why? He said:

Because they worship idols.

And the summary of this chapter is that the Ism (Label) of Shirk is vilified, and its vilification is well known before the advent of the Messenger, and they deserve to be punished for that due to knowing its vilification, however Allāh does not punish them over knowing that & having that knowledge until a Messenger comes to them, and tat is well known.

(Matn):

"Shaykh al-Islām Ibn Taymiyyah(رحمه الله) said: "The over-whelming majority of the Salaf and Khalaf are of the view that whatever is before the advent of a Messenger, from Shirk and Jāhiliyyah is bad and heinous, and it is wicked/evil, however they do not deserve to be punished (in the Dunyā & Ākhirah) except after the advent of a Messenger, and based upon this, the people had 3 opinions regarding Shirk, Oppression, Lying, Fawāhish (like Zinā) etc:

It has been said that its heinousness is known by the intellect, and that they deserve to be punished for that in the Hereafter, even if a Messenger didn't come to them, as the Mu'tazilah say, and it has been said that there's no heinousness or good or wickedness pertaining them (i.e. Shirk and Stealing etc...) before being addressed (with a message) as the Ash'ariyyah say, and those who agreed with them, and it has been said that it's bad and wicked and heinous before the advent of a Messenger, however the punishment (in the Dunyā & Ākhirah) only deserves to occur with the advent of a Messenger, and the over-whelming Majority of the Salaf and most of the Muslims are upon this view, and this is what the Qur'an and Sunnah indicates, for verily it contains therein a clarification that what the Kuffār are upon is wicked, heinous and terrible, before a Messenger (reaching them), even though they do not deserve to be punished (in the Dunyā & Ākhirah) except by the (arrival) of a messenger" [Al-Fatāwah 11/676-677]"

- (Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

From the speech of Ibn Taymiyyah while he quotes the Madhab of the Salaf, Ibn Taymiyyah(رحمه الله) said: "The over-whelming majority of the Salaf and Khalaf are of the view that whatever is before the advent of a Messenger, from Shirk and Jāhiliyyah is bad and heinous..."

"And based upon this, the people had 3 opinions regarding Shirk, Oppression, Lying, Fawāhish (like Zinā) etc":

The First View: And it is the Madhab of the Mu'tazilah: That its heinousness is known by the intellect, and that they deserve to be punished for that in the Hereafter, even if a Messenger didn't come to them

“That its heinousness is known by the intellect”: There's nothing wrong with this (statement).

“And that they deserve to be punished for that in the Hereafter”: This is wrong, rather they are only punished in the Ākhirah after the Hujjah has ben established upon them by the Messenger.

“Even if a Messenger didn't come to them”: And this is (also) wrong.

The Second View: And it is the Madhab of the Ashā'irah: Infact, not just the Ashā'irah alone, rather some of those who ascribe themselves to the 4 Madhāhib agreed with them over this statement, and it was mentioned by some of the Ahnāf, some of the Mālikiyyah, some of the Shāfi'iyyah, and some of the Hanābilah, so they agreed with them over this wrong mistake and mentioned:

“There's no heinousness/bad or good or wickedness pertaining them (i.e. Shirk and Stealing etc...) before being addressed (with a message)”.

So is Shirk vilified according to the Madhab of the Ashā'irah and those who agreed with them? No.

And when is Shirk known to be vilified according to their statement? After being addressed, i.e. (By) the Messenger.

And that's why the Ashā'irah and whoever agreed with them, do not apply Asmā' (Labels of Shirk etc...) before establishing the Hujjah! So they said, there is no Asmā' (Labels) or Ahkām (Rulings) except after establishing the Hujjah, and this is the wrong mistake that they fell into.

The Third View: Which is “that it's bad and wicked and heinous before the advent of a Messenger, however the punishment (in the Dunyā & Ākhirah) only deserves to occur with the advent of a Messenger”.

And this is the Madhab of Ahl al Sunnah wal-Jamā'ah, so Shirk is bad, heinous and vilified, however for the punishment for it only comes after the advent of the Messenger.

So no one should assume that before the advent of the Messenger, he's not called a Mushrik. (Rather) whoever has the Essence of Shirk established within him (before the Hujjah), what is only given off is the Asmā' (Labels of Shirk, not the Rulings of Apostasy, Killing and Punishment in the Hereafter), he's called a Mushrik, Oppressor, Tyrant, Bad, Heinous.

~ Sharh Kitāb al-Haqā'iq Fi-Tawhīd

22 January 2017 15:24

#### Radwan Dakkak shared a link.

<https://t.me/UlamaArchives>

<https://t.me/UlamaArchives>

Feel free to follow.

22 January 2017 11:25

#### Radwan Dakkak updated his status.

Most of those who learn Arabic do so for speaking purposes, or to come back as a "Shaykh" who doesn't speak about Tawhīd at all, rather just speaks about Fiqh to please everyone.

We are not like this, we differ from these people. How do we differ with them? Our Niyyah is different to theirs, our intention of learning Arabic is only done Fee Sabeelillāh, to understand the Shari'ah and revive Islām.

We don't just speak about minor Fiqh issues, ignoring the Ummah of Muhammad(صلى الله عليه وسلم), and the most important 'ilm - Tawhīd and matters pertaining Al-Walā' wal-Barā' which is watered down by these منحرفين.

May Allāh سبحانه وتعالى give us strength and allow us to master the language of the Qur'ān and our beloved Prophet Muhammād صلى الله عليه وسلم, and to gain victory for this Dīn, so that the Nūr of Tawhīd can overcome Shirk, Bid'ah and all those callers to the hellfire.

21 January 2017 19:19

#### Radwan Dakkak updated his status.

was asked: Is it authentic from Ibn 'Abbās that if one (حفظه الله)Shaykh Sulaymān al-'Alwān ?forgets to say the du'ā before having intimate relations (with one's wife), that he says it afterwards

responded by saying: No, it's not authentic from Ibn (حفظه الله)Shaykh Sulaymān al-'Alwān .(رضي الله عنهما)'Abbās

(رضي الله عنه)Rather it has been reported from some of the Sahābah such as 'Abdillāh Ibn Mas'ūd pertaining the Dhikr when having intimate relations (with one's wife), that he says it afterwards, it



and a group of Scholars on the authority of 'Abdullāh (رحمه الله) was narrated by Ibn Abī Shaybah .Ibn Mas'ūd

يَسْمِ اللّٰهَ ، اللّٰهُمَّ جَنَّبْنَا الشَّيْطَانَ ، وَجَنَّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

Some of the Sahābah held the view that he says this after having intimate relations if he forgot (to .say it beforehand), and this is the statement of a group amongst the Fuqahā

21 January 2017 10:22

#### Radwan Dakkak updated his status.

Speaking in the toilet is disliked, and the matter becomes more severe if it involves mentioning the name of Allāh, and he is to be prevented from that, thereupon we say that mentioning the name of Allāh in the toilet has two situations:

1. That he's in the toilet, not in the state of doing his need, then this is Makrūh (If he mentions Allāh).
2. That he's in the state of doing his need, then this is Harām (if he mentions Allāh), and it's considered Makrūh if he mentions what's besides the Dhikr of Allāh (during that state).

~ Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله).

21 January 2017 08:45

#### Radwan Dakkak updated his status.

So many brothers claim to love Imām Anwar al-'Awlakī(رحمه الله).

Only if they had adopted his wonderful manners...

20 January 2017 23:00

#### Radwan Dakkak updated his status.

"And by the Mercy of Allāh, you dealt with them gently. And had you been severe and harsh hearted [1], they would have broken away from about you..." [3:159].

Al-Sayyid Muhammad Rashīd Ridā said: "That is because severity and harsh heartedness are character traits that people are unable to tolerate and drive people away, no matter how numerous the virtues of the severe and the harsh hearted one may be. Instead people will break away from around him and leave him all alone even if it means that they lose out on something that they would have benefitted by being around him. As a result, they lose whatever guidance you could have given them and your da'wah doesn't reach their hearts." [2].

All of the callers to Islām should contemplate this noble verse very deeply. If rough speech and harsh heartedness would have caused the people to break away from the noblest of the first of creation and the noblest of the last of creation, and the most beloved to the Lord of mankind and jinn and all that exists صلى الله عليه وسلم, then how about anyone else who is severe and harsh hearted?

Some of the Scholars of Tafsīr have said: "Derived from this verse is the obligation of always having good character and noble manners - especially the one calling to Islām and commanding the good." [3].

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[1] Imām al-Qurtubī(رحمه الله) said: "Harsh heartedness refers to (the one who possesses) a scowling face, and who does little to encourage or attract, and who shows too little compassion and mercy" [Tafsīr al-Qurtubī (4/249)].

[2] Refer to Tafsīr al-Manār (4/199).

[3] Tafsīr al-Qāsimī (4/279).

20 January 2017 21:40

#### Radwan Dakkak updated his status.

Talk without action means nothing. As my grandfather would tell me: If someone says "Honey, Honey, Honey", would his tongue taste like honey? No, rather you need to get the actual honey & taste it, then the sweetness of the Honey is felt on the tongue.

20 January 2017 17:59

#### Radwan Dakkak added a new photo.

□

How good does it feel to see the hypocrites being exposed today - The Haqq will prevail over the Propaganda & Lies      Allāhumma Āmīn

20 January 2017 11:58

#### Radwan Dakkak updated his status.

May Allāh reward those who have been blessed with the 'power' of knowledge, and use this 'power' to humble themselves to Allāh, even when they have the chance to overcome someone.

An example of this is the humble Zāhid al-Hāfidh Ibn Rajab رحمه الله, just to briefly go through this incident, a student of his narrated being in a lesson of al-Hāfidh Ibn Rajab رحمه الله and he explained an issue in immense detail, astonishingly! So on that same day, they were invited with him (i.e. Ibn Rajab) to a gathering for one of the Major Judges (in the country), and (the narrator/student said) they spoke about the same issue (that Ibn Rajab spoke about in his lesson), and they did not come with (i.e. mention) anything similar to what our Shaykh (Ibn Rajab) mentioned in his lesson.

So the students looked towards Al-Hāfidh Ibn Rajab رحمه الله wanting him to speak about the issue, (you know sometimes the student wants to show the virtue of his Shaykh and be proud of him), but Ibn Rajab remained silent.

So after they left, the student and those with him spoke to al-Hāfidh Ibn Rajab رحمه الله and told him "May Allāh give you goodness, and increase you in virtue, you mentioned to us the issue and beautifully summed it up, then it was mentioned in this gathering, and you did not mention anything to them, if only you had benefited them."

So Al-Hāfidh Ibn Rajab(رحمه الله) replied: "My gathering with you is for the sake of Allāh, and this gathering is meant for the Dunyā"

Ya Allāh; "My gathering with you is for the sake of Allāh" 🤲🤲🤲

20 January 2017 10:02

#### Radwan Dakkak updated his status.

"Sincerity is a perfume hidden deep in the heart, but it's fragrance emanates from the person."

• Ibn Al-Jawzī رحمه الله [Al-Yawaaqet Al-Jawziyyah]

20 January 2017 07:08

#### Radwan Dakkak updated his status.

SubhānAllāh, some dreams are so powerful & end up being emotional, especially the feeling of embracing your brother after fighting & fitna.

20 January 2017 05:41

#### Radwan Dakkak updated his status.

Shaykh Haytham Sayfaddeen has really beneficial lessons - One thing that stands out in particular is that he refers to big Imams of Tawheed, so you know the 'Aqeedah you will receive is correct & that he has studied it thoroughly.

And on top of that, he really stresses on referring back to the top Scholars of Hadith, who follow the Methodology of the Salaf, so you will feel comfortable with the Hadiths he is mentioning at all cases, you will benefit in what Hadith is weak or authentic, since he has put effort into this field which many teachers ignore!

So Shaykh Haytham Sayfadden is a rare asset in the west, Hadith is a major part of having the correct opinions in Fiqh, and the people of Hadith are considered to be the most correct amongst the people, I have shared a poem in the past & will share it again, because it's so amazing:

Imām al-Shāfi'ī(رحمه الله) used to say "Stick to the people of Hadīth, since they are the most correct amongst the people"

The following is an extract from al bidaya wan-nihayah (10/254) of ibn Kathir rahimullah and Siyar A'lamun Nubala' (10/60) by imam adh Dhahabi rahimullah, The poem is an extract from Al bidayah wa nihaya (10/256) by ibn kathir and Diwanush-shafi'ie (page 88).

It is all taken from the book Al Aqidat-ul Imam al Araba'a (7/92-93) of Muhammad ibn Abdur-Rahman al-Khumayyis,

The following is all about Imam shafi'ie,

"And his strict adherence to the Sunnah reached the point that he used to advise his companions to stick to it, so he used to say 'Stick to the people of hadith, since they are the most correct amongst the people.' And he said 'if I see a man from amongst the people of hadith, then it is as if I have seen a man from the Companions of the Prophet SallAllahu Aleyhi wa sallam. May Allah subhanahu wa ta'la reward them with good, they preserved the foundations for us, so they have an excellence over us.' And he rahimullah recited the following verses of poetry,

'All forms of knowledge besides the Quran is a pre-occupation;  
Except for the hadith and knowing the fiqh (jurisprudence) of the religion;

Knowledge is that which contains 'he said...' Or 'he informed us...'

Anything other than that is from the whisperings of the Shaytan.'

May Allah reward Imam Ash-Shafi'ie and have mercy upon him.

19 January 2017 19:01

### Radwan Dakkak updated his status.

was asked: How long is the 'iddah (waiting period) for the (حفظه الله)Shaykh Sulaymān al-'Alwān ?woman divorced on the 3rd time

responded by saying: What the Majority of the Scholars, (حفظه الله)Shaykh Sulaymān al-'Alwān and the 4 Imāms, and others are upon is that her 'iddah is 3 Qurū', just like the woman on the 1st and 2nd divorce (al-Raja'iyyah - where the husband can take her back after the 1st and 2nd .(divorce

And the {Qurū'} is the Menses according to the most correct opinion amongst the Scholars, so .therefore if her 3rd menstrual cycle is complete, then she is out of her 'iddah

And it has been said that the 'iddah of the woman divorced on 3rd time is 1 menstrual cycle, since the husband cannot take her back, and the only reason why the 'iddah was obligated is so the husband can take her back, so if he doesn't have any means to take her back, then she doesn't have a 'iddah, but rather purification of 1 menstrual cycle, such as the one who separated from her husband through Khulu', the enslaved woman, and the Zāniyah if she wishes to marry, and the .Muhājirah

And this statement is attributed to Abī al-Hussayn Ibn al-Labān, and Shaykh al-Islām Ibn made a comment upon this view that there's no Ijmā' opposing it, and he (رحمه الله)Taymiyyah mentioned: "There is nothing from the apparent meaning of the Qur'ān except that it agrees with this ".view, it doesn't oppose it

. "in "I'lām al-Muwaqqi'n (رحمه الله)And a similar statement was mentioned by Ibn al-Qayyim

And some of the Later Scholars have claimed that this view is Shāth (strange/anomalous), and that the Qur'ān is against it, and this claim doesn't have a proof, for there is nothing in the Qur'ān that .opposes this

. [And Allāh's statement: "Divorced women remain in waiting for three periods" [1

The apparent meaning of the Āyah is regarding al-Raja'iyyah (when a husband can take back his wife on the 1st and 2nd divorce), and it's not referring to the Bā'inah (the wife that is completely :divorced), the proof for this is Allāh's statement

"...And their husbands have more right to take them back in this [period] if they want reconciliation"

And the woman that has been divorced for the 3rd time cannot be taken back (by the husband), so it becomes known that the Āyah is referring to al-Raja'iyyah (when a husband can take back his .wife on the 1st & 2nd divorce), and Allāh knows best

:Sūrat al-Baqarah (verse 228) - This is the complete Āyah [1]

Divorced women remain in waiting for three periods, and it is not lawful for them to conceal what" Allah has created in their wombs if they believe in Allah and the Last Day. And their husbands have more right to take them back in this [period] if they want reconciliation. And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree [over them [in responsibility and authority]. And Allah is Exalted in Might and Wise." [2:228

19 January 2017 17:29

### Radwan Dakkak updated his status.

Those who have eloquent speech are nothing. I love those who are truthful to their speech, and help their brothers and sisters by their actions.

I don't ask for anything from my brothers and sisters, I'm not here to make a name for myself, all I want is for you to make sincere du'ā to Allāh and support the righteous servants of Allāh, the Muwahhiddīn May Allāh preserve them & grant them victory.

Always be there for each other, unite your hearts together upon the truth, and hold tightly onto the righteous Scholars, Bārak Allāhu feekum.

19 January 2017 07:18

### Radwan Dakkak updated his status.

The greatest test for good manners is one's relationship with his relatives, because everyone can act like he has good manners with those distant (non-relatives).

أعظم اختبار لِحُسْن الخلق هو العلاقة مع الأقربين، لأن كل أحد يستطيع تصيِّع الخُلُق مع الأبعدين

~ Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله).

19 January 2017 06:24

### Radwan Dakkak updated his status.

📖 Chapter (3/69) #Translated for Sharh Kitāb al-Haqā'iq Fi-Tawhīd by Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

Note:

- = (Matn) which is the original text of the book.
- = (Sharh) which is the commentary on the Matn.

Chapter 3: Islām and Shirk are two opposites that cannot be joined together.

(#Matn):

“Allāh(سبحانه وتعالى) said: "And what can be beyond truth except error?" [10:32]

Allāh(سبحانه وتعالى) said: "Indeed, We guided him to the way, be he grateful or be he ungrateful." [76:3]

Allāh(سبحانه وتعالى) said: "It is He who created you, and among you is the disbeliever, and among you is the believer." [64:2]

Ibn Taymiyyah(رحمه الله) said: "Every person that does not worship Allāh alone, is undoubtedly a worshipper of other than Allāh. And there exists no third category in the children of Ādam. So either he is a Muwahhid or a Mushrik, or mixes this with this (i.e. Tawhīd with Shirk), such as the distorters among the worldly religions, and the christians, and whoever imitated them from the deviants who affiliate themselves to Islām" [Al-Fatāwah (14/282-284)]

And Shaykh 'Abdul Rahmān(رحمه الله) said in his Sharh of "Aslu Dīn al-Islām wa Qā'idatihi", and 'Abdul Latīf(رحمه الله) in "al-Minhāj" page 12, both said: "Whoever performs Shirk has left Tawhīd, for indeed they are two opposites that cannot be joined together, and they negate each other, not join together nor cancel each other out""

- (#Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

“Chapter: Islām and Shirk are two opposites that cannot be joined together.”

This chapter is sub-joined to both of the previous chapters that came before it, and we have previously alluded towards this (issue) in the introduction, which is that Islām and Shirk cannot be joined together, so he's either a Muslim or Kāfir, there is no 3rd category.

So whoever has the essence of Islām established within him, then he's a Muslim.

And whoever has the essence of Shirk established within him, then he's a Mushrik.

So Allāh's statement: “"And what can be beyond truth except error?"”

What's understood from this is that Allāh(سبحانه وتعالى) mentioned two categories, there's no 3rd category, either Truth or Misguidance.

And what is meant by it is Allāh's statement: “"Indeed, We guided him to the way, be he grateful or be he ungrateful""", is His statement, "grateful" or "ungrateful" (Kafūra).

And in Allāh's statement: “"It is He who created you, and among you is the disbeliever, and among you is the believer."”

A believer or Kāfir, therefore there is no 3rd category.

As for the words of Ibn Taymiyyah(رحمه الله) he stated, either a Muwahhid or Mushrik, or whoever mixes this and that (i.e. Tawhīd & Shirk together), then this person is also a Mushrik.

So Shirk has two categories, either a pure Mushrik, or a Mushrik who mixes between the worship of Allāh and other than Him.

~ Sharh Kitāb al-Haqā'iq Fī-Tawhīd.

18 January 2017 23:14

### Radwan Dakkak updated his status.

?was asked: Is it required to make wudū' from vomiting (حفظه الله)Shaykh Sulaymān al-'Alwān

responded by saying: There's a difference of opinion (حفظه الله)Shaykh Sulaymān al-'Alwān .amongst the Scholars regarding that

said wudū' is not required from him, however he should rinse and wash his (رحمه الله)Imām Mālik and a narration from Imām (رحمه الله), mouth, and this is the Madhab of Imām al-Shāfi'ī (رحمه الله)Ahmad

said it's obligatory to make wudū', and this is the statement of Imām (رحمه الله)Abū Hanīfah in a narration, basing that upon the Hadīth of Thawbān, that the Messenger of (رحمه الله)Ahmad .vomited, then performed wudū' (صلى الله عليه وسلم)Allāh

.(رضي الله عنه)'It was narrated by Ahmad and Al-Tirmidhī from Abī al-Dardā

narrated from the chain of Ismā'īl Ibn 'Ayyāsh from Ibn Jurayj from Ibn Abī (رحمه الله)And Ibn Mājah :said (صلى الله عليه وسلم)Mulayka from 'Ā'isha, that the Prophet

Whoever vomits, has a nosebleed, belches, or emits prostatic fluid, should stop praying; perform" .ablution, then resume his prayer, and while he is in that state he should not speak

And this Hadīth is very weak, Ismā'īl Ibn 'Ayyāsh is nothing (completely rejected) when narrating .(from anyone other than his own country (i.e. Shām

.And what's correct in the issue is that it's not obligatory to make wudū' from vomiting

And the Hadīth of Thawbān is differed upon regarding its authenticity, and even if it is authentic, then it's held upon being recommended, because that's the general principle regarding mere actions .((from the Prophet alone

said in "Al-Istidhkār" about the Hadīth of Abī al-Dardā: "And (رحمه الله)And Imām Ibn 'Abdīl Barr this Hadīth isn't authentic according to the Scholars of Hadīth, nor does its meaning obligate a ruling (of making wudū')...and investigation concludes and necessitates that what keeps wudū' intact isn't nullified except by a well-established Sunnah, that isn't opposed (by an authentic text) or did not order the (سبحانه وتعالى)Consensus of which is obligatory to be used as proof, and Allāh obligation of the wudū' from vomiting, nor has it been affirmed in the Sunnah from His .nor has everyone agreed upon it (صلى الله عليه وسلم), Messenger

18 January 2017 22:05

### Radwan Dakkak updated his status.

was asked: Someone missed the Second Rak'ah from Salāt (حفظه الله)Shaykh Sulaymān al-'Alwān ?al-Jum'ah, how should he complete his Salāh

responded by saying: He would pray it with 4 Raka'āt as (حفظه الله)Shaykh Sulaymān al-'Alwān .Dhuhr according to the most correct opinion amongst the Scholars

said: "If you catch a Rak'ah from the Jum'ah (prayer), then pray (رضي الله عنه)Abdullāh Ibn Mas'ūd' an extra Rak'ah (after the Imām gives Salām), and if you missed the Rukū' (both Rak'ahs), then .pray it with 4 rak'ahs

in "al-Sunan" from the (رحمه الله)and al-Bayhaqī (رحمه الله)It was narrated by Ibn Abī Shaybah chain of Abī Ishāq al-Sabī'ī from Abī al-Ahwas from 'Abdillāh (Ibn Mas'ūd), and its chain is .Authentic

.it was narrated by al-Bayhaqī (رضي الله عنه), And this is the statement of 'Abdullāh Ibn 'Umar

it was narrated by Ibn Abī (رضي الله عنه), And (also the statement of) 'Abdullāh Ibn al-Zubayr .Shaybah

said in his (رحمه الله)And it's not known that any of the Sahābah opposed them, and Al-Tirmidhī :('Jāmi

And this is what's practised by the Mjaority of the Scholars, from the companions of the" and other than them, they said: Whoever catches a Rak'ah from al-(صلى الله عليه وسلم)Prophet

Jum'ah, he would pray an extra rak'ah (after the Imām gives Salāms), and whoever catches them sitting (i.e. During Tashahhud), he would pray 4 Rak'ahs, and this is the view of Sufyān al-Thawrī, .Ibn al-Mubārak, Al-Shāfi'ī, Ahmad and Ishāq

Abū Hanīfah, Dāwūd (al-Dhāhirī), Ibn Hazm said if he enters in the Jum'ah (Salāh) before the Imām :saying (صلى الله عليه وسلم) gives Salāms, he prays 2 Rak'ahs, in accordance to the Prophet's

When you hear the Iqāmah, proceed to offer the prayer with calmness and solemnity and do not" ".make haste. And pray whatever you are able to pray and complete whatever you have missed

(رضي الله عنه).It was narrated by Al-Bukhārī & Muslim from the Hadīth of Abī Hurayrah

They said that the apparent meaning of this Hadīth is that whoever catches a part of the Salāh before the Imām gives Salāms, then he is ordered to enter in it with the Imām, and afterwards he .would catch up on what he missed, which is 2 Rak'ahs, not 4

And this is questionable, and what's affirmed in the Authentic Ahādīth is that whoever catches a Rak'ah from the Salāh, then he has caught the Salāh, this has been narrated in the Sahīhayn (i.e. Bukhārī & Muslim) and others, and what's understood from it (i.e. The Ahādīth) is that whoever didn't catch a Rak'ah, then he has missed the Salāh, so he would pray Jum'ah as Dhuhr, which is 4 .Rak'ahs, not 2, based upon the statement of the over-whelming majority of the Sahābah

And some Scholars have mentioned an Ijmā' that whoever doesn't catch a part of Salāt al-Jum'ah .before the Salāms, then he is obliged to pray 4 Rak'ahs

And the one who catches what's less than a Rak'ah (i.e. enters in Tashahhud), he takes the same .ruling as the one who hasn't caught anything (from the Salāh), and Allāh knows best

18 January 2017 20:53

### Radwan Dakkak updated his status.

Shaykh al-Islām Sulaymān Ibn Nāsir al-'Alwān(حفظه الله) was asked: Is a distinction made in the triple divorce when a man says (to his wife) "You are absolutely divorced" and saying "You are divorced thrice"?

Shaykh Sulaymān al-'Alwān(حفظه الله) responded by saying:

What's correct regarding that is the triple divorce doesn't incur from it except 1 (divorce), whether it was with the phrase "You are divorced, divorced, divorced", or "You are divorced, and divorced, and divorced", or "You are divorced thrice", or "You are completely divorced".

So all these expressions do not change the ruling at all, if he made 3 divorces in 1 sitting, then that's Harām and nothing from it is valid except 1 (divorce), and this is what's affirmed from the Prophet(صلى الله عليه وسلم), and the command that was implemented in the time of Abī Bakr al-Siddīq(رضي الله عنه).

So if a man said to his wife "You are divorced twice or thrice", he would not ave divorced her except once.

And that's similar to if a man was asked, glorify (Allāh) 3 times, so he said "SubhānAllāh thrice", he would not have made glorification (of Allāh by saying subhānAllāh) except once (not 3 times).

And the Islamically legislated divorce is when a man divorces his wife during the appointed time which Allāh has ordered, as a single divorce, and nobody does otherwise except a Jāhil, and the ignorant one is to be directed back to the Sunnah, not to remain upon Bid'ah.

18 January 2017 17:12

### Radwan Dakkak updated his status.

:said (رحمه الله) Imām al-Sha'bī

"Wallāhi if I'm right 99 times out of 100, people would only speak about that one mistake"

17 January 2017 22:10

### Radwan Dakkak updated his status.

Without a doubt, Scholars make mistakes and they can speak Bātil, especially if they come out on Satellite Channels. However to completely reject a Scholar (who is not a sell out) and condemn those who benefit & learn from him is not correct.

Infact, learning from those Scholars and what they themselves have taught us, is what makes me not accept what they say on certain issues, because they have mentioned that a Scholar can make mistakes, he can be ignorant of certain issues.

17 January 2017 19:42

16 January 2017 20:14

16 January 2017 16:16

15 January 2017 15:10

مدح الله العلماء العاملين

ولم يمدح العلماء الملبسين  
وإنما فضل العلم لأنه يتقى به الله..  
ومن لم يفرق بين  
العلماء  
والعملاء  
فهو جاهل أو أعمى القلب !

15 January 2017 12:47

#### Radwan Dakkak updated his status.

was asked: "What is the authenticity of the Hadīth: (حفظه الله)Shaykh Sulaymān al-'Alwān  
"?((Zamzam water is what it is drank for

:Answer

in his "Musnad" and Ibn Mājah from the chain of (رحمه الله)This Hadīth was narrated by Ahmad  
'Abdullāh Ibn al-Mu'amal from Abī al-Zubayr from Jābir from 'Abdullāh from the Prophet  
(عليه وسلم).

.And it has weakness, for indeed 'Abdullāh Ibn al-Mu'amal is weak in Hadīth

.(said, "His Hadīths are Manākīr (rejected (رحمه الله)Imām Ahmad

"said: "Munkar al-Hadīth (رحمه الله)Abū Dāwūd

"said: "His Hadīths have clear manifest weakness (رحمه الله)Ibn 'Adī

said in "al-Du'afā" when he mentioned this report from him, "he cannot be relied (رحمه الله)Al-'Uqaylī  
"(upon (with this narration

(narrated in "Akhbār Makkah" on the authority of Mu'āwiyah (رحمه الله)And Al-Fākihī  
that he said: "Zamzam is a cure, it is what it's drank for", and it was graded Hassan by al-Hāfidh  
.Ibn Hajr in a part of one of his collection (of the narrations) surrounding this Hadīth

But in the chain of al-Fākihī is "Muhammad Ibn Ishāq al-SaynaT", the shaykh of al-Fākihī, and he's  
(رحمه الله)a Liar, which was stated by Abū Hātim

he said (رحمه الله)And Muslim  
said about Zamzam, "Indeed it is blessed, and indeed it is (صلى الله عليه وسلم)that the Prophet  
"food that satisfies

narrated in "al-Musannaf" from al-Thawrī from Ibn Khuthaym or from (رحمه الله)And 'Abdul Razzāq  
al-'Alā', he doubted, (from) Abū Bakr from Abī al-Tufail from Ibn 'Abbās, he said, "We used to call it  
the thirst quencher, i.e. Zamzam", "...and we used to find it as blessings of assistance over the  
"family

."And it was narrated by Ibn Abī Shaybah, al-Azraqī and al-Fākihī in "Akhbār Makkah

narrated with an authentic chain from Ma'mar from 'Abdillāh ibn (رحمه الله)And 'Abdul Razzāq  
"Tāwūs from his father that he said: "Zamzam is food that satisfies and a cure for the sick

narrated from Ma'mar from Abī Khuthaym that Mujāhid would say, "It (رحمه الله)And 'Abdul Razzāq  
."is what it's drank for", he would say "it brings benefit for whomever drinks it

15 January 2017 08:41

#### Radwan Dakkak shared a link.

<https://justpaste.it/12ekl>  
<https://justpaste.it/12ekl>

100 Hadīth Benefits from Shaykh Sulaymān al-'Alwān(حفظه الله) translated into #Portuguese 📄 Link  
is Below:

15 January 2017 01:20

#### Radwan Dakkak updated his status.

:was asked (حفظه الله)Shaykh Sulaymān al-'Alwān

?When does the Ma'mūm (follower of the Imām) catch the Imām if he gets up from Rukū

Answer: If the Ma'mūm (follower of the Imām) grabs his knees before the Imām's voice stops while  
(he says (Sami'a Allāhu Liman Hamidah

.Note: Catch the Imām = Catch the Rak'ah for the Salāh



متى يدرك المأموم الإمام إذا قام من الركوع؟  
فقال : إذا أمسك المأموم ركبتيه قبل انقطاع صوت الإمام وهو يقول(سمع الله لمن حمده).

14 January 2017 22:39

#### Radwan Dakkak updated his status.

Inshā'Allāh I could adjust the correct times on the sequence for videos, then add subtitles in English.

And then it becomes easy to add Turkish subtitles and other languages Inshā'Allāh, since the times are already set, and the only thing that needs to be replaced is the English Text.

May Allāh reward anyone who is able to help out with translating from English > his own language and add subtitles.

14 January 2017 22:07

#### Radwan Dakkak added a new video.

[Click for video:](#)



#Fiqh Chapter of Hajj (Lesson 1/27) - {Sharh al-Rawdh al-Murbi'}

~ Shaykh Sulayman Ibn Nasir al-'Alwan(حفظه الله).

14 January 2017 19:33

#### Radwan Dakkak shared Haytham Sayfaddīn's post.

Brothers, I recommend that you go through the Usul al-Fiqh lessons, Fiqh of Taharah lessons and 'Aqeedah lessons. From my experience, mixing up different kinds of sciences/series allows me to remain focused on studies & benefit more, because if I just stick to one series, I get bored. The shaykh goes through a lot of opinions in Fiqh of Taharah, so go through it slowly (obviously by taking notes - this is assumed & essential at all times):

You can use this transcript as a guide while you watch the video & make your own notes, it will help you Insha'Allah.

<https://justpaste.it/10t85>

[https://www.youtube.com/watch?v=ltUH6p\\_QYjc&index=1&list=PLwr60ugGkpNpkRxtFBL-Qv\\_2LPW3FyJkO&t=2668s](https://www.youtube.com/watch?v=ltUH6p_QYjc&index=1&list=PLwr60ugGkpNpkRxtFBL-Qv_2LPW3FyJkO&t=2668s)

14 January 2017 17:10

#### Radwan Dakkak updated his status.

Keep laughing and enjoying this Duniyā you low life coward. You have the audacity to continuously criticise the best people on the face of this Earth, while showing love and kindness to Kuffār, Murtaddīn and Zanādiqah.

What have you done for your brothers and sisters who are suffering, oppressed and tortured in the worst of ways! You filthy coward, I hate you so much and I ask Allāh to destroy you and humiliate you!!

Go enjoy your day playing around O coward, while those you mock and make fun of sleep on the uncomfortable floor, protecting our oppressed brothers and sisters!

May the eyes of the cowards never sleep.

14 January 2017 13:00

#### Radwan Dakkak updated his status.

Look after your body, there are too many guys who can't play any sports properly, and neither go to the gym to stay in shape. We need more lions, less chickens.

14 January 2017 10:09

#### Radwan Dakkak added a new video.

[Click for video:](#)



13 January 2017 21:20

## Radwan Dakkak added a new video.

[Click for video:](#)



Is the one who abandons Salāh a Kāfir?  
Are the 4 Imāms considered the Majority of the Scholars?

13 January 2017 20:48

## Radwan Dakkak updated his status.

📖 Chapter (2/69) #Translated for Sharh Kitāb al-Haqā'iq Fi-Tawhīd by Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

Note:

- = (Matn) which is the original text of the book.
- = (Sharh) which is the commentary on the Matn.

Chapter 2: The Essence of Shirk.

(#Matn):

“Allāh(سبحانه وتعالى) said: "And [He revealed] that the Masājīd are for Allāh , so do not invoke with Allah anyone." [72:18].

Allāh(سبحانه وتعالى) said: "And Allāh has said, "Do not take for yourselves two deities. He is but one God, so fear only Me." [16:51].

Allāh(سبحانه وتعالى) said: "[for] they worship Me, not associating anything with Me" [24:55].

Allāh(سبحانه وتعالى) said: "Or have they other deities who have ordained for them a religion to which Allah has not consented?" [42:21].

Allāh(سبحانه وتعالى) said: "Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it" [4:60].

On the authority of 'Abdullāh Ibn Mas'ūd(رضي الله عنه) as a Marfū' narration (i.e. Raised to the Prophet):

"What is the greatest sin in the Sight of Allah?" He said, "That you set up a rival unto Allah though He Alone created you." [Agreed Upon].

On the authority of Abū Bakr(رضي الله عنه):

"We said, O messenger of Allāh, is there any Shirk besides what is worshipped or called upon besides Allāh". It was narrated by Abū Ya'lah(رحمه الله) and it has weakness.

And Al-Bukhārī(رحمه الله) narrated as a Mu'allaq (hanging) narration:

"Ibn 'Abbās said (about Allāh's statement) {as one who stretches his hands}: i.e. Like the Mushrik who worships another deity besides Allāh, like the example of a thirsty man who looks towards his imagination for water from afar, while he wants to obtain it, but isn't able too" [End Quote].”

- (#Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

After we have explained the Essence of Islām, which is:

“Submission to Allāh through Tawhīd, free from Shirk, and compliance to Him through Obedience, and that he submits to Tawhīd through knowledge, certainty, truthfulness, love, acceptance, compliance, abandoning Shirk, professing that by his tongue, disbelieving and rejecting the Tāghūt.”

We come towards the Essence of Shirk, and the Āyāt clarify the essence of Shirk, and it is as the Hadīth mentioned, which is "to place rivals besides Allāh", and this is the best definition for Shirk, and it's a Prophetic definition.

And the 2nd Hadīth also mentions the Essence of Shirk, which is "We said, O messenger of Allāh, is there any Shirk besides what is worshipped or called upon besides Allāh". The Hadīth was narrated by Abū Ya'lah(رحمه الله) and it has weakness, however it falls under a correct foundation.

The words of Ibn 'Abbās(رضي الله عنه): “The Mushrik who worships another deity besides Allāh”:

So all these definitions are disciplined, the first (definition) is Prophetic, and the second (definition)

was mentioned by the Sahābah, and it was approved by the Messenger(صلى الله عليه وسلم), and the third (definition) is the saying of a Sahābī (i.e. Ibn 'Abbās).

And we do not have anything to add for this in defining Shirk, we will now address the Āyāt, so that we can apply the Prophetic Tafsīrāt (elucidations) and what has been narrated upon it, by extracting what's relevant from it.

Allāh's statement: “And [He revealed] that the Masājīd are for Allāh , so do not invoke with Allah anyone”.

The main focus is (in the words): "so do not invoke".

Allāh's statement: “And Allāh has said, "Do not take for yourselves two deities. He is but one God, so fear only Me””.

The main focus is (in the words): "Do not take for yourselves two deities", so whoever takes for himself two deities is a Mushrik.

Allāh's statement: “"[for] they worship Me, not associating anything with Me", the main focus is (in the words): "not associating"

Allāh's statement: “Or have they other deities who have ordained for them a religion to which Allah has not consented?”.

The main focus is (in the words): "who have ordained/legislated for them a religion".

Allāh's statement: “Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to the Tāghūt, while they were commanded to reject it”.

The main focus is (in the words): "They wish to refer legislation to the Tāghūt", so whoever makes Tahākum (refers legislation) to the Tāghūt, then he has placed besides Allāh a deity who he refers judgement too, therefore he did not disbelieve in the Tāghūt, and the Legislator is the one who has placed a partner with Allāh in His Ulūhiyyah (divinity).

(Matn) Sub-heading:

“Al-Qāḍī 'Iyādh(رحمه الله) mentioned in "Al-Shifā" in the sub-heading of what was from the statements of Kufr: "That every statement which negates singling Allāh alone in worship, or it clearly stated in worshipping someone besides Allāh, or with Allāh, then it is Kufr according to the Ijmā' of the Muslims"

Shaykh Muhammad Ibn 'Abdul Wahhāb(رحمه الله) said in "Tārīkh Najd" page 223, he said: "Indeed Shirk is the worship of other than Allāh, and sacrificing or vowing to him (i.e. the one besides Allāh), and making du'ā to him", (then) he said: "And I do not know of anyone from the people of knowledge who differed regarding that" (adapted - i.e. Relating what's relevant from the quote).

Shaykh Ishāq Ibn 'Abdul Rahmān(رحمه الله) said: "Supplicating to those in the graves, asking them and seeking their assistance and help, (is something) the Muslims didn't dispute, rather it is agreed upon that is it's from the Shirk that makes one disbelieve" (Risālat Takfīr al-Mu'ayyan).

And he (also) stated in it (the same Risālah): "How can the prohibition for making Takfīr upon the Muslims be held upon those who call upon the Righteous and seek their assistance with Allāh, while diverting towards them from the acts of worship which isn't deserving to anyone except Allāh, and this (statement of prohibiting Takfīr) is false according to the texts of the Qur'ān, Sunnah and Ijmā' of the Ummah"

And he stated in it (the same Risālah): "Supplicating to those in the graves, asking them and seeking their assistance and help doesn't fall under this chapter, and the Muslims did not dispute regarding it, infact it is agreed upon that it's from the Shirk that makes one disbelieve, as mentioned by Shaykh al-Islām Ibn Taymiyyah himself, and he considered it among which there's no dispute in making Takfīr on it"

And Shaykh Sulaymān(رحمه الله) quoted in "al-Taysīr" page 117, "The consensus of the Mufasssīrīn that obedience in the lawfulness of what Allāh has declared unlawful, or the unlawfulness of what has declared lawful, is 'Ibdādah (worship) to them, and Shirk of Obedience"

And he also quoted: "The consensus that it's necessary to have Kufr Bit-Tāghūt for the validity of Tawhīd"."

- (Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

“Sub-heading”:

This sub-heading is pertaining the Ijmā'āt (consensuses) that clarify the Essence of Shirk, so the statement of Al-Qāḍī 'Iyādh(رحمه الله) in which he mentioned an Ijmā', and the main focus pertaining it is his statement:

“it is Kufr according to the Ijmā' of the Muslims”.

So every statement that clearly stated in worshipping someone besides Allāh or with Allāh, then it is considered Kufr according to the Ijmā' of the Muslims.

Likewise Muhammad Ibn 'Abdul Wahhāb(رحمه الله) said, “Indeed Shirk is the worship of other than Allāh”:

So he mentioned an Ijmā' (regarding this).

Likewise Ishāq Ibn 'Abdul Rahmān(رحمه الله) said: “The muslims did not dispute that supplicating to the people in the graves, asking them, seeking their assistance and help is Shirk”.

And he quoted an Ijmā', and he also stated that supplicating to the righteous and seeking their assistance and help is something the Ummah have agreed upon regarding its invalidity, and he also mentioned another time that seeking help and assistance (from the dead) and asking them (for needs) is Shirk.

Then at the end, Sulaymān(رحمه الله) mentioned the Ijmā' of the Mufasssīrīn that obedience (to someone) in the lawfulness (of what Allāh declared unlawful) and unlawfulness (of what Allāh declared lawful) is Shirk of Obedience.

~ Sharh Kitāb al-Haqā'iq Fi-Tawhīd.

13 January 2017 17:59

#### Radwan Dakkak updated his status.

Lots of people talk about seeking knowledge, but very few actually motivate their friends and have the passion to seek knowledge.

13 January 2017 11:53

#### Radwan Dakkak updated his status.

Al-'Izz Ibn 'Abdul Salām(رحمه الله) said:

"Whoever comes to a land in which Zinā (fornication) is widespread, and instead lectures the people about the impermissibility of Ribā (interest), indeed he has betrayed Allāh and His Messenger."

In a time where Muslims are in dire need to learn their Tawhīd and Walā' and Barā', teaching them about Wudū' and purification, or being honest with the Kuffār is a great betrayal to the Dīn.

Likewise, we see many of those influential people changing to suit people's desires. For instance, now you will find them speaking against Madkhalis and the rulers (due to pressure from the community), when for the past decades, they did not utter a single word to condemn them, they were the cause for their Bid'ah to spread, infact till today they have Ijrā' and are concealing knowledge of the Dīn. You have been avoiding to speak the Haqq and telling the Muslims not to speak about politics, yet when the Ummah suffers some defeats, or some political issue comes up, you Juhhāl are always to first to give your irrelevant opinion.

Where are your posts about Nawāqidh al-Islām O famous people? Do you really think you're smart blind following a Madhab with fanaticism and condemning whoever goes by proof? Is this your pathetic Da'wah that you're trying to grant victory for? Quoting the sayings of men, while never quoting what Allāh and His Messenger صلى الله عليه وسلم have said?!

Imām Ahmad(رحمه الله) would reject you blind followers, and warn against you. You have betrayed this Ummah, by ignoring what the Ummah is going through, and not getting your priorities right. I don't care how much you claim to love the Ummah and make du'ā for them, your actions prove otherwise, and you are always first to criticise the faults of our brothers and sisters.

Scholars of the Tāghūt and Celebrity speakers can go die in their rage, history will record you as the scum of the Earth, you callers to the gates of Jahannam. May Allāh humiliate you in the dunyā and ākhirah.

13 January 2017 09:49

#### Radwan Dakkak updated his status.

Regarding the issue of Tahākum & is the referee on the Soccer field considered a Tāghūt or not? I'll relate the opinion of what my beloved Shaykh Abū 'Umar حفظه الله has said in brief, and Inshā'Allāh this post will help clarify the foundations of the matter:

So firstly my brothers, we must differentiate between the types of laws, we have:

1. Administrative laws (قوانين إدارية).
2. Legislative laws (قوانين تشريعية).

The Shari'ah has given us an amount of flexibility or lee way with regards to the Administrative laws, as long as a person doesn't make the law in contradiction to one of the general rules of the Shari'ah, then it's accepted.

So we have the administrative laws in soccer for instance, ya'nī the game is between two teams, the halves are 45 minutes, 11 players on each team, these are administrative laws and a person who refers to these laws in his game, he's not considered a Kāfir.

These are from the laws form which a person has freedom as long as it doesn't contradict the general principle of the Sharī'ah, and this is the role of the referee, ya'nī the referee that rules or organises the soccer game, this is as far as his jurisdiction goes, ya'nī he's only there to make sure that these administrative laws are met, he makes sure that:

- The game goes for 45 minutes each half
- There are 11 players on the field
- They play fair, no harming each other, if the ball goes outside the line, it's considered a throw-in.

This is where the role of the referee ends, he is not responsible or required to follow the legislative laws.

The legislative laws are the laws that have Tashree', ya'nī the ones that go against the laws of Allāh(عز وجل), such as abolishing Qisās, and even abolishing al-Walā' wal-Barā', and other aspects of the Fifa law that would go against the islamic law.

According to the Shaykh's understanding, and Allāh knows best is that the courts are the only ones involved in the legislative laws, and every sport had its own courts, so here for example, you have the NRL court, AFL court, Fifi court, where a player goes to retrieve his rights or to sue a club that hasn't paid him, or to sue another player that harmed him etc...

This is different than what happens inside the field, now if you play soccer for example and someone slide tackles you and breaks your leg, the Shaykh sees this as an accident and a mistake, even if the person deliberately slid tackle you, he didn't deliberately break ur leg, because a slide tackle is different than breaking your leg, he didn't bring his hand for example and slammed you and break your leg. He did a slide tackle which would be considered an accident, so there would be no Qisās in it to begin with, it would be "Diyah", ya'nī he would pay Diyah for your broken leg.

But let's say he did something where Qisās would apply, it's not the role of the referee to give him Qisās, because as we mentioned before, the only role of the referee is to make sure the administrative laws are met. So what he would do is give you a red card and tell you to leave the field, this is the administrative law, but he's not telling you, Khalās this is all you can do, and you can't ask for your right.

For example, if these people were playing in a land that was ruled by Islamic Law, and this happened, i.e. A person slide tackled another player and broke his leg, it's not up to the referee there and then to judge that the Qisās happens, the referee is not a judge, he just organises the game, so he gives the guy a red card, he tells him to leave.

So then it would be up to this player if he wants, the one who got his leg broken, to go to islamic courts to ask for his rights from the one who broke his leg, so the referee has no part in the legislative laws, it's the judges in the court that would be considered Tawāghīt because they are referring to Fifa to arbitrate between the players.

And also the players who go to these courts, they would be considered people who would be doing Tahākum to the Tāghūt, so according to the Shaykh's understanding is that these legislative laws only happens in the courts that have to do with these games, not in the actual field itself.

As for soccer being Halāl or Harām, that's a separate issue. The shaykh views that soccer in and of itself is permissible, there's nothing wrong with a group of brothers playing together the sport.

However, to play under the umbrella of Fifa, that would be Harām because of the many Munkarāt that one can mention.

So in brief, the Shaykh doesn't see the referee who is giving the red card as "Abolishing Qisās", because what's simply asked from him is the administrative laws.

With regards to the father at home, the one who has two kids, and one of the, hits the other, and he doesn't allow the other to take back his right from the other, is this considered ruling by other than what Allāh has revealed.

Firstly, there has to be authority or power for Qisās to take place, for example if a father had 2 children, and 1 killed the other, is it the father's role to kill the killer or his son that killed the other one? No, it's not, it's up to the Hākim. The same thing if one son broke the other one's leg, it's not up to the father to break his leg, it's up to the Hākim, so that son would have to go to an islamic court to ask for his right.

As for a simple slap, or he took his money from him, stole a few pennies from him, Allāh knows best, but this would have to be out forward to an Islamic court, and it's not up to the father to do it himself, unless it's in the matters that are simple like if he slapped him or something, then if the father wanted to rule by Islamic law, then yes he would have to let the other son slap him back.

But if he doesn't, then this would fall under "Tark" (abandoning to rule by Allāh's law in a specific situation) which is a sin, not Major Kufr.

### Radwan Dakkak shared a link.

<https://youtu.be/MFvwzDKYNcQ>  
<https://youtu.be/MFvwzDKYNcQ>

(#Lesson\_1) Explanation of the 40 Hadīths of al-Nawawī by Shaykh al-Muhaddith 'Abdullāh al-Sa'd(حفظه الله).

12 January 2017 08:39

### Radwan Dakkak updated his status.

(فرق بين من: (يخدم الدين  
(وبين من: (يستخدم الدين  
(وإذا قيل لهم لا تفسدوا في الأرض قالوا إنما نحن مصلحون)

العلوان سليمان

12 January 2017 00:40

### Radwan Dakkak updated his status.

Shaykh al-Islām Ibn Taymiyyah(رحمه الله) said:

"There's no doubt that amongst women are those who are more intelligent than many men"

~ Majmū' Al-Fatāwah (6/447)

قَالَ شَيْخُ الْإِسْلَامِ ابْنُ تَيْمِيَّةَ رَحِمَهُ اللَّهُ تَعَالَى:  
لَا رَيْبَ أَنَّ فِي النِّسَاءِ مَنْ هِيَ أَعْقَلُ يَكْثِيرُ مِنَ الرِّجَالِ.

الفتاوى 6/447

12 January 2017 00:30

### Radwan Dakkak updated his status.

said: "Then declare what you are commanded and turn away from the (سبحانه وتعالى)Allāh  
[polytheists]." [15:94

:mentions in his discussion surrounding this Āyah (حفظه الله)Shaykh Nāsir al-Fahad

in the beginning of his advent (صلى الله عليه وسلم)That this Āyah was revealed to the Messenger“  
(of Prophethood) in Makkah, after 3 years of the Da'wah (i.e. Since he became a Messenger), and it  
has been said: "Indeed, his companions on the day it was revealed (i.e. The Āyah) did not exceed  
."(40 (in number

said: "And he (i.e. the Prophet) stayed after that for three years, calling (رحمه لله)Ibn al-Qayyim  
in secret, then it was revealed to him: "Then declare what you are (سبحانه وتعالى)towards Allāh  
commanded and turn away from the polytheists". So he openly proclaimed his Da'wah (of Tawhīd),  
and openly declared animosity to his people, and the harm intensified against him and the muslims,  
"until Allāh gave permission for them to make Hijrah

has ordered him to proclaim the Truth despite the weakness of his (سبحانه وتعالى)So Allāh  
companions and low numbers, and the complete power & authority of the Kuffār of Makkah and  
their dictatorship, and their severe harm against the Muslims, while (the muslims) were settling  
.between the Kuffār and living under their rule

So how about those who are in the lands of the Muslims, and aren't in the lands of the Kuffār, nor  
under their rule, and not even 1/10 of harm reached them of what the Sahābah faced from the  
"?Kuffār of Makkah

.(Al-Tankīl Bimā Fī Bayān al-Muthaqqifīn min al-Abātīl (2 ~

12 January 2017 00:07

### Radwan Dakkak added 2 new photos.

□ □

What kind of event invites a guy who looks up to apostates like Nou'mān 'Alī Khān and Muftī Menk,  
calling him "my dear friend, mentor and Habībī", interesting...

### Radwan Dakkak updated his status.

A brother had a dream where he was arguing with me, so he woke up and messaged me to seek my forgiveness. What a wonderful brother, I mention this for the benefit of showing what #True\_Brotherhood really is.

11 January 2017 14:49

### Radwan Dakkak updated his status.

If you hang out with innovators, don't be surprised finding yourself become like them. This is what happens when you don't listen to the advice of the Salaf & take your Dīn from others without care, mingling with people with corrupt 'Aqīdah.

Imām Mālik(رحمه الله) said: "Indeed this knowledge is part of the religion, so look to those who you take your religion from"

Before you take your Dīn from a Scholar, you must analyze him and do deep research surrounding him and whether you can trust him, whether he is knowledgeable and pious.

Pay attention to how I mentioned {Scholar}, not any random laymen you find on Facebook. Yes, I know it's hard to find a Reputable Shaykh in our times, which is why you must make the effort to search for him, even if he's in the end of the world, you pack up your bags and go study under him, this is how important this Dīn is.

Learn Arabic so you don't have to rely on translations. If you ask laymen online to help direct you to the Righteous Scholars, that's beautiful. May Allāh reward you.

11 January 2017 13:13

### Radwan Dakkak updated his status.

SubhānAllāh, someone who had the audacity to debate in public, put out his misconceptions, then when I refuted his claims and mistakes, he deletes all of mine and his comments, unfriends me and makes a new humorous post. Is this what you call knowledge? This shows that some people only want to show 1 opinion to the people, and don't want to hear the other side, infact they try their best to conceal the other side, since they can't handle a proper discussion. Here was my response to him, which he never responded too & there are many witnesses:

(Part 1) I say in response to your comments (while quoting your words exactly without distortion):

Brother Abū 'Āsim said: "Whoever claims that there is a difference of opinion on whether the one who does not have Lā ilāha illā Allāh is a kāfir mushrik, then this person who claims there is a difference of opinion himself does not have Lā ilāha illā Allāh."

I (the poor slave of Allāh) say: I have Husn al-Dhan that you are not intending by this, whoever claims there is a difference of opinion on "excuse of ignorance in Major Shirk" is a Kāfir as al-Hāzimī stated, because there's a huge difference between the misunderstanding the Mawānī' of Takfīr and its unclear details and claiming "there's a difference of opinion in someone who {DOESNT} have Lā ilāha ilā Allāh".

Because those who give excuse of ignorance due to misconceptions and misinterpretations believe that person who fell into an act of shirk hasn't nullified Lā ilāha ilā Allāh, except after having knowledge that the act he fell into was Shirk.

For instance, you say the one who votes has fell into Major Shirk in and of itself, however someone might excuse him due to ignorance of not knowing the ruling on voting, and their misinterpretation is going by the Asl (general principle) which is him being a Muslim with the utterance of the Shahādātayn, his attachment to his muslim parents, the islamic land he belongs too, and also acting upon the manifest apparent symbols of Islām that are performed by all the Muslims, so he see's that this "specific individual" is not called a Mushrik until he is aware that it's Shirk, and if he is aware of it, he would disbelieve in it {Right Away!}.

Brother Abū 'Āsim said: "Because the whole Qur'ān, from it's beginning to it's end, is about at-Tawhīd and ash-Shirk and that whoever does not single Allāh out in worship is a disbeliever.

And it is a part of Lā ilāha illā Allāh that one believes that "lā ilāha" means leaving shirk and rejecting it, so if someone believes that one can have Lā ilāha illā Allāh whilst not having "lā ilāha", then he himself either does not understand the meaning of lā ilāha illā Allāh, or he has denied it's meaning."

I (the poor slave of Allāh) say: 100% agree.

Brother Abū 'Āsim said: "So the one who himself makes takfīr of the mushrikīn, but he claims that if someone does not make takfīr of the mushrikūn rather he calls them muslims and claims they have Islām and that they are upon lā ilāha illā Allāh, then he has made lā ilāha illā Allāh possible



without leaving shirk and rejecting it, thereby denying the meaning of *Lā ilāha illā Allāh* and not rejecting the *Tāghūt* himself.”

I (the poor slave of Allāh) say: Okay, now we have reached the unrestricted *Takfīr* upon not only whoever gives excuse of ignorance, but whoever excuses those that give excuse of ignorance, this statement implies *Takfīr* upon 99.99% of the Ummah, and the "Manāt" behind this is denying the meaning of *Lā ilāha illā Allāh* by not rejecting the *Tāghūt*.

"Not rejecting the *Tāghūt*"? Now the most common response "is the description of *Kufr Bit-Tāghūt* upon 1 level"? If you say yes, then you must make *Takfīr* upon the one who doesn't openly show animosity to the *Mushrikīn*, even if he was weak.

For example, the incident of *Hātib*(*رضي الله عنه*) when he revealed a secret of the Prophet(*صلى الله عليه وسلم*) of him wanting to wage war against *Quraysh*, and *Hātib* only did this to seek the leniency of *Quraysh* so they don't harm his relatives.

So as a result of this, Allāh revealed: "O you who have believed, do not take My enemies and your enemies as allies, extending to them {affection}..." [60:1].

So *Hātib* didn't openly display animosity to the *Kuffār* by his actions, rather he extended to them {affection} as Allāh stated, as Allāh said in the same *Āyah*:

"You confide to them affection" [60:1], yet Allāh still affirmed *Ēmān* for him, despite removing the animosity/enmity to the *Mushrikīn* which is obligatory, however the foundation of the enmity to the *Mushrikīn* was met in *Hātib*, he did not support them against the Muslims, nor give them absolute obedience, nor ally with them, nor show affection to them due to their *Kufr*, but he rather revealed a secret while he is certain that it won't harm the muslims, nor benefit the *Kuffār*, and you can refer back to the *Risālah* he wrote which is narrated.

But the main point is that *Kufr Bit-Tāghūt* is not upon 1 level, some parts are a condition & pillar of *Kufr Bit-Tāghūt* which makes one a *Kāfir* for not having, and other parts of it aren't, so likewise with *Takfīr*, it's not all upon 1 level, where a person automatically becomes a *Kāfir* for mixing it up and making mistakes in its unclear details, such as the *Mawānī*, and the Scholars have many evidences regarding this, which deserves to be elaborated further because of the importance, however I can leave you with 1 big question:

- If making unrestricted individual *Takfīr* upon the *Mushrikīn* was part of *Asl al-Dīn* which makes the one who disagrees with it a *Kāfir*, then how come the *Ashā'irah* who negate the "Ism" of *Shirk* before the *Risālah* not called *Kuffār* for not disbelieving in the *Tāghūt*, infact they went further and said, "Shirk is not something bad" before the *Hujjah*, this is what *Shaykh al-Islām Ibn Taymiyyah رحمه الله* has mentioned (which I have the text for), and this was stated by *al-Hāzimī*, *Alī al-Khudayr* and others, and I don't know anyone who stated otherwise.

Brother *Abū 'Āsim* said, the one who gives excuse of ignorance is a *Kāfir* because: “1. He does not have *Lā ilāha illā Allāh*, and he is like the one who says that if someone says *Lā ilāha illā Allāh*, and then he says: "*Lā ilāha illā Allāh wal-Husayn wal-Badawiy*", then he is still a muslim if he is ignorant.

So tell me *Radwan*, is there a difference of opinion on the one who claims *Islām* and says *Lā ilāha illā Allāh*, and then suddenly he says: "*Lā ilāha illā Allāh wal-Husayn wal-Badawiy*" ?”

I (the poor slave of Allāh) say: You're applying the rulings of *Islām* in its wrong place, and you have done so numerous times as it will be mentioned shortly *Inshā'Allāh*.

Yes, whoever says *Lā ilāha illā Allāh*, but {COMMITTS} *shirk* by calling upon *al-Husayn wal-Badaw* is just like the one who says "*Lā ilāha illā Allāh wal-Husayn wal-Badaw*".

However what you fail to understand is that the one who gives excuse of ignorance doesn't believe that he has nullified his *Shahādah* to "*Lā ilāha illā Allāh wal-Husayn wal-Badaw*" except after the *Hujjah* has been established.

Again, I stress on the fact that giving excuse of ignorance has unclear details attached to it, and misconceptions and misinterpretations must be removed. Once misconceptions and misinterpretations are removed, and he arrogantly refuses to make *Takfīr* upon the one who commits *Shirk Akbar*, and just say "ohh he's *jāhil*", he's a *Kāfir*, because he called a *Mushrik* a Muslim without *ta'weel*. Just like the one who calls a Muslim a *Kāfir* with *Ta'weel* doesn't disbelieve, as *'Umar رضي الله عنه* did with *Hātib رضي الله عنه*, and *Usāma* called *Sa'd Ibn 'Ubādah* a *Munāfiq* out of *ta'weel*, so we cannot differentiate between these two matters.

Brother *Abū 'Āsim* stated the second reason why the one who gives excuse of ignorance is a *Kāfir*: “2. He has denied the *Ijmā'* on this issue, which has been narrated by many scholars such as *Ibn al-Qayyim* and others, and whoever goes against the *Ijmā'* has committed *kufr*.”

I say: My knowledge is very limited, however this unrestricted statement of "Whoever goes against the *Ijmā'* has committed *Kufr*" is very loose and unacceptable.

As you know, the *Ijmā'āt* are 2 types, *Dhanī* (Speculative) and *Qat'ī* (Clear-Cut), the speculative consensus are what are derived from the *Qur'ān* and *Sunnah* with agreement of the Scholars in a certain era (the *Sahābah* for instance).

Clear-Cut consensus is matters known in the religion by necessity, such as *Tawhīd*, *Shirk*, the obligation of *Salāh*, *Zakāt*, *Hajj* etc...



Yes, I agree with the Ijmā' of Ahl al-Sunnah that there's no excuse of ignorance for a {muslim} to fall into Major Shirk, however this Ijmā' is Dhanī.

A clear-cut consensus means that there's a clear verse such as "Allāh does not excuse a Muslim with ignorance if he commits Major Shirk", this would be Qatī, and all the Scholars & Laymen would agree upon that without dispute.

So the matter must be known by necessity in religion, where the laymen are aware of the matter before the Scholars.

However the issue of excuse of ignorance is obscure to so many Fuqahā', Muhaddithīn, Usūliyyīn, Hufādh, so imagine the situation is with the laymen who don't know as much, are we going to make Takfīr upon 99.99% of the Ummah because they made a mistake in an issue from the unclear details of Takfīr and its Mawānī?

The words of the Scholars would be sufficient in this issue, and what relates to the 3rd nullifier, and please don't misquote Shaykh 'Alī al-Khudayr حفظه الله, for he has mentioned that the one who gives excuse of ignorance is "mistaken", I'm not using the words of the Scholars as proof, however they have explained this issue beautifully with proof

Brother Abū 'Āsim continued to say: "3. He has claimed that the Qur'ān is not clear in its clarification of the ruling of the one who worships others besides Allāh.

So let me ask you, if someone were to deny the obligation of the prayer, would there be a difference of opinion on him being a disbeliever, if the Qur'ān has reached him or he had the possibility to find knowledge? No.

So how can there be a difference of opinion on the one that does not single out Allāh in worship?

Or is the ruling of the prayer more clear according to you than the ruling of the mushrik in the Qur'ān?!

The Qur'ān was revealed to clarify at-Tawhīd and ash-Shirk and to clarify who is a muwahhīd and who is a mushrik, and then people claim that whoever denies these issues then there is a difference of opinion, but whoever denies what is below these issues - such as the prayer, or siyaam, or the nubuwwah of a certain Prophet - is a kāfir and there is no difference of opinion?!"

I say: These words, "He has claimed that the Qur'ān is not clear in its clarification of the ruling of the one who worships others besides Allāh" is completely unacceptable again...

The one who gives excuse of ignorance affirms the clarity of Shirk in the Qur'ān and the ruling on the one who worships others besides Allāh, and that this is Major Shirk which takes one outside the fold of Islām.

However, pay attention, he doesn't take this person who ascribes himself to Islām outside the Millah unless it's shown to him. Yes, he's mistaken, but to say he claims Allāh hasn't made Shirk clear in the Qur'ān is not fair...

With regards to your statement that there's no difference of opinion regarding whoever denies the obligation of Salāh, that's correct. However these words:

"So how can there be a difference of opinion on the one that does not single out Allāh in worship?"

SubhānAllāh, I affirm the Ijmā' mentioned by the Imāms such as Ibn al-Qayyim and others, and there's no difference of opinion regarding the Kufr of whoever worships other than Allāh...

HOWEVER, we are speaking about the ruling on "whoever gives an excuse based upon misconceptions and misinterpretation to the one who ascribes himself to Islām", not "whoever doesn't single out Allāh in worship"...

Your statement "Or is the ruling of the prayer more clear according to you than the ruling of the mushrik in the Qur'ān?!"

This is a misunderstanding akhī, this is why I asked if you could clarify with me before having a blow at me, may Allāh guide me and you to the Haqq, I must sleep now, since I gotta wake up early for work, I didn't have time to respond to all your claims, Inshā'Allāh I can continue that tomorrow.

السلام عليكم ورحمة الله وبركاته

11 January 2017 07:18

#### Radwan Dakkak updated his status.

📖 Chapter (1/69) #Translated for Sharh Kitāb al-Haqā'iq Fi-Tawhīd by Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

Note:

- = (Matn) which is the original text of the book.
- = (Sharh) which is the commentary on the Matn.

(#Matn):

“Allāh(سبحانه وتعالى) said: "So if they argue with you, say, "I have submitted myself to Allah [in Islam], and [so have] those who follow me." [3:20].

Allāh(سبحانه وتعالى) said: "Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve." [2:112].

Allāh(سبحانه وتعالى) said: "And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining toward truth?" [4:125].

And in the Hadīth: "Islām was built upon 5 pillars, testifying that there's no one worthy of worship except Allāh...", al-Hadīth (i.e. Till the end of the Hadīth), it's agreed upon over its authenticity from the Hadīth of 'Umar(رضي الله عنه)."

- (#Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

Here we mentioned 3 Āyāt and 1 Hadīth clarifying the essence of Islām.

And the essence (of Islām) that is mentioned in the Āyāt is that Islām means: Submission to Allāh through Tawhīd, and being free from Shirk, and compliance to Him through al-Tā'ah (Obedience), and the "Alif and Lām" in the word "al-Tā'ah" is general (i.e. absolute obedience to Allāh), and the greatest acts of obedience are the 4 pillars (i.e. Salāh, Zakāt, Siyām and Hajj), and we aren't reiterating the 5th pillar which is submission to Allāh through Tawhīd.

“And it's mentioned in the Hadīth, "Islām is built upon 5 pillars..." al-Hadīth”:

So our statement "al-Hadītha" with a Fatha (on the last letter), means to complete the Hadīth, and this is a terminology which the student of knowledge must know, so if the author intends to complete the Āyah or the Hadīth, he writes ("al-Āyah" or "al-Hadīth").

(Matn) Sub-Heading:

“Allāh(سبحانه وتعالى) said: "So know, [O Muhammad], that there is no deity (worthy of worship) except Allah" [47:19]

And Muslim(رحمه الله) narrated from the Hadīth of 'Uthmān(رضي الله عنه): "Whoever dies while he knows that there's no deity worthy of worship except Allāh will enter Jannah".

Allāh(سبحانه وتعالى) said: "Say, [O believers], "We have believed in Allah and what has been revealed to us" [2:136].

And it's mentioned in the Hadīth: "I have been ordered to fight the people until they testify that there's no deity worthy of worship except Allāh, and that Muhammad is the Messenger of Allāh, and establish Salāh and give Zakāt.." al-Hadīth (i.e. Till the end of the Hadīth), it's agreed upon from the Hadīth of Abī Hurayrah(رضي الله عنه).

Allāh(سبحانه وتعالى) said: "The believers are only the ones who have believed in Allah and His Messenger and then do not doubt" [49:15].

And in the Hadīth: "I testify that there's no deity worthy of worship except Allāh, and I am His messenger. The slave who would meet Allāh without having any doubt about these (two fundamentals) would enter Jannah", it was narrated by Muslim from the Hadīth of Abī Hurayrah(رضي الله عنه).

Allāh(سبحانه وتعالى) said: "And Allāh testifies that the Munāfiqīn are liars" [63:1].

And in the Hadīth: "Whoever dies while testifying that there's no deity worthy of worship except Allāh, and that Muhammad is the Messenger of Allāh, sincerely and truthful from his heart will enter Jannah", it was narrated by Ahmad from the Hadīth of Mu'ādh(رضي الله عنه).

Allāh(سبحانه وتعالى) said: "And [yet], among the people are those who take other than Allāh as equals [to Him]. They love them as they [should] love Allāh . But those who believe are stronger in love for Allāh" [2:165].

And in the Hadīth: "There are three qualities whoever has them, will taste the sweetness of Ēmān: To love Allāh and His Messenger(صلى الله عليه وسلم) more than anyone else..." al-Hadīth (i.e. Till the end of the Hadīth), it's agreed upon from the Hadīth of Anas(رضي الله عنه).

Allāh(سبحانه وتعالى) said: "Indeed they, when it was said to them, "There is no deity but Allah , " were arrogant" [37:35].

And in the Hadīth: "No one who has an atom's weight of pride will enter Jannah", it was narrated by Muslim from the Hadīth of Ibn Mas'ūd(رضي الله عنه).

Allāh(سبحانه وتعالى) said: "So invoke Allah , [being] sincere to Him in religion" [40:14].

And in the Hadīth: "Verily, Allāh has made the hellfire Harām for whoever says that there's no deity worthy of worship except Allāh, seeking by that the pleasure of Allāh", it's agreed upon from the

Hadīth of 'Itbān(رضي الله عنه).

Allāh(سبحانه وتعالى) said: "So whoever disbelieves in the Tāghūt and believes in Allāh has grasped the most trustworthy handhold with no break in it." [2:256].

And it's mentioned in the Hadīth: "Whoever professes that there's no deity worthy of worship except Allāh, and disbelieves in what is worshipped besides Allāh, his property and blood become inviolable", it was narrated by Muslim from the Hadīth of Abī Mālik al-Ashjaī from his father."

• (Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

"Sub-heading": This sub-heading is sub-joined to the (chapter) Essence of Islām, and we will mention under it the Shurūt (conditions) for "Lā ilāha ilā Allāh", and it is in sequence (i.e. Every condition is mentioned in order), and every condition has an Āyah and Hadīth (to support it).

•The First Condition - Knowledge (العلم): "Allāh(سبحانه وتعالى) said: "So know, [O Muhammad], that there is no deity (worthy of worship) except Allah" [47:19]

And Muslim(رحمه الله) narrated from the Hadīth of 'Uthmān(رضي الله عنه): "Whoever dies while he knows that there's no deity worthy of worship except Allāh will enter Jannah".

And knowledge (العلم) is the first condition, and what opposes it is ignorance (الجهل), and knowledge is from the speech of the heart (قول القلب), because the heart according to the legal functions that relates to it is divided into two types, some things that relate to his actions, and other things that don't relate to actions, which is belief (الإعتقاد), so knowledge is included within the speech of the heart or what is (also) called belief (i.e. Al-I'tiqād).

•The Second Condition - Speech (القول): "Allāh(سبحانه وتعالى) said: "Say, [O believers], "We have believed in Allah and what has been revealed to us..." [2:136] Al-Āyah.

And it's mentioned in the Hadīth: "I have been ordered to fight the people until they testify that there's no deity worthy of worship except Allāh, and that Muhammad is the Messenger of Allāh, and establish Salāh and give Zakāt.." al-Hadīth (i.e. Till the end of the Hadīth), it's agreed upon from the Hadīth of Abī Hurayrah(رضي الله عنه)."

And it is the speech of the tongue (قول اللسان), meaning: to pronounce the statement of Tawhīd, and what opposes pronouncing (the statement of Tawhīd) is to leave off pronouncing (the statement of Tawhīd).

•The Third Condition - Certainty (اليقين): "Allāh(سبحانه وتعالى) said: "The believers are only the ones who have believed in Allah and His Messenger and then do not doubt" [49:15].

And in the Hadīth: "I testify that there's no deity worthy of worship except Allāh, and I am His messenger. The slave who would meet Allāh without having any doubt about these (two fundamentals) would enter Jannah", it was narrated by Muslim from the Hadīth of Abī Hurayrah(رضي الله عنه)."

And it is sub-joined to the speech of the heart, in the sense that you pronounce it (i.e. The Shahādatayn) with certainty with your tongue, and that you know it (i.e. its meaning) with certainty, so whoever was skeptical or doubtful or hesitant about Tawhīd, then he isn't a Muslim.

The Fourth Condition - Truthfulness (الصدق): "Allāh(سبحانه وتعالى) said: "And Allāh testifies that the Munāfiqīn are liars" [63:1].

And in the Hadīth: "Whoever dies while testifying that there's no deity worthy of worship except Allāh, and that Muhammad is the Messenger of Allāh, sincerely and truthful from his heart will enter Jannah", it was narrated by Ahmad from the Hadīth of Mu'ādh(رضي الله عنه)."

What opposes truthfulness (الصدق) is lying (الكذب), so whoever said it out of dishonesty (i.e. Lying and deception), his Islām isn't valid, such as the Munāfiqīn.

The Fifth Condition - Love (المحبة): "Allāh(سبحانه وتعالى) said: "And [yet], among the people are those who take other than Allāh as equals [to Him]. They love them as they [should] love Allāh . But those who believe are stronger in love for Allāh" [2:165].

And in the Hadīth: "There are three qualities whoever has them, will taste the sweetness of Ēmān: To love Allāh and His Messenger(صلى الله عليه وسلم) more than anyone else..." al-Hadīth (i.e. Till the end of the Hadīth), it's agreed upon from the Hadīth of Anas(رضي الله عنه)."

And what opposes Love (المحبة) is Hatred (البغض), and this Hatred is from the actions of the heart (عمل القلب), and this is the first condition from the actions of the heart, and what precedes it from conditions from the speech of the heart, which is Knowledge, Certainty and Truthfulness, however in reality Truthfulness has Tafsīl (details attached to it), so at times it is sub-joined to the actions (of the heart), and sometimes it is sub-joined to the limbs (of the body), and sometimes it is sub-joined to knowledge, and the context, gathering (the texts) and splitting it up clarifies that.

So here, it's necessary to know that there's no deity worthy of worship except Allāh, and that Muhammad is the Messenger of Allāh, with truthful certain knowledge that has no doubt in it nor dishonesty (i.e. Lying or Deception), because "most likely assumed" is called "Knowledge" at times, for instance, if it is most likely assumed that the time for 'Ishā' has entered, he would pray the 'Ishā'.

However with regards to "Lā ilāha ilā Allāh", it's not sufficient to most likely assume, rather truthfulness and certainty is required, and Love is the first level of the actions of the heart, and this is in a general perspective, but in specific, intention comes first, wherein he is searching and desiring for that (love of Allāh), so if he wishes for it, the Love(المحبة) would be present with him, and Love isn't sub-joined to the speech of the heart, for instance the insane person doesn't have speech (of the heart), because he doesn't know, however he has actions of the heart, he Loves and Hates (for the sake of Allāh), and he seeks and wishes, and this is the difference between the two, a person could know something without loving it, so the area that deals with the speech of the hearts differs from the area that deals with the actions of the heart.

The Sixth Condition - Compliance (الإنقياد): "Allāh(سبحانه وتعالى) said: "Indeed they, when it was said to them, "There is no deity but Allah , " were arrogant" [37:35].

And in the Hadīth: "No one who has an atom's weight of pride will enter Jannah", it was narrated by Muslim from the Hadīth of Ibn Mas'ūd(رضي الله عنه)."

And what opposes compliance is arrogance, so it's stipulated upon the one who has fulfilled the previous Shurūt (conditions) to not be arrogant, because the arrogant one is not a Muslim, for verily the arrogance one doesn't act upon Tawhīd, nor pray nor comply (to what Allāh ordered).

And here, we intended two conditions, which are Acceptance (القبول) and Compliance (الإنقياد), so the one who is arrogant rejects with his knowledge, and what opposes acceptance is rejection, and what opposes compliance is abandonment, therefore it's stipulated for whoever says "Lā ilāha ilā Allāh" that he's accepting (Allāh's command) in compliance.

The Seventh Condition - Sincerity (الإخلاص): And sincerity here means to abandon Shirk, "Allāh(سبحانه وتعالى) said: "So invoke Allah , [being] sincere to Him in religion" [40:14].

And in the Hadīth: "Verily, Allāh has made the hellfire Harām for whoever says that there's no deity worthy of worship except Allāh, seeking by that the pleasure of Allāh", it's agreed upon from the Hadīth of 'Itbān(رضي الله عنه)."

The Eighth Condition - Disbelief in the Tāghūt (الكفر بالطاغوت): "Allāh(سبحانه وتعالى) said: "So whoever disbelieves in the Tāghūt and believes in Allāh has grasped the most trustworthy handhold with no break in it." [2:256].

And it's mentioned in the Hadīth: "Whoever professes that there's no deity worthy of worship except Allāh, and disbelieves in what is worshipped besides Allāh, his property and blood become inviolable", it was narrated by Muslim from the Hadīth of Abī Mālik al-Ashjaī from his father."

So a person can say "Lā ilāha ilā Allāh" and this statement through knowledge, truthfulness, certainty, abandoning Shirk, compliance and acceptance, with Love and seeking that (i.e. Allāh's love), however he doesn't disbelieve in the Tāghūt, so this person is not called a Muslim.

And Kufr Bit-Tāghūt consists of 5 things:

1. Believing in the falsehood of worshipping the Tāghūt.
2. Abandoning it.
3. Hating the Tāghūt and having animosity to it. And 'This is pertaining to the Tāghūt'

And we have two things pertaining to the people of the Tāghūt.

4. Hating the people of the Tāghūt
5. Making Takfīr upon the people of the Tāghūt.

For instance, Democracy is a Tāghūt, for us to disbelieve in Democracy, we must first believe in the Falsehood of Democracy, and this is the speech of the heart, then abandoning it, then hating it and wishing for its removal and showing animosity to it, and this is the actions of the heart, then hating the people of Democracy, then performing Takfīr upon them.

And similar to Democracy is Secularism, because the Ism (Label) of Tāghūt is referred too theories, systems, doctrines, inanimate things, and individuals, the man and woman, and (also) nationalism, ba'thism, communism and the man-made courts, and the heads of the Jews and Christians who adhere to the corrupted books that they altered, and their elders and leaders, so these are all Tawāghīt.

And the general masses among the Jews and Christians are Kuffār, because the Tāghūt is the one who adorns Shirk.

And this shows that the Kuffār are divided into two types:

1. Tawāghīt, and they are their Leaders.
2. Kuffār, and they are the rest.

So the Jews and Christians are Kuffār according to Ijmā' (consensus), and our statement that the Jews and Christians and those who follow the corrupted books, we don't intend by that the understanding of our contraries (i.e. those modernists), or a confinement which shows that there are Jews who are following the corrupted (version) of the Tawrāt, and other (Jews) following the non-corrupted (version), and likewise with the Christians, but rather this confinement is to display their

reality.

Therefore, the Essence of Islām is: Submission to Allāh through Tawhīd, free from Shirk, and compliance to Him through Obedience, and that he submits to Tawhīd through knowledge, certainty, truthfulness, love, acceptance, compliance, abandoning Shirk, professing that by his tongue, disbelieving and rejecting the Tāghūt.

So whoever has fulfilled these matters, then he has fulfilled the Essence of Islām.

Someone might say, we still have (to mention) Salāh, Zakāt etc...? We say that this is included under the topic of compliance.

(Matn) Sub-heading:

“Ibn Hazm(رحمه الله) said: "The people of Islām overall have said that everyone who believes in his heart, a belief in which he has no doubt in it, and professes with his tongue Lā ilāha ilā Allāh, and that Muhammad is the Messenger of Allāh, and that everything he came with is truth, and he declares his disavowal from every religion besides the Dīn of Muhammad(صلى الله عليه وسلم), then he is a Muslim Believer, there is nothing required from him other than that", (al-Fisal 4/35).

Shaykh Sulaymān Ibn 'Abdillāh Ibn Muhammad Ibn 'Abdīl Wahnāb(رحمه الله) said: "Verily, professing it (i.e. The Shahādah) without knowing its meaning, nor acting upon what it necessitates from adhering to Tawhīd and abandoning Shirk, and disbelieving in the Tāghūt, for indeed that is of no benefit according to Consensus", quoted in his book (al-Taysīr).

Shaykh 'Abdullāh Abā Butayn(رحمه الله) said: "The evidences from the Qur'ān, Sunnah and Ijmā' of the Ummah have demonstrated that it's necessary to stipulate Sincerity for actions and statements"

And al-Shaykh 'Abdul Rahmān Ibn Hassan Ibn Muhammad Ibn 'Abdīl Wahnāb(رحمه الله) said: "The Scholars of the Salaf and Khalaf, among the Sahābah, Tābi'īn, the Imāms and all of Ahl al Sunnah, have unanimously agreed that a person cannot be a Muslim, except by abandoning Major Shirk and making Barā'ah from it" (al-Durar al-Saniyyah 11/545-546)."

• (Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

“Sub-Heading”: This sub-heading is pertaining the Ijmā'āt (consensuses) for the Shurūt (conditions) of Lā ilāha ilā Allāh, for verily the conditions (of Lā ilāha ilā Allāh) consists of (proof from) the Qur'ān, Sunnah and Ijmā'.

“Ibn Hazm(رحمه الله) said, "The people of Islām overall have said"”: This is the phrasing of the Ijmā'.

“whoever believes”: This is what knowledge means, i.e. Whoever knows.

“has no doubt in it”: This is the condition for certainty.

“and professes with his tongue”: This is the condition for intention, and it is the statement "Lā ilāha ilā Allāh, Muhammad Rasūl Allāh", and that every he came with is truth.

“and he declares his disavowal”: It includes al-Kufr Bit-Tāghūt and Ikhlās, because al-Barā'ah is abandoning, and Ikhlās (Sincerity) is abandoning Shirk.

“there is nothing required from him other than that”: Meaning, When he first enters into the Dīn, and the negation (of nothing more required from him) is not an unrestricted negation, in the sense that when he first enters (into the Dīn), there is nothing required from him except for Lā ilāha ilā Allāh with its Shurūt (conditions), so if he entered into the Dīn and adhered to that, the rest of the requirements will come to (ultimately) perfect Lā ilāha ilā Allāh.

“Shaykh Sulaymān Ibn 'Abdillāh said”: He is the author of the book "Taysīr al-'Azīz al-Hamīd Sharh Kitāb al-Tawhīd".

And his statement mentions among the conditions, knowledge (العلم), because he said, "if he doesn't know its meaning, it will be of no benefit (i.e. Saying the Shahādah), so this proves that knowledge is a condition.

“Utterance”: And utterance is not sufficient on its own, however it's required.

“acting upon what it necessitates”: This includes Acceptance (القبول) and Compliance (الإنقياد).

“Kufr Bit-Tāghūt”: And this is clear (i.e. Well known).

And the words of Shaykh 'Abdullāh Abā Butayn(رحمه الله) mentions among the conditions, (having) Ikhlās in actions and sayings.

And the statement of Shaykh 'Abdul Rahmān Ibn Hassan(رحمه الله) mentions among the conditions:

“Al-Barā'ah”: Which is al-Kufr Bit-Tāghūt

“Abandoning Shirk”: Al-Ikhlās (Sincerity) which is abandoning (Shirk).

10 January 2017 21:43

### Radwan Dakkak updated his status.

{A Khalīfah u make du'ā for} Ibn Rajab narrated: 'Umar used to secretly carry water to the houses of the widows during the dark nights!

~ Shaykh Ahmad Jibrīl(حفظه الله)

10 January 2017 19:14

### Radwan Dakkak updated his status.

Not referring back to the Scholars is extreme deviance and involves disobedience to Allāh and His Messenger(صلى الله عليه وسلم), which most likely results in misguidance and possibly even Kufr, and only a Jāhil will refuse to take his Dīn from the Scholars.

Note: Some people get turned off when they hear someone say "return back to the Scholars" and "Learning Arabic is essential", whereas whoever says this is affirming the general principle in Islām.

The biggest reason it turns people off is because the over-whelming majority of Scholars in our time are sell-outs, so the youth will not take the Scholars seriously and become "self-taught".

However, they have made a huge mistake by placing all the Scholars in the same basket, yes the Murji'ah always parrot "We must respect the Scholars, learning Arabic is essential", and this is correct, however the Murji'ah apply this to govt Scholars, and tell youth who make Takfir upon clear nullifiers of Islām "to learn Arabic" in order to deter them away from Takfir completely.

When our brothers say it's a must to return back to the Scholars, it refers to the righteous Shaykh, not the deluded sell-out.

A person's facebook wall should only consist of sharing what the Scholars have said, whose speech is based upon daleel, nothing else.

Giving general reminders is also fine, but we have way too much opinions and general reminders floating around, not enough knowledge being shared. This advice goes to myself before anyone else, as I tend to speak a lot too. Acting upon knowledge is the most important matter.

10 January 2017 16:11

### Radwan Dakkak updated his status.

If I have helped motivate you to study the Dīn, then Alhamdulillah. However, to consider me as a person of knowledge to refer back too is completely unacceptable!

It's really sad to see Muslims taking their Dīn off random FB people (such as myself), rather you must have a Shaykh to guide you & explain the Dīn for you.

Yes, I have benefitted a lot from what people have shared on FB, however do not make this your primary learning source.

And I don't understand the youth of this Ummah who are:

1. Jobless, sitting at home doing nothing.
2. Speaking about Dīn 24/7, but aren't bothered to listen to a Tawhīd class for 5 mins and write notes. Too much talk, not enough serious seekers of knowledge.
3. Appearing to be someone they're not, raising themselves above their level, articulating their words in a way that makes them sound "professional", 80% of the words they write up aren't even used in Real Life.
4. Copying and Pasting quotes without understanding what they mean and who they come from.
5. Attachment to people & accepting everything they say, including towards the righteous servants of Allāh who are defending the Dīn. However in most cases, these youth are simply blind followers, yes someone in particular can be one of the closest people to the truth, but this doesn't mean that he isn't free from any mistakes.
6. Claiming to love Dīn and the Ummah, but is absolutely attached to the Dunyā and only follows what his whims & desires say.

And numerous other examples that we often see online. But the thing about Facebook and other social platforms, is that it gives people who remain silent (in most cases) in RL the chance to speak what's inside them and share their views.



By Allāh, there are so many two faced people around. Online, they can be one person, in Real Life, they are like chickens who don't have the audacity or courage to speak.

10 January 2017 14:38

#### Radwan Dakkak updated his status.

This was one of the du'ās that Imām Ahmad(رحمه الله) made:

"O Allāh, whoever from this Ummah was upon other than Truth while perceiving to be upon the Truth, then return him back to the Truth, so that he can be from the people of the Truth"

اللَّهُمَّ مَنْ كَانَ مِنْ هَذِهِ الْأُمَّةِ عَلَى غَيْرِ الْحَقِّ وَهُوَ يَظُنُّ أَنَّهُ عَلَى الْحَقِّ فَرِّدْهُ إِلَى الْحَقِّ لِيَكُونَ مِنْ أَهْلِ الْحَقِّ

~ Al-Bidāyah wal-Nihāyah (10/329)

10 January 2017 13:28

#### Radwan Dakkak updated his status.

I don't have time for extreme Takfeeris spamming my posts, I have given you guys several chances to give proper answers, but all you did was dodge the topic, and now all you do is spread misguidance.

I will block everyone who cannot discuss the topic at hand, and just spam my posts.

10 January 2017 06:15

#### Radwan Dakkak updated his status.

All matters of the Dīn must be referred back to a Shaykh. Using the excuse of "too many sell outs, so I'm going to ask FB people or give my own Fatwa" is completely unacceptable & rejected by Allāh.

I will not answer any questions, unless I've confirmed it with a righteous local Shaykh or online. I can also direct you to what the Scholars have said, that's my job as a layman while I learn the basics of the Dīn which I'm ignorant of.

9 January 2017 19:29

#### Radwan Dakkak updated his status.

"Football that is present today has no Tahākum to the Sharī'ah of Allāh, it has Tahākum to man-made laws. Wherein if a player deliberately and intentionally slide tackles another player and broke his leg, can the other player seek his right from the Sharī'ah? (No), therefore this is ruling by other than what Allāh has revealed."

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله).

9 January 2017 17:57

#### Radwan Dakkak updated his status.

The questioner said: I asked our Shaykh al-'Allāmah Sulaymān Ibn Nāsir al-'Alwān(حفظه الله) on the phone a short while ago, regarding the issue of excuse of ignorance, and his opinion regarding whoever says that: "whoever gives excuse of ignorance in Major Shirk isn't called a Muslim"?

So he responded to me with the exact words: "Whomever says that the one who gives excuse of ignorance in Major Shirk isn't a Muslim, this person is from the people of ignorance and misguidance, he isn't called a Scholar, nor a Student of Knowledge, this statement is from the sayings of the Khawārij and Mu'tazilah, yes if he said that whoever gives excuse (of ignorance) has made a mistake, there's nothing wrong with this, and the Scholars have still remained differing over this issue, and none of them labelled each other as innovators, let alone make Takfir upon each other, so this statement has no basis to it".

قال السائل : سألت شيخنا العلامة سليمان بن ناصر العلوان حفظه الله منذ قليل على الهاتف حول مسألة العذر بالجهل ورأيه في من يقول أن من يعذر بالجهل في الشرك الأكبر لا يسمى مسلماً ؟

فأجابني بالنص : "من يقول أن من يعذر بالجهل في الشرك الأكبر ليس بمسلم هذا من أهل الجهل والضلال ولا يسمى عالماً بل ولا طالب علم وهذا القول هو قول الخوارج والمعتزلة , نعم لو قال أن من يعذر فقد غلط فهذا لا شيء فيه ومازال أهل العلم مختلفون في هذه المسألة ولم يبدع بعضهم بعضاً فصلاً عن التكفير فهذا القول لا أصل له"

**Radwan Dakkak updated his status.**

#Adhān\_and\_Iqāmah #Fiqh

- The fifth issue: Turning sideways for the Hay'alatayn

Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله) said: Several Scholars have mentioned an ljmā' that turning sideways at the Hay'alatayn (i.e. The 2 Hayyah's) is a Sunnah, for verily "Muslim" has narrated from the Hadīth of Abī Juhayfah(رضي الله عنه) that he said:

"Bilāl made the Adhān, so I followed his mouth here and there (i.e. while he was turning from side to side), as he said to his right and left: Hayya 'ala Salāh; Hayyah 'alal Falāh" [1].

And there is a halt (i.e. hesitation) in mentioning the ljmā', due to holding the matter over the Maslahah of being heard according to some Fuqahā' from the Mālikiyyah and others.

And a difference of opinion has occurred regarding the recommendation of turning sideways for the Hay'alatayn during the Iqāmah, and what's correct is that it's not recommended, since there is no proof for it, so what's most suitable in the Iqāmah is not to do it, therefore what's prescribed is to remain still during it.

With regards to the description of turning sideways, I do not know of a detailed method that describes how it's performed in the Sunnah, which is why the Scholars have differed over its manner in 3 ways:

1. That he says: "Hayya 'ala Salāh" twice on his right side, then he says "Hayya 'alal Falāh" twice on his left side, and it is the Madhab of the Hanābilah, and the opinion of some Fuqahā' from the Shāfi'iyyah and Hanafiyyah, and it is the stronger view.
2. That he turns towards his right side to say: "Hayya 'ala Salāh" once, then he says the next (Hayya 'ala Salāh) on his left side, then he says: "Hayya 'alal Falāh" once on his right side, then says the next (Hayya 'alal Falāh) on his left side, and this is the opinion of someone Fuqahā' from the Hanafiyyah and Hanābilah.
3. Just like the first way of doing it (i.e. 1st opinion), however he returns back after pronouncing each "Hayya" towards the Qiblah, so his face is directed to it.

And what appears to be most correct: Is that the reason behind turning sideways is for being heard (by the muslims), so its practise would be banished with the availability of loudspeakers.

But as for "al-Istidārah" (turning right and left - with your whole body as well), then it's not prescribed in the Adhān nor Iqāmah, and some Fuqahā' have said it's prescribed, basing that upon what has been narrated in the Hadīth of Abī Juhayfah(رضي الله عنه), and it mentions:

"So Bilāl went out, then gave the Adhān, and performed Istidārah during his Adhān" [2].

And it's not authentic, because it comes from the narration of Al-Hajjāj Ibn Artā', who is weak, the likes of him is not used as a Hujjah, and his Tafarrud (singular narration) in the likes of this Sunnah (i.e. Prescribed act) is rejected on the spot, and even if it's authentic, what would be intended by "al-Istidārah" is turning sideways (while the body remains still), and the banishment of the "Istidārah" (turning right and left with your body) has been reported by what Abū Dāwud narrated from the Hadīth of Abī Juhayfah(رضي الله عنه), and it mentions:

"I saw Bilāl going towards {al-Abtah}, then he made the Adhān, and when he reached (the words): Hayya 'ala Salāh, Hayya 'alal Falāh, he turned his neck right and left, and he did not perform Istidārah (turn himself right and left with his whole body)" [3].

#### ↑ References

[1] It was narrated by "Muslim" (503).

[2] It was narrated by "Ibn Mājah" (711).

[3] It was narrated by "Abū Dāwud" (520).

8 January 2017 12:45

**Radwan Dakkak updated his status.**

When your heart is filled with arrogance, you become blind. You think you're always right. Everyone else is wrong. Purify that heart!

8 January 2017 11:19

**Radwan Dakkak updated his status.**



- The fourth issue: Description of the Adhān.

Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله) said: The Adhān consists of 15 phrases, and that is with 4 Takbīrs at the beginning, and without Tarjēe', so it would be pronounced just like it has been narrated in the previous Hadīth of 'Abdillāh Ibn Zayd(رضي الله عنه) in its complete form:

"Allāhu Akbar Allāhu Akbar, Allāhu Akbar Allāhu Akbar, Ash-hadu An Lā ilāha ilā Allāh, Ash-hadu An Lā ilāha ilā Allāh, Ash-hadu Anna Muhammad Rasūl Allāh, Ash-hadu Anna Muhammad Rasūl Allāh, Hayya 'ala Salāh, Hayya 'ala Sahāh, Hayya 'alal Falāh, Hayya 'alal Falāh, Allāhu Akbar Allāhu Akbar, Lā ilāha ilā Allāh".

And this is the practise (that the Muslims) have settled upon, and it is the verdict given by the Fuqahā', among the Hanafiyyah and Mālikiyyah.

And its description according to the Mālikiyyah is 17 phrases, with 2 Takbīrs at the beginning, and with Tarjēe', and its complete form (is the following):

"Allāhu Akbar Allāhu Akbar, Ash-hadu An Lā ilāha ilā Allāh, Ash-hadu An Lā ilāha ilā Allāh, Ash-hadu Anna Muhammad Rasūl Allāh, Ash-hadu Anna Muhammad Rasūl Allāh [1], Ash-hadu An Lā ilāha ilā Allāh, Ash-hadu An Lā ilāha ilā Allāh, Ash-hadu Anna Muhammad Rasūl Allāh, Ash-hadu Anna Muhammad Rasūl Allāh, Hayya 'ala Salāh, Hayya 'ala Sahāh, Hayya 'alal Falāh, Hayya 'alal Falāh, Allāhu Akbar Allāhu Akbar, Lā ilāha ilā Allāh"

And its description according to the Shāfi'iyyah is 19 phrases; There are 4 Takbīrs in the beginning, with Tarjēe', and its complete form (is the following):

"Allāhu Akbar Allāhu Akbar, Allāhu Akbar Allāhu Akbar, Ash-hadu An Lā ilāha ilā Allāh, Ash-hadu An Lā ilāha ilā Allāh, Ash-hadu Anna Muhammad Rasūl Allāh, Ash-hadu Anna Muhammad Rasūl Allāh [2], Ash-hadu An Lā ilāha ilā Allāh, Ash-hadu An Lā ilāha ilā Allāh, Ash-hadu Anna Muhammad Rasūl Allāh, Ash-hadu Anna Muhammad Rasūl Allāh, Hayya 'ala Salāh, Hayya 'ala Sahāh, Hayya 'alal Falāh, Hayya 'alal Falāh, Allāhu Akbar Allāhu Akbar, Lā ilāha ilā Allāh"

#### ↑ Footnotes 📖

[1] He lowers his voice when pronouncing the Shahādatayn for the first time, to the extent where it's able to be heard quietly, then he makes Tarjēe', so he pronounces - the rest of the Adhān with a loud voice, just as he started.

[2] He pronounces the Shahādatayn quietly for the first time, then he makes Tarjēe' by pronouncing the rest of the Adhān with a loud voice, just as he started.

8 January 2017 10:36

#### Radwan Dakkak updated his status.

"I did not love anyone after the blessed generations (i.e. the Salaf) like my love for 5 Imāms (in particular), and by Allāh I always make du'ā for them in my Sujūd, and they are:

Shaykh al-Islām Ibn Taymiyyah (Died 728 AH), and his student Ibn al-Qayyim (Died 751 AH), and Imām Muhammad Ibn 'Abdīl Wahhāb (Died 1206 AH), and his student 'Abdul 'Azīz Ibn Muhammad Ibn Su'ūd (Died 1218 AH), and our Shaykh Hamūd al-Shu'aybī (Died 1422 AH), may Allāh have mercy upon them all."

~ Shaykh Nāsir al-Fahad(حفظه الله)

8 January 2017 09:48

#### Radwan Dakkak added a new photo.

□

سبحان الله

8 January 2017 09:12

#### Radwan Dakkak updated his status.

Knowledge isn't about how much you can write, rather it's about the quality and deep meanings behind what you write.

May Allāh have mercy upon the Salaf, they spoke so much by using very few words.

For instance, if you read the chapter headings of the Muhaddithīn in their books of Hadīth (such as Bukhārī), you will find it has amazing Fiqh and it's really short & beneficial.

Whereas, if you see the chapter headings of the Later Scholars, like Imām al-Nawawī(رحمه الله) for example in Riyādh al-Sālihīn, you will see that it's fairly long.

~ Virtues of the Salaf ﷺ

7 January 2017 21:28

#### Radwan Dakkak added a new photo.

□

7 January 2017 13:13

#### Radwan Dakkak updated his status.

"Beware of what disturbs the hearts. If something unsettles your heart, then abandon it."

Ibn Mas'ūd عنه الله رضي | Jamī' al-'Ulūm wal-Hikam, (2/95)

7 January 2017 11:50

#### Radwan Dakkak added a new photo.

□

😊 شوفوا القمر

7 January 2017 09:18

#### Radwan Dakkak updated his status.

Knowledge should make you love your brothers & sisters in Islām even more, and always think good about them. Being there for your brothers and sisters in need is a sign of pure Tawhīd & firm Walā' and Barā'.

Ask yourself, is seeking knowledge making you a better person who humbles himself to Allāh, are you making more improvements in your عبادات [acts of worship], and truly loving your brothers/sisters like you love yourself? 'Umar Ibn al-Khattāb عنه الله رضي was honest at first when he answered this question, Inshā'Allāh you can be honest and truthful while thinking about this. Forgive your brother and remove any grudges from your heart, may Allāh grant you Jannah and give you Ikhlās in everything you do.

7 January 2017 09:00

#### Radwan Dakkak updated his status.

#Adhān\_and\_Iqāmah #Fiqh

- The third issue: The phrases of the Iqāmah.

Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله) said:

The Scholars world-wide have unanimously agreed that the phrases of the Iqāmah are the exact same phrases as the Adhān, and what's added onto it is the phrase "Qad Qāmat is-Salāt" after: "Hayya 'alal Falāh".

And they (i.e. The Scholars) have also agreed that the Takbīr at the end of the Iqāmah is pronounced twice, and the phrase "Lā ilāha ilā Allāh" at the end of it, is pronounced once, and the difference of opinion only occurred regarding pronouncing its phrases twice or once, based upon several opinions:

The first opinion: And it's the view of the Majority, that its phrases are pronounced once, except for the Takbīr at the beginning and the end, and his statement "Qad Qāmit is-Salāh" are (all) pronounced twice.

The second opinion: That the Takbīr at the beginning is pronounced 4 times, and the rest of its phrases are pronounced twice, except for his statement "Lā ilāha ilā Allāh" (i.e. This is only pronounced once), and this is the Madhab of the Hanafiyyah.

The third opinion: That its phrases are pronounced once, except for the Takbīr at the beginning and the end, and this is the Madhab of the Mālikiyyah.

And the first & second opinion are strengthened by proof, and it is from the differences of variation, not in opposition/contradiction, due to what has been narrated in the "Musnad", "Abī Dāwud", "al-Tirmidhī", and "Ibn Mājah" from the Hadīth of 'Abdillāh Ibn Zayd(رضي الله عنه) as a Marfū' narration (i.e. Raised to the Prophet):

"When you make the Iqāmah, you should say: Allāhu Akbar Allāhu Akbar, Ash-hadu An Lā ilāha ilā Allāh, Ash-hadu Anna Muhammad Rasūl Allāh, Hayya 'ala Salāh, Hayya 'alal Falāh, Allāhu Akbar Allāhu Akbar, Lā ilāha ilā Allāh." [1].

And due to what has been narrated in the "Sahīhayn" from the Hadīth of Nas Ibn Mālik(رضي الله عنه) that he said:

"Bilāl was ordered to repeat the phrases of the Adhān twice, and pronounce the phrases of the Iqāmah once, except for "Qad Qāmat is-Salāh" (i.e. Pronounce this twice)" [2].

And due to what has been narrated in Sunan "Abī Dāwūd" and "al-Tirmidhī", and it was authenticated by "Ibn Khuzaymah" from the Hadīth of Ibn Abī Laylah; That 'Abdallāhi Ibn Zayd(رضي الله عنه) came to the Prophet(صلى الله عليه وسلم) and said:

"O messenger of Allāh, I saw a man in my dream wearing two green garments carrying a bell, so he pronounced the phrases of the Adhān twice each, then he pronounced the phrases in the Iqāmah twice each, and he sat down in an idke manner of sitting." [3].

And what has also been narrated by al-Dāraqutnī(رحمه الله) in "al-Sunan", and 'Abdul Razzāq(رحمه الله) in "al-Musannaf", from al-Aswad Ibn Yazīd:

"That Bilāl would give the Adhān by pronouncing each phrase twice, and he would pronounce each phrase in the Iqāmah twice, and he would begin with the Takbīr, and finish with the Takbīr" [4].

And this is the opinion of several Scholars, such as Ahmad(رحمه الله), Ishāq(رحمه الله), Ibn Khuzaymah(رحمه الله), Ibn Jarīr al-Tabarī(رحمه الله), Ibn Taymiyyah(رحمه الله) and others.

#### ↑ References

[1] It was narrated by "Abū Dāwud" (499), "al-Tirmidhī" (189) and "Ibn Mājah" (706).

[2] It was narrated by "Al-Bukhārī" (605) and "Muslim" (378).

[3] It was narrated by "Abū Dāwud" (506), "al-Tirmidhī" (194) and "Ibn Khuzaymah" (1/197).

[4] It was narrated by "al-Dāraqutnī" (1/250) and "Abdul Razzāq" (1790).

7 January 2017 02:48

#### Radwan Dakkak updated his status.

#Free\_Nasr\_alfhd I DARE YOU TO LET HIM DO A PUBLIC DEBATE WITH ALL AND ANY SCHOLARS U/ALSOD CHOOSE - 100% HE WILL AGREE!!!!!!

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 January 2017 22:01

#### Radwan Dakkak updated his status.

Anyone who dares to say one word about Shaykh Nāsir al-Fahad, ask him just to recite to u the titles of the books he memorizes!!

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 January 2017 21:42

#### Radwan Dakkak updated his status.

Always be there for each other.

6 January 2017 19:57

#### Radwan Dakkak updated his status.

#Adhān\_and\_Iqāmah #Fiqh

- The second issue: What has been agreed upon from the phrases of the Adhān.

Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله) said: The Imāms have agreed upon the (following) narrated

phrases in the Hadīth of 'Abdillāh Ibn Zayd(رضي الله عنه):

"Allāhu Akbar Allāhu Akbar, Allāhu Akbar Allāhu Akbar, Ash-hadu An Lā ilāha ilā Allāh, Ash-hadu An Lā ilāha ilā Allāh, Ash-hadu Anna Muhammad Rasūl Allāh, Ash-hadu Anna Muhammad Rasūl Allāh, Hayya 'ala Salāh, Hayya 'ala Sahāh, Hayya 'alal Falāh, Hayya 'alal Falāh, Allāhu Akbar Allāhu Akbar, Lā ilāha ilā Allāh"

And the Scholars have unanimously agreed that the Adhān is 2 by 2, except for the last phrasing from it, which is: "Lā ilāha ilā Allāh", for it is singular (i.e. mentioned once), and that is what "al-Bukhārī" and "Muslim" narrated from the Hadīth of Anas Ibn Mālik(رضي الله عنه) that he said:

"Bilāl was ordered to repeat the phrases of the Adhān twice, and pronounce the phrases of the Iqāmah once, except for "Qad Qāmat is-Salāh" (i.e. Pronounce this twice)" [1]

And they (i.e. the Scholars) unanimously agreed that the Takbīr at the end of the Adhān is Takbīrān (i.e. 2x Takbīrs), and the difference of opinion is regarding the number of Takbīrs at the beginning of the Adhān, is it mentioned 4 times (It's still 2 by 2, i.e. Allāhu Akbar Allāhu Akbar, Allāhu Akbar Allāhu Akbar) or twice (Still 2 by 2, i.e. Allāhu Akbar, Allāhu Akbar)?

And they also differed regarding the "Tarjee" (which is saying the Shahādatayn in a low voice, then repeating it with a louder voice), and the difference of opinion only occurred due to the differences in the narrations, as mentioned by Ibn 'Abdīl Barr(رحمه الله) in "al-Istidhkār":

"And due to the differences in the narrations from Bilāl and Abī Mah'thūrah regarding that, the Fuqahā' differed" [2].

And the number of Takbīrs in the beginning of the Adhān is 4, which is the opinion of the Majority of Scholars, from the Hanafiyyah, Shāfi'iyyah and Hanābilah, due to the previous Hadīth of 'Abdillāh Ibn Zayd(رضي الله عنه), and it's a Sunnah (i.e prescribed) at times to make 2 Takbīrs in the beginning (of the Adhān), in accordance to what "Muslim" narrated from the Hadīth of Abī Mah'thūrah(رضي الله عنه):

"That the Prophet(صلى الله عليه وسلم) taught him the Adhān: Allāhu Akbar Allāhu Akbar, Ash-hadu An Lā ilāha ilā Allāh, Ash-hadu An Lā ilāha ilā Allāh..." till the end of the Hadīth [3].

And this is what the 'Amal (practise) of Ahlal Madīnah are upon, but making 4 Takbīrs is more famous, and the 4 Takbīrs have been narrated in some of the narrations from the Hadīth of Abī Mah'thūrah(رضي الله عنه).

#### ↑ References

[1] It was narrated by "al-Bukhārī" (605) and "Muslim" (378)

[2] "al-Istidhkār" (4/12).

[3] It was narrated by "Muslim" (379).

6 January 2017 10:15

### Radwan Dakkak updated his status.

#Adhān\_and\_Iqāmah #Fiqh

- The first issue: Regarding the obligation of the Niyyah.

Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله) said:

The Niyyah (intention) is a condition for the validity of the Adhān and Iqāmah according to the over-whelming majority of the Scholars, so whoever's intention behind giving the Adhān and Iqāmah was to learn (i.e. Practise it) and what's similar to that, then it's not taken into consideration.

And the Hanafiyyah disagreed, so they viewed it as non-obligatory, because they obligate having the Niyyah (intention) in the "Specific Acts of Worship in & of themselves" (such as Salāh etc...), and they do not obligate it in the means towards it (i.e. Such as Wudū' since it's performed for the acceptance of every Salāh, which is a specific act of worship in and of itself).

However, this is a weaker view, due to the general meaning of the Prophet's (صلى الله عليه وسلم) saying from the Hadīth of 'Umar Ibn al-Khattāb(رضي الله عنه):

"Verily, actions are but by intentions" [1]

#### ↑ References

[1] It was narrated by "al-Bukhārī" (1) and "Muslim" (1907).

6 January 2017 08:47

### Radwan Dakkak updated his status.

Most of those who have fanaticism to their Madhab are one of the most ignorant people in Tawhīd and Fiqh al-Wāqī'.

5 January 2017 23:26

#### Radwan Dakkak updated his status.

This is simply one example of how this great Imām of the Salaf differentiated between ignorance in Tawhīd and ignorance in the Clear Matters of the Religion:

Imām al-Marwazī (Died 294 AH) said: "Verily, the one who denies the Farā'idh (i.e. The clear obligations of Islām) becomes a Kāfir due to the denial of Allāh's message, and if the message hasn't been sent, or it was sent (down), but he didn't hear of the message from the (tongue of the) Muslims, then the one who is ignorant of the Farā'idh (i.e. The clear obligations of Islām) would not be considered a Kāfir, however ignorance in Allāh is Kufr in all cases, before the message and after it"

Shaykh al-Islām Ibn Taymiyyah(رحمه الله) quoted it from him in al-Fatāwah (7/325).

5 January 2017 22:46

#### Radwan Dakkak updated his status.

51. The Hadīth: {Those who rule over you will be in accordance to the way you are (i.e. In terms of righteousness etc...)}.

It was narrated by al-Bayhaqī(رحمه الله), and he said this is "Disconnected", and it comes from the narration of Yahya Ibn Hāshim, and he's weak. Al-Hāfidh [Ibn Hajr] said: "And there are unknown narrators in the chain", and it's narrated from a Mursal path (this narration is not authentic).

حديث: كما تكونوا يولى عليكم . رواه البيهقي وقال هذا منقطع ورواية يحيى بن هاشم وهو ضعيف. قال الحافظ: وفي إسناده مجاهيل. وبرى من طريق مرسل.

~ Shaykh 'Abdul 'Azīz al-Khudayr(الله حفظه)

5 January 2017 18:36

#### Radwan Dakkak updated his status.

50. The Hadīth: {We are a people who do not eat until we starve, and when we eat, we become full}. It was mentioned by Burhān(الله رحمه الله) in "al-Sirah al-Halabiyyah", and this narration is Bātil (i.e. False), it doesn't have any basis to it, and it's not known from the well-known books of Islām.

حديث: نحن قوم لانأكل حتى نجوع وإذا أكلنا لا نشبع. ذكره برهان في السيرة الحلبية. وهذا خبر باطل لا أصل له ولا يعرف في دواوين الإسلام المشتهرة.

~ Shaykh 'Abdul 'Azīz al-Khudayr(الله حفظه)

5 January 2017 18:35

#### Radwan Dakkak updated his status.

49. The Hadīth: {Fear the evil of the one you did good too}. It was mentioned by al-Sakhāwī(رحمه الله) in "al-Maqāsid", and it's not a Hadīth, and it's not known to have a chain of transmission, and it's more likely to be the statement of some pious predecessors, and it's held upon the miscreants.

حديث: اتق شر من أحسنت إليه. ذكره السخاوي في المقاصد. وليس بحديث ولا يعرف له سند؛ وبشبه أن يكون من كلام بعض السلف، وهو محمول على اللئام.

~ Shaykh 'Abdul 'Azīz al-Khudayr(الله حفظه)

5 January 2017 18:34

#### Radwan Dakkak updated his status.

48. The Hadīth: {If you have been afflicted (with sins), then cover yourself (i.e. Hide your sins from the people)}. It was mentioned by al-Sakhāwī(رحمه الله) in "al-Maqāsid", and al-'Ajlūnī(الله رحمه الله) in "al-Kashf", and it's not a Hadīth.

And it can be replaced with the Hadīth: {All of my Ummah are forgiven except for those who publicly reveal their sins}. Agreed upon.

.حديث: إذا بليتتم فاستتروا . ذكره السخاوي في المقاصد، والعجلوني في الكشف. وليس بحديث ويغني عنه حديث: كل أمتي معافى إلا المجاهرين. متفق عليه.

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله)

5 January 2017 18:34

#### Radwan Dakkak updated his status.

47. The Hadīth: {The close-relatives are more deserving of being good towards}. It was mentioned by al-Sakhāwī(رحمه الله) in "al-Maqāsīd" and by al-'Ajlūnī(رحمه الله) in "al-Kashf". This is not a Hadīth, and it has no basis from the Sunnāh, however its (meaning is) supported by the story of Abī Talha(رضي الله عنه) in the Sahīhayn.

حديث: الأقربون أولى بالمعروف. ذكره السخاوي في المقاصد والعجلوني في الكشف. هذا ليس بحديث ولا أصل له من السنة؛ لكن يشهد له قصة أبي طلحة في الصحيحين.

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله)

5 January 2017 18:34

#### Radwan Dakkak updated his status.

46. The Hadīth of Anas: {He (صلى الله عليه وسلم) prohibited people from drinking standing, Qatādah said: We said (to Anas), what about eating? So Anas replied: That is worse or more detestable}. It was narrated by Muslim(رحمه الله).

Al-Nawawī(رحمه الله) said: "Qatādah doubted whether Anas said "Worse" or "More Detestable".

.حديث أنس: نهى أن يشرب قائماً؛ قال قتادة فقلنا فالأكل؟ فقال ذاك أشرب وأخبرت. رواه مسلم . قال النووي: شك قتادة في أنساً قال أشرب، أو قال أخبرت .

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله)

5 January 2017 18:33

#### Radwan Dakkak updated his status.

45. The Hadīth of Jābir where he said: {The Prophet(صلى الله عليه وسلم) said: The food for 1 person suffices for 2, and the food for 2 people suffices for 4, and the food for 4 people suffices for 8}. It was narrated by Muslim(رحمه الله).

حديث جابر قال قال: النبي صلى الله عليه وسلم : طعام الواحد يكفي الاثنين؛ وطعام الاثنين يكفي الأربعة .وطعام الأربعة يكفي الثمانية. أخرجه مسلم

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله)

5 January 2017 18:33

#### Radwan Dakkak updated his status.

44. The Hadīth: {Mention Allah's Name (i.e. say Bismillāh before starting eating), eat with your right hand, and eat from what is near you}. Agreed upon.

And if he forgets to do so while eating, then he should say Bismillāh, because he truly thought that he mentioned Allāh's name upon it, and Allāh knows best.

.حديث: سم الله وكل بيمينك وكل مما يليك. متفق عليه .فإن نسي في أثناء الطعام فليقل بسم الله لانه صدق عليه أنه ذكر اسم الله عليه. والله أعلم

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله)

5 January 2017 18:33

#### Radwan Dakkak updated his status.

43. The Hadīth of Abī Hurayrah: {The summit of unbelief is towards the East and the pride and conceitedness is found among the owners of horses and camels who are rude and uncivil, people of the tents, and tranquillity is found among those who rear goats and sheep.}. It was narrated by Al-Bukhārī(رحمه الله) and Muslim(رحمه الله).

حديث أبي هريرة: رأس الكفر نحو المشرق؛ والفخر والخيلاء في أهل الخيل والإبل، الفدادين أهل الوبر والسكينة في أهل الغنم. أخرجه البخاري ومسلم.

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله)

**Radwan Dakkak updated his status.**

never ate his meals at a Khawān or in a Sakhrajah, and he never (□)The Hadīth: {The Prophet .42 .ate thin well-baked bread}. It was narrated by al-Bukhārī (رحمه الله).

Khawān": Is what food is placed upon, like a (dining) table"  
 .Sakhrajah": Is a small plate"

حديث: ما أكل النبي عليه السلام، على خوان ولا سكرجة؛ ولا خبز له مرقق. أخرجه البخاري.  
 خوان: ما يوضع عليه الطعام كالطاولة.سكرجة: إناء صغير.

(حفظه الله)Shaykh 'Abdul 'Azīz al-Khudayr ~

was asked: "Over what did they use to take their meals?" (رحمه الله)Note: The narrator Qatādah ".said, "On leather dining sheets (رحمه الله)Qatādah

5 January 2017 18:31

**Radwan Dakkak updated his status.**

41. The Hadīth: {When any of you wants to eat, he should mention the Name of Allah in the beginning, (i.e., say Bismillah). If he forgets to do it in the beginning, he should say Bismillāh awwalahu wa ākhirahu}.

It was narrated by Abū Dāwud (رحمه الله) and its chain is #Weak, it has been defected due to Inqitā' [a break in the chain], and Umm Kulthūm is Majhūlah [Unknown].

حديث: إذا أكل أحدكم فليذكر اسم الله تعالى، فإذا نسي أن يذكر اسم الله تعالى في أوله، فليقل، بسم الله أوله وآخره، رواه أبوداود وإسناده ضعيف أعل بالانقطاع، وأم كلثوم مجهولة

~ Shaykh 'Abdul 'Azīz al-Khudayr (حفظه الله)

5 January 2017 18:30

**Radwan Dakkak updated his status.**

Challenge to Extreme Takfeeri's: The Ashā'irah do not give the Ism of Shirk before the Risālah, they believe in excuse of ignorance in both Ism & Hukm before Hujjah. Now, the majority of the Scholars from Ahlal Sunnah didn't make Takfir upon the Ashā'irah, does this mean they are Kuffār? Infact, even those Scholars who made Takfir upon the Ashā'irah, did anyone of them mention "The Ashā'irah are Kuffār because they believe in excuse of ignorance before Hujjah"...??

Shaykh al-Islām Ibn Taymiyyah (رحمه الله) said: "The over-whelming majority of the Salaf and Khalaf are of the view that whatever is before the advent of a Messenger, from Shirk and Jāhiliyyah is bad and heinous, and it is wicked/evil, however they do not deserve to be punished (in the Dunyā & Ākhirah) except after the advent of a Messenger, and based upon this, the people had 3 opinions regarding Shirk, Oppression, Lying, Fawāhish (like Zinā) etc:

It has been said that its heinousness is known by the intellect, and that they deserve to be punished for that in the Hereafter, even if a Messenger didn't come to them, as the Mu'tazilah say, and it has been said that there's no heinous or good or wickedness pertaining them (i.e. Shirk and Stealing etc...) before being addressed (with a message) as the Ash'ariyyah say, and those who agreed with them, and it has been said that it's bad and wicked and heinous before the advent of a Messenger, however the punishment (in th Dunyā & Ākhirah) only deserves to occur with the advent of a Messenger, and the over-whelming Majority of the Salaf and most of the Muslims are upon this view, and this is what the Qur'ān and Sunnah indicates, for verily it contains therein a clarification that what the Kuffār are upon is wicked, heinous and terrible, before a Messenger (reaching them), even though they do not deserve to be punished (in the Dunyā & Ākhirah) except by the (arrival) of a messenger" [Al-Fatāwah 11/676-677]

Just to break it down in short:

1) The Mu'tazilah believe Shirk and Stealing is known as bad before the advent of a Messenger, due to the intellect and Fitrah, and Ahlal Sunnah agree that something can be known as good and bad without a Message, however the Mu'tazilah say that they will be punished in the Dunyā and Ākhirah before the Message reaches them, and this is wrong.

2) In opposition to the Mu'tazilah, the Ashā'irah have a well known Principle in their Usūl that the intellect on its own cannot perceive what is good or bad, so they don't believe Shirk, Stealing and Zinā is bad in and of itself, except if a Message comes to say it's bad and evil, so they do not apply any Asmā' (Labels) or Ahkām (Rulings) before the Hujjāh, and this is also wrong.

3) Ahlal Sunnah believe that Shirk and Oppression etc...is bad and wicked due to the sound intellect, even if it's before the advent of a Messenger, and the proofs for this are numerous throughout the Qur'ān and the Sunnah, which I won't get into now. Ahlal Sunnah affirm the Ism of Shirk before the Hujjah, however they don't believe the Mushrik is punishment except after the



Hujjah is established.

So back to the question, if the issue of applying the "ism" (label) of Shirk on an individual was part of Asl al-Dīn, then why didn't the Imāms of Ahl al-Sunnah make Takfīr upon the Ashā'irah and mention they are "Excusers", and secondly, the Ashā'irah even went further and said "Shirk is only bad because the Message told us", so they don't even consider Shirk in and of itself as something bad, unless a message comes to tell them that, which is a Bātil Principle, yet none of the Imāms of the Ummah made Takfīr upon them based upon this, let alone making Takfīr upon whoever excuses a "specific" individual due to misconceptions and Ta'wīl.

What you have done is invented false unrestricted principles and inserted it within Asl al-Dīn, making Takfīr upon whoever disagrees with you among the whole nation of Muhammad ﷺ, Shaykh al-Islām ibn Taymiyyāh (رحمه الله) perfectly describes the Bid'ah of Hāzimiyyah in Minhāj al-Sunnāh (5/95):

"...However, from the realm of the people of innovation is that they innovate sayings & consider it obligatory [to be known] in the religion, infact they consider it apart of Ēmān which one must believe in, and they make Takfīr upon whoever disagree's with them regarding it, and they declare lawful his blood, just like the actions of the Khawārij & Jahmiyyāh & Rāfidah & Mu'tazilah & other deviants, and Ahl al-Sunnāh do not innovate sayings, nor do they perform Takfīr upon the one that is mistaken in his Ijtihād, even though their opponents [among the innovators] legalise their blood, just as how the Sahābah didn't make Takfīr upon the Khawārij, even though they made Takfīr upon 'Alī (رضي الله عنه) & 'Uthmān (رضي الله عنه) and whoever supported them, and they declared lawful the blood of the Muslims who differed with them..."

5 January 2017 16:41

### Radwan Dakkak updated his status.

To the Sisters and Brothers, may Allāh keep you firm upon the Haqq. There is just 1 thing I want to let you know Inshā'Allāh. When you see someone post something that disagrees with your Methodology, such as "The rulers in our time must be obeyed", avoid getting defensive and "shocked" and responding in a sentimental way (i.e. Prompted by your feelings). Teach your brothers and sisters in a nice way, uphold the best of Akhlāq without being harsh to them, and it's not necessary to continuously make Takfīr + insult the Tawāghīṭ when giving Da'wah, this could turn many people off. Please don't feel hurt by this Nasīhah, it's just what I think, let me know of any mistakes you see, may Allāh preserve you.

5 January 2017 13:31

### Radwan Dakkak updated his status.

#Adhān\_and\_Iqāmah #Fiqh

- The ruling on giving the Adhān and Iqamah:

Shaykh 'Abdul 'Azīz al-Tarēfē (حفظه الله) said: The two books of revelation have mentioned the legislation of giving the Adhān and Iqāmah, Allāh (سبحانه وتعالى) said:

"And when you call to prayer, they take it in ridicule and amusement. That is because they are a people who do not use reason." [5:58]

And Allāh (سبحانه وتعالى) said:

"O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew." [62:9]

Al-Bukhārī and Muslim have narrated on the authority of Anas Ibn Mālik (رضي الله عنه) that he said:

"The people mentioned the fire and the bell (as means proposed for announcing the time of prayer) and by such a suggestion they referred to the Jews and the Christians. But Bilal was ordered, "Pronounce the words of the Adhan (i.e. call for the prayer) twice and the Iqama once only." [1]

And it's also narrated from them (i.e. Bukhārī & Muslim) from the Hadīth of 'Abdullāh Ibn 'Umar (رضي الله عنهما):

"When the Muslims arrived at Madīnah, they used to assemble for the Salāh, and used to guess the time for it. During those days, the practice of Adhān for the prayers had not been introduced yet. Once they discussed this problem regarding the call for prayer. Some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but 'Umar was the first to suggest that a man should call (the people) for the prayer; so Allāh's Messenger (ﷺ) said: Yā Bilāl, get up and pronounce the Adhān for the Salāh" [2].

And several Imāms have mentioned a consensus regarding the legislation of giving the Adhān, among them are: Ibn 'Abdīl Barr, Ibn Hubayrah, al-Nawawī, Ibn Qudāmah and al-'Aynī [3].

And even though the reason behind giving the Adhān was orginally to signal the entrance of the (prescribed) time (for Salāh), however it's an honourable symbol from the Apparent Symbols of

Islām, infact the Sahābah made it the distinction between the Apostate Tribes and others.

Abū al-'Abbās al-Qurtubī(رحمه الله) said: "And what occurs from giving the Adhān is to signal three things: The entrance of the (prescribed) time (for Salāh), and a call towards congregation and the place for Salāh, and openly displaying the symbols of Islām." [4].

And if the inhabitants of a land agreed upon leaving it (i.e. Al-Adhān & Iqāmah), they would be fought, and the Fuqahā' have differed over their ruling based upon two well known opinions (i.e. whether the Adhān & Iqāmah are obligatory or recommended), and they are two narrations from Ahmad:

1. That the Adhān and Iqāmah are Recommended Sunnah's.
2. That the Adhān and Iqāmah are Fardh Kifāyah (i.e. A collective obligation).

And what appears (most correct) is that it's a recommended Sunnah in general, (and) a collective obligation in the Mosques that hold regular prayers, since it's not mentioned that the Prophet(صلى الله عليه وسلم) or his (Rightly-Guided) Caliphs abandoned it, not even once, so this proves it's an obligation, and this is what's correct in the Madhab of Ahmad, for verily Ahmad, Abū Dāwud and Nasā'ī have narrated from the Hadīth of Abī al-Dardā', he said: I heard the Messenger of Allāh(صلى الله عليه وسلم) say:

"There are no three people in a town or encampment among whom do not make the Adhān, nor establish the Salāh, except that Shaytān has control over them." [5].

And what's correct: Is that the wording "Adhān" in this Hadīth is Shāth (anomalous - i.e. Not authentic), the majority of the narrators did not mention it, and what is sufficient pertaining that is what "al-Bukhārī" and "Muslim" narrated from the Hadīth of Anas Ibn Mālik(رضي الله عنه):

"That whenever the Prophet(صلى الله عليه وسلم) went out with us to fight (in Allah's cause) against any nation, he never allowed us to attack till morning and he would wait and see: if he heard Adhān, he would postpone the attack and if he did not hear Adhān, he would attack them." [6]

#### ↑ References 🚩 #Adhān\_and\_Iqāmah

[1] It was narrated by al-Bukhārī (603) and Muslim (378).

[2] It was narrated by al-Bukhārī (604) and Muslim(377).

[3] "al-Istidhkār" (4/11), "al-Ifsāh" (1/64), "al-Mughnī" (2/56), "al-Majmū" (3/83), "al-Bināyah Sharh al-Hidāyah" (2/85).

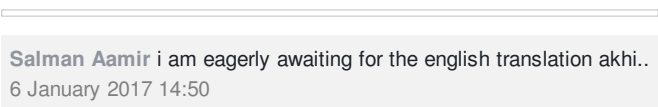
[4] "Al-Mufhim" (2/7).

[5] It was narrated by Ahmad (22,053 & 22,054), Abū Dāwud (547) and al-Nasā'ī (848).

[6] It was narrated by al-Bukhārī (610).

5 January 2017 12:01

#### Radwan Dakkak added a new photo.



This is the original book "Al-Haqā'iq Fi-Tawhīd" by Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله) without the Sharh.

[https://ia802608.us.archive.org/1/items/7aqa2q\\_twheed/Hj2j2.pdf](https://ia802608.us.archive.org/1/items/7aqa2q_twheed/Hj2j2.pdf)

If you want to download the Sharh, it's transcribed in the link below:

[http://up.top4top.net/downloadf-top4top\\_cdd0cd9ac70-docx.html](http://up.top4top.net/downloadf-top4top_cdd0cd9ac70-docx.html)

5 January 2017 08:59

#### Radwan Dakkak shared Haytham Sayfaddīn's post.

Brothers, you guys speak english, so Inshā'Allāh please work together & transcribe some of the elucidations that the Shaykh has made (even 1 video helps). Message me if you're serious, I'm about to finish Sharh Nawāqidh al-Islām soon Inshā'Allāh. But I can't so everything on my own, if we can work together to complete Usūl al-Thalātha or Kashf al-Shubuhāt, that would be great

Links are below to the 'Aqīdah books the Shaykh commented upon:

- "Aslu Dīn al-Islām Wa Qā'idatih" with a small commentary

<http://www.youtube.com/playlist?list=PLwr60ugGkpNp4pe0jovoXZaVJMn3sBJht>

- "Nawâqidh al-Islâm al-'Ashrah" with a small commentary

<http://www.youtube.com/playlist?list=PLwr60ugGkpNoBM-J06bhjqwQazmtYgaRp>

- "Al-'Usûl ath-Thalâthah Wa Adillatuhâ" with a small commentary

<http://www.youtube.com/playlist?list=PLwr60ugGkpNrZ0laEBbD5-UqDAhmfRLp>

- "Kashf ash-Shubuhât Fit-Tawhîd" with a small commentary

<http://www.youtube.com/playlist?list=PLwr60ugGkpNqZ0SiH1y0KTnC5mAMh8u4b>

5 January 2017 07:46

## Radwan Dakkak updated his status.

The #Introduction of Kitâb al-Haqâ'iq Fî-Tawhîd with Sharh of Shaykh al-'Allâmah 'Alî al-Khudayr(حفظه الله):

Kitâb al-Haqâ'iq was written by Shaykh 'Alî al-Khudayr, and Shaykh Hamûd al-'Uqlâ' wrote an introduction for it. Many Scholars author books and make a Sharh on their own works, just like this amazing book in front of us now.

(#Matn):

"All praise due to Allâh, the Lord of Mankind, and Peace and Blessings be upon the best of Prophets and Messengers, our Prophet Muhammad and upon all of his family and companions, to proceed:

So this book, Allâh make it easy (for us) to put together, revolves around the essence of Islâm, Shirk and Kufr, and it mentions the Asmâ' (i.e. Labels) and Ahkâm (i.e. Rulings) of the religion, and the difference between the two, joining them together and separating them, the essence of establishing the Hujjah, the essence of the Clear and Unclear matters, and the difference between the two, the Usûl (Foundations of the Religion) and Ordainments (Clear Matters), and what is related to that by its evidences from the Qur'ân, Sunnah and Ijmâ', and when it's the right time, we will mention some statements of the Scholars, because of what it has from benefit according to what we observed, and what has reached us with deficiency (in our observations), and most of the mistakes today is because of not differentiating between that (i.e. Labels and Rulings, Clear and Unclear matters, Usûl and Ordainments etc...)

Ibn Taymiyyah(رحمه الله) said: "And Allâh has made a distinction between what is before the Risâlah (i.e. Message of Islâm) and what comes after it, relating to the Asmâ' (labels) and Ahkâm (rulings), and gathering between the two pertaining the labels and rulings" [Al-Fatâwah 20/37]

And he also said: "And knowing the scope of the Asmâ' (Labels) is obligatory, especially the scope of what Allâh has revealed upon His messenger}

Ibn Jarîr al-Tabarî(رحمه الله) said in the Tafsîr of Sûrat al-A'râf at the 30th Âyah: "And this is from the clearest of proofs, regarding the mistake of whoever claims that Allâh will not punish anyone over a sin he committed or misguidance that he believed in, except if it comes to him after knowing the reality of it correctly, so he commits it (i.e. The sin) in arrogance towards his Lord, because if it was like that, there would be no difference between the misguided group that became misguided while thinking to be upon guidance, and the group of guidance, whereas Allâh has differentiated between their Asmâ' (labels) and their Ahkâm (rulings) in this verse" [End Quote]

Shaykh 'Abdul Latîf(رحمه الله) said in "Minhâj al-Ta'sîs" on page 12: "And how many nations have become ruined due to their lack of knowledge and not knowing the scope of "Haqâ'iq" (Reality of Tawhîd and Shirk), and how many nations have fallen into that, of mistakes, doubts and troubles, an example of that is (the principle), Islâm and Shirk are two opposites that cannot be joined together, and do not cancel each other out, and ignorance in knowing both of their realities or one of them, made many people fall into Shirk and worshipping the Righteous, due to not knowing the "Haqâ'iq" (Reality of Tawhîd and Shirk) and understanding it properly" [End Quote]

And his father 'Abdul Rahmân(رحمه الله) said in his Treatise "Asl Dîn al-Islâm": "Unquestionably, whoever performs Shirk has abandoned Tawhîd, for verily they are two opposites that cannot be joined together"

And Shaykh 'Abdullâh Abâ Butayn(رحمه الله) said: "And what needs to be taking into careful consideration is knowing the scope/limits of what Allâh has revealed to His Messenger, because Allâh has vilified whoever doesn't know the scope/limits of what Allâh has sent down upon his Messenger, as Allâh(سبحانه وتعالى) said: "The bedouins are stronger in disbelief and hypocrisy and more likely not to know the scope/limits of what [laws] Allah has revealed to His Messenger. And Allah is Knowing and Wise" [9:97], (Risâlat al-Intisâr).

And this book consists of 10 types, every type consists of chapters, and sometimes there are sub-headings in the long chapters, to make it easy and simplified, and the amount of chapters (in the book) are 69 chapters, and Allâh has made easy for us that what is in the book is not a long Matn (text), nor a long Sharh (explanation), but rather it's something between that.

And what I intend by "al-Haqīqah" is the essence of something, its true nature and the foundations of it."

(#Sharh) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

Bismillāhi al-Rahmāni al-Rahīm, and all praise is due to Allāh, the Lord of Mankind, and Peace and Blessings be upon our Prophet Muhammad and upon all of his family and companions.

Indeed, all praise is due to Allah, we praise Him, seek His Help, and seek forgiveness from Him. We seek protection in Allah from the evil of our own selves, and our evil deeds. Whomever Allah guides none can misguide him; whomever He misguides none can guide. And we bear witness that there is none worthy of worship except Allah alone, He has no partner; and we bear witness that our master and Prophet Muhammad is His Slave and Messenger.

To proceed: So in these lessons, Inshā'Allāh we will elucidate "Kitāb al-Haqā'iq", and in the beginning, we'll clarify the matters that the introduction has addressed.

So the introduction spoke about several points:

The first point: Generally about a brief simplified description of what is addressed in this book from the issues that revolve around it, and what are the chapters that we will shortly mention, and what are the books (mentioned) in it.

The second point: Showing the importance of knowing the Asmā' (Labels) and Ahkām (Rulings) and its essence (i.e. True reality), and the ruling regarding that, which is Wājib (i.e. Obligatory to know), and the more severe the Ism (Label) becomes, the greater the Obligation (of knowing it) becomes, and it is from the Islamic Obligatory Knowledge.

The third point: Then mentioning who clarified that (differentiation) amongst the Scholars, whom are Ibn Taymiyyāh, Ibn Jarīr al-Tabarī, 'Abdul Rahmān Ibn Hassan, 'Abdul Latīf Ibn 'Abdul Rahmān and 'Abdullāh Abā Butayn.

The fourth point: Mentioning an overall description for this book, because this book speaks about the essence of Islām, and a muslim must know this, and it's the principle of the foundations (of Islām). And it is knowing the essence of Islām, then knowing the essence of Shirk, then knowing the Clear Matters, then knowing the Unclear Matters, and the difference between the two (i.e. Clear & Unclear), then knowing (what is meant by) establishing the Hujjah and how it's established, then knowing the difference between the Asmā' (Labels) and Ahkām (Rulings), this is the basic outline of what this book revolves around.

"Allāh has made a distinction": He (i.e. Ibn Taymiyyah) attributed the distinction to Allāh(سبحانه وتعالى), which proves that it's a legislative distinction, and not an intellectual separation, nor sentimental (i.e. Prompted by feelings), nor based upon Ijtihād (i.e. Determining Allāh's judgement)

"Al-Risālah": The "Alif and Lām" here is referring to the 'Ahd (i.e. Covenant), and at times it's called "al-Khusūs" (i.e. The Specific), what is meant by it is the Prophetic Message that the Mustafah(صلى الله عليه وسلم) came with.

"Relating to the Asmā' (labels) and Ahkām (rulings)": So this proves that before the Risālah, there are Asmā' (labels) and Ahkām (rulings), and after the Risālah, there are Asmā' (labels) and Ahkām (rulings) as well, and we will be exposed to it frequently, and this is the Madhab of Ahl al Sunnah wal-Jamā'ah in this issue, which is that they give Asmā' (Labels) before the Risālah (i.e. Prophet Message).

As for the Ashā'irah, they do not give Asmā' (Labels) before the Risālah.

As for the Mu'tazilah, they give off Asmā' (Labels), however they make the intellect the cause for (giving off) these Asmā' (Labels).

Then Ibn Taymiyyah(رحمه الله) mentioned the ruling on knowing these Asmā' (Labels), the Ism (Label) of Shirk, and the Ism (Label) of Islām, so he said "It's obligatory".

Then he stated, "Especially the scope of what Allāh has revealed upon His messenger": Meaning, the Asmā' al-Shar'iyyah (i.e. The Islamic Labels).

"Ibn Jarīr al-Tabarī said":

Ibn Jarīr(رحمه الله) is from Ahl al Sunnah wal-Jamā'ah, and he is one of those who mentioned the differentiation between the Asmā' (Labels) and Ahkām (Rulings), he mentioned the differentiation in his Tafsīr of Allāh's statement:

"A group [of you] He guided, and a group deserved [to be in] error. Indeed, they had taken the devils as allies instead of Allah while they thought that they were guided." [7:30].

So He [i.e. Allāh] called this (group) guided, and called the other "deserved [to be in] error (i.e. Misguidance)", so He differentiated between the Ism (Label) of Misguidance and the Ism (Label) of Guidance, he (i.e. this person) is misguided while he assumes to be upon the Haqq, and this assumption doesn't prevent the Ism (Label) of Misguidance to be applied upon him.

"Shaykh 'Abdul Latīf(رحمه الله) said.....And his father 'Abdul Rahmān(رحمه الله) said in his Treatise "Asl Dīn al-Islām":

These are the descendants of Shaykh Muhammad Ibn 'Abdul Wahhāb(رحمه الله), 'Abdul Latīf Ibn 'Abdul Rahmān Ibn Hassan Ibn Muhammad Ibn 'Abdul Wahhāb, so Shaykh 'Abdul Latīf clarified and described the importance of knowing the Scope (of the Islamic Labels) and Haqā'iq (Essence of Islām and Shirk), because due to ignorance pertaining this matter, many fall into mistakes, doubts, troubles and Fitnah, you will find him sacrificing to other than Allāh, so this person has the essence of Shirk established upon him, so he's called a Mushrik, so he (i.e. The person who doesn't comprehend these matters properly) assumes that if he (i.e. The mushrik) made Ta'wīl (misinterpretation) of that, or imitated (someone) in doing that, none of these Names (of Shirk) will be applied upon him, so he fell into mistakes.

Then he gave an example of “Islām and Shirk are 2 opposites that cannot be joined together or become uplifted together”: Meaning, it's not possible to call an individual who sacrifices to other than Allāh a Muslim, because the essence of Shirk cannot be joined with the essence of Islām, and this was stated by Ibn Taymiyyah(رحمه الله) in "Al-Fatāwah", he said: "Mankind consists of two categories, there is no 3rd category between them", so it's not possible to say, there's a person who's not a Muwahhid nor a Mushrik, so whoever sacrifices to other than Allāh due to being ignorant of the essence and reality of Shirk (i.e. He doesn't know it's Shirk) cannot be called a Muslim, and his state of ignorance or misinterpretation doesn't prevent the Asmā' (Labels of Shirk) from being applied upon him, because Ignorance and Misinterpretation is not an excuse in Major Shirk.

~ Sharh Kitāb al-Haqā'iq Fi-Tawhīd

4 January 2017 20:33

## Radwan Dakkak updated his status.

This is a short biography of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله)

His Name: Shaykh 'Alī Ibn Khudayr Ibn Fahad Al-Khudayr

Date of Birth: 1374 AH.

Place of Birth: Riyādh.

He graduated at the Usūl Al-Dīn Faculty at the University of the Imām in the year 1403 AH.

His Teachers in his Quest for Knowledge:

He started his quest for knowledge when he was still in high school. He started studying the Qur'ān and reciting it. He did this with the noble Shaykh 'Abdul Ra'ūf Al-Hannāwī, may Allāh have mercy upon him and allow him to dwell in His spacious Paradise.

One of the first of whom he took knowledge before he started his study at the Usūl Al-Dīn Faculty, was the noble Shaykh 'Alī Ibn 'Abdullāh Al-Jardān and the noble Shaykh and judge Muhammad Al-Muheeti' (and he was one of the leading judges from the time of Shaykh Muhammad Ibn Ibrāhīm), may Allāh have mercy upon them (both) and allow them to dwell in His spacious Paradise.

He also studied with:

4. His Eminency, the father, Al-'Allāmah Shaykh Hamūd Ibn 'Uqlā' Al-Shu'aybī(رحمه الله). He studied Tawhīd, 'Aqīdah and other Islamic Sciences with him until the Shaykh passed away.

5. He also took knowledge from Shaykh Muhammad Ibn Sālih Al-Mansūr(رحمه الله). He stayed with him for four years, from 1409 until 1413 while he studied Tawhīd, Fiqh, Al-Farā'idh, Hadīth and Nahw.

6. He also studies with Shaykh Muhammad Ibn Sālih Al-'Uthaymīn(رحمه الله). He primarily studied Fiqh with him for a period of four years (from 1400 until 1403).

7. He also took knowledge from Shaykh 'Abdullāh Ibn Muhammad Ibn 'Abdullāh Āl-Husayn. He primarily studied Fiqh with him.

8. He also studied with the Zāhid, the Shaykh Muhammad Sulaymān Al-'Alīt. He studied several books with him concerning Al-Zuhd, like “Kitāb Al-Zuhd” by Imām Wakī” and “Al-Wara” by Imām Ahmad Ibn Hanbal, may Allāh have mercy upon them all.

9. And also while he was studying at the Usūl Al-Dīn Faculty, he studied under numerous Noble Scholars, may Allāh grant them success, assist them, preserve them and make them flourish, and may Allāh have mercy upon those who passed away from amongst them.

His Teachings:

Shaykh 'Alī Al-Khudayr has lectures and teaches Islamic sciences, he gave lessons in Tawhīd, 'Aqīdah and Fiqh, and his first Islamic lessons in the Masājīd was in the year 1405 AH, teaching Fiqh and Mustalah al-Hadīth, and (in the early days), the number of students didn't exceed 5, but that amount grew rapidly until the Shaykh became very well known for his knowledge in the Al-Qasīm area. Most of his lessons started after Salāt Al-Fajr and after Salāt Al-'Ishā'.

And many students of knowledge from within and outside (the country) studied under him, many graduated as judges, doctors, teachers, preachers and students of knowledge, and perhaps a convenient time will come to mention their names Inshā'Allāh.

His publications and books:

Most of his publications are essays that are present amongst his students and other than them in Tawhīd and Fiqh, and from his published books is this book that is between our hands, "Kitāb al-Haqā'iq Fī-Tawhīd", "Kitāb al-Jam' wal-Tajrīd Fī Sharh Kitāb al-Tawhīd", "Kitāb al-Tawdīh wal-Tammāt 'Ala Kashf al-Shubuhāt", and "Kitāb al-Mahkī Fīhi al-Ijmā' Min al-Ahkām al-Fiqhiyyah", (including many other large books)

We ask Allāh(عز وجل) to grant him success, preserve him, bless him, forgive him, his parents and family, and to preserve and grant success to his Shaykhs who are alive, and to forgive and have mercy upon his Shaykhs who have passed away, and to grant victory to Islām and the Muslims, and to bring glory to Jihād and the Mujāhidīn, and humiliate the enemies of this religion when they're in need.

And peace and blessings be upon our Prophet Muhammad, and upon all of his family and companions.

~ Written by one of his students.

4 January 2017 19:44

#### Radwan Dakkak added a new photo.

□

Dear parents, please take note

4 January 2017 11:29

#### Radwan Dakkak updated his status.

Q. Akhi, the one who abandons salah doesn't disbelieve can u explain? What I have read is that it is kufr akbar

#Sharing here for the Benefit:

A. Yes brother, the issue of abandoning Salāh can be divided into 4 different categories:

1) The person who denies the obligation of Salāh is a Kāfir according to Clear-Cut consensus (إجماع قطعي), whether he abandons Salāh or not, denying its obligation is Kufr without any dispute from the Madhāhib.

2) The person who {completely} abandons Salāh (i.e. Abandons praying 5 times a day) out of laziness is a Kāfir according to the Consensus of the Sahābah, and this consensus was mentioned by the prominent Scholars, Imām 'Abdullāh Ibn Shaqīq al-'Uqaylī, Imām Muhammad Ibn Nasr al-Marwazī, Imām Ayyūb Ibn Abī Tamīmah al-Sikhtiyānī, Imām Ishāq Ibn Rāhawayh and Imām Abū Muhammad Ibn Hazm al-Andalusī. However this is a speculative consensus (إجماع ظني), so we are obliged to follow this consensus, however the one who goes against this consensus doesn't become a Kāfir, for instance the Scholars in the Madhab of Abū Hanīfah, Mālik, al-Shāfi'ī officially adopt the view that he doesn't become a Kāfir, some of them don't recognise this Ijmā' or they restrict the Ijmā' to "Denying the obligation of Salāh", however I'll show how that's wrong soon Inshā'Allāh.

3) The person who abandons 1 Salāh was considered a Kāfir by 5 of the Sahābah as mentioned by Shaykh Sulaymān Ibn Nāsir al-'Alwān (حفظه الله), and it's not narrated that anyone disagreed with them, and the Sahābah who adopted this opinion were: 'Umar Ibn al-Khattāb, 'Abdullāh Ibn Mas'ūd, Abū Hurayrah, Mu'ādh Ibn Jabal and 'Abdul Rahmān Ibn 'Awf, and this was also the opinion held by a group of Scholars from the Salaf such as Imām Ahmad, Ibrāhīm al-Nakha'ī, al-Hakam Ibn 'Utaybah, Ayyūb al-Sikhtiyānī, Abū Dāwud al-Tiyālīsī, Abū Bakr Ibn Abī Shaybah, Zuhayr Ibn Harb, Sufyān Ibn 'Uyaynah, 'Abdullāh Ibn al-Mubārak, Ishāq Ibn Rāhawayh and others. However, there's no إجماع [Consensus] on the Kufr of abandoning 1 Salāh as mentioned by Sh. Sulaymān al-'Alwān, and even though it's not narrated from the Sahābah any difference of opinion, there are other Hadīths that show the one who abandons 1 Salāh doesn't disbelieve, but this can be debatable.

4) Shaykh al-Islām Ibn Taymiyyah (رحمه الله) adopts the view that the one who abandons Salāh more than he establishes it is a Kāfir, so if he abandons 3 Salāh per day, he's a Kāfir. And this is what Shaykh Nāsir al-Fahad (حفظه الله) follows, that a person receives the description of "Abandoning Salāh" if he leaves prayer more than he performs it.

- With regards to those who claim "The majority" of Scholars say the one who completely abandons Salāh is not a Kāfir, then this is wrong, and Shaykh al-'Alwān rejected this. Now, it's possible that some of the Scholars within the Madhāhib didn't view the Ijmā', and there's no doubt they performed Ijtihād to reach their conclusion, however we are obliged to return back to the clear evidences from the Qur'ān, Sunnah and Ijmā' of the Sahābah.

- As for the claim that the Ijmā' is restricted to "denying the obligation of Salāh", then this is rejected, because the Prophet (صلى الله عليه وسلم) said: "The difference between a man & shirk or



Kufr, is {abandoning} Salāh", the Prophet(صلى الله عليه وسلم) abandoning, and also 'Abdullāh Ibn Shaqīq al-'Uqaylī & the Imāms who mentioned the consensus said "Abandoning", not denying it's obligation. Infact, to prove this further, many Imāms said "Whoever abandons 1 Salāh is a Kāfir", they didn't say "Deny 1 Salāh", so imagine the one who abandons Salāh {completely}, this person is clearly a Kāfir, and this is what the consensus is referring too.

Important Note: I have touched on the issue of Tārik al-Salāh before dealt as a Munāfiq before, so the reason why he is buried in the graveyards (or burial) of the muslims, washed, shrouded etc...is because Tārik al-Salāh is dealt as a Munāfiq in this Dunya as mentioned by Shaykh al-Islām Ibn Taymiyyah and other Fuqahā', just like Huthayfa رضى الله عنه knew the names of the 12 hypocrites that the Prophet صلى الله عليه وسلم told him of in Madīnah, when they passed away, Hudhayfa didn't pray Janāzah over them, however he did not prevent the Sahābah from praying over them.

Inshā'Allāh this answers your question brother والله اعلم

4 January 2017 10:29

## Radwan Dakkak updated his status.

#Updated (43) Fatāwah from Shaykh Nāsir al-Fahad(حفظه الله):

Ruling by other than what Allāh has revealed  
<https://justpaste.it/120jl>

Do conditions have to be met and preventions removed to make Takfīr upon one who does Shirk, Sihr and insults Allāh?  
<https://justpaste.it/120kc>

What is the process of establishing the Hujjah and who establishes it  
<https://justpaste.it/120k7>

Wearing the cross  
<https://justpaste.it/120hm>

Different types of Lands  
<https://justpaste.it/120hp>

Working by Collecting Harām taxes  
<https://justpaste.it/120hq>

Centre for Inter-Faith Dialogue  
<https://justpaste.it/120hr>

Ruling on the Tā'īfah Mumtani'ah  
<https://justpaste.it/120hs>

Entering parliaments  
<https://justpaste.it/120hv>

Bringing Sharī'ah by the means of voting  
<https://justpaste.it/120hx>

Books Recommended by Shaykh Nāsir al-Fahad  
<https://justpaste.it/120i4>

Does Maslahah allow performing Kufr  
<https://justpaste.it/120i7>

Guidelines for Takfīr upon an individual  
<https://justpaste.it/120i9>

No excuse of ignorance in Tawhīd  
<https://justpaste.it/120ic>

Ruling on Tahākum to the Tāghūt courts  
<https://justpaste.it/120ie>

What is the difference between Democracy & Shūrah  
<https://justpaste.it/120ih>

Sharh al-Bayqūniyyah Part 1  
<https://justpaste.it/120im>

Sharh al-Bayqūniyyah Part 2  
<https://justpaste.it/120io>

Sharh al-Bayqūniyyah Part 3  
<https://justpaste.it/120it>

Sharh al-Bayqūniyyah Part 4  
<https://justpaste.it/120iv>



Shaving the head in submission to the army is Shirk  
<https://justpaste.it/120ix>

Is the deception of the Scholars excuse Kufr  
<https://justpaste.it/120j0>

Is deception an excuse in Major Shirk  
<https://justpaste.it/120j4>

Brief summary of the 3rd nullifier  
<https://justpaste.it/120j8>

No excuse for supporting the Kuffār against the Muslims  
<https://justpaste.it/120jb>

The referee who gives a red card is a Tāghūt for replacing the Sharī'ah  
<https://justpaste.it/120jm>

The separation between General and Specific Takfīr  
<https://justpaste.it/120jp>

Ruling on calling Jews, Christians and Shī'as brothers as a form of Da'wah  
<https://justpaste.it/120jr>

Did the Salaf make Takfīr upon the Caliphs who said the Qur'ān was created  
<https://justpaste.it/120js>

Did Ibn Taymiyyah make Takfīr upon the Tatār  
<https://justpaste.it/120jw>

Does the person who abandons 1 Salāh disbelieve  
<https://justpaste.it/120k0>

What is the evidence for differentiating Usūl/Clear/Unclear matters  
<https://justpaste.it/120k2>

What is meant by understanding the Hujjah  
<https://justpaste.it/120k5>

Is the abandonment of the army on its own considered Tawbah?  
<https://justpaste.it/120k9>

What does inability to understand mean in regards to establishing the Hujjah  
<https://justpaste.it/120kn>

Clear matters can become unclear, like Allāh being above the 'Arsh  
<https://justpaste.it/120kp>

Is it a condition for the hujjah to reach a person before making Takfīr  
<https://justpaste.it/120ks>

Calling upon the Messenger to ask Allāh  
<https://justpaste.it/120kw>

Explanation of the Hadīth, whoever says to his brother O Kāfir!  
<https://justpaste.it/120kx>

Ruling on making Tawāf around other than the Ka'bah  
<https://justpaste.it/120l0>

Ruling on prostrating to other than Allāh  
<https://justpaste.it/120l1>

Takfīr according to the Govt Scholars  
<https://justpaste.it/120l5>

Excuse of Ignorance  
<https://justpaste.it/x9us>

3 January 2017 23:46

#### **Radwan Dakkak updated his status.**

"If Allah wants to do good to somebody, He afflicts him with trials."  
— Muhammadﷺ Bukhari #5645

3 January 2017 21:49

### Radwan Dakkak updated his status.

Lol, but once the interviewer read {Arabic} under the "spoken الحمد لله Excellent job interview languages" section, I get asked in a surprised way, "Why do you speak Arabic?!", I'm like it's coz I'm arab, "But you're so white!!"

Many arabs from Bilād al-Shām are white...But I understand the confusion, even reverts themselves think we are reverts ☺

Alhamdulillah, Allāh has made everything so easy for us, can't wait to start working full-time Inshā'Allāh, may Allāh reward all those who work hard to earn their own Rizq and give out .generously to those who are in need

As for the brothers who do not work/study, and aren't even serious about studying Dīn, ponder over !this Hadīth, may Allāh reward you, don't remain seated jobless

I swear by the One in whose hand my soul is, it is better for anyone of you to carry a bundle of" wood on his back and sell it than to beg of someone who may give or may refuse." [Sahīh al- .[Bukhārī & Sahīh Muslim

3 January 2017 17:59

### Radwan Dakkak updated his status.

I really love some of the younger brothers who have a passion to seek knowledge, but we need to help them out and give them the correct directions.

I remember a beautiful brother who just started seeking knowledge, he showed me a huge library of books he downloaded in Arabic :)

Ya'hī, even when I was younger and passionate, I thought it was cool to download 1,000+ volumes of books, but in reality I didn't even read anything from it. Nah, to be honest I did read about 10 volumes {cover to cover} but with only around 30% comprehension.

And what I did was completely wrong. Brothers, what's the point of having a {huge} library of books if you're not going to read it, and even if you do read and understand it, you won't benefit as much as learning the structured way, i.e. Under Scholars who explain the books that came before them.

But as I mentioned, we need to help & give our brothers and sisters the correct directions in seeking knowledge. Before jumping into these massive & complex books, we need to put our utmost focus in learning the Arabic Language, memorising the Qur'ān and studying Mutūn like "al-Usūl al-Thalātha" etc...

Infact, many became scholars by memorising Mutūn (short concise texts) and mastering them, while those who memorised the long books didn't bring much benefit to the Ummah at all - This was mentioned by Sh. Sulaymān al-'Alwān(حفظه الله).

And before seeking knowledge, we must study the etiquettes of seeking knowledge, as you all know, the Salaf would learn manners before knowledge. This will keep you humble and lower the wing of pride & arrogance when you learn more. Also, your manners will be the heaviest deed on the scales in Yawm al-Qiyāmah, not only do the people love manners, but most importantly Allāh loves good manners, so be just and show good conduct because Allāh loves it and ordered it.

And one of the hardest trials our beloved brothers in sisters face, especially in our times, is finding the righteous Shaykh to learn from, this must be taken into consideration before taking your Dīn from any random Shaykh out there.

You know how people say "You must love all the Scholars", this is not correct, and these people are placing all the Scholars in 1 Basket, whereas Allāh سبحانه وتعالى and the Prophet صلى الله عليه وسلم have warned us about the evil Scholars who don't act upon their knowledge. Infact, the first people to disbelieve in 'Īsa عليه السلام were the Scholars as mentioned by Imām Anwar al-'Awlakī رحمه الله

I ask Allāh to make your pursuit of knowledge easy for you, and Inshā'Allāh this knowledge that you acquire strengthens your relationship of Allāh and makes you get closer to Him in Salāh and worship. If anyone needs directions in where to start, there are many resources available الحمد لله. I recommend you to study and learn with someone who can motivate you, keeping good company will give you a pure heart that is full of Ēmān and Yaqīn. May Allāh bless you.

3 January 2017 10:17

### Radwan Dakkak added a new photo.

□

Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله) said:

The rulers are 3 types:

1. A just ruler, so it's obliged to obey him in that which is not known to be disobedience (to Allāh).
2. An unjust oppressive ruler, so it's obliged to obey him in that which is known as obedience (to Allāh).
3. A ruler who replaces the Shari'ah of Allāh, and supports the Kuffār against the Muslims, there is no hearing or obeying for this (ruler), and it's obliged to hate him and show animosity towards him, and make Barā'ah from him, and he has no authority over the Muslims.

Source: The Shaykh's son, 'Abdul Malik al-'Alwān on twitter.

3 January 2017 08:15

#### Radwan Dakkak updated his status.

Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله) said:

Not everyone who agrees with the Murji'ah in an opinion becomes a Murji', and not everyone who adopts an opinion from the sayings of the Khawārij becomes a Khārijī, so an individual is not ruled with absolute Ijrā' nor as being from the Khawārij...

UNTIL his Usūl (foundations) coincide with the Usūl of the Murji'ah or the Usūl of the Khawārij. And it could be said about an individual: "He has some Ijrā' in this issue, and that other person has some (opinions) from the Madhāhib of the Khawārij"

And beware beware from oppression and injustice when speaking about others amongst the Scholars, Preaches, Reformers and other than them, for indeed justice in speech and actions is from the characteristics of the believers, and it is what Allāh loves and orders.

Allāh(سبحانه وتعالى) said: "And when you speak, be just"

And Allāh(سبحانه وتعالى) said: "Indeed, Allah orders justice and good conduct"

2 January 2017 20:40

#### Radwan Dakkak shared a link.

[https://youtu.be/2\\_Ey\\_dHesLg](https://youtu.be/2_Ey_dHesLg)  
[https://youtu.be/2\\_Ey\\_dHesLg](https://youtu.be/2_Ey_dHesLg)

What is meant by Najd in the Hadīths? I have transcribed it in Arabic as well, so for those who want to read while listening, it will help your vocabulary. I will post it in the comments ان شاء الله

2 January 2017 20:10

#### Radwan Dakkak added 19 new photos.

Ghulāt al-Mukaffīrah lecture by Shaykh Turkī حفظه الله has been translated for a while now, but with some slight recent adjustments, here's what it looks like page to page in PDF.

2 January 2017 19:46

#### Radwan Dakkak added 12 new photos.

Ghulāt al-Mukaffirah lecture by Shaykh Turkī حفظه الله transcribed - Refutation against those who hasten in performing Takfīr, i.e. Quick to apply the rulings upon individuals, and those who expand in Takfīr, i.e. Make blanket Takfīr upon the Population, also touches on those who abuse the 3rd nullifier and make unrestricted chain Takfīr, say that the general principle of the people is Kufr and other Bātil principles which contradict what Ahlal Sunnah wal-Jamā'ah are upon.

2 January 2017 18:05

#### Radwan Dakkak updated his status.

You shaming your brother with his sins is a greater sin than his disobedience.

[Ibn al-Qayyim, Madarij al-Salikin 1/195]

2 January 2017 11:04

#### Radwan Dakkak added 14 new photos.

Sharh Sahīh al-Bukhārī (1/47), the first 2 Hadīths explained by Shaykh Sulaymān al-'Alwān(حفظه الله), transcribed a while ago - Just made the lay out better and colour coated the Āyāt, Ahādīth and highlighted some important points.

2 January 2017 09:58

#### Radwan Dakkak added a new photo.



The story of Muhājir Umm Qays is Authentic as mentioned by Sh. Sulaymān Al-'Alwān, however it has no connection whatsoever to the 1st Hadīth in Sahīh al-Bukhārī "Verily, Actions are but by intentions"

2 January 2017 08:53

#### Radwan Dakkak added 2 new photos.

1 January 2017 23:57

#### Radwan Dakkak updated his status.

is an absolute demolisher of the innovators, he is a man full of حفظه الله Shaykh Nāsir al-Fahad proof, very rarely do you find him giving his own opinion, and one of the first things I learnt from his :amazing books is when he says

الذي يظهر لي والله اعلم

"...What appears (most correct) to me, and Allāh knows best"

This really melts my heart, I can't believe how some brothers over-look these important etiquetes .and manners, and read books cover to cover like it's some newspaper

حفظه الله and Shaykh Sulaymān al-'Alwān SubhānAllāh, I must say Shaykh Nāsir al-Fahad are amazingly just and fair, subhānAllāh their honesty and truthfulness can be felt deeply, the الله way they mention all the opinions without hiding any knowledge, holding firmly onto their principles .and speaking from their heart to please Allāh with pure intentions

By Allāh, I really believe Sincerity is what makes these men become great Imāms in the Ummah, they remind me so much of Imām Ahmad and Shaykh al-Islām Ibn Taymiyyah, SubhānAllāh the we صلى الله عليه وسلم Scholars who act upon their knowledge are the inheritors of the Prophet

must love them and appreciate them, they have done so much for us, they are suffering so much :( .May Allāh be pleased with them and have mercy upon them

calling him a liar صلى الله عليه وسلم You know how the people disbelieved in the Prophet was there to support him, comfort him, believe in him, reminding him رضى الله عنها etc...Khadījah was nothing but truthful and a pure soul. So no صلى الله عليه وسلم that Allāh loves him, the Prophet matter how many people slander the righteous, we will remain loving them till we die as our beloved .صلى الله عليه وسلم did with our beloved Prophet Muhammad رضى الله عنها Mother Khadījah

Only Allāh knows how truthful and pure the rare strangers of this world are, I wish I was from them, were gatherings of (رحمه الله)said: "The gatherings of Imām Ahmad (رحمه الله)Imām Abū Dāwud Ākhirāh, not a single matter of the Dunyā was mentioned, I did not see him mention the Dunyā at all" 🙏

1 January 2017 23:45

### Radwan Dakkak updated his status.

was asked: Shaykh al-Islām (Ibn Taymiyyah) mentioned in {Dar' (حفظه الله)Shaykh Nāsir al-Fahad al-Ta'ārudh): "Just as if the army of the Kuffār came, and it's not possible to repel their evil from the Muslims, except by wearing their clothes, then repelling them by wearing their clothes is better than allowing them to roam around the land in fear of imitating them in (their) clothing" [End Quote], and this was affirmed by many Scholars, and it causes a confusion (for me), which is if clothing itself was considered Kufr, such as wearing the revered Cross, and an idol & what is similar to that, then what would the guidelines be pertaining this issue? Especially if it's from our Usūl (fundamentals of the religion) that nothing permits Kufr except Ikrāh (compulsion), so what is the response to this ?misconception

responded by saying: The books of Tārikh (history) have (حفظه الله)Shaykh Nāsir al-Fahad mentioned that the Crusaders surrounded the city of 'Akkā after conquering Al-Quds in the year 583 AH, and the besieged muslims didn't have much ammunition or food supplies, so Salāh al-Dīn al- and those with him, sent a group of Mujāhidīn on a ship which resembles the ships رحمه الله Ayyūbī of the crusaders, they shaved their beards, wore the same clothes as the Kuffār, and raised the cross on their ship, so when the crusaders saw them, they thought they were their allies, so they left them alone, so these Mujāhidīn were able to enter 'Akkā, and give its people what they need .during their besiegement

As for the issue of wearing the clothes (of the Kuffār), shaving the beard, wearing gold, and what's similar to that when it's necessary to do so in Jihād as is the case here, then it's permissible, for the permissibility of lying, walking with pride (in war), wearing silk has been narrated (in the Hadīths), so whatever would fall under its same category would be permissible, and what is similar .to these Harām acts are also permitted in times of necessity

But as for the issue of raising the cross and idols, which has reverence to their Kufr symbols, then it's not permissible, because this is not permitted except in the case of Ikrāh (compulsion) alone, :however some of the Scholars have permitted it, and they have proofs, such as

That some of them do not differentiate between Ikrāh (Compulsion) and Darūrah (Necessity), so .1 .they make what is permitted in the case of Darūrah to be permitted in the case of Ikrāh

.Based upon the Hadīth of Muhammad Ibn Maslamah when he killed Ka'b Ibn al-Ashraf .2

Based upon the Hadīth of Al-Hajjāj Ibn 'Alāt .3

That if the Kuffār wage war against the Muslims and capture them, certainly they would kill or .4 imprison or drive them out of their land, so this is like Ikrāh, since they are waging war against them, this is like they are compelling the muslims to perform this action, and Kufr is permitted in .Ikrāh if the heart is filled with Ēmān

And these proofs are not free from criticism and debate, except for the 4th proof, for indeed if the situation of the Muslims is like that, until it reached to the limit of Ikrāh, to deter the Muslims from being killed and imprisoned, then it becomes permissible (in that situation) and Allāh knows best, except that this is in a specific scenario where the people of knowledge issue a Fatwa when it .occurs in accordance to the Principles of the Sharī'ah, and Allāh knows best

1 January 2017 22:46

### Radwan Dakkak updated his status.

Do not be like Muhājir Umm Qays and migrate "solely" to marry a woman. Fear Allāh my dear brother & purify your intentions for wanting the pleasure of Allāh. Jannāh is what you must strive for, don't waste your time thinking about women.

Ibn Qays(رحمه الله) said: "Preserve your gatherings from mentioning women"

And subhānAllāh if you see the reality of men today (even myself), we tend to talk about women.

We are better than this, one of the greatest fears of getting married in our times is holding onto the Dunyā more.

Allāh comes first, we must repent to Allāh and preserve our time, Allāh has written the name of your spouse, when it's the right time, Allāh knows what's best for you, your Naseeb will come Inshā'Allāh.

Don't let women distract you from focusing on learning your Dīn and studying the Pure Tawhīd. Infact, if you are only here to impress women, stalk them and try marry them, then you're really selfish. What good are you doing for the Ummah if you're posting Da'wah or jokes for the opposite gender to like you, don't you feel ashamed to use our beautiful Dīn for personal gain? May Allāh forgive you my brother (I'm speaking very generally - I have no one in mind).

If you want a wife, I'm telling you, Facebook isn't the right way to go about it, infact almost all girls will turn you off, except a few, may Allāh preserve them and increase our Ummah in sisters who love Tawhīd and the Haqq.

And don't speak to non-Mahrams under the pretext of "I'm wanting to marry her", Allāh won't accept such an excuse, this takes away the Barakah of your marriage. Atleast many of the older generation, despite their ignorance of Tawhīd, had Hayā' (shyness and modesty) and would get married by seeing the other person's family. But these days, Allāh ul-Musta'ān...

1 January 2017 09:53

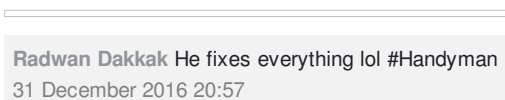
#### Radwan Dakkak updated his status.

Every human tenderness, love, kindness, warm-heartedness, after the mothers is a delusion & an illusion. Ya Allāh grant our mothers ferdous.

~ Shaykh Ahmad Jibrīl(حفظه الله)

31 December 2016 21:10

#### Radwan Dakkak added a new photo.



Only my dad would do something like this 🤖🤖🤖 Back in the days when I used to distribute pamphlets (woolies, coles, aldi etc). الحمد لله

31 December 2016 20:16

#### Radwan Dakkak updated his status.

Asalāmu 'alaykum brothers.

The gofundme donations account that was created for the sister who has 2 children is not going to be able to take donations anymore. I received an email saying that donations are blocked. We have organised a bank account to receive donations for the sister in need. This is a better way to receive donations for her inshallah. The bank details are below.

Bank type: NAB  
Bsb: 083-673  
Acc: 771385578  
Name: Ali Ali

31 December 2016 19:40

#### Radwan Dakkak updated his status.

"The Muslims have unanimously agreed that Mu'āwiyah(رضي الله عنه) is the best king of this Ummah, and he witnessed several battles with the Prophet(صلى الله عليه وسلم) such as {Hunayn}, and Allāh has informed (us) in His Book (i.e. The Glorious Qur'ān) that He has sent down His tranquility upon His Messenger and the Believers that day"

اتفق المسلمون على أن معاوية أفضل ملوك هذه الأمة وشهد مع النبي ﷺ عدة غزوات كحنين وأخبر الله في كتابه أنه أنزل سكنته يومها على رسوله وعلى المؤمنين

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

31 December 2016 16:13

#### Radwan Dakkak updated his status.

My brothers who are following the affairs of the Ummah 24/7, and listening to Shaykhs on youtube here and there. I was just like you as well, however I realized that focusing way too much on politics didn't bring much benefit. Infact, for the past 10 years (except for the last 1-2 years), I did not really do any structured studies, I was all over the place, from spending most of my time following politics, giving da'wah to christians, watching a lot of debates on satellite channels, I spent a lot of my early teenage years refuting the Rafidah and Sufiyyah. Among the positives of growing up learning about all these distorted people and listening to all different speakers from all sects is that it made me firmer in my own 'Aqeedah and the way I view politics.

However, what I was lacking is structured studies of the deen, so what I'm trying to tell you is that focusing all your time and efforts in talking about politics will make you have a deficiency in your knowledge of the deen.

Also because we need to open our eyes and see the reality of the Ummah, most of the muslims are "ignorant moderates" or have "irjaa" correct? Therefore, what I decided was the best thing to do is to reach towards those people, and I can tell you for a fact, 99% of these people have no clue about what's going on, infact they are ignorant of many matters of Tawheed.

So among the best ways to bring them back to Tawheed is to teach them Fiqh & Hadith etc....then you can share some knowledge of Tawheed, and if they have questions, no problem, be kind and soft with them or else they would run away from you. If you don't show good manners in your Da'wah, do not complain about people not accepting the Haqq. People are not going to come to Tawheed straight away, you gotta take them step by step.

It's extremely necessary to mix up your Da'wah with Tawheed and other sciences of Islam, including politics to show them the reality of what's going on. But if you're solely going to post "politics" and "Takfeer", no one is going to listen to you.

Structured studies brings a lot of benefit to yourself as well, we complain about so many "Sell outs" which is true, I don't disagree with you, however what are you doing my beloved brother?

The problem is that we have alot of wicked sell out Speakers/Shaykhs, but then on the other side, we have a lot of brothers who love the Haqq, but are ignorant of the Deen so they are unable to explain the important matters of the Sharee'ah properly, and on top of that, many lack good manners. So tell me how people are going to listen to you when you lack "knowledge" and "manners", ofcourse they are going to listen to Mufti Menk and other Deceivers.

So my humble advice to the brothers here, is do what you're good at. I'm not telling everyone to be a student of knowledge, we need all sorts of professions, however we are in dire need of real people of knowledge, or else people will go elsewhere and listen to Juhhal. So those who are serious about the deen, focus on mastering the Arabic as this is the key to all the sciences in Islam, infact you will love what Ibn Hajr has mentioned regarding the Nawaqidh al-Islam.

I would only speak about something that is relevant and because I love you guys, otherwise I wouldn't have any use in writing this, may Allah keep you all upon the Siraat al-Mustaqeem.

31 December 2016 14:28

### Radwan Dakkak updated his status.

A woman humbling herself before a man through her soft speech is something that Allah prohibited the pure wives of the Prophet ﷺ from doing, making it all the more reason to have other women included in that prohibition:

{ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ }

"Then do not be soft in speech [to men], lest he in whose heart is disease should be moved with desire." [Al-Aḥzāb 32:33]

31 December 2016 12:28

### Radwan Dakkak updated his status.

The Hadith: {Those who rule over you will be in accordance to the way you are (i.e. In terms of righteousness etc...)}.

It was narrated by al-Bayhaqī(رحمه الله), and he said this is "Disconnected", and it comes from the narration of Yahya Ibn Hāshim, and he's weak. Al-Hāfidh [Ibn Hajr] said: "And there are unknown narrators in the chain", and it's narrated from a Mursal path (this narration is not authentic).

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله).

Side Note: Shaykh Nāsir al-Dīn al-Albānī(رحمه الله) also gathered the chains of narration in "Silsilat al-Aḥādīth al-Da'īfah" (1/490) and classified it as "Weak", and he also mentioned: "The reality denies this, for verily History has informed us about Great Leaders taking power after Bad Leaders, and the population (under their rule) remain the way they are.

والله اعلم



#### Radwan Dakkak shared a link.

<https://www.gofundme.com/donationsforasinglemother>  
<https://www.gofundme.com/donationsforasinglemother>

Money is being raised for a Muslim sister who has 2 children. She doesn't have money to pay for house rent, bills and food.

30 December 2016 21:41

#### Radwan Dakkak shared UNILAD's video.

Smile :) Hahahaha 🤔🤔🤔

30 December 2016 11:46

#### Radwan Dakkak updated his status.

Misconception: Salât al-Istikhârah is done to help you decide by giving you a feeling or dreams. In fact, it is done after you've decided.

~ Shaykh Haytham Sayfaddīn (حفظه الله)

30 December 2016 08:17

#### Radwan Dakkak updated his status.

It's not sufficient to take your Dīn from someone who has a lot of knowledge, he/she must also fear Allāh and have Taqwa (i.e. God-Consciousness). The reason being is because a pious person will not lie about the religion of Allāh, their hearts are pure and their lips speak the truth.

Whether they are correct or mistaken is a separate issue, but Allāh loves them as long as they say "Allāh said" and "The Prophet said", holding firmly onto the Principles of Ahl al-Sunnāh wal-Jamā'ah. The righteous people of knowledge are fair and just, kind & merciful to the believers and stern against the disbelievers, they are people of proof and actions to their words, may Allāh reward them.

We are all sinners & no one is infallible, so do not use the excuse of being a sinner to stop you from changing for the better. Your sincerity and truthfulness can raise you really high in the eyes of Allāh. Hide your good deeds just like you hide your bad deeds, may Allāh resurrect you with those you love, on a day where the liars and hypocrites of this Dunyā will be exposed for who they really are.

Forgive me for giving another reminder.

29 December 2016 21:44

#### Radwan Dakkak updated his status.

حكمة للزوجة:  
أختي الكريمة , لا تناقشي زوجك و هو معصب, إنتظري حتى يهدأ.

لا تناقشيه أيضا و هو هاديء, حتى لا يعصب 🤔

29 December 2016 16:25

#### Radwan Dakkak updated his status.

There's no authentic Marfū' Hadīth from the Prophet (صلى الله عليه وسلم) for fasting "The White Days", but rather it has been (authentically) narrated from 'Omar Ibn al-Khattāb, Ibn Mas'ūd and Abū Dhar. And from the Tābi'īn, al-Hassan al-Basrī and al-Nakha'ī.

~ Shaykh 'Abdul 'Azīz al-Khudayr (حفظه الله)

Note: Among the Major Contemporary Scholars of Hadīth who weakened the Marfū' narration are Shaykh Sulaymān al-'Alwān, Shaykh 'Abdullāh al-Sa'd and Shaykh 'Abdul 'Azīz al-Tarēfē.

Question: What about the Hadīths that say to fast 3 days of every month?

Answer: The Hadīth where the Prophet (صلى الله عليه وسلم) said: "It is sufficient for you to fast three

days of every month, because for every good deed, you will have (the reward of) ten like it, so that will be like fasting for a lifetime"

Shaykh 'Abdul 'Azīz al-Tarēfē حفظه الله says, you can fast {any} 3 days of the month to receive that amazing reward, those Hadīths in Bukhārī & Muslim don't specify "The White Days", even though some Scholars have tried to include it.

So there's no Authentic Marfū' Hadīth where the Prophet(صلى الله عليه وسلم) said to specifically fast the white days, however it has been firmly established by the Sahābah.

Also this Hadīth > It was narrated that Abu Dharr said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said to me: "If you fast any part of the month, then fast the thirteenth, fourteenth and fifteenth."

Narrated by al-Tirmidhi (761); al-Nasaa'i (2424).

This hadeeth was classed as hasan by al-Tirmidhi, and al-Albaani agreed with him in Irwa' al-Ghaleel, 947.

1. So this Hadīth mentions the 13th, 14th, 15th, and al-Hāfidh Ibn Hajr(رحمه الله) said it's Authentic and Mawqūf upon Abī Dhar رضي الله عنه, but rather some narrators mistakenly added "Abū Dhar reported that the Prophet said to me...", rather it should be "Abū Dhar said..."

2. Many Later Scholars don't understand the terminology of Imām al-Tirmidhī(رحمه الله) correctly, so islamqa said "Al-Tirmidhī graded it hassan", however the definition of "Hassan" according to Imām al-Tirmidhī(رحمه الله) doesn't mean "Hassan" according to the definition of the Later Scholars which is just beneath Sahīh, rather Imām Abū 'Īsa al-Tirmidhī(رحمه الله) defined what is meant by hassan in the end of his book "al-Jāmi", and that it's a Hadīth that has been narrated through several chains, there's no liar or person accused of fabricating in the chain, and it doesn't have any irregularities. Those are the 3 conditions he set for a Hadīth to be "Hassan", so the Hadīth could still be "Disconnected", have weak narrators and this is numerous throughout his book "al-Jāmi" or as it's also known as "Sunan al-Tirmidhī".

I hope this helps, and Allāh knows best.

29 December 2016 15:52

### Radwan Dakkak updated his status.

\*My husband won't speak to me in Turkish\* ❧

The wife of Shaykh 'Umar Uzbek told Shaykh Taqī ul-Dīn who was a very close friend of 'Umar Uzbek ('Umar Uzbek was a Turkish man who fought the russians in Afghānistān), she said:

"Yā Shaykh, my husband 'Umar Uzbek doesn't talk to us except in Arabic, we don't understand Arabic, we want him to talk to us in Turkish, why doesn't he talk to us in the language that we understand, he would only talk to us in Arabic, could you please talk to him, even if merely for an hour a day just talk to us in the Turkish Language"

Taqī ul-Dīn said I talked to 'Umar Uzbek and said "Why don't you talk to your family in the Turkish language"

So 'Umar Uzbek said: "When we were under the rule of Russia, any time Russia annexed a country and took it, the first thing the russians did was compel us to learn their russian language perfectly, by force! And we had to learn it, unless they know that learning the russian language will make the person who learns it follow their ways of thinking, character and tradition, they would not have forced anybody to learn it..."

He went on to say, "I vow to not talk to my family except in the Language of the Qur'ān and the Prophet Muhammad(صلى الله عليه وسلم), if they so agree, they can talk to me, if they don't, then I will have no use in talking to them"

~ Shaykh Ahmad Jibrīl(حفظه الله)

29 December 2016 09:19

### Radwan Dakkak updated his status.

This is a really interesting explanation:

"Shaykh Muhammad Ibn 'Abdul Wahhāb(رحمه الله) said: "Even though most of the Kuffār and Munāfiqīn didn't understand the Hujjah of Allāh while it has been established upon them, Allāh(سبحانه وتعالى) said: "Or do you think that most of them hear or reason?" [Al-Furqān:44]

Then he gave examples of those who the Hujjah has been established upon, however they did not understand it, such as: The Khawārij, and those that believed in (the divinity of) 'Alī Ibn Abī Tālib(رضي الله عنه), and the Ghulāt al-Qadariyyah" [Tārikh Najd page 410]."

Sharh of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

\*He has given 3 examples of those who the Hujjah had been established upon\*

“Those who believed in (the divinity of) 'Alī”: Meaning, they believed He was a God, and these are the Ghulāt, they believed in the divinity of 'Alī during his lifetime.

Has the Hujjah been established upon these people? Yes, what is the type of Hujjah? The Place (i.e. Makān), they were in al-Madīnah, they were living among the Muslims, and they were punished, he (i.e. 'Alī Ibn Abī Tālib) burnt them with fire.

“And the Ghulāt al-Qadariyyah”: Those who negate (Allāh's) knowledge, these are Kuffār according to the Ijmā' of the Salaf, they denied Allāh's prior knowledge (pertaining matters of the whole universe), and the Hujjah has been established upon these people, despite not understanding it, and thinking that they are upon the Haqq, and they thought that this is the (Correct) Religion, so Ibn 'Omar(رضي الله عنه) made Barā'ah from them, and the Salaf have unanimously agreed upon making Takfīr upon them, and they (i.e. Ghulāt al-Qadariyyah) thought that they are upon the Haqq, but this did not benefit them.

“Such as the Khawārij”: The Khawārij, their issue is one of innovation, and therefore it must be pondered over.

How has the Hujjah been established upon the Khawārij, while they have not understood it?

And this in reality is a place of dispute, because the issue that the Khawārij fell into is from the Unclear Matters, and as long as it's an unclear matter, it requires removing (any) misconception from them, we'll break it down, we will ponder (over this) and break it down, and we'll mention to you some of what I made Ijtihād in, and we'll see if some of the brothers have any comments to make.

(As for) The Khawārij, Allāh knows best, but as for the issues of innovation such as making Takfīr due to Major Sins, this is an {Unclear Matter}, perhaps the Shaykh (i.e. Muhammad Ibn 'Abdul Wahhāb) doesn't intend this, and perhaps he intended what is related to their transgression against the rights of the people, due to them transgressing against others, and they have oppressed and killed (muslims).

So it turned into a {Clear Matter}, and it is the issue of killing, and the Hujjah in the Clear Matters is the "Place", and it's not necessary that he understands (the Hujjah) and becomes convinced of it, because they killed one of the sons of the Sahābah, 'Abdullāh Ibn Khabbāb, and they assaulted others, so (from) here, the Sahābah fought them, (such as) 'Alī and whoever was with him, due to the oppression and transgression that they did, not because of the Unclear Matters, this can be referred back too (in the previous chapters) and Allāh knows best.

Killing is one thing, i.e. (There is) a Tā'ifah among the people of innovation, if the Tā'ifah had authority and abstained (from the commands of Allāh) and transgressed, then it is fought as the worst (of groups) to be killed.

Consequently the Khawārij were present in the time of the Prophet(صلى الله عليه وسلم) as specific individuals from "al-Khuwasirah" and they were not fought.

And they started off as being people of innovation in the time of the Prophet(صلى الله عليه وسلم), however they did not assemble together during the time of 'Alī(رضي الله عنه), and that is why in the beginning of their affairs, 'Alī(رضي الله عنه) would leave them (alone), 'Alī(رضي الله عنه) left them in "al-Kūfa", so they were left alone and weren't fought.

However they were left alone until they assembled together (i.e. Formed a group) and became a Tā'ifah Mumtani'ah that possesses authority, then they transgressed, so right now that's enough, they must be fought as the worst of people to be killed, and this is applied upon the people of deviation in general, and this is what appears (to be most correct) to me, and meanwhile there still remains room (to further elaborate) if something else comes up (to my mind).

~ Sharh Kitāb al-Haqā'iq Fi-Tawhīd

28 December 2016 20:15

## Radwan Dakkak updated his status.

I'm not forcing anyone to accept anything I share, but ya'nī if your main priorities in life is to criticise and condemn "my Da'wah", I would appreciate it if you could "specify" which part of my Da'wah bothers you, instead of making general statements.

Shaykh Ahmad Jibrīl حفظه الله advised us to not let Da'wah get personal, we must renew our intentions at all times. We do not post for people to "accept us" or "love" us, we post to please Allāh, whether people like it or not.

I'm not infallible, nor are the Scholars I share knowledge from, so if you see any mistakes, it would be nice of you to discuss with me and teach me, instead of hiding and laughing with your friends about "my mistakes".

SubhānAllāh there are so many childish people who come online to insult and attack others, yet you will find they give "no Da'wah" at all, infact their Da'wah is only "Refuting others" ما شاء الله

Like, I would respect them if they actually showed us how to give proper Da'wah, however by Allāh,

all I see from them is making fun of the "good" brothers and sisters, while defending & making excuses for the Tawāghit and Murtaddīn.

Forgive me guys, I do not like to speak about people unless it brings some benefit (i.e. Warn against their deviation etc...).

And these people are the least of my worries, I have other issues to deal with, Alhamdulillah. However I should really avoid posting on social media every day and preserve my time, doing what's beneficial. Inshā'Allāh I'm working on it, there is Da'wah outside of Facebook as well.

This year was very nice for Da'wah and I'm happy that some brothers/sisters have benefitted, however I'm gonna start working again Inshā'Allāh, so I hope others can step up :) I know people don't like to read long posts, however you won't benefit much from reading short general reminders, so Inshā'Allāh I'll continue with the transcribing and translating and try my best to avoid writing posts like these, may Allāh accept from us and bring benefit from our secular and islamic studies.

27 December 2016 15:01

### Radwan Dakkak updated his status.

I don't like it when brothers say "You can change the girl you're marrying, she is like a sponge".

Firstly my dear brother, there's also a chance that she can change you, so don't get your hopes up.

Secondly, I don't like this "Marrying to change him/her" to begin with, not only because it works both ways, as it has occurred with the Salaf who married innovators, but because it goes to show how ignorant people are of their Dīn.

Shaykh Muhammad Ibn 'Abdul Wahhāb(رحمه الله) said in "al-Usūl al-Thalāthah":

إِغْلَمْ رَحِمَكَ اللَّهُ، أَنَّهُ يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ تَعْلَمُ هَذِهِ الْمَسَائِلِ الثَّلَاثِ وَالْعَمَلُ بِهِنَّ

He says, "Know, may Allāh have mercy on you, that it is obligatory on every {Muslim} and {Muslimah}, to learn and act upon the following three matters."

Here he says knowing the 3 Fundamental Principles of Tawhīd is obligatory upon every {Muslim} brother and sister, this is whether you're single or not, so don't wait until marriage to learn your Dīn.

A sister shouldn't have to be "Changed", rather she should learn her 'Aqīdah firmly and understand it, likewise she should be aware of the affairs of the Ummah, who is upon the Haqq and who is upon the Bātil, making Barā'ah from the Munāfiqīn and Murtaddīn. An extra bonus would be if she knew Arabic and studies from the Righteous Scholars of our time. But if she loves Imām Anwar al-'Awlākī(رحمه الله) and Shaykh Ahmad Jibrīl(حفظه الله), that's fine Inshā'Allāh.

Remember my dear brother, the woman you are marrying will be the mother for your children. Ensure that she is firm and well-mannered so she can raise humble lions and lionesses, not chickens like the Murji'ah rejects.

That's all I wanted to say, I had to let it go off my mind because so many brothers have told me this, I know that people will disagree, this is only my opinion on the matter, and I can be wrong, and Allāh knows best.

27 December 2016 09:26

### Radwan Dakkak updated his status.

A Trap in Seeking Knowledge - Don't get stuck speaking about seeking knowledge to the point where you don't end up seeking knowledge. Many people read book after book about the virtues of knowledge and its people, how to seek knowledge, what books to read, etc. yet after a year, two or even five, they've had no progression.

~ Shaykh Haytham Sayfaddīn(حفظه الله)

26 December 2016 23:25

### Radwan Dakkak updated his status.

وقول الله تعالى: يجوز في (قول) الرفع والجر، لكن إن ابتدأت بالرفع فعليك أن ترفع البقية، وإذا جررت الأول فعليك أن تجر البقية

~ المعتصر شرح كتاب التوحيد للشيخ العلامة علي الخضير

26 December 2016 21:51

### Radwan Dakkak updated his status.

This Ummah will rise if we work together, I'm only 1 layman who can't do much. My knowledge of Islām is very weak, but I can try my best to share the little knowledge I have, and Inshā'Allāh it benefits some people who are interested.

I love to spend my life seeking Islamic knowledge (especially Hadīth), however this alone is not enough, as there will be no difference between me and the sell-outs. What matters most to me is whether Allāh is pleased with me, and acting upon my basic knowledge that I have learnt, for the sake of granting victory to this Dīn.

26 December 2016 18:28

## Radwan Dakkak updated his status.

BETWEEN FOLLOWING THE EVIDENCE, AND IMITATING THE SCHOLARS.

By Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله).

All praise is due to Allah, the Lord of the worlds. And to what follows

Some of the brothers have asked the question: What is the ruling concerning two who differ in a fiqh matter? Is it the right of every individual to take the words of the imaam of his madhhab [school of thought], or should they research the matter and look into the evidences? Inform us of the ruling and may Allah reward you greatly.

So I answered them:

If there isn't any clear evidence in a matter and the ruling of a matter is based on Ijtihād [1], then it is on the Muslim to follow the one whom he thinks is the most knowledgeable and pious from the people [2], and there is no blame on him if he does that.

As for the matter where there is evidence, then it is not allowed for a Muslim to take the words of his Imaam if those words go against the evidence. Instead, it is on him to leave the words of his Imaam, whoever he may be, if the evidence has reached him, and this is obligatory on the entire creation.

For the words of the scholars are in need of evidence and not vice a versa. Indeed the words of the scholars help to understand the texts and explain the matters and so forth.

As for the words of the scholars being an authority over the words of Allah and His Messenger, then none of the scholars have ever stated this. Instead this goes against the Quran and the Sunnah and the consensus of the Muslims, since Allah has commanded us to follow His Book and to obey His Messenger in many places in the Quran. Allah has said:

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

“..and obey Allah and the Messenger so that you may receive mercy.” [3: 132]

And Allah said:

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

“Say! Obey Allah and obey the Messenger.” [24: 84]

And Allah said:

خَذِرُوا الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

“Let those who contradict his orders beware lest a trial or a painful punishment befall them.” [24: 63]

And Allah said:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنَّهُ وَاتَّبِعُوا تَسْمَعُونَ \* وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ \* إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ... الآية

“O you who believe! Obey Allah and His Messenger, and do not turn away from him while you are able to hear. And do not be like those who say: “We have heard,” but they do not hear. Verily! The worst of living creatures in the sight of Allah are the deaf and the dumb, those who do not understand.” [8: 20]

Verily the scholars [may Allah's mercy be upon them], used to advise their students not to blindly follow. Instead they made it binding on them to take the evidence since this is what is obligatory and a must for all the Muslims. So if the evidence reaches someone then he must follow that evidence and leave whatever opposes that evidence. Allah has said:

اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ

“Follow what has been sent down unto you from your Lord, and do not follow any protectors besides Him. Little do you remember.” [8: 21]

And Allah even bore witness to the guidance of the one who obeys His Messenger, as is mentioned in Surah an-Noor:

“And if you obey him you will be guided.” [24: 54]

So whoever leaves the evidences for the words of Abu Haneefah or Maalik or Ash-Shaafi’ee or Ahmad, then he has gone against a principle that the Muslims have all gathered upon. Imaam A-Shaafi’ee [may Allah’s mercy be upon him], has stated:

قال الإمام الشافعي رحمه الله تعالى: أجمع المسلمون على أن من استبان له سنة رسول الله صلى الله عليه وسلم لم يكن له أن يدعها لقول أحد

“The Muslims have all agreed that if a sunnah of the Prophet ‘s has reached someone, it is not befitting that he leave it for the saying of anyone.”

And Imaam Maalik [may Allah’s mercy be upon him], said:

قال الإمام مالك رحمه الله تعالى: ليس أحد بعد النبي صلى الله عليه وسلم إلا ويؤخذ من قوله ويترك، إلا النبي صلى الله عليه وسلم

“There is no one after the Prophet peace and blessings be upon him, except that their words may be accepted or rejected.”

So, as for those who are fanatics in following the Imaam of the particular madhhab, then this goes against the guidance of the predecessors, and is in opposition to what the Imaams of those madhhab were upon. Since they were all agreed upon the dispraise of blind following and fanaticism. Verily, it is obligatory on the Muslim to go with the evidence, whether it be with the Maalikee school, or the Hanafee school, or the Shafi’ee school, or the Hanbalee school, or the Dhaahiree [3] school, or any other school. As Allah did not confine the truth to any of these schools, since the scholars of these schools were men, who were capable of being correct and also making mistakes. They were not infallible from mistakes and errors.

Imaam A-Shafi’ee [may Allah’s mercy be upon him] said:

قال الإمام الشافعي رحمه الله: ما من أحد إلا وتذهب عليه سنة الرسول صلى الله عليه وسلم وتعزب عنه، فمهما قلت من قول أو أصلت من أصل فيه عن رسول الله صلى الله عليه وسلم خلاف ما قلت، فالقول ما قال الرسول صلى الله عليه وسلم وهو قولي

“There is no one among us who has not had a sunnah of Allah’s Messenger elude him or have one slip his mind; so no matter what rulings I have made or fundamental principles I have proposed, there will be in them things contrary to rulings of Allah’s Messenger. Therefore, the correct ruling is according to what Allah’s Messenger said, and that is my ruling.”

Verily, the scholars [may Allah have mercy on all of them] have disputed on many matters in the religion. From the rulings concerning purification, prayer, zakah, fasting, Hajj, selling, divorce, adh-Dhihaar [4], and other things. While none of these scholars, who were firm in knowledge, ever said that it was allowed for every individual to take from where he pleases, concerning the different schools, without looking into the evidence, the exception being the blind follower who is not able to research into the evidences.

If it was permitted for every Muslim to follow his desires and pick and choose from all these different opinions and sayings, then the religion would be made up of these various schools of thought, and the Book and the Sunnah would be of little benefit. And we seek refuge with Allah from this!

So I say that which all the Muslims have agreed upon, that it is obligatory to take all matters of dispute back to the Book and the Sunnah, according to the understanding of the scholars of the early generation; looking into their words, and into their reasonings behind certain decisions on matters after looking into the evidences.

For example the scholars have disputed on the matters of what nullifies your purification. Like eating camel meat, touching a woman without sexual contact, and things that exit the body from other than the two private areas [5]. For some have said that these things that exit, nullify your purification and at the same time are impure. Verily, every imaam had a saying about these matters. Concerning the eating of camel meat, Maalik, Abu Haneefah, and Ash-Shaafi’ee, were of the opinion that it does not nullify your purification. But, on the other hand, Imaam Ahmad [may Allah’s mercy be upon him] was of the opinion that it did. And this was also what Ibn Hazm preferred.

The correct opinion concerning this, is the madhhab of Imaam Ahmad, since there are two authentic hadeeths from the Prophet that prove that the eating of camel meat nullify your purification. One of them is the hadeeth of Jaabir bin Samurah in Saheeh Muslim [6], and the other is the hadeeth of Al-Baraa collected by Abu Dawood [7] and At-Tirmidhee [8], and others.

As for the touching of the women or embracing or similar to this, then Imaam Ash-Shafi’ee was of the opinion that touching a woman nullifies your purification whether it is with passion or not. And Abu Haneefah was of the opinion that unconditional touching does not nullify your purification. And Maalik and Ahmad in one narration were of the opinion that it does not nullify your purification except with passion.

So, for the one who examines the various evidences in this matter will find that the Hanafee school is the closest to the correct opinion. And in one narration, this opinion is also accredited to Imam



Ahmad and is also the preference of Shaikh ul-Islam Ibn Taymiah. Since there has not reached us any evidence that is authoritative in proving that touching nullifies the purification whether with passion or without. So in the absence of evidence, we return to the origin which is that the purification is not nullified. And the madhhab of Abu Haneefah is more clear on this issue than the other schools, since it has been narrated to us that the Prophet kissed his wives, left to the prayer, and he did not make wudu [ritual ablution]. While, at the same time, it is not narrated to us in the hadiths that it was with or without passion. Even though there is some problem with the authenticity of this hadith. Verily it was narrated by Abu Dawood, At-Tirmidhee, and Ibn Maajah, by the way of Wakee', on the authority of al-A'mash, on the authority of Hubayb bin abee Thaabit, on the authority of Urwah, on the authority of Aaisha, but there is deficiency in it. As Hubayb did not hear it from Urwah. [9] But there are other hadiths that are authentic concerning this matter. And Allah knows best.

As for the things that exit from the body like blood and other things, then the madhhab of Imaam Ahmad says that these things nullify your purification. But the madhhab of Imaam Ash-Shafi'ee says that any of these absolutely do not nullify your purification. And this is the correct opinion, which is also supported by Imaam Maalik and in one narration from Imaam Ahmad. And this is the conclusion that Ibn Taymiah and many others came to. Since there is no evidence, that anything which exits from your body, other than the two private areas, nullifies your purification.

So these examples that I gave, are to show that the truth is not limited to a specific scholar, group, or school of thought. Verily, the Muslim is not commanded to follow and stick to a specific school of thought. Instead, he should seek out the truth, as every school of thought is correct in some things, and mistaken in others.

As the school of the Hanbalees are correct in many of the rulings in the matters of this religion. likewise the Shaafi'ees, the Maalikees, and the Hanafees [are also right in many rulings]. While, at the same time, Imaam Ibn Hazm was alone in some of his opinions which actually are the correct opinion. Many of the scholars differed due to the availability of the evidences, distinguishing between the authentic and the weak, between the things that abrogate and are abrogated, and between the unconditional [mutlaq] and the qualified [muqayyad]. So the one who is in the right follows the one who has the truth with him without being biased. Likewise he opposes the mistakes without slandering or defaming someones person, or putting him at a low level. Since these scholars were striving to reach the correct opinion [mujtahidoon], and whether they were correct or incorrect, they will be rewarded either way.

So, after this, it is not obligatory on anyone to follow one of these scholars. And whoever thinks this has strayed far away from the correct path. Verily, it is not obligatory to follow anyone except the Messenger of Allah , since his saying is all truth and he does not speak from his own desire.

As for any others from the scholars and the Imaams of the various schools of thought, then we don't take from their words except what agrees with the truth. And this is a serious matter that none deem important except the one who wishes to be guided and save his soul from falling into evil.

How many are the ones who claim to have knowledge and are busy writing, except that they are fanatics headed for destruction, and blind followers. They are angered by those who go against their particular Imaam but are not angered by those who go against the Book of Allah or the sunnah of the Messenger of Allah .

So the correct one is he who makes the Book of Allah and the sunnah of His Messenger the ruling over all sayings. Even if those who disagree, disagree with him and accuse him of heresy. Indeed, it has become a common practice of those who blindly follow and are fanatics, to label those who differ with them as heretics and astray. And this is the status of every liar, and the one who is a deviant from the truth and the straight path since when he is unable to provide the proof and the evidence he resorts to these types of tactics.

Verily, there is evidence in the Book of Allah and the sunnah of the Prophet , that the truth will have many enemies fighting against it, trying to prevent it from being manifest. They come with various molds that support their intellects, and satisfy their desires.

For the person on the truth, he should put all his efforts into it so as not to be shaken away from this truth that he is on. He should call others to this truth and Allah will provide him with help and support. And he will remain victorious as long as he is trying to give victory to the religion and the truth, with full sincerity to Allah and their will not cease to be aid from Allah as long as he stays on this way. Allah has said:

يَنْ جَاهِدُوا فَبِمَا لَنْهَدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

“As for those who strive hard in Us [Our cause], We will surely guide them to Our paths. And verily, Allah is with the Muhsinun [good doers].” [29: 69]

Also Allah has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنِ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

“O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm.” [47: 7]

And whoever Allah helps then that is indeed enough against the evil of His enemies.

But the help will not come until there are first two things:



Sincerity to Allah in both sayings and actions.  
In accordance with the guidance of the Prophet Muhammad.  
So if these two conditions are met then nothing can oppose him, even if they were to all come together from the east and the west. Allah has said:

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

"If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allah [Alone] let believers put their trust." [3: 160]

And all praise is due to Allah. W'al hamdu lillah rabbil aalameen

Written by Sheikh Sulaymaan bin Naasir al-'Alwaan may Allah keep him firm and hasten his release.

Footnotes:

[1] Ijtihad: The reasoning process by which Islamic Laws are deduced after thorough research.

[2] The devout [scholar] is the one whose piousness prevent from speaking about Allah without having knowledge.

[3] Dhaahiree: A school of thought founded by Daawoud ibn 'Alee, who took an independent path of reasoning based on the obvious and literal meanings [Dhaahir] of the texts of the Qur'an and the Sunnah.

[4] Adh-Dhihaar: The saying of a husband to his wife: "You are to me like the back of my mother" eg. unlawful for me to approach.

[5] Know that many Fuqaha may Allah have mercy on them take the ruling on the individuals lightly, so they rule on issues that they are Nagis [impure], while there is no evidence or true analogy. And it is stated in the Shar'i evidences that the individuals are Tahirah [pure] unless it's proven otherwise [i.e. impure]. So until it's proven with evidence that [something] is impure, it is pure, like the Maniy [semen] and so on, and Allah knows best

[6] an-Nawawi [4/48]

[7] 'Awn al-Ma'bud 1/315

[8] Volume 1/122-123

[9] See Jaami' at-Tirmithi 1/133, and Nasb al-Raayah 1/70-76 and Tanqih al-Tahqiq 1/437-442

26 December 2016 12:21

## Radwan Dakkak shared Sydni Alislami's post.

Well said.

26 December 2016 01:03

## Radwan Dakkak added a new photo.

**Drilon Ga** Is he on the right Manhaj? I read that he praised Shaykh alwan, but i also heard other things

26 December 2016 00:26

**Radwan Dakkak** His Manhaj of Hadīth is correct and goes along the path of the Salaf, and Sh. Khālīd al-Hāyek says from what he knows is that Sh. 'Abdul Karīm al-Khudayr is upon the methodology of the Early Scholars in Hadīth. Ofcourse, there might be some differences, but his Manhaj in Fiqh and Hadīth is correct. As for 'Aqīdah, this is something which requires further research, as I do not study 'Aqīdah from him, but there's nothing wrong with taking his Hadīth & Fiqh Inshā'Allāh. والله اعلم

26 December 2016 00:30

Shaykh 'Abdul Karīm al-Khudayr(حفظه الله) was asked: "I made Wudū' for Salāh and wiped over the socks, and when I finished (from wiping), I remembered that the duration of wiping over the socks has expired, so I went back to wash my feet immediately, so did I do the right thing?"

Shaykh 'Abdul Karīm al-Khudayr(حفظه الله) responded by saying: "If you made Wudū' and wiped over the socks, then remembered that the duration (of being able to wipe over the socks) has expired - which is 1 day and night for the resider, and 3 days including its nights for the traveller - then you went back immediately before wiping the (wet) body parts (with a towel etc...), and washed your feet, then what you did is correct; Because maintaining the order (for Wudū') is mandatory, so

it's necessary upon you to wash your feet for Wudū', and thereupon it would be valid, but if the elapsed-time prolonged and you wiped the (wet) body-parts that come before the feet, then it's required to start all over again (i.e. Repeat the Wudū'), because maintaining the order (of Wudū') is Obligatory."

25 December 2016 23:49

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#### Radwan Dakkak updated his status.

What makes the greatest impact on your Akhirah are the Scholars and friends you choose in this Dunya - Look up to those who are well-mannered and have firm Tawheed, because you will be resurrected with those whom you love on Yawm al-Qiyamah.

25 December 2016 22:18

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#### Radwan Dakkak updated his status.

Erdogan went from; Assad must go, Israel will pay & Russia is terrorist to; Assad can stay, Israel is our friend & We love Russia.

~ Words don't deceive men of 'Aqeedah and Foresight.

25 December 2016 17:55

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#### Radwan Dakkak updated his status.

Nationalism isn't a big problem among our Youth alhamdulillah, however it's still present among the older generation. Many fathers have been attending Jum'ah for their whole life, and the Khateeb never addresses the issue of nationalism in the Khutbah, can't you see how wrong this is, and how much problems it has resulted in and division between Muslims, especially for the youth to get married etc...

Do not neglect giving Da'wah to our elders, I know it's very hard, but especially those who give Khutbah, be smart and look at what needs to be addressed and look at your audience. As Shaykh Ahmad Jibril said, look at your audience and speak on their level. This is part of the wisdoms of Da'wah, and there's a big difference between speaking on their level and watering down the religion, so make the most out of your Da'wah, and the Khutbah is the perfect time to address those important issues.

Speak to please Allah and His religion, not to please the people and make them hear what they want. Yes, once you address important issues and teach the people Tawheed, alot of people come afterwards to ask you questions, and this is a good thing, what's the point of attending a Khutbah and leaving without implementing anything new?

Remember the rule: If you hear something that you're never heard before - then guess what - you've learnt something, if you only hear the same things you've heard before, you've never learnt anything.

SubhanAllah, our situation reminds me of Al-Andalus, Imam Abu Muhammad Ibn Hazm al-Andalusi was fed up with the situation and called the Scholars "Fussaq" [Corrupt], because they were busy discussing theological issues ignoring the Ummah, while the Crusaders were taking over Muslim Cities. Compare our situation with al-Andalus, history repeats itself, we have Fussaq not only speaking about theological issues, but even condemning the Righteous servants of Allah and distorting the true teachings of Islam, banning any speech about politics & kicking muslims out of the Masajid, wala hawla wala quwata ila Billah. Can you see how messed up their priorities are? They are serving the agenda of the Kuffar, may Allah give them what they deserve.

Just a final note, forget about these Speakers, Shaykhs, Sell-Out Scholars, don't be a person who complains about "this and that", you're not any better if you sit down and do nothing. Ask Allah to give you strength and become a Scholar or Student of Knowledge, lead the way and don't rely upon others.

Insha'Allah one day, not only "Palestine" or "Kashmir" will be free, but all the Muslim Lands including the forgotten "Andalus" will be free, where a muslim will be able to travel wherever he wishes without any "fake" borders. May Allah allow us to live to see that day.

25 December 2016 17:25

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#### Radwan Dakkak updated his status.

The people of Riyaa' and Arrogance are generally tested with a bad ending, and misguidance is not (solely) in a shaved beard or long thobe, you could find a filthy (man) with a beard.

~ Shaykh Sulayman Ibn Nasir al-'Alwan(حفظه الله)

25 December 2016 14:57

## Radwan Dakkak updated his status.

:heard a group of people arguing, so he said (رحمه الله) Al-Hasan Al-Basri

These people have become bored with worship, and speech has become light upon (their tongue),“  
”.and their piety has decreased and that is why they speak

[Ahmad in Az-Zuhd and Aboo Nu'aym in Al-Hilyah]

25 December 2016 12:29

## Radwan Dakkak updated his status.

Usūl al-Fiqh by Shaykh ‘Ali al-Tamimi(حفظه الله)

Lesson (2/17) Transcribed:

The text of the Qur’ān and the Hadīth is in the Arabic language, so in order to deduce rules of fiqh, those general rules of Fiqh, it assumes the knowledge of the Arabic language. And since this course is being taught in English & for the most part I imagine the audience, English is their first language or let’s say for the most part that Arabic is not their first language, it’s going to be difficult to be taught and we’ll try our best to present the subject of Usūl al-fiqh by giving examples in English but at times, it might be difficult, because it does assume Arabic knowledge.

And Fiqh, the actual evidences of fiqh itself, one of the problems is that depending upon how extensive our knowledge is of Fiqh, we might not be able to appreciate to its fullest some of these matters of Usūl al fiqh. But at the same time, I’m sure we can learn many principles of Usūl al fiqh, we can have a good introduction to Usūl al fiqh and I think this subject is very important. And the reason why I decided to teach Usūl al fiqh in this course was basically because 4 or 5 reasons. And I’ll like to share that with you because I think these should be our goals in studying this topic over the next 6 or 7 days you have.

The first aim we should have of this course is that we should have an introduction to this topic, an introduction to this science. The science of Usūl al fiqh. In other words, after the 18th lecture or the 20th lecture, all of us will be leaving insha’Allāh(سبحانه وتعالى) and we’ll have a good introduction to this topic. We’ll have said we’ve learnt something, and to help us in doing that, I have prepared, translated a small booklet about 30 pages which would be distributed tomorrow, it’s a small introduction to this topic.

The second aim we should have, that I wanted to all come out of this course is to understand that the Sharee’ah (Allāh’s law), the divine law has supremacy over everything. In other words, the standards by which humans, their behavior should be judged & their behavior should be conformed is by Allāh’s law, the shari’ah, not by reason, not by whatever they feel is right or wrong. That is the second thing which should come out of this course which I hope we’ll learn.

The third thing is an appreciation of how sharee’ah law is determined. That’s the 3rd aim I want to have in this course. In other words, when a scholar comes or you’re reading a book and it says this thing is Wajib, or this matter is disliked (makruh), or we should follow the sunnah, I mean we should appreciate how did they get to this. What does it mean by these statements, so that’s the third aim of this course.

The fourth aim of this course, this is very important to me is lessening of fanaticism and development of a spirit of tolerance.

Alhamdulillah many brothers have adopted the correct attitude of following the sunnah, this is something which is good, but unfortunately though sometimes they have fanatical opinions and they have fanatical positions and they are intolerant to other opinions. And the reason why is because many times they don’t know Usūl al-fiqh, so if there is another opinion, they immediately assume that, that other opinion is false because that person is rejecting the sunnah or is not strict to the sunnah, but in reality what it is, is that because the rules and the regulations of the sharee’ah are sometimes not of the same clarity in other words, for instance the regulation that we should pray 5 times a day, that command is not the same for instance as maybe one of the different aspects of Salāh where the Scholars have differed.

So because brothers have no idea of Usūl al-fiqh, they do not understand why scholars differ or how do they come to this point of view, sometimes they take a fanatical approach. And by understanding Usūl al-Fiqh this would help us lessen the fanaticism and would help us develop a spirit of tolerance, we would understand a little bit better when can scholars differ, why do they differ, and when is for instance differences unallowed.

The final aim I have of this course is to provide a basic response to the orientalist and the modernist. These are 2 groups of people which are very active, especially in the English language. The orientalists are those people who study Islam, they’re non-muslim. And the modernists, they follow a school of thought which has been influenced by the orientalists. And they come out with arguments sometimes, we shouldn’t follow the sunnah, the sunnah has been fabricated, sometimes they come out with the argument that reason comes before the sharee’ah and so forth and these different arguments, so by studying Usūl al-fiqh we would have some basic answers to some of their misconceptions and to some of their arguments. That’s the 5th aim I have in this course.

One of the things which we left last time & the reason why we're doing an introduction because there's really no good place to place it, is regarding knowledge and the different types of degree of certitude. Basically we can divided certitude into 5 categories;

The first being knowledge, then a little bit less than that, being that which is probable(Dhan), and then comes a doubt, then comes impalpable(or wahn) and then comes ignorance and I would like to explain each of these 5 categories and some of the sub categories in some of them.

First of all, what is knowledge, well knowledge according to the definition in Usūl al-fiqh, the definition of knowledge or 'ilm in Usūl al fiqh is to conceive of something as it is in reality, that's what knowledge is and the highest degree of certitude is when one has knowledge of something, when he conceives of something in his mind as it truly is in reality.

Now sometimes one will have a situation where there are 2 matters, one is more likely than the other, and that is known in Usūl al-fiqh as al-Dhan or we might translate in English that which is probable. So if something is knowledge, there's only 1 possibility for it, but sometimes you have 2 possibilities, one is more likely, one is more probable than the other and that which is more probable is known as al-Dhan.

Now if these 2 matters or these 2 rulings are equal, in other words both "a" and "b" the likely hood of it being "a" is the same as the likely hood of being "b", they're equal okay, then it is referred to as al-Shakk, which I have translated here as doubt. Knowledge is to conceive of something as it is in reality, sometimes we have 2 matters, one is more probable than the other, one is more likely than the other. That which is more likely is known as al-Dhan. Now what happens if they are equal, I mean there's no way we can distinguish one more than the other, it seems to us that they're both equal, impossibility, improbability, okay. We refer to this as then therefore al-Shakk.

Now when we said there were 2 matters, one is more probable than the other, the unlikely one, if "a" is more probable than "b" then the unlikely one, matter "b" is referred to as which I translated improbable, but it's known as al-wahn.

And finally the lowest category is ignorance or al-jahl which is defined as to conceive of something as it is not in reality. So if knowledge is to conceive of something as it is in reality, ignorance is to conceive of something as it is not in reality. The stronger of the 2 [matters] is dhan, and the lesser of the 2 is wahn, and if they're equalivent it's shakk.

Now knowledge according to Usūl al fiqh is 2 types. That which is known as al-'ilm al-daruri, and the other is al-'ilm al-muktassab. Al-'ilm al-daruri we might translate as necessary knowledge, while al-'ilm al-muktassab might be translated as acquired knowledge.

Al-'ilm al-daruri means that knowledge which is necessary because it's based upon the senses, in other words you know the 5 senses, hearing, sight, taste, smell and touch. When knowledge is rooted upon something like that, it becomes al-'ilm ul-daruri, you don't have to think about it, it's necessary knowledge, I mean if you see something, I see this, a red pen. I don't have to prove that it's a red pen because by my sight itself, I understand it's a red pen.

And likewise in terms of the sharee'ah al-'ilm al-daruri we gain it from something, from certain evidences of the sharee'ah sometimes gives us which is 'ilm al-daruri like the mutawatir Hadith, those Hadith which are mutawatir provide us necessary knowledge because we know it can't be a lie, or it cannot have an error in it. And ofcourse when we get into the section of the sunnah, that will become a little bit more clear.

Al-'ilm al-muktassab, acquired knowledge is that knowledge which you have to bring evidence for, you have to prove it, you have to show it, because it's not something which is just gained by the 5 senses or by such an overwhelming proof which is known by necessity. The point is that sometimes knowledge is of a different degree, in terms of the strength of it. Now ignorance which is the exact opposite of knowledge, is also 2 types;

Simple ignorance which is al-jahl al-baseet, this is when you do not know something, for instance I say to somebody "when was the battle of badr" and somebody said "Allāhu a'lam", I don't know, that's simple ignorance.

Compounded ignorance which is the worst type of ignorance, compounded ignorance or al-jahl al-murakkab, means as opposed to simple ignorance when you just do not know, al-jahl al-murakkab or compounded ignorance is when you think you know and you don't know. I'll give you an example, "when was the battle of badr" somebody says "I don't know, Allāhu a'lam", that's simple ignorance, compounded ignorance he says "It was in the 7th year of hijrah" because he thinks he knows but it's the wrong answer, that's the worst type of ignorance.

So therefore we have the 5 categories, knowledge, dhan which we said probable, shakk(doubt), wahn(improbable) and ignorance. And knowledge is 2 types, the necessary knowledge and the acquired knowledge. And ignorance is 2 types, simple ignorance and compounded ignorance.

Now when we talk about the science of Usūl al-fiqh, it's based upon knowledge('ilm) and it's based upon dhan. In other words, not every time when you come to a matter in Usūl al-fiqh or really, all the sciences in the sharee'ah, I mean it's a general rule for all the sciences in the sharee'ah, it's not always a matter of knowledge, in the sense that there's only one answer and you've conceived of that matter as it is in reality, it's not always like that. But sometimes you've only taken the more probable matter, the more probable issue, dhan.

So the first issue which is very important for us to understand, not always the sciences of the

sharee'ah and Usūl al fiqh in specific because it's what we're studying, is based upon knowledge. In the sense meaning that conceiving of a matter as it truly is in reality, sometimes it's based upon dhan, the more probable, the more likely of the 2 matters, because the evidences are not that clear cut.

The law giver – Al-Hakim:

Who is the law giver, who tells us, who legislates for us laws that we are supposed to emulate and conform to. Allāh(سبحانه وتعالى) alone is the lawgiver, all the sharee'ah comes from Allāh(سبحانه وتعالى) and Allāh(سبحانه وتعالى) alone, and the evidences is a verse from surat yusuf, there are many evidences but we'll just take one, where Allāh(سبحانه وتعالى) says:

إِن الْحُكْمَ إِلَّا لِلَّهِ

That “judgment belongs only to Allāh” [12:40],

Now this is something very important for us to understand, that laws, legislations, regulations, as to what is lawful, what is not lawful, what is required, what is recommended, what is disliked, what is forbidden comes only from Allāh(سبحانه وتعالى). So somebody might ask a question, what about the Prophet(صلى الله عليه وسلم), is he a lawgiver? The Prophet(صلى الله عليه وسلم) is not a lawgiver, but rather the role of the Prophet(صلى الله عليه وسلم) Muhammad is to convey the law and to explain it as Allāh(سبحانه وتعالى) has revealed to him. So the Prophet(صلى الله عليه وسلم) is not a lawgiver, it's very important to understand.

Now that's different than saying “We do not find laws in his Sunnah” there's a difference, when we say that for instance, sometimes you might find a regulation only in the sunnah, it's not in the Qur'ān, that's one thing, meaning the source of it is in the sunnah. It's another thing to say that the Prophet(صلى الله عليه وسلم) is not a lawgiver, Just because we found it in the sunnah, it doesn't mean the Prophet(صلى الله عليه وسلم) himself initiated it, but rather Allāh(سبحانه وتعالى) conveyed to us that law through the sunnah as opposed to conveying to us that law by the Qur'ān. Sometimes Allāh(سبحانه وتعالى) conveys to us laws by the Qur'ān, and sometimes he conveys to us laws through the sunnah, and sometimes he conveys to us laws through both the Qur'ān and the sunnah.

So do not misunderstand it when I say the Prophet(صلى الله عليه وسلم) is not a lawgiver, that I'm sayings we do not find independent rulings in the sunnah, No, an example is the athan, the athan for prayer is required, it's an obligatory act upon the community as a whole. Somebody from the community which is known as fard al-Kifayah, which we'll talk about in the next lesson, but this is just an example that somebody in the community must give athan before the prayer, do we find any verses in the Qur'ān that tell us about the athan? No, but we find the obligation to do the athan and the manner of pronouncing the athan in the sunnah, in the Hadīth of the Prophet(صلى الله عليه وسلم), but does that mean the Prophet(صلى الله عليه وسلم) was a lawgiver in the sense that he decided to come up with the issue of the athan? No, Allāh(سبحانه وتعالى) commanded that the athan be given, but through the sunnah, in other words Allāh(سبحانه وتعالى) for a wisdom with him determined that this command would be delivered through the sunnah.

As opposed to the command for the laws of inheritance, the laws of inheritance, who receives what portion, what share upon death of a muslim, which of his relatives receive what share. Allāh(سبحانه وتعالى) himself mentioned those shares in surat al nisa', so they came through the Qur'ān. So the Prophet(صلى الله عليه وسلم) is not a lawgiver, but the Prophet(صلى الله عليه وسلم) is a conveyor. And an example of that as a proof for that would be surah shurah [42:48], Allāh(سبحانه وتعالى) says addressing the Prophet(صلى الله عليه وسلم):

إِن عَلَيْكَ إِلَّا الْبَلَاغُ

“It is only upon you to convey”

This is one evidence from the many evidences. Likewise the Prophet(صلى الله عليه وسلم) explains to us, what was Allāh(سبحانه وتعالى)'s laws, we find that also in different evidences, among which is surah 16 verse 44, where Allāh(سبحانه وتعالى) says:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَّقُوكَ

“And we have sent down upon you(meaning Muhammad) the reminder, so that you(meaning Muhammad) may clarify to the people, what has been sent down to them”.

So the Prophet(صلى الله عليه وسلم) does not himself make up the laws, but rather he only conveys and explains what Allāh(سبحانه وتعالى) has legislated.

Let's give a couple more examples, this is a very important topic, look at surah 4 verse 10, Allāh(سبحانه وتعالى) says:

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ

“We have sent down upon you the scripture of truth so that you may judge between the people, by what Allāh has determined”.

So here he's judging not by his own laws that he's making up, but by what Allāh(سبحانه وتعالى) has commanded, and likewise I'm sure many of you might know, the verse in surat al-najm where Allāh(سبحانه وتعالى) says that the Prophet(صلى الله عليه وسلم) doesn't speak of his own accord, but only what is revealed to him “wa ma yantiqū 3an al-hawa in huwa ila wahyin yu7a”.

Now let's take another question, what about the consensus (the Ijma'). One of the sources of Islamic law is as we'll see in some lectures of the future is the consensus which refers to the agreement of the scholars of the Ummah of Muhammad upon some sort of ruling. The Prophet(صلى الله عليه وسلم) has said to us that his Ummah does not gather upon error. So when we say that there is a consensus of the scholars, does this mean they have gathered together and decided a law and so therefore collectively they became lawgivers? No, because whenever there is a consensus as we will see, one of the conditions for a consensus is that it has to be rooted in the Qur'an and the Hadith, the scholars themselves collectively(when they have a consensus) aren't making laws up, because a law only comes from Allāh(سبحانه وتعالى), that's the collective consensus.

And likewise when a scholar makes ijtiḥad, the Mujtahid, when a scholar exercises his opinion, he is exercising his opinion as we will come to the lecture of ijtiḥad in order to determine what is Allāh(سبحانه وتعالى)'s judgment regarding a matter.

Ijtiḥad is the exercise of opinion to determine what is Allāh's judgment in a matter in which there is no evidence mentioned by Allāh(سبحانه وتعالى) in the Qur'an or let's say by the sunnah, so something new occurs there's no evidence in the Qur'an, there's nothing in the sunnah discussing this issue, a scholar tries to then deduce what is Allāh's judgment regarding that matter.

And so therefore he is not himself making up a law, but he's trying to determine Allāh's judgment of that matter and if he's correct, the Prophet(صلى الله عليه وسلم) says he will receive 2 rewards, but if he is in error, the Prophet(صلى الله عليه وسلم) taught us that he would only receive 1 reward for his effort.

Let's take another example, reasoning, reason, one's mind. Allāh's laws have wisdom to it, because Allāh(سبحانه وتعالى) is al-hakeem, the all-wise, but with that we should understand that reason itself, one's mind itself cannot determine what is the aim or the intent of Allāh's law, and that's why Allāh(سبحانه وتعالى) sent the Prophets and the messengers, that's why Allāh(سبحانه وتعالى) revealed the scriptures, because if people themselves could determine that through reasoning alone, there would be no reason to send the Prophets and messengers.

Revelation is always in agreement with sound reason, and sound reasoning is always in sound agreement with revelation. But the point is that reasoning itself cannot determine what is Allāh's intent, and for this reason Allāh(سبحانه وتعالى) sent the Prophets and messengers, so one himself cannot just deduce by reason itself what is Allāh's laws. So from this, we understand that the lawgiver is Allāh(سبحانه وتعالى), and the Prophet(صلى الله عليه وسلم) is not a lawgiver, but laws might appear in his sunnah, but he's not a lawgiver, but he conveys Allāh's laws and he explains Allāh's laws.

The scholars when they agree upon a matter which is known technically as ijma', they are not inventing laws or so forth, but rather as we will see in the lecture of ijma', in order for ijma' to be valid, it must be rooted in the Qur'an and Hadith. The mujtahid when he exercises his ijtiḥad, likewise he is not making up a law or introducing a law, but rather he is seeking to find Allāh's law in a matter which is not mentioned in either the Qur'an nor the Hadith, if he is correct he has 2 rewards and if he's incorrect, he receives 1 reward. And reason itself cannot determine what Allāh's intent and aim is.

When one therefore talks about a law or a ruling of a law, he has to know that this Allāh's law. You cannot then therefore just say that this is haram or this is halal or this is wajib or this is mustahab just based upon your own feelings, but rather it's Allāh's law so you have to know Allāh's ruling is regarding that and there are verses in the Qur'an which condemn those people who say that this is halal or haram without any knowledge regarding that. Allāh(سبحانه وتعالى) says:

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِّتَقْتُلُوا عَلَى اللَّهِ الْكَذِبَ ۚ إِنَّ الَّذِينَ يَفْعَلُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ

"And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allah . Indeed, those who invent falsehood about Allah will not succeed." [16:116]

25 December 2016 11:42

#### Radwan Dakkak shared a link.

<https://islamqa.info/en/84102>

<https://islamqa.info/en/84102>

<https://islamqa.info/en/84102>

SubhānAllāh the points made are so true.

24 December 2016 22:40

#### Radwan Dakkak updated his status.

#Reverts who aren't able to recite Sūrat al-Fātiḥah in your Salāh, take note

Narrated by 'Abdullāh ibn Abī Awfā(رضي الله عنه): A man came to the Prophet(صلى الله عليه وسلم) and said: I can not memorize anything from the Qur'an/ so teach me something which is sufficient for me. He said: Say,



سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

"Glory be to Allāh, and praise be to Allāh, and there is no god but Allāh, and Allāh is most great, and there is no might and no strength but in Allāh"

~ #Hassan\_Hadīth In Sunan Abī Dāwūd(832). Al-Hāfidh ibn Hajr(رحمه الله) indicated that it is Hassan in al-Talkhees al-Habeer (1/236) as mentioned by Shaykh 'Abdūl 'Azīz al-Tarīfī

24 December 2016 21:48

### Radwan Dakkak updated his status.

The Majority of the Later Scholars believe it to be Makrūh to have the garments below the ankle without pride, not the Early Scholars. The Majority of the Salaf believed it to be Harām.

~ Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله)

24 December 2016 16:37

### Radwan Dakkak updated his status.

\*Misconception about the Turkish Cop\* #Final\_Post

Sh. Abū Qatādah wrote a refutation against those who made Takfīr upon him, however the arguments he used were extremely weak, and he stressed on the issue that the Asl (general principle) of these armies is that they are individually dealt as Muslims like the rest of the population, and that what necessitates from making Takfīr upon him is making Takfīr upon "whoever doesn't make Takfīr upon him" such as his wife and family who support him, and I'll show why this is incorrect Inshā'Allāh, not from my words (as my words mean nothing), but from what the Scholars have stated:

Abū Qatādah was asked about those who make Takfīr upon the individuals of the Tawā'if al-Mumtani'ah, and was asked, what is the cause for their mistake?

Abū Qatādah replied by saying: "The cause for this mistake is Takfīr upon the individuals of the Apostate Tawā'if, without taking into consideration the Mawānī' (preventions). And this has become (i.e. The realisation of the preventions) if it was present, is the statement of the Majority of the Scholars, and that is what the principles of the Sharī'ah agree with. And unfortunately, if we had to follow the statement of those who make Takfīr (upon him), then we would (have to) make Takfīr upon everyone who agrees with him and supports him, such as his father, mother and wife. And the one who rejects that there are preventions of Takfīr isn't able to respond to this misconception, except with a mandate that doesn't coincide with the principles laid out by the Scholars"

And he also stated "So if his Islām has been affirmed with certainty, then he doesn't leave it (i.e. Islām) except with certainty, and the misconception of ignorance in the Hāl (reality) of the Hukkām (rulers) and Diyār (i.e. Different types of Lands) is extremely widespread, so it must be taken into consideration"

So the main two points that I'll be addressing are:

- 1) The Asl regarding the Tawā'if al-Mumtani'ah is that they are outwardly dealt as Kuffār, and showing that being a soldier or cop for the Tāghūt doesn't excuse him, as this nullifies the Foundation of his Religion.
- 2) Refuting the claim that making Takfīr upon the Turkish cop necessitates making Takfīr upon those who do not make Takfīr upon him, such as his wife and family.

The First Point:

- The Tā'ifah Mumtani'ah is a group that is abstaining from clear apparent laws of the Sharī'ah, and Shaykh Nāsir al-Fahad(حفظه الله) said there is an Ijmā' from the Sahābah that they ruled upon them generally and individually as Kuffār, however this is a Speculative Consensus (Ijmā' Dhannī), wherein a person will not disbelieve if he denies that they were fought as Kuffār, and this also relates to the second issue that will be addressed Inshā'Allāh.

- Among the Clear Nullifiers that the Turkish cops/forces of the Tāghūt have fell into are: Abstaining from the Clear Apparent Mutawātir Symbols of the Religion, such as Ruling by the Sharī'ah, Striving in the Cause of Allāh, Walā' and Barā', Forbidding what Allāh has made Harām such as Ribā and Drinking Alcohol, infact it opposes this, not just abstains from (implementing) it.

It's a Tā'ifah that opposes whoever wants to establish the ordainments of Allāh and worship Allāh as He has ordered, and the one who opposes has a much severe ruling than the abstainer.

Allāh(جل وعلا) said: "Those who disbelieved and averted [others] from the way of Allah - We will increase them in punishment over [their] punishment for what corruption they were causing." [16:88]

It's a Tā'ifah that has fell into the Nullifier of Shirk Akbar, Shirk of Obedience and Monitoring (for the Tāghūt), and they have taken their Tāghūt as a Lord besides Allāh, who legislates for them man-



made Laws, and they make Tahākum (seek judgement) from it, and they follow him in disobedience to Allāh and His Messenger(صلى الله عليه وسلم).

Allāh(جل وعلا) said: "They have taken their scholars and monks as lords besides Allah , and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him." [9:31].

Shaykh Muhammad Ibn 'Abdul Wahhāb(رحمه الله) said: "And its Tafsīr which has no doubt pertaining it, is obeying the Scholars and Monks in disobedience to Allāh, not their supplications unto them, as it was explained by the Messenger of Allāh(صلى الله عليه وسلم) to 'Adī Ibn Hātim(رضي الله عنه) when he asked him and said: "We do not worship them. So the Prophet told him that their worship is obeying them in disobedience" [Al-Durar al-Saniyyah ~ This narration is strengthened by its numerous chains]

They have also fell into the Agreed Upon nullifier of supporting the Kuffār against the Muslims, infact they supported them against the religion of Islām itself, and they assisted them in fighting it, and extinguishing its Light, and killing and imprisoning those who call towards it (i.e. The Haqq of Islām) from the Preaches and Scholars, Allāh(جل وعلا) said: "Whoever from amongst you takes them as allies is indeed from them" [5:51]

- So it becomes clear that this is a Tā'ifah of Shirk and Apostasy, even if it claims Islām, and the Hukm (ruling) of Kufr isn't limited to being General(النوع) alone, rather it also includes their individuals, because the Shurūt (conditions) have been fulfilled with them, such as sanity(العقل), maturity(البلوغ), intent(القصد), there's no doubt they intend and choose to perform their actions, and Coercion(الإكراه) is not met with them, because they were not tortured to the extent where they could not bear it in order for them to perform this action (i.e. Be a cop for the Tāghūt), and they weren't threatened with death if they do not become one, so the Asl (general principle) is that they are Kuffār Murtaddīn individually, judging by the apparent.

- So in contrary to what Abū Qatādah said, Shaykh Walīd al-Sinānī(حفظه الله) said the armies of the Tawāghīt are all judged as Kuffār by principle (الأصل), and specific individuals who are truly exempted will be left to Allāh, however we go by the general principle and see them as a Tā'ifah of Apostasy, upholding the laws of Shirk and Kufr.

- And this is what Shaykh Nāsir al-Fahad(حفظه الله) said about the Tā'ifah Mumtani'ah: "Then when it is established that they are resisting to accept and comply to anything from the Sharī'ah, there is no distinction between the individual and the group (they get the same ruling).

- And as for the forces of the Tāghūt being excused due to ignorance of the reality of the Rulers and the Talbīs (deception) of the Govt Scholars upon them, then this is not an excuse when it comes to Nullifying your Tawhīd, being among a Tā'ifah Mumtani'ah which abstains from the Apparent Laws of the Sharī'ah, and infact opposes it. The matter deals with Shirk, and as Shaykh 'Alī al-Khudayr حفظه الله said when it comes to the matter of ruling by other than what Allāh revealed, and whether it's a clear matter or not, he responded by saying it's a Clear Matter because it deals with Shirk, and these cops have fell into Shirk themselves, so they are not excused whatsoever in this case.

The Second Point:

- As for the claim that making Takfīr upon him necessitates making Takfīr upon his wife, mother and father because they support him and don't make Takfīr upon him, this is a mistake, because his family members are not within the Tā'ifah Mumtani'ah like him, therefore he is the one who fell into Kufr, whereas they haven't entered within the Tā'ifah al-Mumtani'ah falling into the Kufr and Shirk he has fallen into, and this is what Shaykh Nāsir al-Fahad(حفظه الله) has mentioned, and the ruling regarding them falls under the issue of the 3rd Nullifier, of not making Takfīr upon the Tā'ifah Mumtani'ah he's in, and this is not unrestrictedly Kufr.

- Shaykh Walīd al-Sinānī(حفظه الله) said the Asl (general principle) regarding those in the Saudi forces are all outwardly dealt as Kuffār, and most of them, if not all believe the Saudi Rulers are Muslim, yet this did not excuse them, because they are a part of the Tā'ifah al-Mumtani'ah, serving the Tāghūt.

- Shaykh Nāsir al-Fahad(حفظه الله) was asked: Is the Tablīs [Deception] of the Scholars considered an excuse in withholding from [performing] Takfīr?

Shaykh Nāsir al-Fahad(حفظه الله) responded by saying: The discussion regarding the excuse in [committing] Kufr is very lengthy, wherein I wrote an unfinished draft in prison, a book by the name of: "al-Tafsīl lil-'udhr bil-Jahl wal-Ta'wīl", and what's correct is that there's no excuse for falling into Kufr, except by Ikrāh [coercion] alone, as it's mentioned in the Āyah, as for the rest of the excuses, then it is:

1. Either not an excuse to begin with, such as whoever goes into extremes [exaggeration] in the issue of excuse of ignorance, that he even excused the grave worshippers by their ignorance!

2. Or that the Muslim did not fall into Kufr to begin with, like the issue of Mistakes & Interpretation, and the discussion regarding the Tafsīl [detailed explanation] of this is very lengthy, and it requires a complete book, except that what I mentioned is only pointing out towards this matter.

So if you know this, then we shall speak about Talbīs [Deception] of the Scholars upon the masses, and is it an excuse? So we say that this is divided into two categories:

1. That the muslim falls into an action of Kufr himself, such as associating partners with Allāh and

similar to that, then he isn't excused by it as I previously stated, except by Ikrah [coercion] alone, but as for Talbis [Deception] of the Scholars and their verdicts, then it's not an excuse, or else those who said: {And they will say, "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the [right] way.} would be excused, and those who Allāh said about: {They have taken their scholars and monks as lords besides Allah} would be excused, and those which the Authentic Hadīth has mentioned regarding taking away knowledge: {people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray.} would be excused, and other than that.

2. That the Muslim doesn't fall into it [i.e. Kufr]; however he doesn't make Takfīr upon whoever does that [act of Kufr] because of a misconception that has befallen him, such as the Talbis [Deception] of these Scholars upon him and similar to that, so this person doesn't disbelieve; Because he didn't commit Kufr, and he didn't reject a text [From the Qur'ān & Sunnāh] nor Ijmā' [Consensus], and this is a branch/section of the issue "Whoever doesn't make Takfīr upon a Kāfir, then he's a Kāfir", and many mistakes occur within it, hence I will simplify the discussion regarding it, so I say:

1. The Kāfir Aslī, such as the Jew and Christian for example, so whoever doesn't make Takfīr upon him, then he becomes a Kāfir, for rejecting the texts [Qur'ān & Sunnāh] and Ijmā' [Consensus].

2. The Kāfir Murtad who openly proclaims leaving Islām after he was a Muslim, either for another religion, or for atheism and similar to that, then he is like the first type as well. [Whoever doesn't call him a Kāfir is a Kāfir]

3. The Kāfir Murtad who commits a nullifier from the agreed upon nullifiers of Islām, such as mocking the religion for example while he claims to be a Muslim, so whoever refrains from performing Takfīr upon him, then he is 1 of 2 men:

- Either he affirms that his action or statement which the text and consensus has mentioned is Kufr, however he refrains from performing Takfīr upon him because of a misconception that appeared to him, or extremely fearful [to give an opinion] and similar to that, then this person doesn't disbelieve; Because he didn't reject the text or Ijmā' [Consensus].

- Or he either disputes regarding the action or the statement, and that it's not Kufr, then the Hujjāh must be applied upon him, by showing the evidences and Ijmā' regarding this, so either he affirms that, or else he becomes a Kāfir.

4. The Kāfir Murtad who commits a nullifier which is differed upon, such as abandoning Salāh for example, so whoever withholds from performing Takfīr upon him is not a Kāfir.

\*End Quote from Shaykh Nāsir al-Fahad(حفظه الله)\*

~ The main focus from the Fatwā is the Shaykh's words: "That the muslim falls into an action of Kufr himself, such as associating partners with Allāh and similar to that, then he isn't excused by it...", so the cop himself fell into Shirk and Kufr.

~ And then the Shaykh said: "That the Muslim doesn't fall into it [i.e. Kufr]; however he doesn't make Takfīr upon whoever does that [act of Kufr] because of a misconception that has befallen him, such as the Talbis [Deception] of these Scholars upon him and similar to that, so this person doesn't disbelieve; Because he didn't commit Kufr, and he didn't reject a text [From the Qur'ān & Sunnāh] nor Ijmā' [Consensus]...", so this includes those who didn't become a cop and fall into Shirk and Kufr, but they don't make Takfīr upon the cop, so they don't disbelieve.

• Likewise, Shaykh 'Alī al-Khudayr(حفظه الله) said, a person who doesn't make Takfīr upon the Tawāghīṭ while he views them as Muslim due to certain misconceptions, he doesn't disbelieve. So the reason behind making Takfīr upon the soldiers of the Tāghūt is not because they believe the rulers are Kuffār are not, infact many are ignorant of this, but rather because they are part of a Tā'īfah Mumtani'ah who have fallen into Shirk and Kufr themselves, which render them as disbelievers, the Fatwa of Shaykh 'Alī al-Khudayr is below:

• Shaykh 'Alī al-Khudayr(حفظه الله) was asked: A person defends the Tawāghīṭ day & night, and the Hujjāh has been established upon him tens of times, and he justifies the actions of the Tawāghīṭ, so what is the judgement of Allāh(جل وعلا) regarding this person?

Shaykh 'Alī al-Khudayr(حفظه الله) responded by saying: If these Tawāghīṭ are Kuffār with their Kufr proven, and their Kufr has been proven to him, then he defends them, then this person is a Kāfir like them, Allāh(سبحانه وتعالى) said:

{And those who disbelieved are allies of one another}, and because his defence on their behalf is Tawallī to them,

Allāh(سبحانه وتعالى) said: {And thus will We make some of the wrongdoers allies of others},

And Allāh(سبحانه وتعالى) said: {And indeed, the wrongdoers are allies of one another; but Allah is the protector of the righteous},

However if he views that they are upon Islām, or their situation is obscure/unclear to him, then as long as you advised him, then you've done your job, however if he doesn't view their Kufr but he knows about their oppression and betrayal, yet still defends them, then Allāh(سبحانه وتعالى) said:

{And do not argue on behalf of those who deceive themselves},

And Allāh(سبحانه وتعالى) said: {And do not be for the deceitful an advocate.}

And Allāh(سبحانه وتعالى) said: {"My Lord, for the favor You bestowed upon me, I will never be an assistant to the criminals"}

\*End Quote from Shaykh 'Alī al-Khudayr(حفظه الله)\*

Conclusion:

Inshā'Allāh this helps you understand the reality of the turkish cops and the ruling upon them in Islām. The Asl (general principle) is that they are outwardly judged as being Kuffār within a Tā'īfah Mumtani'ah.

والله اعلم

24 December 2016 14:58

### Radwan Dakkak updated his status.

Looking for a group of people who can translate or add subtitles to a video, especially if anyone has experience in video editing. Let me know ASAP Inshā'Allāh.

24 December 2016 13:31

### Radwan Dakkak added a new photo.

صدق والله. جزاك الله خيرا عن الأمة الإسلامية شيخنا الحبيب. أسأل الله **Abu Aysha Al-Turkmani** العظيم رب العرش العظيم أن يفك أسرك و يثبتك. جزيت الفردوس الأعلى يا حبيبي على هذا النقل الطيب.

24 December 2016 16:18

اللهم آمين، وإياك يا أخي الغالي، الله يسلم لسانك الطيبة، الحمد لله الذي منّ علينا **Radwan Dakkak** أن نقرأ من كتب الشيخ العلامة سليمان العلوان فك الله أسرته، وكذلك من استماع صوته النافعة المانعة، اللهم بارك له في عمره وعلمه وصدقه، فهو أحد الغرباء في زمانٍ قد كثُر فيه النفاق والخداع والتليس، أسأل الله أن يحفظه من كل سوء وسائر العلماء الجهابذة في هذا العصر

24 December 2016 18:15

🤍🤲 اللهم آمين يارب العالمين **Abu Aysha Al-Turkmani**

24 December 2016 22:14

“The Ummah is in need of truthful men who pledge to support the weak among the Muslims and grant victory to this Dīn, but as for crying on the pulpit, then the Ummah is not in need of this.”

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

24 December 2016 10:49

### Radwan Dakkak updated his status.

#Part\_4 Principle of Takfir: The description/process of establishing the Hujjah in the Clear & Unclear Matters, and there are several points under this Principle.

The First Point: The description of establishing the Hujjah in the Clear Matters:

It is conveying the proof from the Qur'ān and Sunnāh, so whoever has the proof conveyed to him or heard of it, then the Hujjah has been established upon him, and there's no stipulation of explaining it [to him] from a Scholar or anyone else, for the Hujjah that uplifts ignorance and eliminates being excused by it in the Clear Matters is the Book of Allāh and the Sunnāh of His Messenger(صلى الله عليه وسلم), and the what is meant is being conveyed the Hujjah and hearing it, not understanding the Hujjah, as it will shortly be addressed Inshā'Allāh.

The Second Point: The description of establishing the Hujjah in the Unclear Matters:

And it is the matters where the means of finding the proofs are hidden, and Ta'wil incurs from it wherein it's difficult for a morally obligated individual to comprehend it on his own, so the description/characteristic of establishing the Hujjah in it is: Conveying the proof and explaining it, and explaining what is intended by it and removing misconceptions and ambiguous interpretations from it, from whoever is able to do that, so if you've understood this difference in the characteristic of establishing the Hujjah between the Clear and Unclear Matters, many doubts would be removed from what is mentioned in the words of the Scholars when they mention the phrase “Establishing the Hujjah”.

The Third Point: The Scholars who've stated that establishing the Hujjah in the Clear Matters is done by the Qur'ān, while mentioning some of their statements:

Among the Scholars who have stated this are:

1. Shaykh al-Islām Ibn Taymiyyāh(رحمه الله).
2. Imām Ibn al-Qayyīm(رحمه الله)
3. Shaykh Muḥammād ibn 'Abdūl Wahhāb(رحمه الله)
4. The A'immāt al-Da'wah such as Shaykh Ishāq ibn 'Abdūl Rahmān(رحمه الله), Shaykh 'Abdullāh Abū Butayn(رحمه الله), Shaykh Sulaymān ibn Saḥmān(رحمه الله) & others.
5. Shaykh 'Abdūl 'Azīz ibn Bāz(رحمه الله) & others.

Shaykh al-Islām Ibn Taymiyyāh(رحمه الله) clearly showing that the Hujjah is done through Balāgh (i.e. Conveying the Qur'ān), he said:

"It's well-known that the Hujjāh is established by the Qur'ān for whomever it has reached, in accordance to Allāh's statement: {that I may warn you thereby and whomever it reaches} So whoever the Qur'ān has reached besides others, then the Hujjāh has been established upon him by what has reached him, excluding the one it hasn't been conveyed too" [End Quote]

Imām Ibn al-Qayyīm(رحمه الله) said: "Allāh has established the Hujjāh upon his creation by His Book & His Messenger, Allāh(جل وعلا) said: {Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner}, Allāh(جل وعلا) said: {And this Qur'an was revealed to me that I may warn you thereby and whomever it reaches}, so everyone who this Qur'ān has reached, then he has been warned by it and the Hujjāh of Allāh is established by it." [End Quote]

Shaykh Muḥammād ibn 'Abdūl Wahāb(رحمه الله) said: "As for Usūl al-Dīn which Allāh has explicitly made clear in His book, indeed the Hujjāh of Allāh is the Qur'ān, so whoever the Qur'ān has reached, the Hujjāh has reached him" [End Quote]

Shaykh Sulaymān ibn Saḥmān(رحمه الله) said: "The specific individual who has displayed from him what necessitates making Takfīr upon him in the matters that are known by necessity in Islām, such as worshipping other than Allāh(سبحانه وتعالى), indeed Allāh has established the Hujjāh upon him by revealing His book & sending His Messenger, so that no people can make an excuse against Allāh after sending the Messengers, and there is no doubt regarding this, as for what is besides the matters known by necessity in the religion of Islām, then we do not make Takfīr upon whoever says a statement wherein the Text hasn't reached him regarding the Takfīr of whoever does that, because the symbols (of Islām) do not necessitate (Takfīr) except after al-Bulūgh (i.e. Conveyed the proof in that issue), and likewise whoever doesn't see the text as authentic or he has another text which contradicts it, or he fell into a misconception, Allāh will excuse him by it, there is no problem regarding this amongst the Scholars" [End Quote].

Shaykh Ishāq ibn 'Abdūl Rahmān ibn Hassan(رحمه الله) said: "And this matter – which is worshipping Allāh alone without associating any partners onto Him, and disavowal to worshipping others besides Him, and that whoever worships other than Allāh has committed a Shirk, a Major Shirk which emits him from the fold of Islām – It is the fundamental Foundation, and Allāh sent the Messengers because of it, and the books were sent down, and the Hujjāh was established upon the people by the Messenger and the Qur'ān, and likewise we find the answer from the Imāms of the religion regarding that principle of Takfīr upon whoever commits Shirk with Allāh, that he is asked to repent, so he either repents or is killed, and they [the scholars] do not mention Ta'rīf (dialogue and explanation) in the matters of Usūl, but rather they mention "Ta'rīf" (dialogue and explanation ) in the unclear matters wherein the evidences would be hidden from some of the Muslims, such as the issues that the people of innovation have disputed, such as the Qadariyyāh, and Murjī'ah, and in unclear matters such as Sarf & 'Atf, and how do we have dialogue and discussion with the grave worshippers, while they aren't Muslims, and they do not enter within the name of Islām?! And is there any action that remains with Shirk?!" [End Quote]

Shaykh 'Abdullāh Abū Butayn(رحمه الله) says in his response against whoever stipulates the Imām & his deputy to establish the Hujjāh in all matters, whether clear or unclear, he says:

"And your statement that in order to establish the Islamic Hujjāh upon him is done by an Imām or his deputy, implies that the Islamic Hujjāh isn't accepted except by an Imām or his deputy, and this is an obscene mistake, none of the Scholars have stated this, rather what's obliged upon everyone is accepting the truth from whoever it may be, and what this necessitates: Is that whoever commits a prohibited act, Shirk and what's besides that in ignorance, and it has been explained to him by whoever has knowledge of the proofs of the Sharī'ah that whoever he committed wa Harām, and the proofs from the Qur'ān & Sunnāh have been explained to him, then it doesn't necessitate accepting it except if that was done by an Imām or his deputy, and I assume that you've heard these words from some of the invalid claimers and blind followed them in it, and did not notice what's wrong with it" [End Quote]

Shaykh al-Islām [Ibn Taymiyyāh] said: "And likewise with the statements which render the one who says it a Kāfir, the texts (i.e. Evidences) which necessitate knowing the Truth might not have reached the person, or he isn't able to understand it, and perhaps some misconceptions have been displayed to him which Allāh will excuse him by" [End Quote]

And the words of Shaykh al-Islām [Ibn Taymiyyāh] are regarding the people of Desires as it will shortly be shown – Inshā'Allāh – pertaining the correct understanding to the words of Shaykh al-Islām(رحمه الله).

Shaykh Hamd ibn Nāsir ibn Ma'mar(رحمه الله) said:

"Indeed, Allāh has sent the Messengers: {[We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise}.

So every person who has the Qur'ān & message of the Messengers reach him, then the Hujjāh has been established upon him, Allāh(جل وعلا) says:

{(And this Qur'an was revealed to me) that I may warn you thereby and whomever it reaches}, and Allāh(جل وعلا) says:

{And never would We punish until We sent a messenger}.

And the Scholars unanimously agreed that whoever has the message of the Messengers reach him, that the Hujjāh from Allāh is established upon him, and it's known by necessity that within the religion, Allāh(سبحانه وتعالى) has sent Muḥammād(صلى الله عليه وسلم) and revealed to him the Book, for Him [Allāh] to be worshipped alone without associating any partners to Him, so none is called upon except Him, and no sacrifice is made except for Him, and no vow is performed except to Him, and no reliance is held except upon him, and he doesn't have any inward fear except from Him, and the Qur'ān is filled with this. Allāh(سبحانه وتعالى) said:

{And [He revealed] that the Masājīd are for Allāh , so do not invoke with Allāh anyone}..." [End Quote]

Allāh(سبحانه وتعالى) said: {Verily, in this there is a plain Message for people who worship Allah}

Imām Ibn Kathīr(رحمه الله) said: "For benefit and sufficiency".

Allāh(سبحانه وتعالى) said: {And those [i.e. Angels] who deliver a message. As justification or warning}

Imām Ibn Kathīr(رحمه الله) said: "Meaning, the Angels, and there's no disagreement here, for they (i.e. the angels) are the ones who descend with allāh's command to the Messengers, to separate between truth and falsehood, and guidance & misguidance, and the Halāl & Harām, and they bring to the Messengers revelation which contains exemption for the creation, and a warning for them from the torment/punishment of Allāh if they disobey/oppose His command".

And Allāh(سبحانه وتعالى) said: {Balāgh...}

Imām Ibn Kathīr(رحمه الله) said: "Meaning, this Qur'ān provides a clear concept (i.e. Balāgh)

And Allāh(سبحانه وتعالى) said: {And will [any] be destroyed except the defiantly disobedient people?}

Imām Ibn Kathīr(رحمه الله) said: "Meaning, that Allāh does not destroy anyone except those who choose the way of destruction" [End Quote].

The Fourth Point: The difference between establishing the Hujjah and understanding the Hujjah:

Understanding the Hujjah means to discuss and explain and convince the one being addressed, and "understanding the hujjah" is not stipulated for the Clear Matters and Major Shirk, but it's stipulated in the Unclear Matters, Allāh(سبحانه وتعالى) said:

{ [The time of] their account has approached for the people, while they are in heedlessness turning away}, then Allāh(سبحانه وتعالى) said: { With their hearts distracted}.

So the Hujjah has been established upon them by what has reached them from the Qur'ān, except that they didn't understand it, because of their hearts being distracted , so they weren't excused by that, Allāh(سبحانه وتعالى) said:

{Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are [even] more astray in [their] way}.

So the Hujjah has been established upon them, even though they are like cattle in not understanding [the Hujjah], and they weren't excused by that, Allāh(سبحانه وتعالى) said:

{The example of those who disbelieve is like that of one who shouts at what hears nothing but calls and cries cattle or sheep - deaf, dumb and blind, so they do not understand}.

And Allāh(سبحانه وتعالى) said: {And this Qur'an was revealed to me that I may warn you thereby and whomever it reaches}.

Ibn Jarīr al-Tabarī(رحمه الله) stated: "Whoever the Qur'ān has reached, it is as if he's seen Muḥammād(صلى الله عليه وسلم)." [End Quote].

And Allāh(سبحانه وتعالى) said: { And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah . Then deliver him to his place of safety (That is because they are a people who do not know)}

And He didn't say, until they understand the words of Allāh.

Shaykh Muḥammad ibn 'Abdul Wahhāb(رحمه الله) said:



“But as for Usūl al-Dīn which Allāh had clarified, and judged in His Book, for verily the Hujjah of Allāh is the Qur’ān, so whoever the Qur’ān has reached, then the Hujjah has reached him, however the root problem is that you [people] did not differentiate between establishing the Hujjah, and understanding the Hujjah, for verily most of the Kuffār and Munāfiqīn didn’t understand the Hujjah of Allāh while it has been established upon them, as Allāh(سبحانه وتعالى) said:

{ Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are [even] more astray in [their] way}.

And establishing the Hujjah and conveying it is one thing, and understanding it is another thing, and Allāh made Takfīr upon them by having it reach them, even though they didn’t understand it, and if that is confusing for you, look towards the Prophet(صلى الله عليه وسلم)’s statement regarding the Khawārij: “Kill them wherever you find them”, even though they were around in the time of the Sahābah, a person would belittle the actions of the Sahābah compared to them, and with the Ijmā’ of the people, for verily what took them out from the Dīn was strictness and extremism and (false) Ijtihād, while they thought that they are obeying Allāh(سبحانه وتعالى), and the Hujjah has reached them, but they didn’t understand it.

Likewise ‘Alī(رضي الله عنه) killed those who believed in his divinity, and burnt them with fire despite (them) being students of the Sahābah, and (despite) their (immense) worship and goodness, and they also thought that they were upon the Haqq, and likewise the Ijmā’ of the Salaf in making Takfīr upon a group of people from the Ghulāt al-Qadariyyah and other than them, despite their immense knowledge and strict acts of worship, while thinking that they are doing well (in their work), and none of the Salaf withheld from making Takfīr upon them, due to them not understanding (the Hujjah), for verily all of these (people) did not understand it.” [End Quote].

Shaykh Sulaymān Ibn Sahmān(رحمه الله) said:

“And it’s not a condition to understand from (the words of) Allāh and His Messenger(صلى الله عليه وسلم) the way the people of Ēmān and Acceptance and Submission understand of what the Messenger came with, in establishing the Hujjah, for verily understanding the Hujjah is another thing, doesn’t relate to establishing it (i.e. The Hujjah), Allāh(سبحانه وتعالى) said:

{Or do you think that most of them hear or reason?} [Al-Furqān:44],

And Allāh(سبحانه وتعالى) said: {Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil}.

And Allāh(سبحانه وتعالى) said: {But We have placed over their hearts coverings}.

And Allāh(سبحانه وتعالى) said: {Say, [O Muhammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work}...” [End Quote]

And the statement of stipulating understanding the Hujjah necessitates from it that none disbelieves except the arrogant, and this is without a doubt false, and the A’immat al-Da’wah are in agreement regarding the differentiation between establishing the Hujjah and understanding the Hujjah in the Clear Matters.

The Fifth Point: The preventions of establishing the Hujjah in the Clear Matters:

Ibn al-Qayyim(رحمه الله) mentioned from it: Not reaching Tamyīz (being able to distinguish), like the child, or the insane, or the deaf person, or not being able to understand due to him not comprehending the speech, and there’s no interpreter (to translate), so he is upon the level of the deaf person, Shaykh al-Islām (Ibn Taymiyyah) said: “Whosoever the Da’wah has not reached, such as the child and insane, and whoever died in the state of Fatrah, then they will be tested in the Hereafter.” [End Quote].

The Sixth Point: The preventions of establishing the Hujjah in the Unclear Matters:

Whatever was a prevention in the Clear Matters, then it would be more deserving of being a prevention (of Takfīr) in the Unclear Matters, and from it as well is not understanding, and the presence of a misconception and similar to that, and we have previously mentioned in the second issue: The description of establishing the Hujjah in the Unclear Matters.

The Seventh Point:

We place our focus towards the difference between the (Clear) Ordainments and Shirk, so the (Clear) Ordainments don’t necessitate (calling him a Kāfir) except after the Hujjah reaches him, but as for Shirk, then whoever falls into it while the Hujjah hasn’t been established upon him, then the ism (label) of Shirk is given off to him, however he isn’t to be killed in the Dunyā, nor be punished in the Ākhirah until the Hujjah has been established, and further discussion will come shortly regarding this issue Inshā’Allāh.

The Eighth Point:

Some statements from the A’immat al-Da’wah might cause confusion and doubt for some people, when they are speaking about the grave worshippers and what they are performing from Major Shirk, and it is from the Clear Matters, so they (i.e. Imāms of Najd) say for example: There’s no problem in Takfīr upon him after the Hujjah has been established upon him, so if we knew the meaning of “Establishing the Hujjah” according to them, as we have previously shown in the first

issue, and that according to them, it is established by the Qurʾān in the Clear Matters, this doubt and confusion would be removed. Some of their statements can be referred back too in the Third Point.

~ Shaykh Abū 'Abdul Rahmān(حفظه الله)

23 December 2016 11:09

#### Radwan Dakkak updated his status.

As usual, the people of desires make up lies and false accusations and run away from the topic ☺  
#NoSurprise

22 December 2016 22:27

#### Radwan Dakkak updated his status.

was asked: What are the (different) types of Lands? And what is (حفظه الله)Shaykh Nāsir al-Fahad ?its Criterion

responded by saying: The lands as it's well known are Three (حفظه الله)Shaykh Nāsir al-Fahad :((types

.Which is what is ruled by the Sharī'ah: (دار الإسلام) Land of Islām •

Which is the Land of Kufr if there is a covenant between them: (دار عهد) Land that has a Covenant •  
.and the Muslims, such as Makkâh after the Treaty of al-Hudaybiyyâh

Which is the Land of Kufr that doesn't have a Covenant between them and: (دار حرب) Land of War •  
.the Muslims

has some statements in "al-Māridīniyyah" regarding the Coupled (رحمه الله)And Ibn Taymiyyâh which is the land that has Muslims and Kuffār in it, and neither do the Laws of (الدار المركبة), Land Islām or Kufr have authority over it, so these (people) and those (people) are dealt accordingly, and .it is not given a single (general) ruling, this is the general principle

As for the current reality, then each Land is looked at accordingly, because the affairs today have become mixed up, so you will find the Lands with regards to their rulings as being all lands of Kufr, but with regards to specific (areas) it differs, so from it is Dār Kufr and from it is Dār Islām, and but as for a Land that has a (الدور المركبة), most of it or many of it are from the Coupled Lands in our times, then it doesn't exist, and this issue is lengthy, and Allāh knows (دار العهد) Covenant .best

22 December 2016 14:06

#### Radwan Dakkak updated his status.

was asked: Whoever works in these services, "Customs, Traffic (حفظه الله)Shaykh Nāsir al-Fahad Police, Mayors", and was from those who conduct collecting (Harām) tolls and taxes, or issues ?licenses/permits and similar to that, what is the ruling upon him

responded by saying: Know, my dear brother that the types of (حفظه الله)Shaykh Nāsir al-Fahad :people in these affairs are Three

The Legislators, Governors and Judges: So the ruling on these people is well-known, they are .1  
.Tawāghit who ruled by other than what Allāh has revealed

The Weak who do not have any might or power to change or denounce (Munkar): So the general .2  
principle regarding these people is that they are excused, and sin could fall upon some of them due .to their acceptance, and his close-far distance from that

The Employees who work in what you have mentioned: So they similar to the First Category in .3  
terms of implementation (enforcing commands), and they are similar to the Second Category in terms of their Weakness and Inability (to denounce Munkar), so there is no doubt that they are sinful and committing a Major Sin, however to include them among the First Category is .questionable, due to the (clear) difference, and Allāh knows best

22 December 2016 13:42

#### Radwan Dakkak updated his status.

was asked: What is the ruling on the "Centre for Inter-Faith (حفظه الله)Shaykh Nāsir al-Fahad ?(مركز حوار الأديان) dialogue

responded by saying: This centre is cursed, a negator to the (حفظه الله)Shaykh Nāsir al-Fahad Foundation of the Religion, an abolisher to Walā' and Barā', a denier of the texts which command



hostility to the Kuffār and having Barā'ah from them, an opposer to the texts of Striving in the cause so (صلى الله عليه وسلم), of Allāh, (this centre) is engaging in war against Allāh and His Messenger everyone who established it, or participated in it, or is pleased with it, then he is a Kāfir Murtad, upon him is the curse of Allāh and the angels and all of mankind, and it's necessary to warn against it and those who participate it in every way (possible), for verily they are Tawāghit, what they only intend (from it) is to secure their authority, even if it means throwing all of mankind in the Hellfire, .Wallāh ul-Musta'ān

22 December 2016 13:02

#### Radwan Dakkak updated his status.

In reality, we do not call the Rāfidah (sect) a Madhab, it is in fact a completely different Religion to the Religion of the Muslims.

في الحقيقة الرافضة لا نسميه مذهباً، هو في الحقيقة دين مغاير لدين المسلمين

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān (حفظه الله)

21 December 2016 21:21

#### Radwan Dakkak updated his status.

The youth of this Ummah, may Allāh bless them, must have some wise elders and Shuyūkh to guide them, teach them and give them directions.

Due to the large amount of wicked speakers around, the youth need an alternative, or else they will start listening to random people on Facebook and take their deen from them.

The internet is a blessing, because if we only remained going to the Mosques in our local communities and listening to leaders in our own Countries, we would not have learnt proper Tawhīd and Kufr Bit-Tāghūt, with the correct understanding from the Righteous Scholars.

It's still possible to learn these locally, however the internet has made it extremely easy for everyone to access resources and listen to Scholars from all over the world, instead of travelling to them, so say Alhamdulillah that Allāh has guided you to the straight path.

My best advice to the youth - and I'm from them - is look at the one who you're taking your deen from. The one you look up too will reflect on your manners, so be careful who you hang around with for the sake of your Ēmān.

Please do not come online and attack or make fun of your brothers and sisters, remember we are all nothing without the guidance of Allāh, so we must humble ourselves and have the intention to bring others towards Allāh, not push them away from the Haqq. Remember, people respect manners, they won't be able to fully comprehend Tawhīd as they have been living in ignorance, so be soft with them.

And please do not think what you say is unrestrictedly the Haqq and start labelling others who may disagree with you. Wallāhī it's best for you to refrain from having an opinion on certain issues, and we must understand that not everything is agreed upon.

Do not cause division between your brothers and sisters over Ijtihādī issues, always make sure you return back to the Scholars, and don't speak from your own whims lest you be sinful.

I really love the youth of this Ummah, and there are too many people attacking them instead of lifting them up, so I make du'ā that Allāh shows us all the right path and forgives our shortcomings.

Note: If you ever see me posting from my own desires, not returning back to the Qur'ān and Sunnah with the understanding of the Scholars, tell me to fear Allāh and remind me of speaking without knowledge, I love you for the sake of Allāh.

21 December 2016 09:52

#### Radwan Dakkak added a new photo.

□

20 December 2016 20:55

#### Radwan Dakkak updated his status.

\*Regarding the Turkish cop everyone is speaking about\*

Firstly, being a policeman upholding the laws of Shirk and Kufr, and obeying the Tāghūt who is a

legislator that has replaced the Sharī'ah, and makes Halāl what Allāh has made Harām, and has also made Harām what Allāh has made Halāl is without a doubt Major Kufr.

Secondly, the policeman who abstains from upholding the Sharī'ah of Allāh, but rather upholds and defends the Kufr laws of the Tāghūt is from the Tawā'if al-Mumtani'ah, and there is a Speculative Consensus (Ijmā' from the Sahābah) that they are all outwardly dealt as Kuffār, the following is the ruling regarding the Tā'ifah Mumtani'ah:

Shaykh Nāsir al-Fahad (حفظه الله) was asked: What is the reply to the one who says that there are two views regarding the Tā'ifah Mumtani'ah? As well what is the reply to one who denies the Ijmā' that Shaykh al-Islām (Ibn Taymiyyah) mentioned and he says, "I looked at the (claimed) ijmā' and I could not find it?" And how can there be an Ijmā' of Sahābah then the Fuqahā come after them disagreeing with this ijmā' that is stated on their kufr?

Shaykh Nāsir al-Fahad (حفظه الله) responded by saying: The discussion regarding the Tā'ifah Mumtani'ah is broken down into two parts:

A. Collecting the speech surrounding it

B. The reason for their kufr.

The first part: The Tā'ifah Mumtani'ah that is resisting the clear apparent laws of the Sharī'ah has two rulings with regards to it.

A. Fighting it. Regarding this, all the Fuqahā' in all the Mathāhib agree.

B. Their kufr. Regarding this, the Fuqahā' have two notable opinions. From the understanding of the Sahābah is that they all agreed on their kufr. But their ijmā' is not from their speech. Rather, it is from investigating and looking at their actions, that is also how all the Fuqahā' agree that the Sahābah had an Ijmā' on fighting them. They (the Fuqahā'), however, disagree on how to label them.

Do we fight them as ahlu riddah or do we fight them as bāghī (rebels)? This is not what is mentioned in the speech of Shaykh al-Islām (Ibn Taymiyyāh) in some places and that is surrounding the reason on fighting them. Is it because they are murtaddeen? This position (on them being murtaddeen) is what is apparent from Al-Bukhārī (رحمه الله) when he named the chapter regarding the Hadīth on Abū Hurayrah with regards to those who fought refusing to pay the Zakāh, "The Chapter on killing those who refuse to accept the obligatory acts and those associated with riddah". So they were labelled as murtaddeen for not accepting and complying with the obligation of Zakāh.

When we speak on this issue then we must know that Shaykh al-Islām (Ibn Taymiyyāh) did not mention an Ijmā' regarding their kufr. Rather, he mentions an Ijmā' with regards to fighting them. The texts mentioning the Sahābah, radiy Allāhu 'anhum, all agreeing that they are ahlu riddah comes by way of deduction and not by an explicit statement from the Sahābah, radiy Allāhu 'anhum.

The saying that there is an Ijmā' of Sahābah, radiy Allāhu 'anhum, is from their explicit actions, and it is their fighting, there is no disagreement amongst the Fuqahā with that. But with regards to the reason for fighting them, then this is not as explicit. This is the difference regarding it and it is not said that one who disagrees with their kufr that he has violated the Ijmā' and so then he has disbelieved because this is an Ijmā' Qatī'. (Ijmā' Qatī' is like the five salāh in which if one was to deny this then he becomes a kāfir). This is however a matter of investigating and deducting from their actions, so it is Thanni (Thanni Ijmā' is where the texts aren't as explicit and only known through thorough research).

The second part: It is with regards to takfīr on the Tā'ifah Mumtani'ah.

Know, that the heart needs qawl (statements) and 'amal (actions). The qawl of the heart is tasdīq (acknowledgment/affirmation) and the 'amal of the heart is istislām and inqiyād (submission and compliance). What goes against the qawl of the heart is takthīb (belying) and what goes against its 'amal is resistance. The one who has one or both of those disbelieves and leaves the Millah.

If a man has tasdīq but he arrogantly and stubbornly resists accepting something from the Sharī'ah that is apparent and established he disbelieves. This is like one who leaves salāh out of laziness (not rejecting it), is called to perform it and he refuses to do so with the sword, ibn Taymiyyah and Ibn al-Qayyim both said this one is a kāfir by ijmā'.

So one can either bely or either he can arrogantly refuse (or both), it would never be acceptable for one to differ over that issue. Ibn Taymiyyah stated that if one was to say, "if you killed someone like him then that is killing a Muslim," has fallen into the doubts of the Murji'ah and also like them from the people of desires.

It could be that one resists in accepting and complying to what is harām, although he has tasdīq in the prohibition. This is frequently found in those who are now called "intellectuals". We will find alot of them arrogantly resisting accepting some of those obligatory acts like Jihād, commanding good and other than them. Also with some of the acts that are harām like music, unveiling oneself, and others similar to it. This is a disobedient arrogant kāfir except in the case where the arrogant resisting is hidden and one is not able to know fully (if this applies). Then the foundational principle is disobedience and not kufr.

The evidence, however, may show and indicate the existence of this resistance. Then if the ruling

regarding them appears, is evident, and it is established, then know that whoever agrees or joins that group gets the same rulings. He would then be connected onto their arrogant resisting to accept and comply to the Shari'ah and in their cause and reason for kufr.

Then when it is established that they are resisting accepting and complying to anything from the Shari'ah there is no distinction between the individual and the group (they get the same ruling). Unless the individual has no way of knowing and the matter is hidden, then his asl is still Islām. (Like an individual who is in a group that calls for Shari'ah but he doesn't know the leaders fell into kufr). Unlike the group that openly agrees on deterring obligatory duties, as an example, and the evidence for their arrogant resistance is available, and Allāh knows best.

\*End Quote from Sh. Nāsir al-Fahad(حفظه الله)\*

Thirdly, with regards to whether the Turkish cop made Tawbah or not, Shaykh Abu 'Umar(حفظه الله) said: "I've witnessed a few brothers (including Shari'ees from the Dwla) say that his act in itself is disavowal and implies disbelief in the Taghut, especially with those words he said.. Others say it's not enough and he has to declare his repentance and Kufr in Taghut openly and re-enter Islam from the door he left it.

Which ever opinion you follow, don't be harsh on others for adopting another."

Shaykh Abū 'Umar believes the cop died as a Murtad, but he said that's his Ijtihād, and mentioned that what's most important is that Allāh has gotten rid of an enemy of Allāh which is a big victory for all Muslims.

والله اعلم

20 December 2016 19:22

#### Radwan Dakkak updated his status.

This world is full of selfish dogs who don't have any feelings for others.

20 December 2016 10:18

#### Radwan Dakkak updated his status.

If u ever feel the world is against u, keep ur bond w/ ALLAH & remember: (They plotted a plot against him but We made them the lowest) [37:98]

~ Shaykh Ahmad Jibrīl(حفظه الله)

20 December 2016 10:03

#### Radwan Dakkak updated his status.

It's usually the pure souls that suffer the most in this world, and only Allāh knows them. But what awaits them in Jannah is an amazing reward, a believer will never go through 2 sufferings.

20 December 2016 09:58

#### Radwan Dakkak updated his status.

#Good\_Advice Don't complain about your trials to others. Confide in the Almighty. Each test is a blessing. Learn the lesson He wants you to learn. Pass the test!

20 December 2016 09:54

#### Radwan Dakkak updated his status.

#Life\_Lesson Don't let anyone stop you from doing what you love.

20 December 2016 09:42

#### Radwan Dakkak updated his status.

You can listen to someone speak about marriage for hours and hours, but as soon as you tell them, can we recite some Qur'ān (even for 5 mins), they become the most busiest people in the world and must leave.

What I've noticed, is people love to appear "religious" when it suits them, and they tell people "I love Qur'ān and this and this and this", but in reality they are chasing this Dunyā and making fun of those who {truly} love the Qur'ān, calling them "Shaykhs".

20 December 2016 09:26

20 December 2016 08:08

20 December 2016 07:23

19 December 2016 21:52

19 December 2016 21:08

O Allāh, I testify that I love you and that I'm nothing without you. You are the only one who has the right to be worshipped.

O Allāh, place the sincerity in our hearts, tongues and actions, allow us to only think about you in everything we do for your sake.

Less speaking from me and more posts from the Scholars to come ﷻ إن شاء الله May Allāh allow us to feel the sincerity in our hearts and make us amongst those who truly fear Allāh and have Taqwa.

تحياتي لكم

19 December 2016 09:44

#### Radwan Dakkak shared Fatawa New's post.

18 December 2016 23:25

#### Radwan Dakkak added a new photo.

□

SubhānAllāh what an amazing Hadīth ♥

18 December 2016 19:41

#### Radwan Dakkak updated his status.

SubhanAllah, the more you study and learn about Shirk Asghar, the more you fear for your good deeds and whether they're accepted or not. May Allah grant us true Ikhlāas, and forgive our insincere actions.

18 December 2016 14:44

#### Radwan Dakkak added a new photo.

□

18 December 2016 08:36

#### Radwan Dakkak updated his status.

was asked: Whoever called upon those in the graves, or (حفظه الله) Shaykh 'Alī al-Khudayr performed Tawāf around them, or seeks assistance from them, while he is from the blind followers among the laymen, and the Scholars have given him a Fatwa that this is not Shirk, is he to be ?called a Mushrik

responded by saying: Yes, he is called a Mushrik, and Islām is (حفظه الله) Shaykh 'Alī al-Khudayr negated from him, and he's not a Muslim. And we have clarified this numerous times, and all the previous lessons clarify this issue, so whoever was living amongst the muslims in the Arab lands or in the lands where its inhabitants are Islamic, whether it was in Africa, Egypt, Algeria, Morocco, Sūdān, Khaleej, Pakistān, Afghānistān, these are the countries that have an Islamic population, it has an established Da'wah, and it has the Hujjah of the Qur'ān, and he has lived with the muslims and the people of Tawhīd, likewise Irān, 1/3 of its population are from Ahl al Sunnah, so these people receive the Ism (Name/Label of Shirk) and Hukm (Rulings - Being punished for Shirk), and they are called Mushrikūn, and they are also given the Hukm (ruling) of the Kuffār, so he is a Kāfir .in the "ism" and "hukm" due to the establishment of the Hujjah

And we will not repeat (what we said in) the previous lessons, because the previous lessons speak about this topic, and we would say to you, "until the Hujjah is established upon him", and we have affirmed what the (the meaning of the) Hujjah is numerous times, and a separate chapter will come shortly, however there's nothing that prevents us from pointing towards what we intend by the Hujjah, and what we intended by the Hujjah is not solely discussing (the matter), because some .people think that the Hujjah is discussing and talking

I have applied the Hujjah upon him", i.e. I sat with him and discussed/debated with him, and I took" him and gave him this talk, this is how he thinks that is what the (establishing of the) Hujjah is, but it's not like that. (Rather) This is the Hujjah in the Unclear Matters, as for the Clear Matters such as Shirk, then the Hujjah regarding it is the "Place", if he was able to reach the place of the Hujjah, in a .place that has the Da'wah of Tawhīd, then the Hujjah has been established upon him

after he became (صلى الله عليه وسلم) And that is why the Hujjah was established by the Messenger a Prophet, and he did not discuss with everyone from the inhabitants of Makkah, nor did he go to them, for verily his advent (of prophethood) and presence and being able to hear from him, this is

.the Hujjah

Infact some of them would run away from listening to him, would it (now) be said that this person doesn't have the Hujjah established upon him?! No, therefore it's necessary to precisely comprehend this issue, even though we have previously explained the chapters (regarding it), however if we say that the Hujjah is to be understood (it's within unclear matters), if the issue was regarding Shirk or the Clear Matters, then the Hujjah is the "Place" (i.e. Where the Da'wah of Tawhīd (can be reached

And if the issue is Unclear, then yes the Hujjah is giving and taking (i.e. Asking and Responding sent a battalion towards a man who (صلى الله عليه وسلم)questions). And that's why the Messenger married the wife of his father, to split his wealth into 5 portions and kill him for committing apostasy, he married the wife of his father, this is a Clear Matter, and there was no discussion that took .place, and he didn't say to go discuss with him first, no

Therefore, we have said that it's required to know what is meant by the Hujjah. And what is originally intended from this elucidation is to comment after mentioning the (related) chapters, however just so you can be exposed to this issue with us in the beginning (before we get further .(into it

Sharh Kitāb al-Haqā'iq Fi Tawhīd ~

17 December 2016 23:33

### Radwan Dakkak updated his status.

Having the best Akhlāq is no doubt from the essence of Islām. May Allāh perfect our manners by following the example of the Prophet Muhammad(صلى الله عليه وسلم). However there's a group of people who come {online} to remind others about Akhlāq. I think this is a beautiful thing, as we are all lacking in our manners, but unfortunately some are taking this "Akhlāq" advice too far.

For instance, today someone rebuked me for making du'ā against the Kuffār, and told me to think before I speak, asking wouldn't it be more beneficial to make du'ā for them. Alhamdulillah I gave him evidences to show that you can make du'ā for the Kuffār and make du'ā against them.

Now I have a strong passionate hate against the Shī'a Rāfidah, Murji'ah, Apostate Rulers and Wicked Sell-Out Scholars. But unfortunately, some people consider it "Bad Manners" to call them dogs and donkeys, even though there is evidence to show the permissibility of doing so.

But let me tell you what's also considered "Bad Manners" my brothers and sisters. Continuously criticising others & mentioning their faults without saying a single good thing about them is also "bad manners". What's also a shameful character is cowardliness, yet many of the callers towards "Good Manners" only want to take the soft/merciful side ignoring the principle of Walā' and Barā' which is a pillar of our Shahādah. Takfīr and Enmity to the Mushrikīn is an important aspect of Kufr Bit-Tāghūt, but they want to shun this topic and lock it up completely, throwing the key in the ocean, to leave the muslims remain as cowards and chickens who have no Gheerah for the Ummah.

SubhānAllāh, the main priority of these people is to condemn the Da'wah we're sharing. For proof, just look at how many speakers havd travelled across the globe to condemn our beloved Humble Shaykh, and ofcourse they are not fair and just even if they try to make themselves appear "balanced". May Allāh give them what they deserve, it really hurts when you speak against someone who doesn't have a voice to defend themself :(

I have been told, "You speak too much about the Ummah", "Brother, why Fiqh of Hajj?!", "You have been extremely active in Da'wah, have a balance bro", "Instead of posting so much on Hadīth, why not Tawhīd?", "Alhamdulillah, I benefit from the Fatāwah of Fiqh the most, but the posts on Tawhīd and Takfīr are beneficial", wallāhī I love to listen to the thoughts of people, but you can't please everyone. Then we have those who condemn us for speaking about the main priorities of the Ummah, yet when "everyone" speaks about the important issues we've been talking about for years, they want to jump in and give their 2 cents, even though they were quiet about it before. Infact, there are some RIGHT NOW who gave a Khutbah on manners instead of the Ummah, I'm sure those callers to good manners online would kiss the forehead of the Khateeb. We are told the Muwahiddīn don't have Scholars, I will tell you: Yes, our Scholars are not in 5 star hotels taking selfies of themselves or in comfortable A/C rooms, if you want to find our Scholars, go out and find them yourself, you will see them as firm as a mountain acting upon their knowledge.

SubhānAllāh what a time we're living in, we cannot deny the importance of good manners, may Allāh forgive us and allow us to realise our bad character, whether it may be arguing too much, arrogance, showing off, self-admiration, harshness etc...This is why the Scholars say it's necessary upon us to continuously repent to Allāh, seeking his forgiveness and mercy.

17 December 2016 09:43

### Radwan Dakkak updated his status.

All the Shī'a Rāfidah are Kuffār. If you believe unity is possible with these filthy Mushrikīn, just admit that you're a Jāhil who knows nothing about Islām.

**Radwan Dakkak updated his status.**

My dear brothers, if you're feeling down or need any help, please don't keep it to yourself. Message me and speak your heart to me. I can help with advice in strengthening you relationship with Allāh and give you directions to bring happiness to your heart. Sometimes reading a post on Facebook won't do justice and you really need someone to talk too & be there for you.

But a general reminder to everyone else, some ways to revive your heart is to understand Tawhīd and implement it, revolving your life around 'Ibādah in the Masjid, falling in Sujūd, letting out every grudge from your heart to those who wronged you, forgive all muslims before you sleep. Keep the Dhikr of Allāh on your tongue, and the Qur'ān is the greatest form of Dhikr, as Ibn 'Abbās رضي الله عنهم said, a heart with no Qur'ān (i.e. Doesn't recite Qur'ān) is like a ruined house. Have sincerity in your heart, joke less. Always fear Allāh wherever you are, keep every word that comes from your tongue truthful.

May Allāh reward you all, and just because someone always smiles, it doesn't mean they aren't going through trials, wallāhī it's just that Allāh has blessed them with enough Ēmān to handle them as mentioned by Shaykh Ahmad Jibrīl(حفظه الله). The more Allāh loves you, the more He tests you. You are dearly special to Allāh, He has given you a gift many people don't have, you have a pure heart, Ibn 'Abbās explained the pure heart as being "The shy heart that testifies that no one has the right to be worshipped except Allāh", so subhānAllāh you have a shy heart that says Lā ilāha ilā Allāh, it's amazing. I love you all so much, stay strong as the Prophet(صلى الله عليه وسلم) said: "The strong believer is more beloved to Allāh than the weak believer"

16 December 2016 09:55

**Radwan Dakkak added a new photo.**

**Radwan Dakkak** Wa 'Alaykum Asalām: No my dear brother. Admins who monitor the page share his older posts.

15 December 2016 15:51

**Radwan Dakkak** Yes akhī, Āmīn ☺

15 December 2016 15:54

**Abu Aysha Al-Turkmani** !الله أكبر!! فك الله أسرك شيخنا الحبيب

15 December 2016 16:51

Always speak the Haqq. Remember, people are not rejecting you, they are rejecting the message you are giving them. Your Da'wah alone is already harsh for them, so imagine if you followed that up with bad manners and harshness, no one will listen to you, and they will hate what you're telling them, even if it's the Haqq.

15 December 2016 14:48

**Radwan Dakkak shared a link.**

<http://store3.up-00.com/dl/e36c8/%D9%81%D8%AA%D8%A7%D9%88%D9%89%D8%A7%D9%84%D8%B5%D9%84%D8%A7%D8%A9%D9%84%D9%84%D9%85%D8%AD%D8%AF%D8%AB%D8%B3%D9%84%D9%8A%D9%85%D8%A7%D9%86%D8%A7%D9%84%D8%B9%D9%84%D9%88%D8%A7%D9%86.pdf>

<http://store3.up-00.com/dl/e36c8/%D9%81%D8%AA%D8%A7%D9%88%D9%89%D8%A7%D9%84%D8%B5%D9%84%D8%A7%D8%A9%D9%84%D9%84%D9%85%D8%AD%D8%AF%D8%AB%D8%B3%D9%84%D9%8A%D9%85%D8%A7%D9%86%D8%A7%D9%84%D8%B9%D9%84%D9%88%D8%A7%D9%86.pdf>

New Book published 2 weeks ago (331 pages) which is called "Fatāwah al-Salāh" by Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله). It has been put together beautifully mentioning all the selected opinions of Shaykh al-'Alwan, and it touches on more than 440 matters in Salāh, and it has some additional commentary by Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله) in the footnotes of the book. Download link is below:  
<http://www.up-00.com/?FIVR>

15 December 2016 12:38

**Radwan Dakkak updated his status.**

It's true that the cities of Sunnī's are occupied..what's also true is that the hearts and minds of Sunnī's have started to become liberated.



صحيح ان مدن السنة احتلت .. الصحيح ايضا ان قلوب وعقول السنة بدأت تتحرر

15 December 2016 10:36

#### Radwan Dakkak updated his status.

Allāhu Akbar ♥ ♥ ♥ Glad Tidings for the Believers.  
Allāhumma Zid wa Bārīk ☺ Try your best to wake up for Qiyām al-Layl, and make du'ā to Allāh to keep delighting our hearts with victory.

15 December 2016 08:06

#### Radwan Dakkak updated his status.

What an amazing day with the boys, I have never jumped from such a height before. SubhānAllāh but it was also the most craziest day, I'm so smashed right now.

14 December 2016 20:40

#### Radwan Dakkak updated his status.

My dear brothers and sisters, May Allāh protect you. I know that you have so much to say, I do too. But you know what's amazing, Allāh has opened the eyes of many brothers/sisters. I came across posts where those who you might call "moderates" realised the truth, so many have felt betrayed by the Scholars.

Now, this is nothing new. 99% of Shaykhs around the world who have a voice to speak have lost all the main top priorities of the Ummah, infact shunning those important matters & speaking against the Haqq, and intentionally diverting away the affairs of the Ummah, telling the masses to have hope and patience while concealing knowledge.

And never fall for the du'ā they make for the Ummah, if you want to know whether they really care about the Ummah, look at their Da'wah and what their priorities are focused on. It's like a guy telling his wife "I love you", yet treats her worse than random strangers, he doesn't look after her, infact verbally abuses her AstaghfirAllāh, and then in the end says "I love you". Ya'nī, this is actually an evil tactic adopted by many heartless abusers against their victims, they try to act charming after the abuse, and the poor victim falls for it or is suffering in silence. The same way with our Ummah, may Allāh have mercy upon our Ummah and expose the deceivers, every single one of them.

As for the "solutions" many speakers are talking about, lol there's no need to listen to what these corrupt people say is the "solution", the solution is mentioned in the Qur'ān, infact the Qur'ān is divided into 3 categories:

1) Tawhīd

2) Qasas

3) Ahkām

And you would be surprised to know what most of the verses pertaining Ahkām in the Qur'ān address :) Hold onto the Righteous Scholars and love the Muwahiddīn, you won't find anyone more firm and truthful than them, but finding them is the big test for many ☺ I ask Allāh to continue guiding us and delight our hearts with news of glad-tidings. Be truthful to yourself and keep your sincere intentions between you and Allāh.

13 December 2016 22:42

#### Radwan Dakkak updated his status.

Lā Hawlā walā Quwata ilā Billāh! Brutal assault occurring in Aleppo as I'm writing this right now. Confirmed cases of rape and killings by the pigs of Bashār and Mushrik Shī'a Militias, much news is coming out and Wallāhi it's much more than what is being mentioned.

Now, I'm not going to be blaming all the sell-out Scholars and Apostate Rulers, as they are well known dogs to all of us.

However, by Allāh! We must ask ourselves, what have we done in this Dunyā?! What have we done in our lives??? Will Allāh really be pleased with what we are doing? Don't we claim to be Muwahhidīn? Where is the truth to our claim, we should really fear whether we are Hypocrites or not. If the Sahābah were rebuked, then imagine us who carry along enjoying our lives with the Mushrikīn.

Wallāhi this is a reminder for myself before anyone else, and if you don't want to hear any condemnations and just listen to "words of hope" that raise you up, thinking you're doing amazing in life, then sorry I don't believe in that, if Allāh rebuked the Sahābah for something 1,000,000 times smaller than what you have done, then what is preventing you from being rebuked.

O Allāh, make us real men! O Allāh, increase our Ummah in men and women who have divorced this life and only strive to please you! O Allāh, unite the hearts of the Muslims together upon "True Unity" of the Qur'ān and Sunnah! A unity upon Tawhīd and Kufr Bit-Tāghūt with Walā' and Barā' to Lā ilāha ilā Allāh!

O Allāh, grant victory to the Muwahhidīn in 'Irāq, Shām, Yemen, Khurasān, Shīshān, Masr, Al-Maghrib, al-Sōmāl, CAR, all of Africa, the Balkans, Philippines, Burmā, return al-Andalus and all the lands of Islām back to us!

O Allāh, destroy the filthy Shī'a Twelver Rawāfidh Mushrikīn, the donkeys of the jews, and their allies among the Nusayriyyah, 'Alawiyyah and other Bātiniyyāh. O Allāh destroy the Secularists, Democrats, "Fake" Islamist Apostates who are supported by the enemies and the Tawāghīt. O Allāh destroy all the Apostate rulers that rule our lands by other than your Sharī'ah, O Allāh destroy the evil corrupt Da'wah of the Murji'ah, govt sell-out Scholars, wicked sell out Speakers, and deceivers who mix and conceal the truth with falsehood! O Allāh destroy those who cry over the Murtaddīn and Mushrikīn, defending the Tawāghīt and making excuses for them, while searching for all the faults in the world in the Muwahhidīn, making false accusations against them and speaking against those who are unable to defend themselves. May Allāh silence the tongue of every deceiver, and paralyze the hands of every oppressor.

O Allāh, indeed I have wronged myself so much, and there is no one who forgives the sins except you, so bestow your forgiveness upon me and have mercy upon me, verily you are the Most-Forgiving, Most Merciful.

13 December 2016 11:49

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### Radwan Dakkak updated his status.

A very important Nasīhah to myself and to my brothers; Many of us make sure we have our pants above our ankles before beginning Salāh, however this is not right my beloved brothers. We are sinning whenever our Izār/Pants are below the ankles at any time, not only in Salāh. So please be mindful of this, may Allāh bless you.

12 December 2016 21:38

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### Radwan Dakkak updated his status.

#Haqq As you get more "religious", your love for others is supposed to increase. You get kinder, more tolerant & wiser; not about being arrogant.

May Allah perfect our manners to Allah first and foremost (who has blessed us with everything Alhamdulillah), and also allow us to perfect our manners to the creation of Allah.

12 December 2016 18:11

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### Radwan Dakkak updated his status.

Usūl al-Fiqh by Shaykh 'Ali al-Tamimi(حفظه الله)

Lesson (1/17) Transcribed:

What is Usūl al-Fiqh?

Well if you actually look at it, Usūl al-Fiqh, this term is taken from 2 words. First word Usūl & Second word Fiqh. And in order to understand the meaning depth of this term, let's take it by looking at each word on its own.

The meaning of Usūl is a plural of the Arabic word al-asl. And we might translate that to English as "The root, the foundation of something". And in the Arabic language, the trunk of the tree is known as the Asl, and there's a verse in Surat Ibrahim, where Allāh(سبحانه وتعالى) describes the good word of a tree, and then Allāh(سبحانه وتعالى) says "Asluhā Thābit", its root is well-fixed, "wa far'uha" (its branch) is in the heavens or in the sky.

So as opposed to Asl (the root), we have branch which is fara' or furoo' (the plural), so Asl, the plural which is Usūl means foundation, in the Arabic language we say "asl al-Jidār" the root or the foundation of the wall (meaning the bottom part that touches the ground). So, the word Usūl means that which is built upon it, wherever that might be. So now we understand the first word Usūl, now let's have a look at the second word Fiqh.

What does Fiqh mean?

Does anyone know what the word Fiqh means linguistically? Linguistically the word of Fiqh means to understand or comprehend. There's a similar word in the Arabic language which is al-'ilm which is knowledge, but Fiqh is more specific in meaning than knowledge, so knowledge is something general, whereas fiqh is a little bit more specific in the Arabic language, which means to understand and comprehend.

And we find this in verses in the Qur'an where Allāh(سبحانه وتعالى) tells us that Musa asked Allāh(سبحانه وتعالى) when he was being sent as a messenger that he would understand speech, and the Hadīth of the Prophet(صلى الله عليه وسلم) for instance in Sahih al-Bukhari where the Prophet(صلى الله عليه وسلم) made a dua for Ibn 'Abbās that:

"O Allāh(سبحانه وتعالى) give him Fiqh in the religion"

Meaning, give him comprehension and understanding in the religion. That is the linguistic meaning of the word fiqh. But it has a technical meaning, which we can define as:

"Knowledge of the Sharee'ah regulations(Ahkaam) of actions required from their specific evidences."

(He was asked and what does that mean?)

Knowledge means as opposed to ignorance, regulations meaning that for instance that something is required, we say that Salāh, praying 5 times a day is obligatory, that's a regulation of the Sharee'ah, that you have to fast the month of Ramadan, that in order to marry, a woman must have a wali(a guardian), these are regulations in the Sharee'ah.

As opposed to regulations for instance of nature, that when it's cold and it rains, snow occurs, that's a regulation of nature. Regulation of the mind for instance, that the sum of something is equaled to its whole.

We're talking about the regulations of the sharee'ah like Salāh is required 5 times a day, one must give zakat, one must fast the month of Ramadan, a woman must need a guardian to get married, these are the regulations of the sharee'ah.

And there are regulations to do with action, in other words, belief that Allāh(سبحانه وتعالى) is one, belief in the Prophet(صلى الله عليه وسلم) Muhammad as the messenger of Allāh(سبحانه وتعالى), belief in the angels, this is not entered into the subject of fiqh because these are regulations dealing with belief, or what we call Aqeedah or Tawheed.

But Fiqh specifically deals with those matters dealing with action (like Salāh, Zakat, Hajj, Fasting etc...), and these regulations are gained, we acquire them from their specific evidences. Those evidences in the Qur'an, those evidences in the Hadīth, those evidences from Ijma', the consensus, those evidences of analogy(or qiyās), so when we say Fiqh in the linguistic sense, it means to understand or comprehend.

We say fiqh as a subject/science, it means knowledge of the sharee'ah regulations, instead of regulations of nature/reasoning, and those regulations are of action as opposed to regulations to do with belief, and they are gained from their specific evidences. The specific proofs of the Qur'an, the Hadīth and the other sources of Sharee'ah law.

So if I say "The unbelievers will be buried in the hellfire", is this fiqh? It's not part of Fiqh, because we said that it's of action, and the belief that the believers will go to paradise and the unbelievers will go to the hellfire is not a matter of action, it's a matter of belief (Aqeedah).

If we say for instance that 3 is greater than 1, is this a matter of Fiqh? No, because there is no sharee'ah regulation.

Now we know what the word Usūl means, we said that which is built upon something, something is built upon it. And we know what the word fiqh means, so taking those 2 definitions together, we will know what Usūl al-fiqh means.

So now Usūl al-fiqh is a science, that means a knowledge of the general evidences of fiqh and how to use them and the statics of the one who impours them. So fiqh deals with the specific regulations, and Usūl al-fiqh deals with the general evidences.

What do I mean by general evidences?

Well, for instance if Allāh(سبحانه وتعالى) tells us in the Qur'an:

"Aqumu al-Salāt"

or "establish the prayer". Now aqumu al-Salāt there's a specific ruling, it shows us that prayer is required, but the general ruling which deals with Usūl al fiqh is that whenever we have a command like in the Arabic language, the verbs there's a type of verb which is the commanding verb, "do this, do that", so establish, do! It indicates that it's incumbent upon us to do so.

So that's the first issue, so for e.g. a command tells us that it's required (wajib), a prohibition tells us that it's forbidden(haram), that's an example of a general evidence of Fiqh.

You come across a verse in the Qur'an, it prohibits you from doing something, Allāh(سبحانه وتعالى) forbids you from doing something, you understand when you see a prohibition, it means a matter is forbidden, you've come across a Hadīth of the Prophet(صلى الله عليه وسلم), you find a command, you understand that a command means that it's required, it's Obligatory for me to do that. That is something which is Wajib, that is a general evidence of Fiqh.

A specific evidence would be like for instance the 5 prayers, it's required to pray 5 times a day, it's required to give zakah, that's a specific matter, it's required to fast Ramadan, it's forbidden to

drink/consume intoxicants, so those are the specific ones.

That's not what Usūl al-Fiqh deals with, Usūl al-fiqh deals with the general regulations. And during the course when we study, we'll be studying this general evidences of Fiqh and how to use them, how to use these general evidences of Fiqh, in other words for instance if I had a verse of the Qur'ān & I have a Hadīth from the Prophet(صلى الله عليه وسلم) & they are contradictory, they seem that they do not fit in meaning for instance, what do I use, do I take the Hadīth, do I take the verse of the Qur'ān? Do I try to explain that verse in the Qur'ān from the Hadīth? Do I think one abrogates the other? This is how to use these general evidences of Fiqh.

And the third thing is the one who employs them, in other words the Mujtahid, the one who employs is the Mujtahid and we'll be talking about Ijtihad, what is Ijtihad and who can exercise Ijtihad.

So the science of Usūl al-fiqh used with knowledge of the general evidences of Fiqh, like a command means required, a prohibition means forbidden, how to use these general evidences in other words I have verses from the Qur'ān, I have Hadīth from the Prophet(صلى الله عليه وسلم), what do I put first, does one explain the other, how do I deal with something that is abrogated, is there contradictory when one is abrogating the other, you know this whole idea of how do I use these evidences.

And then finally, the condition or the status of the one who employs them, who can make use of these evidence, who can use these principle, the Mujtahid, who is the mujtahid, who has the right to exercise ijtihad. What are his qualifications, that's what Usūl al-fiqh deals with.

If we now know what Usūl al-Fiqh means:

Where is the science of Usūl al fiqh taken from?

Well, Usūl al fiqh has 3 foundations, the foundations of Usūl al fiqh are 3.

The first is 'ilm ul-Kalam, which we might translate as theology, however 'ilm ul-Kalam is not the aqeedah according to the Salaf, but rather its the 'Aqeedah according to the Khalaf. In many of its aspect, it has innovation in it. But Usūl al fiqh is based upon that, and we'll discuss that in a moment.

And the second matter Usūl al fiqh is based upon is the Arabic language.

And the third matter which Usūl al fiqh is based upon is Fiqh itself, the regulations of Fiqh itself.

So right now we need to know that the foundations of the science Usūl al-fiqh is based upon 'ilm al-kalam (theology), the Arabic language and the regulations of fiqh itself. So what about the history of Usūl al fiqh, where did it start?

Well, Usūl al fiqh began right from the days of the Prophet(صلى الله عليه وسلم), in the sense that understanding these regulations, that for instance when the Prophet(صلى الله عليه وسلم) gives a command the muslims should obey that command. His statements are revelation as the sunnah has approved, an evidence of the religion.

For instance that when Allāh(سبحانه وتعالى) gives a command or prohibition in the Qur'ān, it means we should act upon it or leave it. That for instance a person if he has enough knowledge, he can exercise ijtihad.

These general principles of Usūl al fiqh were known in the day of the Prophet(صلى الله عليه وسلم), were known in the day of the Prophet(صلى الله عليه وسلم)s companions. Because the companions of the Prophet(صلى الله عليه وسلم) understood the regulations of the religion, and they are the most knowledgeable of humanity regarding that.

However though, they didn't have the science of Usūl al-fiqh written in a book. It was just principles they understood collectively and it remained that way for about 2 centuries until Imam al-Shafi'ee came about. Of course he died in the year 204 AH, that's the year of his death and:

Imam al-Shafi'ee was the first scholar to take these principles of Usūl al fiqh and put them together in a book.

To write a book and the book he wrote was known as "Al-riSalāh" that was the first book in Usūl al-fiqh, Imam al-Shafi'ee and his reason for, was because people began to not understand certain aspects of the religion, for e.g. some people started to question the validity of certain Hadīth of the Prophet(صلى الله عليه وسلم), certain Hadīth which are known as the Ahaad Hadīth, meaning those Hadīth which have come to us in a few chains of narration, some people started to argue, we cannot use these Hadīth, so imam al-shafi'ee tried to show that you must, you're obligated to use these Hadīth, these Hadīth are a proof in the religion. Some people started to argue for instance regarding the value of Ijma', the consensus is the consensus of the scholars a proof. Imam shafi'ee in al-risaalah shows that it is a proof, the issue of the Prophet's sunnah, what is its value, what do we gain from the sunnah, well the sunnah is the explanation of the Qur'ān, some people started to question that. They even started to question whether we should follow the sunnah. And imam shafiee in al risaalah explained that the sunnah is obligatory to follow & other issues he discusses in that book.

So the point is that Usūl al fiqh while all these principles were known in the time of the Prophet(صلى الله عليه وسلم) and his companions, and the first couple centuries of islam, it was really imam al shafiee who started to put down the foundations of the science & try to gather all these principles and put it in a book which we can then say is the first book written in Usūl al-fiqh.

It doesn't mean that imam al-shafi'ee made up the subject of Usūl al fiqh as some people think, and just because imam al shafi'ee gathered these principles, it doesn't mean he is the one who made up.

Just like for instance, I'll give you an example, the Hadīth of the Prophet(صلى الله عليه وسلم), initially the Hadīth weren't written down, and then the Hadīth were collected into books, does that mean that those people who collected the Hadīth made up those Hadīth? No, they just collected which was memorized and which was initially spoken but they wrote them down with a chain of narration.

Likewise the Qur'ān, the Qur'ān initially was not in a scripture, but was written on different parchments, different bones, different pieces of palm tree, leaves and so forth, and then it was placed in a single mushaf, does that mean those people that put it in the mushaf, those companions, they're the ones that made the Qur'ān, they made it up? No, they just gathered what was there initially and likewise Usūl al fiqh was there before imam al shafi'ee but imam al shafi'ee for certain reasons which I explained decided to put it together in a book and he wrote a book called al-risalah and this book al-risalah is available in the English language, I guess many of you might have seen it or some of you have seen it, it's translated by a Christian author, a Christian professor, but the translation is generally more or less sound and its useful to use and we might photocopy some pages from it during the course we pass them out.

Okay, so we talked about how Usūl al fiqh was the first work and afterwards what happened was that:

2 schools of Usūl al fiqh developed.

After imam al shafiee wrote his book al-risalah, 2 schools of Usūl al fiqh developed. Like for instance we know in fiqh itself, there are 4 popular legal schools, the Hanafi, shafi'ee, maliki and Hanbali, and there are certain books written according to each of those madhahib.

And when you look at the legal writings of those 4 madhahib you find that the style of writing is different, from one madhab to the other. In terms of the way they organize the issues, some of the terminology they use and so forth, in terms of the value of certain books.

In the Arabic language, the science of the Arabic grammar, there are basically 2 schools, there's the school of Basra and there's the school of Kufa. Each school uses different terms for describing certain parts of speech and each school has different works and different authors and so forth.

And Usūl al fiqh likewise even though imam al shafi'ee was the first one who wrote it, it later on developed into 2 schools. One school we might call the shafi'ee school which is the school of the mutakalimeen or the mutakalimoon, and the second school is the Hanafi school which is the school of the fuqaha. They basically deal with the same issues, but the style of writing the legal textbooks of Usūl al fiqh are different. The style of writing of the shafi'ee or mutakalimoon school, mutakalimoon are those who study 'ilm al kalam(theology), it's different than the style of writing of the Hanafi school or the fuqaha school.

Some of the classical writings in the shafiee or the mutakalimoon school, for e.g. There's a book called "al-burhaan" by al-Juwayni who died yr 413AH, there's "al-Mustasfah" which is by al-Ghazali who died 505AH. These are 2 examples of books of Usūl al fiqh written according to the legal style of authoring books of that school which is referred to as the shafi'ee/Mutakalimoon school.

And as I said these schools deal with the same issues basically, but it's just a legal style of writing, that's the main difference. Let us look at some examples of the Hanafi way of writing.

Two examples of 2 books on Usūl al-fiqh according to the Hanafi/Fuqaha(scholars of fiqh) writing is "al-Usūl" by al-Jassas, who died in the year 370AH, and also "al-Usūl" by al-Sarsakhi, who died in the year 490AH. These are 2 examples of legal writings in Usūl al fiqh according to the Hanafi or the fuqaha method.

But what happened was, later on afterwards, scholars came who said let's combine the 2 styles of writing. In other words, let's combine the Shafiee/mutakalimoon style of writing and the Hanafi/fuqaha style of writing, and so now we have another type of legal books written which combined the 2 methods, you can call it the combined method of writing and I'll give 2 examples of that.

For e.g. "Al-Tanqih" and its commentary which is by Sadar al-Sharee'ah, and he died in the year 647AH, and another example of the combined method is "Jam' al-Jawami'" by al-Subki, who died in the year 771AH. Okay, so what happened was, these 2 styles of writing, the Hanafi/fuqaha and also the shafi'ee/mutakalimoon, later on scholars came and they said well we're going to write books on Usūl al fiqh using the best of both styles of writing & this is the combined method. An example is Al-Tanqih and its commentary written by Sadar al-Sharee'ah. Sadar al-Sharee'ah wrote a book called al-Tanqih and he also wrote a commentary of that book. And also Jam' al-Jawami' by al-Subki is also another example of the combined style.

The reason I brought this out was just to show you that when you come to the books of Usūl al fiqh. If we were to take a tour to the Library of Muntajah and look at the section of Usūl al fiqh. I haven't been to the library here before, but I'm assuming they'll have a section on Usūl al fiqh. The classical books written over the centuries would either be of that first style, the shafi'ee/mutakalimoon style, it might be written according to the Hanafi/fuqaha style or it might be written according to the combined style. And so therefore the organisation of the topics in each book would be different. The way of approaching this subject matter of that definition of Usūl al-fiqh

would be different, in each style of writing.

And there are hundreds and hundreds of books on Usūl al-fiqh, these are just a few examples. What is the style which we will be using in this class? Basically we'll be using the shafi'ee/Mutakalimoon style, that's the main way we're going to deal with it, however though, what we're also be doing is that we'll be organizing the issues which are setting according to a more modern way of teaching Usūl al-fiqh. Basically the method or the order of the issues I'm following is that of Umar al-Ashqar and his introductory textbook to Usūl al-fiqh.

And just to give you a course outline of how we're going to deal with it over the next few days. In lesson number 2, we're going to discuss the lawgiver, who has the right to legislate laws? That's the first thing, then we'll be discussing the sharee'ah law itself, and then we'll be discussing the sources of sharee'ah law, and then the interpretation, how do we interpret the law interpretation of the sharee'ah law, and finally the interpreter.

12 December 2016 12:34

#### Radwan Dakkak updated his status.

"He believes, then searches for proof"

• Imām al-Shātībī(رحمه الله) said: "The innovator made his whims his first aspiration, and he takes the proofs in abidance (to his whims)" [Al-I'tisām page 189].

• Imām Ibn al-Jawzī(رحمه الله) said: "Verily, what's required from a person is to follow the proof, not to follow a path and then search for its proof" [Sayd al-Khātir page 25]

12 December 2016 09:22

#### Radwan Dakkak added a new photo.

☺☺ والله صدق. أحبك وأحب الشيخ الطريفي في الله يا حبيبي

12 December 2016 05:35

كلنا نحب الشيخ فهو جيلٌ في العلم، أسأل الله أن ☺ احبك الله الذي احببني فيه  
يفك أسرهم وجميع أسرى المسلمين، اللهم عليك بخونة آل سلول وباقي الحكومات المرتدة، اللهم دمر  
!عروشهم من حيث لا يعلمون

12 December 2016 09:38

أللهم آمين يارب جبرائيل و ميكائيل

12 December 2016 10:21

"The people of ignorance in the past are more honourable than the people of ignorance today, those (back then) imitated their fore-fathers...and these (people) imitated the enemies."

~ Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله)

12 December 2016 00:40

#### Radwan Dakkak updated his status.

#valintinesday  
#mothersday  
#fathersday  
#mawlid

Only love once a year! #jokers

~ Amazing Status from our beloved brother Wisām :))

11 December 2016 22:48

#### Radwan Dakkak updated his status.

Please don't invite me to any Islamic Groups/Pages, thanks!

FB groups in a nutshell: Men complaining about women, and women complaining about the Men who are complaining about women, non-Stop gender wars, free-mixing and arguments. 2016 where al-Walā' wal-Barā' is based upon what gender you are.

Likewise, most of the things I'm seeing on my news feed are:

1) Pointless posts



SubhānAllāh, forget about what others are doing on Facebook, I don't care about the deviant Murji'ah and Hāzimi's, our main concern should be to spread the correct teachings of Islām from the Righteous Scholars. Islām is not about my opinion or your opinion, our opinions mean nothing. Let's stick to sharing what the Righteous Scholars have said who understand the Qur'ān and Sunnah correctly, and forget about what people on Facebook do.

And no Scholar is infallible, so do not enforce the opinion of any human upon another, and our Da'wah should not be restricted to Facebook alone, may Allāh bless you all.

11 December 2016 21:55

### Radwan Dakkak updated his status.

You will waste your time if you argued with someone who believes\*\*\*That his opinions are revelation from Allāh!

! يَضِيعُ وَقْتُكَ إِنَّ نَاقِشْتَ مُعْتَقِدًا :: يَا نَّ آرَاءُهُ وَحَيُّ مِنَ اللَّهِ

11 December 2016 20:03

### Radwan Dakkak updated his status.

The Rapist is considered a Muhārib - #Important!

Shaykh 'Alī al-Khudayr(حفظه الله) was asked about: Whoever doesn't pray, however he outwardly displays to the people that he prays, if the people begin to pray, he gets up to pray, and when he is away from the people, he abandons Salāh?

Shaykh 'Alī al-Khudayr(حفظه الله) responded by saying: This is Nifāq (hypocrisy), the one who abandons Salāh, if he would abandon and perform, or abandon in secret and display to the people that he prays, this is a Hypocrite, Kāfir Munāfiq.

And if he abandons Salāh and he was told to pray, he replies: No, I will not pray, this is a refuser Kāfir Murtad, because he didn't repent from that, even if the evidences have been established upon him, he doesn't care, this is a Murtad.

So there's a difference between this and that, it's correct that the reason is 1, which is abandoning Salāh, however there are (certain) traits/circumstances which accompany abandoning Salāh in that situation, which differs with abandoning Salāh in this situation, and the Asmā' (names - i.e. Whether he's called a Murtad or Munāfiq) are dependant upon its traits/circumstances and what it necessitates.

(For instance) If a man comes to a woman and committed Zinā with her, he grabbed her from the streets by force and committed Zinā with her.

And a man dated a woman and committed Zinā with her.

The act is 1, which is Zinā, however the traits/circumstances differ.

The first person grabbed her by force, and he is called a Muhārib [1].

The second person took her with her consent and performed it (i.e. Zinā) with her in secret, he is called a Zānī, it is different in this case, so the punishment on the first (man) differs on the punishment on the second (man).

The one who took her with her consent is to be looked at, whether he is محصن (i.e. Has consummated in a marriage before - whether he's married right now or not), or isn't (So if he was Muhsan, then he is to be stoned, and if he wasn't, then he is to be lashed 100 times)

And the one who grabbed her forcefully without her consent and raped her, there is no Tafsīl (i.e. No elaboration and details) pertaining him, (with regards) to whether he's محصن (Has consummated in a marriage before) or not (i.e. He's to be killed regardless), even though Zinā is 1 and the same, but the circumstances differ, and if the circumstances differ, the name differs (i.e. Whether he's called a Zānī or Muhārib), and if the name differs, then the rulings will be of various levels.

Side Note:

[1] The Rapist is considered a "Muhārib" and the punishment for حراة [Hirābah] is mentioned in this Āyah where Allāh(سبحانه وتعالى) said:

"Indeed, the penalty for those who wage war (يُحَارِبُونَ) against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment" [5:33]

So the Muhārib according to the Imāms can either be:

- Killed



- Crucified
- Cut off his hands and feet on opposite sides and be killed and crucified.

11 December 2016 12:45

### Radwan Dakkak updated his status.

The ruling on kissing (one's wife) for the Sā'im (one fasting) has a difference of opinion:

- 1) Completely Harām, because it is a means to Ejaculation and Breaking the Fast.
  - 2) There's a difference between the young and old man, according to the Hadīth of Abī Hurayrah(رضي الله عنه) that's reported by Abī Dāwūd, and it is Defective and isn't authentic, and it is Mawqūf upon Ibn 'Abbās(رضي الله عنه) and others, and there's no authentic Hadīth (from the Prophet) regarding the differentiation, even the Mawqūf report (upon Ibn 'Abbās) has been negatively criticised, because a man asked Ibn 'Abbās(رضي الله عنه) about kissing (his wife) while he recently got married, and Ibn 'Abbās(رضي الله عنه) asked him: Are you able to control yourself? He replied: Yes, so Ibn 'Abbās said: "Kiss".
  - 3) There's a difference between the one who is able to control himself and the one who isn't able too, according to the Hadīth of 'Ā'isha(رضي الله عنها): "The Messenger of Allāh(صلى الله عليه وسلم) used to kiss and embrace while he was fasting, but he was the one amongst you who had most control over his desire."
  - 4) It's Recommended, and this was stated by Ibn Hazm(رحمه الله).
  - 5) It's Permissible at all times, even if it results in what it incurs from it, as long as it's not intercourse.
- If the Sā'im (one fasting) emits prostatic fluid(المذي), then his fast isn't broken, only if he emits seminal fluid(المني).

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله).

- {Extra Benefit} The issue of committing sins such as backbiting & other than that for the one fasting, does it break his fast?

Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله) said: There's a difference of opinion:

- 1) Sins during the day of Ramadān are greater than other than it, because of the sanctity of the time, just like the sanctity of the place in al-Haram [i.e. Makkāh], however it doesn't break the fast, and this is what's correct.
- 2) That it breaks the fast, and that was chosen by Ibn Hazm(رحمه الله), but it's questionable, and what's correct is the first view.

10 December 2016 22:25

### Radwan Dakkak added a new photo.

□

10 December 2016 16:14

### Radwan Dakkak updated his status.

#Important Shaykh 'Alī al-Khudayr(حفظه الله) was asked about the ruling on the one who makes a sacrifice to other than Allāh, and will his wife be divorced?

Shaykh 'Alī al-Khudayr(حفظه الله) responded by saying: Whoever lives among the Muslims and makes a sacrifice to other than Allāh, he is a Mushrik Kāfir (i.e. Ism and Hukm).

And will his wife be divorced, while he takes the ruling of the Murtaddīn? If he does that openly, and it has been established upon him with proof, and he testified to that at the Judge, then he is a Murtad, and he takes the Ahkām (rulings) of the Murtaddīn (i.e. Wife is divorced). However, if he did that between him (i.e. The one he sacrificed too) and himself, and whenever he found out about it (being shirk), he repented or concealed that, then he takes the Hukm (ruling) of the Munāfiq (i.e. The Kufr he committed is dealt as Nifāq - Wife isn't divorced). With regards to his wife, she will remain with him, as we have told you in the topic of differentiating between the Munāfiq and Murtad.

~ Sharh Kitāb al-Haqā'iq Fit-Tawhīd

Important Note: There's a difference between the Ahkām of the Murtaddīn and the Munāfiqīn, that's why Shaykh Sulaymān al-'Alwān(حفظه الله) said about Tārik al-Salāh (i.e. The one who abandoned Salāh), he doesn't have to renew the 'Aqd (i.e. Marriage contract) if he repented because there's no proof for that, and likewise he doesn't have to repeat Hajj. And Shaykh Al-'Alwān mentioned from

Shaykh al-Islām Ibn Taymiyyah(رحمه الله) and other Fuqahā' that Tārik al-Salāh is dealt as a "Munāfiq", that's why Shaykh al-Islām Ibn Taymiyyah(رحمه الله) says he can inherit and be inherited from, the muslims wash him, shroud him, pray Janāzah over him and bury him in the graveyard of the Muslims. The reason being is because he takes the ruling of the "Hypocrites", because people might think the Abandoner of Salāh prays at home, whereas if you are certain that he doesn't pray at home and he dies, you do not pray Janāzah over him becaue he's a Kāfir Murtaḍ, however you do not prevent others from praying Janāzah over him as mentioned by Shaykh al-'Alwān, just like the Prophet(صلى الله عليه وسلم) told Huthayfa(رضي الله عنه) the names of the 12 hypocrites in Madīnah, when they passed away, Huthayfa Ibn al-Yamān(رضي الله عنه) did not pray Janāzah over them, however he did not prevent the Sahābah from doing so. So Shaykh 'Alī al-Khudayr(حفظه الله) has explained the difference between the rulings on the Murtaḍ and Hypocrite, and in general Tārik al-Salāh is dealt as a hypocrite, however if he openly claims he doesn't pray, then we will deal with him as an "Apostate", and no Janāzah would be prayed over him, Bārak Allāhu feekum.

10 December 2016 12:08

### Radwan Dakkak updated his status.

Please don't think much of me, I am definitely not better than you, I have faults and shortcomings that I must fix and change. I can understand that you guys love the righteous and people of knowledge, I love them too, but I am definitely not from them, may Allāh guide me and forgive my sins.

9 December 2016 23:10

### Radwan Dakkak shared Islamic Information's post.

Beautiful - Must read!

9 December 2016 22:36

### Radwan Dakkak updated his status.

If you say "I'm upon Qur'ān/Sunnah" yet the last time you opened the Book of Allāh was days, weeks or months ago then how true is your claim?

Malik bin Dinar: "Indeed, the Qur'ān is the life of the heart, just as the rain is to the earth."  
•[Kitaabuz-Zuhd of Imaam Ahmad; 1880]

Sh. Ibn 'Uthaymīn: "If you see yourself increasing in Eemān whenever Qur'ān is recited then this is a sign of success."  
•[رياض ٥٤٥\١]

Abdullāh b. Mas'ūd عنه رضي الله عنه: "Whoever loves Qur'ān then he loves Allāh and His Messenger ﷺ"  
•[رواه الطبراني في المعجم الكبير]

Sh. al-Albānī : "Make sure that you master the Qur'ān and that you learn something new from it every day."  
•[سلسلة الهدى والنور ٧٨٨]

Ibn 'Abbās رضي الله عنهما: "The one who has in him no Qur'ān (i.e does not recite Qur'ān) is like a ruined house."  
•[تفسير الطبري ٣٨٥\٩]

9 December 2016 22:18

### Radwan Dakkak updated his status.

(they ate from the tree and so their nakedness appeared) [20:121]

Nakedness was a punishment from ALLĀH!  
Now they call it freedom and liberty!

~ Shaykh al-'Allāmah Ahmad Jibrīl(حفظه الله)

9 December 2016 22:10

### Radwan Dakkak updated his status.

My dear brothers, just remember that when you're engaged to a Muslimah, she's still Harām for you. Like subhānAllāh, all of us have weakness when it comes to the opposite gender, as Allāh said "And man was created weak", i.e. In the presence of women (as mentioned by the Mufasssīreen), and the Prophet(صلى الله عليه وسلم) said that women are the biggest Fitna for Men.

But Ya'nī some of the things I'm hearing from brothers after the engagement, is that he calls her and says "Believe me, deep down I really love you" 🌹 Akhī, what do you mean that you love her?

Have some Sabr brother, she's still a non-Mahram to you.

Speaking on the phone with her is a big NO, this is where Shaytān comes right in-between you and stirs desires, and they even end up going out together and speaking with each other, he says "My Fiancé", SubhānAllāh may Allāh protect us from ignorance.

Speaking alone with a non-Mahram woman is Harām, and this also includes speaking on the phone, because Shaytān is the 3rd person, and he can drift the conversation into something smooth and lovely wal-'lyāthubillāh, and soft speech which would place sickness in the other person's heart, the guy will start telling her "I love you", and "I will die for you" and Allāhu a'lam what else, so we must take this matter very seriously. The reason being is because this is sinning, and sins will take away the Barakah (blessings) of your marriage, and I'm sure none of you want that, may Allāh reward you.

Some Shaykhs recommend taking her (family) home number, so he can call her father or brother, talk to them with respect, tell them that you're excited to meet them and get to know them, and then you can politely ask "Can I speak with the أخت (sister) in your presence", and that way, you're safe-guarding yourself from any evil thoughts, and no soft words would be used Inshā'Allāh.

Shaykh Nāsir al-Fahad (حفظه الله) has answered several questions in his Fatāwah of Ādāb on this topic, which also deal with speaking with a sister online, and that a man must fear Allāh, and avoid falling into deviation, especially since they can catch emotions and love for one another.

May Allāh keep our young boys and girls away from Harām and grant them Halāl spouses who truly deserve them, striving to please Allāh (سبحانه وتعالى) together while changing for the better.

9 December 2016 00:12

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#### Radwan Dakkak updated his status.

Wherever you are in this Dunyā O stranger, I love you for the sake of Allāh. There's nothing more amazing than someone who studies Tawhīd (to be acted upon) and learns about the Affairs of the Ummah. I only speak from my heart, I really mean everything I say (Inshā'Allāh), may Allāh forgive my shortcomings and allow me to re-unite with you in Jannāt al-Firdaws.

7 December 2016 23:02

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#### Radwan Dakkak updated his status.

Is it possible to love someone and be involved in a long-term relationship with them if you don't speak the same language?

If you truly loved them, wouldn't you at least try to learn their language or teach them yours, so you can better understand one another?

If we truly loved the Qur'ān and wanted to have a relationship with it, we would make effort to learn the Arabic language. In fact, this would become one of our main priorities in life – so we can understand the Words of our beloved Lord, without the need for an "interpreter" (translation).

Learning Arabic may seem daunting and difficult, but whoever tries to make the effort, sincerely for the sake of Allāh, Allāh will open the way and make it easy.

Learning Arabic requires dedication, patience, sacrifice and perseverance. But this should not deter us, and we must not give up or become frustrated. Knowledge is worship; therefore, every minute will be rewarded. The greater the effort, the greater the reward.

If all you've got is ten minutes a day, it's still possible. Ten minutes a day, over six days, equals 60 minutes a week (that's equivalent to a lesson). You just have to believe in yourself, make effort and constantly seek Allāh's help.

It's best to fix a regular time for learning Arabic, in the same way we eat and work at certain times. There are plenty of resources available online. If we have time to use social media every day, we have the time to learn Arabic.

There are a lot of people learning Arabic so they can get a job. They are driven, determined and motivated by money. On the other hand, there are others who learn it to adorn their speech or to argue and debate. Such people are motivated by love of fame and followers.

As Muslims striving to become sincere worshippers of Allāh (Inshā'Allāh), we have a better goal and reason for learning Arabic. Yet, are we really making enough (or any) effort?

Let's make the commitment from today, Inshā'Allāh.

7 December 2016 22:09

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#### Radwan Dakkak updated his status.

It was related that when Ibn Taymiyyah was being transported by the ruler's representative to prison in Alexandria, a bystander saw him and said: "My master, this is the time for patience."

So, Ibn Taymiyyah looked at him and replied: "Rather, this is the time to be thankful. By Allah, such joy and happiness are descending upon my heart at this moment that if it was divided between the people of Sham and Egypt, there would be some left over, and if I had that amount in gold and distributed it, it would not equal even a tenth of the blessing that I am experiencing."

Later on, on Monday the 6th of the month of Sha'ban 726 AH, he was again arrested on orders from the ruler, and was ordered transferred to the Citadel Prison in Damascus. When he first learned of this, he said: "I was waiting for this, and this contains great benefit." When he was later in the prison, he said: "If this prison was exchanged for its weight in gold, I would not consider this to be enough to repay this blessing I am in and the good that it has brought me."

When he entered the grounds of the Citadel Prison in Damascus, he stood and looked at its walls, reciting the verse: "...So a wall will be put up between them with a gate therein. Inside it will be mercy, and from the outside, it will be torment." [al-Hadid; 13]

[Ibn 'Abd al-Hadi's 'al-'Uqud ad-Durriyyah'; p. 177-178, 365,p. 44 Ibn al-Qayyim's 'al-Wabil as-Sayyib']

7 December 2016 21:24

### Radwan Dakkak updated his status.

#Voting\_Mursi "The Egyptian constitution is a Tāghūt Kufri constitution, and it's not permissible to vote for it, and whoever votes MUST perform Tawbah, and openly display disavowal from it and its people"

الدستور المصري دستور كفري طاغوت ولا يجوز التصويت عليه ومن صوت تجب عليه التوبة وإعلان البراءة منه ومن أهله

~ Shaykh 'Abdul 'Azīz al-Rājihī(حفظه الله)

7 December 2016 12:32

### Radwan Dakkak updated his status.

was asked: There are some who say that entering parliaments is (حفظه الله)Shaykh Nāsir al-Fahad .not Kufr to begin with, because he could enter (parliament) without indulging in any kind of Kufr

responded by saying: That's impossible, because parliament is a (حفظه الله)Shaykh Nāsir al-Fahad legislative gathering, and affiliating himself to it makes him a legislator besides Allāh, just as he (must) take an oath to respect the constitution, so how could he enter (parliament) without indulging !?in any kind of Kufr

7 December 2016 09:59

### Radwan Dakkak updated his status.

#Voting Shaykh Nāsir al-Fahad(حفظه الله) was asked: The issue of bringing about the Sharī'ah or ruling by the Sharī'ah through the process of voting, is this considered a Nullifier which takes one outside the fold of Islām? And what if he said: "I know for a fact or I am fairly certain that the Majority will vote in favour "For" (the Sharī'ah)."

Shaykh Nāsir al-Fahad(حفظه الله) responded by saying: Yes (it's a Nullifier), and this is the rule of the people which is called "Democracy", we declare our innocence in Allāh from it, and from every Tāghūt, and even if he said that ALL the people - Not only the Majority - will vote for it (i.e. Sharī'ah), it's still invalid, and this is not the rule of Allāh, rather it is the rule of the people, for verily they did not rule/judge by it because Allāh has obligated or legislated it, rather they ruled/judged by it because the people wanted it, and if someone else wanted it, he would go ahead with it, so the deviations of those who affiliate themselves to the Islamic Party in this matter are numerous, and all you need to ponder over, are the Hadīths regarding the Khawārij, and how they were ruled by emission from Islām, and they were ordered to be killed, and they were maligned/rebuked severely despite their great acts of worship, and their exaltation of Islām and the Sharī'ah and their good intentions, so what is the reason for that? It is because they took a Manhaj from their own intellect, not the Manhaj of the Prophet(صلى الله عليه وسلم) and his Companions, so how about these (people) who do not have such (great) acts of worship and exaltation of the Sharī'ah which was present among those (i.e. Khawārij), and they (i.e. those who try bring the Sharī'ah through the means of voting) have almost fell into every form of Kufr, so will their good intentions intercede for them? And the discussion regarding this is lengthy, Wallāh ul-Musta'ān.

6 December 2016 21:33

## Radwan Dakkak added a new photo.

**Ali Asir** Jazaakallah khairan akhi..beneficial reminder

6 December 2016 17:32

**Abu Aysha Al-Turkmani** The BEST 2 explanation of nawaqid are Sheikh Ulwan's and Turaifi's. What I love about Turaifi's is short sharp and simple!! 96 pages FULL of knowledge informative and to the point!!!

6 December 2016 20:10

**Abu Aysha Al-Turkmani** جزيت الفردوس الأعلى يا حبيبي ☺☺

6 December 2016 20:11

**Radwan Dakkak** اللهم آمين وإياك يا أخي الغالي أبو عائشة ♥ ☺

6 December 2016 20:13

**Radwan Dakkak** Allāhumma Āmīn wa iyyāk brother ♥

6 December 2016 20:13

**Radwan Dakkak** So true ☺

6 December 2016 20:14

**Radwan Dakkak** <http://www.altarefe.com/fdownload/903> This is the Sharh of Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله)

6 December 2016 21:13

**Radwan Dakkak** <https://ia601708.us.archive.org/5/items/tsniso/tsniso.pdf> This is the Sharh of Shaykh al-Muhaddith Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

6 December 2016 21:15

And no Muslim is excused for giving his loyalty to the Disbelievers, and supporting them against the Believers, for verily the Maslaha of Tawhid is the greatest Maslaha that the Ummah can hope for, and the Mafsadah of Shirk is the greatest Mafsadah that fends it off.

So it's not permissible to support the Disbelievers against the Believers due to greed in demanding something from the Dunyā, of safe-guarding (his) wealth or (his) authority/presidency and other than that, rather not even safe-guarding (his own) blood.

Whereby it's known that supporting the Disbelievers is Kufr and Apostasy from the Religion, and the Scholars have unanimously agreed, that whoever supports the Kuffār among Ahl al Kitāb and other than them from the religions of Kufr against the Muslims, and assisted them with ANY form of assistance, then he is a Kāfir like them;

Allāh(جل وعلا) says: "O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people." [5:51]

~ Shaykh al-Muhaddith 'Abdul 'Azīz al-Tarēfē(حفظه الله)

6 December 2016 15:11

## Radwan Dakkak shared a link.

<https://m.youtube.com/watch?feature=share&v=z1U8XFO2Z1k>

<https://m.youtube.com/watch?feature=share&v=z1U8XFO2Z1k>

<https://m.youtube.com/watch?feature=share&v=z1U8XFO2Z1k>

Hahahaha, I love this story ☺ May Allāh have mercy upon your beautiful humble soul ♥

6 December 2016 10:08

## Radwan Dakkak added a new photo.

□

So true, may Allāh protect us from deviation.

{those firmly grounded in knowledge say...Let not our hearts deviate from the truth} [3:7-8]

Fear of misguidance is a sign of the knowledgeable ☺

6 December 2016 09:28

### Radwan Dakkak added a new photo.



A man asked: O messenger of Allāh, how many times should I pardon a servant? So he (i.e. The Prophet) صلى الله عليه وسلم replied: {70 times a day}, this is with regards to pardoning the slips/mistakes of a servant, so then how about pardoning your wife and children?!

~ Shaykh 'Abdul 'Azīz al-Tarēfe(حفظه الله)

5 December 2016 17:48

### Radwan Dakkak updated his status.

"Ofcourse, the conquest (of Constantinople) that occurred at the hands of Muhammad al-'Uthmānī (i.e. El-Fāteh) is not the conquest which is mentioned in the Hadīth, it would be conquered once again"

~ Shaykh al-Muhaddith 'Abdullāh al-Sa'd(حفظه الله).

5 December 2016 16:51

### Radwan Dakkak added a new photo.



How true is this, may Allāh preserve our modest honourable sisters and grant them Jannāt al-Firdaws.

4 December 2016 17:28

### Radwan Dakkak added a new photo.



**Muhammad Ahmad** The actions which nullifies/breaks imaan

22 December 2016 19:00

**Muhammad Ahmad** Yes those 10 reasons which states the actions that breaks

imaan..those 10 reasons are clear cut kufr

22 December 2016 19:09

**Radwan Dakkak** Guidelines for the Clear Matters where ignorance isn't considered an excuse in it: 1. Matters known by necessity in the religion: i.e. What is widespread from the rulings of the religion, well-known among the Scholars & Laymen, wherein the Scholars have a clear cut Consensus. 2. Matters that are agreed upon which is found in the text from the book of Allāh(عز وجل) and the Sunnāh of His Messenger(صلى الله عليه وسلم), the followers of Islām mention it everywhere, among the laymen and scholars, and there's no room for mistake or interpretation in it. The Third Point: What falls under the Clear Matters: 1. Tawhīd al-Ulūhiyyāh which is the reason Allāh sent the Messengers, and sent down the books, Shaykh al-Islām(رحمه الله) said: {And worshipping Allāh alone is Asl al-Dīn which is the Tawhīd that Allāh sent the Messengers by, and sent down the books for}. And likewise, Tawhīd al-Rubūbiyyāh is included within the Clear Matters. 2. Matters of Major Shirk such as the Shirk of grave worshippers, and diverting an act of worship to other than Allāh, such as Du'ā, a vow, a sacrifice...and other than that. 3. Matters known by necessity from the religion, or what is called: "The clear widespread ordainments", such as the 5 daily prayers, Zakāt, Siyām, Hajj, the prohibition of al-Fawāhish [Shameful acts] such as Zinā, Alcohol...and other than that, so there is no excuse of ignorance in this category except for the one who recently entered Islām, or whoever was raised in a desert far away, then he is excused for the message not reaching him, and his inability to learn, not merely ignorance, for ignorance with the ability to learn is not an excuse in these matters. And more details would be mentioned shortly regarding the one who recently entered into Islām, and whoever was raised in a far away desert, by the permission of Allāh, and the Scholars have unanimously agreed upon making Takfīr on whoever denies a ruling that's known from the religion by necessity, and this consensus was mentioned by a large number of Scholars, among whom is Ibn 'Abdīl Barr(رحمه الله), al-Qādhī 'Iyyādh(رحمه الله), Ibn Qudāmah(رحمه الله), Shaykh al-Islām(رحمه الله)...and others. 4. What falls under the Clear Matters is: Knowledge which became famous and widespread from the subsidiary issues [Furū'] such as the ruling on eating during Fasting, and the prohibition of what was Halāl according to Consensus such as Bread and water and similar to that which doesn't become unclear to the general masses.

22 December 2016 19:18

**Radwan Dakkak** Āmīn wa iyyāk ☺

22 December 2016 19:45

Whoever makes Takfīr upon someone for committing Clear Kufr, he is not to be called a Khārījī who makes Takfīr upon the Muslims, and whoever claims that, then he is Jāhil about Tawhīd, or a distorter (مدلس) who conceals and mixes the truth with falsehood (ملبس).

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

4 December 2016 14:58

#### Radwan Dakkak added a new photo.

□

4 December 2016 10:03

#### Radwan Dakkak updated his status.

"From the Sunan of Allāh(سبحانه وتعالى) is purifying the ranks before victory"

من سنن الله سبحانه وتعالى تمحيص الصفوف قبل النصر

~ Shaykh Nāsir al-Fahad(حفظه الله)

4 December 2016 00:01

#### Radwan Dakkak added a new photo.

□

A beloved revert brother had it extremely tough, I loved spending so much time with him, and Alhamdulillah at least there are some things I can benefit others with 😊 Everything we do has an effect on others, whether we may perceive it or not.

Shaykh Ahmad Jibrīl(حفظه الله) said:

Dutifulness to parents is a deen & dunya investment:  
Deen: ur reward is Jannah  
Dunya: ur reward is kids that treat u as u treated ur parents

Note: It's not permissible to obey your parents if they tell you to do Harām or prevent you from doing your Wājibāt.

3 December 2016 22:38

#### Radwan Dakkak added a new photo.

□

:)

3 December 2016 19:44

#### Radwan Dakkak added a new photo.

□

Love this

3 December 2016 15:40

#### Radwan Dakkak updated his status.

{Buy not with My Verses a small price} [2:41] - How evil is he who gets loved for his deen appearance then invests that for personal worldly gain.

~ Shaykh Amad Jibrīl(حفظه الله)

Note: We must all ask ourselves, how is our private connection with Allāh, this is what really



counts. Conceal your good deeds just like you conceal your bad deeds. May He make you among those who love Him and those He loves. May Allāh make what's inside of us better than what we outwardly show.

3 December 2016 10:51

### Radwan Dakkak added a new photo.

**Radwan Dakkak** Note: The translation in the picture isn't entirely correct - It should be advent of the Prophet (i.e. Muḥammād) صلى الله عليه وسلم ☺ not Ādam عليه السلام, it has some minor mistakes, but it's extremely important to make sure everything you share from the Scholars is Accurate and Authentic, this is a Trust from Allāh, be careful what you translate and share. Side Note: Since I added this reply, I want to use this as an opportunity to say to my brothers/sisters, while truly advising myself (i.e. Improve my own Sabr and Akhlāq), is please be patient with "moderates" or those who don't know much about the deen. Our Da'wah is to call people towards Allāh, not push them away from the Deen, or make fun of them, because anyone can do this. Wallāhî some of these "coconuts" have sincere hearts, and they love the Qur'ān and they are wonderful people, so may Allāh reward you all, Inshā'Allāh you can be the cause with the permission of Allāh to bring them back to the Haqq.

حياكم الله

2 December 2016 23:35

**Radwan Dakkak** Allāhu a'lam, I remember 2 years ago when I first came across this quote, however I don't remember where he mentioned it.

2 December 2016 23:49

**Radwan Dakkak** Āmīn wa iyyāk - I love this one :)) Keep up the great quotes.

3 December 2016 09:31

قال الشيخ العلامة : #ناصر\_الفهد ثبّته الله وقوّج عنه :

(قرأت التاريخ منذ بعثة النبي صَلَّى الله عليه وسلّم إلى عصرنا هذا فلم أجد عصرا من عصور المسلمين باع العلماء الدين كعصرنا هذا !).

2 December 2016 23:06

### Radwan Dakkak updated his status.

"If the Hujjāh of the Saudi Govt is Prison and Force, then my Hujjāh is the Qur'ān and Sunnāh"

إن كان حجة الدولة السعودية السجن والقوة فأنا حجتى القرآن والسنة

~ Shaykh Nāsir al-Fahad(حفظه الله)

2 December 2016 18:26

### Radwan Dakkak updated his status.

May Allāh keep me steadfast and free me.  
And may Allāh free all our brothers/sisters around the world.

28 November 2016 17:24

### Radwan Dakkak added a new video.

[Click for video:](#)



Since Graphic Designs are being shared on my news feed, I'd like to share some of my 3D Computer Modelling that I did back in 2010 when I was 14 yrs old. Alhamdulillah due to connections, I was able to work in the biggest 3D computer modelling company for a few weeks, and I used softwares which are worth thousands of \$\$\$, such as Abacus, Rhinoceros and Flow-3D. This job is where you test whether engineering projects will fail or succeed in the real life world, and the people I worked with were really cool, the supervisor and other guy were crack up, always laughing lol, the team even took me on excursions :D, and at the time they were working on analyzing one massive skyscraper in Stockholm (i.e. Sweden's capital). But anyways, this video is a Dam I designed with water flowing through the spill way, using the software "Flow-3D", and I'll post some other vid using Abacus (Software) below, and some of the designs I made using the Rhinoceros Software: This 1 sec vid is 27.0 MB, takes a while to upload...

28 November 2016 14:05

### Radwan Dakkak shared a link.

<https://youtu.be/bAfLHUNZJhA>  
<https://youtu.be/bAfLHUNZJhA>

There are some people who take 1 audio clip out of context and ignore the rest of the Shaykh's teachings. For e.g. The audio clip where Shaykh Sulaymān al-'Alwān(حفظه الله) spoke against those Juhhāl hastening in making unjust Takfīr and that the Scholars are the ones who should busy themselves in it, he clarifies in this video, that his answer was in response to a question from a brother about those who "hasten" in performing Takfīr, and in this same clip he says: There are nullifiers that don't require conditions to be fulfilled and removing of barriers (like in unclear matters), some people tried to distort the Shaykh's words, infact the Shaykh said if you see a person abandon Salāh, u can individually make Takfīr upon him, let alone other Nullifiers, but the Murji'ah will do anything to twist his words to say "Only" Scholars can make Takfīr, whereas this is a lie, and nowhere and never did he say that in any audio.

Just like those Juhhāl who take a video from Shaykh Ahmad Jibrīl(حفظه الله) speaking against those who call others Kuffār and Mushrikīn, saying Kufr in Tāghūt etc...These people take 1 vid out of context and ignore the rest of the Shaykh's teachings, infact the Shaykh was speaking about Hāzimī's, but these guys want to apply the words of shaykh on "me and you"...Lā Hawla walā quwata ilā Billāh, just like Ahmad Jibrīl(حفظه الله) said about those who hasten in Takfīr "apply the words of the Scholars, where they belong, not where you think they belong", i say the same to you when you quote Shaykh Sulaymān al-'Alwān(حفظه الله) and Shaykh Ahmad Jibrīl(حفظه الله), "Apply the words of the Scholars, where they belong, not where you think they belong".

There's also another audio clip taken from Shaykh Sulaymān al-'Alwān(حفظه الله) ignoring context and time, yet they ignore other videos where Shaykh defended and supported the same Muwahhīdeen these Juhhāl speak against, anyways here's the video of the Shaykh where he clarifies that he was speaking about Juhhāl who hasten in making unjust Takfīr, beneficial to watch ☺

28 November 2016 12:42

#### Radwan Dakkak added a new photo.

□

:said (صلى الله عليه وسلم)The Prophet

Whoever teaches someone a verse from the Book of Allāh, he would receive its reward every time" "it's recited

.Thus, no one should precede you in teaching your child the Fātīhah

(حفظه الله)Shaykh Sulaymān Ibn Nāsir al-'Alwān ~

28 November 2016 10:38

#### Radwan Dakkak added a new photo.

\_\_\_\_\_

**Zayn Ali** sometimes im concerned that a follow member of the ummah is shouting 13 :-/  
28 November 2016 10:37

"How I learned to mind my own business" :)

28 November 2016 10:22

#### Radwan Dakkak updated his status.

Ibn Taymiyyah Rahimahullah said:

For how many were there that were not of handsome appearance, however through the performance of righteous deeds his beauty and attractiveness intensified until that became manifest upon his appearance.

[Al-Istiqaamah, (1/364)]

28 November 2016 10:00

#### Radwan Dakkak updated his status.

How many names do you make du'ā for in your Prayers - True #Love for your brothers in Islām is proven through your actions ☺

**Radwan Dakkak updated his status.**

What an amazing Colour, SubhānAllāh - Absolutely Gorgeous!

27 November 2016 17:39

**Radwan Dakkak updated his status.**

was asked: There's a woman who travels with her husband (حفظه الله) Shaykh 'Alī al-Khudayr frequently because of his job, however this husband tries to compel her to uncover her face while she objects to that, and he took an oath to her that she must uncover her face in their future travel, so is this woman sinful if she went against the command of her husband & refused to travel with him to the land of Kufr, safeguarding her dignity and religion

The Shaykh responded by saying: A woman uncovering her face to strangers is Harām & it's not said: {O Prophet, tell your wives and your daughters and (سبحانه وتعالى) permissible, because Allāh (سبحانه) the believing women to bring down over themselves their Jalābīb (garments)}, and Allāh (سبحانه) said: {and to wrap [a portion of] their head-covers over their chests}, and Allāh (وتعالى) said: {And let them not stamp their feet to make known what they conceal of their (وتعالى) adornment}, and covering the face is firmly established by consensus, whereas the later scholars opposed that, when the colonizers ruled upon some of the Islamic lands, so ambiguity and .misconceptions occurred in the issue

said in al-Fath(9/324): "The customs of the women in the past and present have (رحمه الله) Ibn Hajr .remained unchanged of covering their faces from the strangers" End Quote

mentioned in his Sharh of 'Awn al-Ma'būd(11/162): "The agreement of (رحمه الله) And al-Tib al-Ābādī the muslims on preventing the women from going outside revealing their faces, especially with the .quoted it from him" End Quote (رحمه الله) amount of evil sinners around, Ibn Raslān

It becomes Harām upon her to obey him in this command in accordance to the Hadīth "There's no obedience to a created being when it comes to disobeying the creator", and she doesn't become (سبحانه) sinful Inshā'Allāh if she opposed her husband in this and rejected to travel with him, Allāh said: {Whoever fears Allāh, He will make a way out}, and in another verse: {He makes for (وتعالى) .{him an easy affair

said (رحمه الله) Note: In the question after it, he mentioned more proofs, for e.g. Imām al-Shawkānī in Fath al-Qadīr(4/304) regarding the verse: {to bring down over themselves their Jalābīb(garments)} "The Mufasireen stated that they cover their faces & heads, except for 1 eye", and Abū Hayyān al-said in al-Bahr al-Muhīt(7/25) "The customs of the women in Andalus was that (رحمه الله) Andalusī mentioned that the (رحمه الله) nothing from a woman was shown except 1 eye", and al-Ghazālī women would remain wearing Niqāb & leave 1 eye to show, this is how it was in the past and .present

27 November 2016 16:20

**Radwan Dakkak updated his status.**

For those who wanted the transcript, this is the Commentary on Fiqh al-Sunnāh by Shaykh Haytham Sayfaddīn Book of Tahārah (Purification) Lesson 1 Transcribed. (The Shaykh himself will put the rest in book form - I'm working on transcribing other lectures while taking notes on Fiqh):

Shaykh Haytham Sayfaddīn said:

Inshā'Allāh this will be the first lesson for Fiqh al-Sunnah. The reason why this is a good book to go through is because first of all and the obvious reason is that it is already translated into English, so that saves a lot of work either spending the time beforehand translating the book to have it ready for the lesson. And this other reason is that each of you or whoever comes to the lesson can have it on their own and they don't have to wait for me to translate it and also it makes the lesson flow better than instead of me reading the Arabic and then translating it, or reading it in my head and translating it into English, it makes it flow a lot better, so that's one of the reasons why this is a good book. Another good reason is that even the book in Arabic, it's a good book because it doesn't follow a specific madhab, and that is one of the problems, most of the books of fiqh, even in the time of the earlier 'Ulemā, they were all written upon a specific madhab, you'll find it and they're say whether it is one of the 4 Madhāhib, whatever one it is, you'll only be getting what that madhab see's as the strongest opinion, so you would be left without knowing the other Madhāhib.

And we know that the more we go through these things, we see that there's not 1 madhab that's always right, the more you go into things, you start to see that there is a very, it's very spread out about which madhab, you know you might look into an issue and think the Hanbalī's are the strongest in this, but then you look at another one, you think no, I follow the Mālikī madhab in this just because the evidence is stronger, so this doesn't restrict it to one madhab, so that's a very good issue as well. And also, most of the issues he mentions the evidence for, while many of the other books even in Arabic, very often will only mention 1 evidence, sometimes they don't even mention an evidence, it might just be like a matn or a small text where the author says "And the ruling on this is this", so there's no real evidence, so that's one of the reasons why this is a good

book.

And even Shaykh al-Albānī, one of his books is actually a commentary on Fiqh al-Sunnah, it's not extremely detailed, and it's mostly related to the Ahādīth in it, but when he spoke about it, he said the reason he chose it is because it's such a good book and he wanted it to be more authentic and more clear for the people so when they read it, they can get the full benefits from it, so that's why he chose to comment on it, so that's the reason why I think this is a very good book to start with.

And just a few more comments on the book itself before we continue, like any book, aside from the Qur'ān, there's no book that doesn't have mistakes in it, and there's no human that doesn't have mistakes, even with the Da'wah except for the Prophet(صلى الله عليه وسلم), so in this book, some of the things you'll start to notice and I'll point them out when we come to them, and Inshā'Allāh you'll start to pick up on them yourself, is that sometimes he'll mention a topic but he won't mention evidence for it, or he'll mention a Hadīth but he won't mention the authenticity of it or where it is, and sometimes there might be a mistake, he'll say it's authentic, but if you look at what the earlier scholars said, it's actually weak, so that's why I think it's more beneficial to go through it, to read it is beneficial, but to go through it with an explanation, it makes it more beneficial because you can get a bit better idea of what is authentic and what isn't, if he only mentions 1 opinion, Inshā'Allāh we'll go through other opinions and talk about the evidences, so there will be that benefit as well, so Inshā'Allāh we'll start now, the first thing that the author talks about he says:

“Purification”

So Tahārah and then the first chapter and it's not mentioned in the English, but it says:

“The chapter of Miyaah”

Or the Chapter of the types of water, so he starts with the chapter of water, and obviously we know because Salah is in need of Tahārah, and it means Tahārah from Hadath, so to not be upon Janābah and to be upon Wudū' and also your clothing and your body and your area needs to be Tāhir and that the Asl or the first thing that we use for Tahārah is water, so we need to know the rulings on certain aspects of water, and are there certain types or certain things to do with water that make it unusable for Wudū' and for Tahārah, and just some of the issues with that, so that's the first thing that the author starts with, so he says:

“The Shari'ah has divided water into four kinds:

Mutlaq Water  
Used Water (for purification)  
Water mixed with pure elements and  
Water mixed with impure elements.”  
And then he says “...We shall discuss each of them separately.”

So then he starts, he says:

“Mutlaq Water:

This kind of water is considered pure because of its inherent purity and as such, it can be used by an individual to purify him or herself. It consists of the following categories”

So he starts with Mutlaq water, what mutlaq water means is water at its most basic form, so it hasn't been used, all you'll say is that this is water and there's no extra characteristic is given to it. And then so he says:

The first category of Mutlaq water is:

Rain water, snow, and hail:

These substances are pure because Allāh(سبحانه وتعالى) says so: And then he mentions the verse:

وَيُنَزِّلُ عَلَيْكُمْ مَاءً مِنَ السَّمَاءِ لِيُطَهِّرَكُمْ بِهِ

Or he says “And sent down water from the sky upon you, that thereby He might purify you...”

And this is from Sūrat al-Anfal verse 11, and then he mentions the other verse:

وَأَنْزَلْنَا وَأَنْزِلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا

And “We send down purifying water from the sky” Sūrat al-Furqan verse 48.

So these are the two evidences from the Qur'ān that the author uses to show that water that comes from the sky, so whether it's rain, snow or hail can be used for Tahārah. And then he goes on, he mentions, and I'll mention the Hadīth in Arabic as well, that way if it's recorded or other people who are around who prefer to have the Arabic, like sometimes on Sundays, the brothers ask if I can mention it in Arabic as well, so Inshā'Allāh I'll be doing that. Then the author moves on to the sunnah, and this is generally how we should approach the evidence, mention the Qur'ān first and then the sunnah, because the Qur'ān is the direct word of Allāh(سبحانه وتعالى), and the sunnah is, even though it's wahī, it's obviously not the words of Allāh(سبحانه وتعالى), but it's the Prophet(صلى الله عليه وسلم)'s statements that came from Allāh(سبحانه وتعالى), so generally this is how the scholars divide things up. Some of them would mention Ijmā' first and then the Qur'ān and then the

sunnah, and the reason for this is that they state that if something has a consensus on it, then no one disputes it, so if we mention the Ijmā' first as evidence, the issue is done, and because Ijmā' goes back to the Qur'ān and the sunnah as well, so you might see sometimes author's will first mention Ijmā' and that's the reason why. So the Hadīth that the author next mentions, he says:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْكُتُ بَيْنَ التَّكْبِيرِ وَبَيْنَ الْقِرَاءَةِ إِسْكَاتَةً ، قَالَ: أَجْسِنُهُ ، قَالَ : هُبْنَةً ، فَقُلْتُ يَا أَبَايَ وَأُمِّي يَا رَسُولَ اللَّهِ إِسْكَاتُكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ مَا تَقُولُ ، قَالَ : أَقُولُ اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ ، اللَّهُمَّ تَقْنِي مِنَ الْخَطَايَا كَمَا يُتَقْنَى النَّوْثُ الْأَبْيَضُ مِنَ اللَّاتِسِ ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالتَّلْجِ وَالْبَرَدِ

So this Hadīth is from Abū Hurayrah that he said:

"The Messenger of Allāh(سبحانه وتعالى) used to be silent after the Takbīr or the Takbīrāt al-Ihram and when he would recite the Qur'ān in the Salāh, so Abū Hurayrah asked him: O Messenger of Allāh(سبحانه وتعالى), will my father and mother be sacrificed for you, why do you remain silent between the Takbīr and the recitation, what do you say at that time? So the Prophet(صلى الله عليه) صلى الله عليه replied: I say O Allāh(سبحانه وتعالى) make a distance between me and my sins similar tot he distance you have made between the East and the West, O Allāh(سبحانه وتعالى) cleanse me of my sins in the manner that a white garment is cleansed from dirt, O Allāh(سبحانه وتعالى) wash my sins from me with snow, water and hail"

And then the author says this Hadīth is related by the group except al-Tirmidhī, so this is the Hadīth that the author mentions.

Student: All the books narrate the Hadīths except al-Tirmidhī, is that what they mean by Jamā'ah?

Shaykh: When they say Jama'ah, different authors have different meanings for it, here when the author says it, it means Bukhārī, Muslim, Abū Dāwūd, ibn Mājah, al-Nasā'ī and al-Tirmidhī, so when this author uses it, that's what he means. So those are the 6, so when he says it's narrated by the group except al-Tirmidhī, it means the other 5, so the 2 Sahihayn of Bukhārī and Muslim, Sunan ibn Mājah, Sunan al-Nasā'ī and Sunan Abī Dāwūd, and he isn't the first author that used the word Jamā'ah in this sense regarding the Hadīth. Before him al-Mizzī(رحمه الله) who was from the teachers of Imām ibn Kathīr(رحمه الله), the author of Tafsīr ibn Kathīr, he used that phrasing as well, same with al- Dhahabī(رحمه الله) and Ibn hajr al-'Asqalānī(رحمه الله), so these scholars of Hadīth would say the group narrated it, and they would mean these 6 books, and there's other uses you might find, they included Muwatta' Mālik or Musnad al-Imām Ahmad instead of ibn Mājah, so here for the sake of this lesson, it means those 6 books I mentioned originally, but it's very good too, any time you see an author using a phrase that isn't from the Qur'ān or Sunnah, so say it's narrated by the Jamā'ah or this Hadīth is Munkar, you know if they use something like that, it's very important to know what does this author mean by it, because you might say this author said this, and then you interpret it your own way based upon something else, and then you go tell someone else about it and it turns out you're wrong, so it's always very good to verify what the author means by it.

Student: One of the authors can say Hassan about a Hadīth; one author will mean Hassan, but a different author, when he says Hassan, he means Da'īf.

Shaykh: Something like that, yeah, or they might say like Jayyid, so they mean the same and they use different words or they use the same word but it has different meanings, that's why it's very important.

Student: Hassan can mean weak, really?

Shaykh: They might use it, like if they say it's Hassan, Imām al-Tirmidhī he had his own meaning for Hassan, so when we say Hassan now, it generally means that the narrators are acceptable but it's not the highest level, when he used to say Hassan, he would mean that the chains for it are weak, but there's more than one so they strengthen each other, so that's why it's important to always, just to not jump and think you understand what's meant by it, you know to verify it.

Student: Asks about saying the du'a collectively (summarised).

Shaykh: If one dhikr contains more than 1 du'a, you say the whole Dhikr, (you don't take 1 hadith and add it to another Hadith), so however the Prophet taught it, that's how you do it, you don't put a bunch of different things, because if he wanted us to do that, he would teach us all at once.

So that's the first topic or the first thing that he mentions is water that comes from the sky, so rain, snow and hail. The next thing that he says is:

Seawater

And he says "Sea water's purity is based on the following Hadīth:

سَأَلَ رَجُلٌ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّا نَرْكَبُ الْبَحْرَ وَنَحْمِلُ مَعَنَا الْقَلِيلَ مِنَ الْمَاءِ فَإِنْ تَوَضَّأْنَا بِهِ عَطَشْنَا أَفْتَتَوَضَّأُ بِمَاءِ الْبَحْرِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هُوَ الطَّهُورُ مَاؤُهُ الْحَلُّ مِيتَتُهُ

Or the first Hadīth that the author mentions is from Abū Hurayrah as well that a man asked the Messenger of Allāh(سبحانه وتعالى), upon whom be peace, "O messenger of Allāh(سبحانه وتعالى), we sail on the ocean and we carry only a little water. If we use it for ablution, we will have to go thirsty.

May we use sea water for ablution?” Said the Messenger of Allāh(سبحانه وتعالى), “Its (the sea) water is pure and its dead (animals) are lawful (Halal)” and this Hadīth is related by the 5, al-Tirmidhī calls it Hassan Sahīh and al-Bukhārī says it’s Sahīh.

And Inshā’Allāh just to give you guys a better idea of how the lessons will go, generally what I’ll do, I’ll read what the author has said, then I’ll comment directly on the Ahādīth that he mentions, if it’s weak and he says it’s authentic or if he doesn’t say where it is, or if there’s something about the Ahādīth specifically, then after that we’ll go into the different opinions and the evidences for it, so about this Hadīth itself, al-Tirmidhī he said that it’s Hassan Sahīh, that’s in his book al-Jāmi’, so his collection of Hadīth, Imām al-Tirmidhī had a number of books, but his main collection of Ahādīth was called al-Jāmi’ or sometimes people call it sunan al-Tirmidhī, and he was from one of the main students of Imām al-Bukhārī, so al-Bukhārī said it’s Sahīh, that’s one of Imām al-Tirmidhī’s teachers, and this Hadīth was also narrated by Ibn Khuzaymah in his sahih, and Ibn Khuzaymah was another scholar, he narrated his book and his intention was only to include authentic Hadīth, just like Imām al-Bukhārī, and Imām muslim, and Imām Ibn Hibbān, Ibn Jārūd, and there’s a number of scholars that did that as well, so if you see that something is narrated by Ibn Khuzaymah, it’s not always authentic because it’s not to the level of Sahīh al-Bukhārī or Sahīh muslim, but what we can say from that is Imām Ibn Khuzaymah accepted it, because he put it in his Sahīh and he himself considered it to be Sahih. So this Hadīth is very clear, the Prophet(صلى الله عليه وسلم) said that the water of the ocean is pure and the dead animals in it are considered to be halal, and Inshā’Allāh we’ll leave the issue of the dead animals that come from the sea, and does it have to live in the sea all the time, or if it lives partly in the sea, if we get to the chapter of food Inshā’Allāh, if we ever reach that, so the issue of the pureness or the purity of the water is very clear, and just about the authenticity, Imām al-Bukhārī, he’s probably the greatest or one of the greatest of the ulema’ of the sunnah and Ahādīth, so generally when he says something is authentic, most of the time it’s very very rare that we would find that it isn’t authentic, and same with Imām al-Tirmidhī, if he says Hassan sahih then it’s acceptable according to him, so that’s considered a very strong evidence that the Hadīth is actually authentic. And just a last point on this sub-chapter, the author says it’s related by the 5, so if we said before the group, what’s the group?

Student: The group is the 6 narrators.

Shaykh: Who are the 6?

Student: Bukhārī, Muslim, Tirmidhī, Ibn Mājah, Abī Dāwūd, and Ahmad.

Shaykh: No, not Ahmad, it’s al-Nasā’ī.

Sometimes people mean it, but when the author says the group, it means those 6 that you mentioned with al-Nasā’ī, so when he says the 5, what does that mean? He means the 4 of those without Bukhārī and Muslim, and add Ahmad.

Student: Sorry, say it again.

Shaykh: So we have the 6, so take away Bukhārī and muslim, so we have 4, and add Ahmad. That’s what it means when he says “5”.

So it ends up being al-Nasā’ī, Ibn Mājah, Abū Dāwūd, al-Tirmidhī and Ahmad.

Student: So everybody except Bukhārī and Muslim?

Shaykh: And add Ahmad, because he’s not in the 6.

So the next issue he says, the water from the well of zam-zam, so the Hadīth that the author mentions, he says:

ثم أفاد رسول الله صلى الله عليه وسلم فدعا بسجلٍ من ماءٍ زمزم فشرّب منه وتوضّأ

Or he says: ‘Alī narrated that the Messenger of Allāh(سبحانه وتعالى) called for a bucket that contained water from the well of Zamzam. He drank from the bucket, and then he made wudū’ and then the author says, this Hadīth is related by Ahmad, and that’s all he mentions for Zamzam.

And we see here that the author didn’t really mention whether the Hadīth is authentic or not, so that’s kind of one of the issues...

Student: It says “Narrated by Ahmad”

Shaykh: Is it Sahīh or not though? It doesn’t say...

This Hadīth is not even related by Imām Ahmad himself, it was narrated by his son ‘Abdullāh Ibn Ahmad Ibn Hanbal, he narrated it in his book, it’s called “al-Zawā’id al-Musnad”, so to its collection, so that’s the first issue to mention.

The second issue is that this Hadīth is authentic, it was authenticated by al-Bahuti who is from the ‘ulema’ of the Hanābilah, Imām al-Shawkānī, Ahmad Shākir and Shaykh al-Albānī and others, so the Hadīth is generally, there’s no dispute essentially that the Hadīth is authentic, so from this Hadīth we see obviously, not that we need specific evidence for it, but that drinking the water of zamzam is allowed obviously, and we also see that the Prophet(صلى الله عليه وسلم) made Wudū’ from it, so we know that making Wudū’ from it is allowed, so that’s specifically about the Ahādīth.



Now we'll go into, it will be the first issue that we talk about a lot of opinions, so to start in the first topic that we will go with that is the use of "maa' al-zamzam" for Tahārah, so this issue there is 8 opinions on it, the ulema' differed on it with 8 different opinions.

So the First opinion is that using ma' zamzam is Makrūh for removing Najāsah, and that it's Mubāh to make Wudū' or to make ghusl from, so that's the first opinion, so if someone had Najāsah on their body or on their clothing or in their home or masjid or something, it would be Makrūh to take ma' zamzam and clean the Najāsah with it, but if someone wanted to make Wudū' with ma' zamzam or to make ghusl with ma' zamzam, that there's no problem with it.

Student: What does the term Makrūh mean.

Shaykh: Disliked, so meaning if you did it, you're not sinful, but if you intentionally left it, then you'd be rewarded for it, so that's what it would mean, so if something's Makrūh and I say I'm not going to do it because it's Makrūh, you'd be rewarded for it, but if you did it, you wouldn't be sinful for it, so that's what it means.

Student: So you can do Wudū' with it as long as your body doesn't have Najāsah on it, that's the first opinion?

Shaykh: According to that, yeah, so say you went to the washroom, according to this, it's not haram, but it's disliked to use ma' zamzam to clean yourself, or if say you had Najāsah on your clothing, you shouldn't wash your clothing with it, but to make Wudū' or ghusl, there's no problem with it, so that's the first opinion.

And that's the opinion of the Ahnāf or the Hanafī school of thought or the Hanafī Madhab which goes back to Imām Abū Hanīfah, and it's the main opinion in the Hanbalī Madhab, so Imām Ahmad's madhab or his followers, the main opinion that they took was that it would be Makrūh, so that's the discussion on it.

Student: Why do you say "The main opinion", because there's more than 1 opinion with Imām Ahmad?

Shaykh: There's more than 1 opinion, and you'll find that especially with Imām Ahmad and also Imām Malik. Imām al-Shafī'ee, generally there are only 1 or 2 opinions, and Abū Hanīfah, generally only 1, but very often Imām Ahmad Ibn Hanbal, because he had lots of students and they took lots of effort to come ask him and always write his opinions down, so with that many students, there would become a dispute in which was his opinion, especially maybe he changed his opinion, maybe the person who took that opinion only met him once, so they're say we can't confirm that's Imām Ahmad's opinion, because this person only met him 1 time, while his son who lived with him for 40 years said different, so you'll find that there's lots of different narrations from these Imāms as well, but this is the main one for the Hanbalī Madhab.

And the Second opinion is that it's allowed to use, there's no problem with using it for cleaning Najāsah and making Wudū' and making ghusl, there's no problem with any of that, and that's the opinion of the Mālikiyyāh, so Imām Mālik(رحمه الله), that was his opinion and as well as his students and his companions.

And a Third opinion is the opinion of the Shāfi'iyyāh or Imām al-Shāfi'ī and his followers, that they say "Khilāf al-awla" to use it for Najāsah, so meaning it's not Makrūh even, it's just you probably shouldn't do it, it's just better not too, while to use it for hadath or for making Wudū' and making ghusl, there's no problem with that.

And another one is that it's Makrūh in both, and I'll go through these very quick just because like I said, the point isn't to know them all, the point is the discussion that we'll have after, and that was ibn Taymiyyah's opinion, that it's Makrūh to use it for either, so it's better to drink with it, and as for using it for Wudū' and using it for ghusl and cleaning Najāsah, it's Makrūh to do so.

There's also another opinion that's actually haram to use it with both, and that was the opinion of one of the Hanbalī scholars.

And the Last opinion is that Ghusl is Makrūh to do, Wudū' is fine, and that's a narration from Imām Ahmad, and it was also Ibn 'Abbās(رضي الله عنهما), his opinion as well, 'Abdullāh Ibn 'Abbās(رضي الله عنهما).

So now, that's the opinions, the evidences that they use, first of all, the ones that say you can use it for Wudū', they use the Hadīth that we talked about, the Hadīth of 'Alī that the Prophet(صلى الله عليه وسلم) used it for Wudū', so no one can come and say it's haram now, because the Prophet(صلى الله عليه وسلم), he came to teach us our religion, we know if he does something, we know it's not haram, and especially to do something, in this Hadīth he was doing it in Hajj, he wouldn't do it in front of that many people if it wasn't to teach the people or if he thought that people misunderstand this and then use it wrong or anything, so the Prophet(صلى الله عليه وسلم) made Wudū' when he was at hajj with the water of zamzam, this shows that there shouldn't be any dispute that using it for Wudū' is allowed, and if using it for Wudū' is allowed, then ghusl should be the same thing, because they're both a way of purifying yourself, and then there's also a Hadīth from 'Abdullāh Ibn 'Abbās(رضي الله عنهما) that the messenger of Allāh(سبحانه وتعالى), that he said, he was talking about fevers, so if a person has a fever, he said:

أبردها عنك بماء زمزم ؛ فإن رسول الله صلى الله عليه وسلم قال: " الحمى من فيح جهنم فأبردوها بالماء " او قال " بماء زمزم "



So the Hadīth of ‘Abdullāh Ibn ‘Abbās(رضي الله عنهما) that the Messenger of Allāh(سبحانه وتعالى) said:

“Fevers are from the flames of jahanam so cool them with water” and in one of the narrations it says “the water of zamzam”

So some would say that this proves that you can use the water of zamzam for things other than drinking it, because if you’re using it to cool your body off, then this shows that it’s not only for drinking. And also there’s a Hadīth, Abū Dhar al-Ghaffārī(رضي الله عنه) when he was narrating from the Prophet(صلى الله عليه وسلم) talking about when he went on his Isrā’ and Mi’rāj, he narrated from the Prophet(صلى الله عليه وسلم):

فرج سقفي وأنا بمكة ، فنزل جبريل عليه السلام ففرج صدري ، ثم غسله بماء زمزم

Or that Abū dhar mentioned that the Prophet(صلى الله عليه وسلم) said: “When I was in Makkāh, my roof was opened up and Jibrīl came down and he opened up my chest and he washed it out with the water of zamzam”

So this also shows that the water of zamzam can be used for things other than drinking. This Hadīth about the one of Jibrīl is in Sahīh Bukhārī and Sahīh Muslim, and the Hadīth earlier that I mentioned about the fevers, that’s also narrated by Imām al-Bukhārī as well.

Student: Was it Imām Abū Hanīfah the one who said it’s haram to use [Zamzam] for both?

Shaykh: No, Abū Hanīfah said that it’s Makrūh to use for Najāsah.

Student: When there’s a clear Hadīth that the Prophet(صلى الله عليه وسلم) made Wudū’ for it, right?

Shaykh: Yeah.

Student: So where did he get that from?

Shaykh: That’s the thing, we just throw that opinion out then.

Student: I’m just curious where did they get their opinion from.

Shaykh: Some of them would be, generally the ones who say it’s haram to Makrūh to use for any of those things, what they say is the reason is because this is blessed water and it has a higher status than other water, so it’s disrespectful to use it for that.

Student: I could see the Makrūh point, but the Harām though, completely forbidding it?

Shaykh: Yeah, so that’s the arguments, generally.

Student: What was the 4th one you said?

Shaykh: So the first opinion is disliked for removing Najāsah and it’s fine for everything else, that’s Abū Hanīfah and the Hanbalī scholars, so the Hanābilah. The second was that it’s fine for both, and that’s the Maliki opinion. And the third was that it’s best to not use it for removing Najāsah, but it’s fine for Wudū’ and ghusl, and that’s the opinion of the Shāfi’iyyāh. And the fourth is that it’s Makrūh for both, and that’s one of the opinions in the Hanbalī madhab and that was Ibn Taymiyyāh’s opinion, and another one is that it’s haram for removing Najāsah, and that’s one of the Hanbalī opinions. And the seventh opinion is that it’s actually mustahab to with both, so I missed that opinion, that it’s recommended to do Wudū’ and ghusl with both, and that was ibn al-Zaghuni, so he was from the Hanbalī scholars. And the last opinion is that ghusl is Makrūh, and Wudū’ is fine.

Student: If ibn al-Zāghūnī said it was recommended for both, then who was the one that said it was haram?

Shaykh: That’s one of the Hanbalī opinions.

Student: Like a different guy, do you have his name?

Shaykh: Generally, with a lot of times they won’t say. The scholars in the Madhab will say “Our madhab has 3 opinions, this is there”

Student: Was the last opinion also from the Hanbalī scholars?

Shaykh: It’s from the Hanbalī scholars, but it’s also Ibn ‘Abbās(رضي الله عنهما)’s opinion.

Student: Two guys from the same madhab said the exact opposite? One said both are haram and one said both are recommended.

Other Student: Yeah, like we were just talking about, you hear that a lot, with the Hanbalī madhab, you’ll hear it a lot, you’ll have 3 different opinions on the same topic, maybe more sometimes, 6-7 opinions.

Shaykh: That’s like kind of also important to use in our daily life when someone says, you know the Shaykh told me, if the ‘ulema’ of the salaf on 1 topic might have 7 opinions and we know only one of them might be right, then really what does it matter what soe guy tells us, we should always go back to the evidence, because that’s the only thing that means anything to us.

Student: So if you don't mind, can you give me the steps of the gradings of the Hadith?

Shaykh: For their authenticity?

Student: Yeah.

Shaykh: Generally, it would go, that's again that depends on who it is, but generally if you want to look at the most of what it is used, it would be: Sahih, then Sahih li-Ghayrihi, so meaning that there's more than 1 chain for it, but each chain is Hassan but if you put them together it's Sahih, so that's the second level generally. Third, they'll say Hassan, what that would mean is that, you all know how a Hadith is narrated, so they'll have a chain, from this guy, heard it from this guy, heard it from this guy, so Hassan would be, each person is acceptable, they're not liars, they're not Kuffar, they don't have bad memory, those types of things, and they're trustworthy to narrate the Hadith, but their memory isn't to the level of people who rarely ever made mistakes with their Hadith, so those are what they would call Hassan, And then after that would be Hassan li-Ghayrihi, so meaning there's slight weakness in it, but there's more than 1, and they strengthen each other, so one of the chains has someone who's trustworthy, he wasn't a liar, he was Salih and everything, but he had kind of a weak memory, so we wouldn't accept it on its own, but there's another guy who also had a kind of a weak memory, he said the same thing, so we would say, we'll put them together, it's unlikely that they made that mistake, so that would be the next level. And then after that would be Da'if, so meaning there's a weakness in it, and then Da'if has many categories which, some of it is based on, does this Hadith contradict another Hadith, is there a liar in the Hadith.

Student: But once it's Da'if, Khalās.

Shaykh: Once it's Da'if, we don't use it for anything.

Student: So Hassan li-ghayrihi is like the bottom of acceptance?

Shaykh: Yeah, it's the lowest acceptable thing.

Student: So you can still use it.

Shaykh: You can still use it, unless say there was another authentic Hadith that completely contradicted it, then we would say, well how can we accept these ones that are weak, even if they are together, when there is a Hadith which there is no dispute on that says the complete opposite, then it would be some discussion on that.

So there's 8 opinions you wrote down, and we went over them a few times, and we mentioned the evidences on the topic, there's the Hadith of 'Alī where the Prophet(صلى الله عليه وسلم) made Wudū', there's the Hadith of Ibn 'Abbās(رضي الله عنهما) about if someone has fevers, that you cool them with it. There's a Hadith of the Prophet(صلى الله عليه وسلم), his roof being open and Jibrīl(عليه السلام) washing out his chest with it, and then there's also the argument that mā' zamzam, and everyone accepts the idea that it is water that's blessed because the Prophet(صلى الله عليه وسلم) said that it's food for someone who needs food, and it's medicine for someone who needs medicine, so we know that it is better, so they say, the argument is that if we're using to clean ourselves from Najāsah and to wash Najāsah, we're putting this water down or we're not giving it the respect that it deserves, so that's the argument that they use, if they say it's haram or that it's Makrūh, so all of those things are the evidences on the topic. And then there's a Hadith from Ibn 'Abbās(رضي الله عنهما) that i didn't mention that he said, he's talking about ma' zamzam, he said:

إني لا أحلها لمغتسل، ولكن هي لشاربٍ ومتوضئ

He said that "I do not permit someone using mā' zamzam to make ghusl, but to drink it or to use Wudū' is fine"

And that's from Ibn 'Abbās(رضي الله عنهما) and it's an authentic Hadith from him as well that he said that, so that's pretty all the evidences on the topic, so what do you guys would think is the strongest from all the discussion.

Student: I think it's used for everything, that's what I think is strongest, just for the fact that they seem like there's one Hadith seeing the Rasūl(صلى الله عليه وسلم) make Wudū', so that covers one section, the other one is cleaning is hard, so that means there was I guess maybe some impurity and is hard at one point. The other one is when someone has a flew, they're not in the cleanest condition, like they're not taking care of themselves, so if you're cleaning somebody with the flew or using it to cool them, I wouldn't say dirty, but they're not exactly the cleanest person, they're sick, so I don't know, I have no idea Ya'nī, I'm curious to see what your opinion is, and is there an opinion made by some 'ulema' which one is the strongest.

Shaykh: I mean each one of these, they think that's the strongest opinion right?

Student: Sah, but has the 'Ulemā' of this century, maybe all agreed on 1 or no.

Shaykh: No.

Student: So it's just whoever's opinion is...

Shaykh: Yeah, so that's why it's kind of important to have an idea to how to look at the evidences, so say there's a scholar that you trust 100%, he says something, but say there's another scholar you trust as well and he says the complete opposite, well now what do we do?

Student: But you said those 3 were authentic, right? About cleansing the heart...

Shaykh: All those Ahādīth, yeah they are authentic.

Student: All 3 are authentic, well yeah that's my opinion, I don't know, you can use zamzam for everything.

Other Student: I think you can use it for everything, but it's better to not use it for cleaning Najāsah, you can still, but it's just disliked.

Student: So when you say Najāsah, are you talking about a person's body or you talking about cleaning a washroom?

Shaykh: Any impurity, so if there was Najāsah on you, on your clothing, in your house, on the street, in the masjid someone went to the washroom, like here, that type of thing.

Student: Oh okay, well I don't know, but I guess it's the same.

Shaykh: In the end, it's the same thing, right?

Student: I think it's fine to use it for everything, but it's better not to use it for cleaning Najāsah, you can still, but it's better not too.

Other Student: I think it can be used for everything for the reason that the Hadīth is obviously talking about drinking and using it for Wudū', and if it's haram to use it for other things, the Prophet (ﷺ) would've specified that, because if you want to make something haram, where is the evidence for it, so there's no evidence for it being haram, or even Makrūh.

Shaykh: Exactly, yeah.

Student: So is there any evidence, no?

Shaykh: The evidence they use is that it's Ihānah for it...

Student: So it's just a 'aqlī/logic thing.

Shaykh: Yeah, and there's nothing clear for it, no.

Student: So that's what I think, you can use it for everything, so what do you think now?

Shaykh: Myself, I lean towards that it's for everything, the only difference I would make is say you're in your house, and your kid went to the washroom, and he said "Get me some ma' zamzam", I'm going to clean my bathroom with it, you know what I mean that's kind of different, because why...

Student: Why specify the ma' zamzam to clean with it.

Shaykh: If you just happened to have some, and you use it, I don't see any problem with that, but if there's some indication that it's being done purposely to put it down, or you don't even need too, like why are you using it, there's a short supply of it, you know people bring it from different countries.

Student: But what if you're there?

Shaykh: If you're there and that's where you get your water, there's no reason to not use it.

Student: That's kind of what I meant, I don't see it wrong to clean my body, but I'm not going to clean the toilet.

Shaykh: Because it does give you that kind of, why are you using someone blessed for something that you can use anything else for.

Student: You know, a lot of people use the logic, like even with the Qur'ān, some guy told me the Qur'ān should not be in the lower shelf, it shouldn't be below the waist, I was like okay what's the basis for that?

Shaykh: If you built a shelf now and you said, here's the Qur'ān shelf by the floor, then I'd say what's wrong with you, you're picking the bottom shelf just for Qur'āns? There's something wrong there, as opposed to the shelf is here, there's a bottom shelf, we'll put Qur'āns on the bottom shelf too, that type of thing, same thing with this.

Student: That's exactly what you mean by the ma' zamzam too.

Shaykh: Yeah, like you have all the water in the world, you're picking only ma' zamzam only to clean your bathroom, something is not right there. Even though it's Halāl, it's not giving it the kind of the respect it deserves.

Student: Since you mentioned the talk about the Qur'ān, is it permissible to put the Qur'ān on the floor, I'm not talking about a Najis floor, I'm talking about, I'm sitting down right now, I don't know I have to get up to turn something off, can I put it on the floor?

Shaykh: You can, as long as it is not being done in a way to disrespect it, or that the more respect you can give it, the better, but it's not to the point where if say I saw you do that, I would say he's

disrespecting the Qur'ān, he would just happen to be sitting on the floor, he needed to grab something.

Student: I just see some people while they're reading, they're going to make sujud, they just put it on the floor.

Shaykh: Yeah, there's nothing wrong with that, that's fine.

Student: That's what I mean, he's gonna get up, then he's gonna take the Qur'ān and close it and then put it over there and then come all the way back to Sujūd, you know what I mean.

Shaykh: But say you were leaving the Masjid, now I want to put the Qur'ān right in the middle of the Masjid and leave, that's kind of a different issue. It depends on the context on how it's being done.

So we have the evidence, and some of the earlier 'ulema', what they've said, so myself it seems the Mālikiyyāh in this topic is the strongest, you can use it freely.

So next the author says Altered Water or changed water or mā' al-mutaghayir, he says:

This involves water whose form has been altered because of its being in a place for a long period of time, or because of the place in which it is located, or because of its being mixed with a substance that cannot be completely removed from it (i.e. water mixed with algae, tree leaves, and so on). The scholars agree that this type of water falls under the heading of mutlaq water.

Then he says:

The rationale is simple: everything that falls under the general term of water, without any further specifications (or conditions), is considered pure, for the Qur'ān says:

قَلَمْ تَجِدُوا مَاءً قَتَبِمَمُوءًا صَعِيدًا طَيِّبًا

Or "...and if you find not water, then go to make tayammum with clean, high ground..." so meaning that the ground is Tāhir.

So this is what he uses, do you understand how he used that Ayah to show that changed water can be used for Wudū' or for ghusl?

Student: So any natural substance, anything from the Earth that's mixed with water is still pure?

Shaykh: What he's saying, so he's saying if the water changes, so say there's a pond, so the water's just sitting there, there's no flowing water coming in and out to clean it and stuff, and it's just sitting there, and say algae will start to grow on it, or leaves in it from trees that are around and stuff like that, he's saying that this is, even though it's not regular water, it might smell different, it might taste different, it looks different, that this is still allowed to use, but then he used this verse:

قَلَمْ تَجِدُوا مَاءً قَتَبِمَمُوءًا صَعِيدًا طَيِّبًا

Or that "if you don't find water, then you perform tayammum from a clean, high Earth", do you understand how that was used?

Student: Yes, but let's say I go to a pond, and there's 2 ponds right beside me, one of them has leaves, algae, dirt, like volcanic ash, just a bunch of stuff from the Earth. And then the other pond is clean but it has bird faeces in it or something or duck faeces, so how does that work with that, because it is natural but it's not natural at the same time.

Shaykh: First, understand, if this verse doesn't talk about changed water, if you don't find water, go to this, so anything that's water is Tāhir unless it has, you know from other evidences, it has Najāsah in it, if it becomes Najis we can't use it, Allāh (سبحانه وتعالى) didn't say: "Falam Tajidu Mā'an Rākidan" or "Mā'an Jāriyan" he didn't say "If you don't find flowing water" or "if you don't find seawater", He just said "if you don't find water", so it's general. So if someone said to me, you can't use this water, you have to make tayammum, and he said, well because this water has leaves in it or anything he would say. I would say, we'll use it, Allāh (سبحانه وتعالى) said if we don't find any water, then we make tayammum. This is still water, it might smell different, it might taste different, I might feel gross using it even, I mean I don't want to use slimy water or whatever, but it's still water as long as we still say that this substance here in this bowl or in this lake or whatever it is is water, that we can use it, unless there is Najāsah in it or something, so that's how the ayah is used, Allāh (سبحانه وتعالى) used the word "ma'" 'Āman(general) or Mutlaqan, he didn't use any characteristics for us to say that, you know we can only use this type of water, so that is how He used the verse.

Student: Sorry I don't mean to be annoying, but this is what I mean about Najāsah, like is Najāsah from just a human being or can it be from an animal, well I know that Najāsah can come from an animal like a dog for instance, but all water has some kind of living creature in it, so let's say you're about to do Wudū', and like a bird flies over it and just poops in the water, isn't this Najāsah?

Shaykh: We'll go in very detail once we get to, there's a chapter on Najāsah, but the shortest answer is that most of the scholars say that any animal that you can eat if it's slaughtered that any waste that comes from it is considered Tāhir, so I mean obviously if it got on myself, I'll still wash it because it's gross, but it's not Najis though, so I can pray in it and there's nothing wrong with it. Say, there's an animal that's considered Najis and it crapped in the water, then we'll go into you know, but if the water was changed by the Najasah, then you couldn't use it as opposed to if it was Tāhir though.

Student: So if an animal that we can eat after being slaughtered, its waste is still considered Tāhir?

Shaykh: Most of the scholars say that, some even go further and they say, the waste from any animal except humans is considered Tāhir, but Inshā'Allāh we'll get into that when we get into the chapters on Najasah.

Student: Isn't one of the conditions for Wudū' is that "La ta'ma lah, wala rā'iha wala mutaghayyir lawnahu"

Shaykh: No.

Student: It's not one of the conditions?

Shaykh: Not with Tāhir substances, so what we say is that if the water has changed with Najāsah, so if Najāsah goes in it and it changes the smell, the taste or the colour, we can't use it.

Student: Or even if it doesn't [change colour]?

Shaykh: If it doesn't, that's a whole different issue, say you had there's a lake, and someone urinated in it on the other side, that doesn't affect the water. It has to change, but with Tāhir, like leaves or dirt or whatever it is, anything that is considered Tāhir, the only time we can't use it is if we don't call it water anymore, say you had your bath 50% full of water, and then you took ink and you pour it to the point, as long as it's still, where you'd stay this is water with ink in it, you can use it, if you say, no this is ink now, you can't use it anymore. It's ink with water, it's watery ink, as opposed to inky water, I mean which comes down to, there's a judgement call there, but the point is, since Allāh(سبحانه وتعالى) permitted us to use any type of water for Wudū' and for Ghusl and for removing Najāsah, then as long as it's considered water and it's not Najas, then we can still use it. So the changing of the taste, and the smell, and the colour, that's with Najāsah.

So that is what the author mentioned, there are a few more evidences, they are very short and we'll stop, that also they show that water if it's changed or if it has mixed things in it that are Tāhir, then it's still permissible to use.

The first Hadīth is from 'Abdullāh Ibn 'Abbās(رضي الله عنهما) that he said:

بينما رجل واقف بعرفة إذ وقع عن راحلته فوقصته أو قال فأوقصته قال النبي صلى الله عليه وسلم اغسلوه بماء وسدر

Or the Hadīth from 'Abdullāh Ibn 'Abbās(رضي الله عنهما) that he said:

"There was a man standing at 'Arafah with the Prophet(صلى الله عليه وسلم), and he fell off his riding animal, and then it stopped on him, so the Prophet(صلى الله عليه وسلم) said to wash him with water and with sidr", so Sidr is a type of tree, so the Prophet(صلى الله عليه وسلم) here, we know if a person dies, from the rights of a muslim is to wash him and perform ghusl for him, but here the Prophet(صلى الله عليه وسلم) told the Sahābah to mix Sidr with the water, so obviously that would change the water, so the fact that the Prophet(صلى الله عليه وسلم) told the Sahābah to do this with this other Sahābī, it shows that if water changes a bit or if it has something mixed with it, or if it's Tāhir, it doesn't affect the Tahārah of the water, you can still use it.

There's a Hadīth from Umm 'Atiyyah al-Ansāriyyah, that the Prophet(صلى الله عليه وسلم)'s daughters, one of his daughters died, the Prophet(صلى الله عليه وسلم) came to the women that were washing her and he said:

اغسلنها ثلاثا أو خمسا أو أكثر من ذلك إن رأيتهن ذلك ، بماء وسدر ، واجعلن في الآخرة كافورا أو شيئا من كافور

Or the Hadīth of umm 'Atiyyah al-Ansāriyyah, that the Prophet(صلى الله عليه وسلم), his daughter died, he told the woman that was washing her to wash her 3 or 5 times or even more, with water and Sidr[that type of tree], and in the last time that they wash her, to put some Kafūr in it, Kafūr is camphor, it's like a type of flower or a bark of a tree, I'm not sure, but to put some of this in the last time that they wash her, so here again it was related to washing a dead person, and the Prophet(صلى الله عليه وسلم) permitted using this water that's mixed with other things, and we know it would change it, because the point of it was to make it smell nice, so we know that the water would've changed, so these evidences prove that if you're anywhere, whether it's in your house and there's a smell coming from your sink, something is mixed with the water, you can still use it for wudu', and same thing, some people nowadays, they'd say that the water you get from the sinks, you can't use for wudu' because it's mixed with Chlorine and it's mixed with other agents that kill gems, and they add fluorite to it for your teeth, and your bones and stuff like this, so some scholars would've said you shouldn't use this water, because it's not pure water, but we can see from this, these evidences, the Ayah in the Qur'an and the 2 Ahadith, that water if it's mixed with something that's Tahir, it doesn't affect the use of it, especially people hunting or camping, or if you live on a farm where it's well-water, and well-water always has a, even feels like a slimy almost or you can feel it on your skin, we know from these evidences, that there's no problem from making wudu' from that, Insha'Allah we'll stop there.

27 November 2016 14:56

## Radwan Dakkak updated his status.

If you often find yourself criticising others instead of lifting them up, ask yourself what's in that

heart of yours.

27 November 2016 09:11

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#### Radwan Dakkak updated his status.

Muslim: Allāh is the 1 and only creator who controls the entire universe.

Atheist: What was before Allāh?

Muslims: Can you count back from 10?

Atheist: Yeah - 10,9,8,7,6,5,4,3,2,1....

Muslim: What's before 1?

Atheist: 0 - Nothing.

Muslim: 😊

27 November 2016 00:11

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#### Radwan Dakkak updated his status.

"Tawhīd & Ikhlās is what causes someone who is in prison for 20 years to say I feel like I'm one of the happiest people on the face of this Earth."

• Shaykh Ahmad Jibrīl(حفظه الله) 😊 #Haqq

Imām Ibn al-Qayyim(رحمه الله) said:

"Sadness and depression will be relieved when the slaves realize they have neither the power to avoid what has befallen them, nor to bring about what was not destined for them."

• Prophetic Medicine p.236

26 November 2016 22:32

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#### Radwan Dakkak updated his status.

My dear brothers, I just want to say that we are all learning together. Please look at me as a little brother of yours who is learning the Basics of Islām. I only want you all to benefit from the words of the Scholars, my words carry no weight at all, if I ever give my own opinion AstaghfirAllāh, then do not take it into consideration whatsoever. Also, if I give any advice because of my love for you, please remember that this is only my opinion, and I can be wrong.

Imām Ibn Abī Hātim(رحمه الله) narrated in his book "al-Jarh wal-Ta'deel" from Ibn al-Mubārak(رحمه الله); That a man said to him: Give me some advice, so Ibn al-Mubārak(رحمه الله) replied: {Know your place}.

Moreover, there's no need to ask for permission to share/copy any of my posts, please share all the knowledge around without quoting my name, may Allāh reward you all.

My final advice to everyone is seek knowledge through a Shaykh, not solely base your knowledge from FB posts, I will be mostly focusing on studying/memorising, however I will always love to share what the great Scholars have said. Develop a spirit of tolerance, even if you see someone post a weak Hadīth which some Shaykhs believe to be Sahīh, it's ignorance to condemn and rebuke them, rather Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله) says to tell them that "Such Hadīth" has the following defects, and Inshā'Allāh you can reach a good conclusion with proof. Bārak Allāhu feekum 😊

25 November 2016 19:48

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#### Radwan Dakkak updated his status.

"I have been sent to perfect good character (akhlāq)." (Mālik)

"I was sent before the Hour with the sword, until Allāh is worshipped alone." (Ahmad)

"I am the Prophet of mercy and the Prophet of the war." (Ahmad)

{..and if you obey him you will be rightly guided...}

{...if you love Allāh then follow me, Allāh will love you...}

25 November 2016 11:09

#### Radwan Dakkak added a new photo.

□

The Salaf were not only firm in their 'Aqīdah, but they also had the most pure Souls. Follow the Salaf in all aspects of the religion, not only in 'Aqīdah - May Allāh make us among those who are True!

25 November 2016 11:01

#### Radwan Dakkak added 2 new photos.

□ □

#Palestine - Last week Israel passed a bill forbidding mosques from doing the Adhan via loudspeakers, this week Israel is on fire...

"And who are more unjust than those who prevent the name of Allah from being mentioned in His mosques and strive toward their destruction. It is not for them to enter them except in fear. For them in this world is disgrace, and they will have in the Hereafter a great punishment." Qur'ān 2:114

اسرائيل تحترق #

25 November 2016 08:56

#### Radwan Dakkak shared Arab News's post.

vilket skämt!  
What a joke...  
اسأل الله أن يخزي آل سلول

24 November 2016 23:13

#### Radwan Dakkak added a new photo.

□

Ibn Muhammad Aameen

24 November 2016 22:02

Mazen Ibrahim Ameen

24 November 2016 22:30

It has been over 7 months now since his imprisonment! May Allāh (سبحانه وتعالى) hasten the release of Shaykh al-Muhaddith 'Abdul 'Azīz al-Tarēfē (حفظه الله) and allow us to benefit from his amazing works.

24 November 2016 21:56

#### Radwan Dakkak added a new photo.

□

محمد ابو سفيان Lol

24 November 2016 17:38

Mohammed Nabeel ☺☺

24 November 2016 20:59

Some light humour ^^

24 November 2016 17:03

#### Radwan Dakkak added a new photo.

□

Radwan Dakkak <https://justpaste.it/10pzs>



24 November 2016 11:25

**Abu Ali Hussain Hassan** use "fastscanner" app from android , take pics of the whole book and convert it into pdf and share it with others to benefit from  
25 November 2016 06:40

**Abu Ali Hussain Hassan** since you people have the access to books please scan them, it will be a greater sadqa jariya  
25 November 2016 06:41

**Abu Ali Hussain Hassan** IN SHA ALLAH  
25 November 2016 06:41

This is the #Transcript of the Commentary on the Chapter of Hajj (1/27) from Al-Rawdh al-Murbi' by Shaykh Sulaymān al-'Alwān(حفظه الله):

This lesson was held on 9/11/1421AH:

Bismillāhi al-Rahmānī al-Rahīm, our lesson today is a summarised Sharh of al-Rawdh al-Murbi' by al-Shaykh Mansūr ibn Yūnus al-Bahhūtī, who passed away in the year 1051AH, and this book is a commentary for "Zād al-Mustaqni'" by al-Shaykh Yūsuf al-Hajjāwī, who passed away in the year 960AH.

We have decided to choose "Kitāb al-Manāsik" from this book because of the nearness of Hajj, and it's known that this book is written according to the Fiqh of Ahmad's Madhab, and the purpose isn't to read this book for mere blessings, or merely go across the issues, like the people at Hajj around the valley of Muhassīr, rather we will go through these matters, and precisely determine what it has from correctness, and we'll clarify what it has from mistakes, and we will mention the evidences for every issue with the might of Allāh(جل وعلا), so the student can understand the proof, so that he knows the islamic matters with its proof, because zealously is abhorred, and all of the 4 Imāms abhor zealously, and some of the Scholars have gathered their statements in poetry, so he said:

Shaykh Muḥammād Saʿīd Saqar al-Madanī put together the words of the 4 Imāms condemning blind following in poetry, so he said:

"And the Guided Imāms of Knowledge say, do not act upon\*\*\*our words, without a valid text to support it

This is proof that we must take from the Hadīth\*\*\*And that is how it was in the past and present

The Imām, Abū Hanīfah said\*\*\*It cannot be for anyone who has Islām

To take my words so that it falls in opposition\*\*\*to the Hadīth and the Chosen Book

And Mālik, the Imām of the land of Migration\*\*\*He said while pointing towards the chamber cells

Every speech has within it what's accepted\*\*\*and within it is what's rejected except for the words of the Messenger

And al-Shāfiʿī said, if you see\*\*\*my words opposing what you have narrated

Of the Hadīths, then throw at the wall\*\*\*the statements of mine which go against the reports

And Ahmad said to them, do not write\*\*\*what I say, rather search for the origins of that

So listen to the statements of the 4 Imāms of Guidance\*\*\*And act upon it, for there is much benefit in it

To silence those who have fanaticism\*\*\*And the fair-minded hold tightly onto the Prophet صلى الله عليه وسلم

And we have chosen this book based upon the request/desirability of most of the brothers present here, and because the Majority are in the medium level or above the medium level in Talab al-ilm. [pursuit of knowledge]

So that is why we don't advise the beginner to get into the Madhabs at first, especially reading these books which its terms require explanation and clarification, and sometimes some of its words/terms would have more resemblance than a puzzle, but rather he should read from "Umdat al-Qārī" and from "Bulūgh al-Marām" and take from what the report has alluded too, and there's nothing wrong if he's shown that this is the Madhab of such & such, and this is the Madhab of such & such, and that such & such has used this as proof, and the other used this, and the most correct is this & that, to the extent where his mind & understanding doesn't get confused, because he won't be able to comprehend that this is the Madhab of such & such, and this is the other Madhab.

Then comparing between the Madhāhib, then saying what's most correct afterwards, because this would dissipate his mind, and he won't be able to acquire knowledge at its full value, so that's why when the layman asks for a Fatwa, there's nothing wrong with giving him a Fatwa with what you see as most correct, in accordance to Allāh's statement: {So ask the people of remembrance if you do not know}, so whenever a Scholar or a Student of Knowledge is asked, then he replies with what he believes is most correct, however it would be more preferable for this Muftī [i.e. The one giving the Fatwa] to mention his proof, so if the layman is able to memorise the evidences with the Fatwa,

then this is good, and if he's not able too, then it's completely fine if he memorises the saying of a Scholar which is based upon proof.

And for this reason, most of the issues mentioned in al-Rawdh al-Murbi' is based upon proof, especially in the rulings of Hajj and 'Umrah, so sometimes he would mention the ruling and its proof, and sometimes he would mention the ruling & its reasoning, and this reasoning is two types:

The first type: It could be correct

The second type: It could be wrong, and its author is not deprived from rewards, because "If a judge passes judgment and strives to reach the right conclusion and gets it right, he will have two rewards; if he strives to reach the right conclusion but gets it wrong, he will still have one reward."

If it is said: Why isn't this reading done from the text of al-Bukhārī, or from al-Muntaqah, or from al-Muharrār, or from Bulūgh al-Marām?

The response to this: Is that we have previously commented upon all of these books, we have explained the chapter of Hajj from al-Bukhārī many times, and we have explained Bulūgh al-Marām completely several times also, and it's also available, and we have previously commented upon al-Muharrār, as we have previously commented upon the Jāmi' of Abī 'Īsa (رحمه الله) in "al-Hajj", all of these books, with the praise of Allāh (سبحانه وتعالى) have already been commented upon.

And we have chosen this book because of the desirability of the brothers as we have previously mentioned, and based upon the Tafsīl[details] in these matters, and knowing most of the rulings of Hajj, so that we know what proofs are authentic & what isn't authentic, and consequently we will be able to differentiate between the right & the wrong.

What's abhorred is if a person reads the sayings of men without examining it, and without knowing what's right from what's wrong, then this is abhorred, infact it is prohibited upon the slave to read the likes of these books without knowing the authentic of it from its weakness, and he accepts the sayings of men as if it's the sayings of the messenger of Allāh (صلى الله عليه وسلم)

Beware O person, stay away from whims\*\*\*and blind following the opinions of men and emulating (them).

And do not openly display zealousness to the Madhāhib\*\*\*turning your back on the Sunnah of Ahmadi (i.e. the Prophet).

Moreover, the purpose from reading this book is also raising ignorance off ourselves, so if the slave decides to perform Hajj, then learning the rulings of Manāsik[Hajj] is Fard 'Ayn, and if he isn't deciding to perform Hajj, and he has already performed Hajj previously, then learning the Ahkām[rulings & regulations] in his case is recommended.

Knowledge has from it what's Fard 'Ayn, and from it what's Fard Kifāyah, and from it what's recommended, and these recommended acts, when a person wants to start doing it, it becomes from the individual obligations in his case.

Learning the rulings of transaction is from the collective obligations, however if a person intends to buy & sell, then learning it in his case is from the individual obligations, so that he won't fall into Ribā (usury), and so he doesn't fall into the selling of ignorance, or into the selling of fraud, and similar to that.

Learning the rulings of Manāsik[Hajj] is from the collective obligations, if a slave is deciding to go to Hajj, whether male or female, then learning these rulings becomes an individual obligation.

And there are things which are Individual obligations in all cases, because it's repetitive like Salāh & Siyām, it's from the unconditional individual obligations, as for Zakāt: Whoever is able to make money, then learning the rulings of Zakāt and the portion that must be paid is from the individual obligations. And as for Hajj, if he intends to perform the obligatory Hajj, then learning these rulings is from the individual obligations.

The second point - To be aware of an important issue:

That you find from some people that if they memorise an issue of knowledge, they think they have memorised all of knowledge, so he goes out to argue, heated debates, mockery of others, belittling them & ridiculing them, or that they don't know as much as he knows, or they don't understand as much as he understands, or they don't memorise as much as he memorises, or they don't look at things the way he does, and this is an enormous disease which a slave could be inflicted with, he might perceive it or not, but regardless it's an enormous disease, and that's why the Salaf used to abhor the one who memorises an issue and makes it out to be as if all of knowledge is within that issue.

So when we learn these rulings of Hajj, we might take some comparative law amongst the Madhabs and mention what's most correct, and this doesn't mean that what I mention as being most correct is the truth, I could consider something more correct while someone else would differ with me, and others might say something is more correct, and I could say he's mistaken.

So the issues are divided into the following categories:

1. The issues that the Muslims have unanimously agreed upon, and this consensus is clear cut, there's no dispute in this, such as the obligation of Hajj, this is from the clear cut matters, such as standing at 'Arafah, this is from the clear cut matters, there is no problem in affirming this &

mententioning a consensus upon it, and arguing on behalf of it, because it is from what's known in the religion by necessity.

2. Issues that the Scholars have agreed upon, however it's a speculative consensus, so the general masses are obliged to adhere to this speculative consensus, however this doesn't mean that the Mujtahideen among the Imāms and the Scholars who are firmly grounded in knowledge do not regulate the position of agreement or the position of dispute, and this doesn't mean that if someone performs Ijtihād in an issue among the issues, that we wave in his face the sword of the speculative consensus, rather it's obliged upon us to give everyone his rightful position, and this is why Imām Ahmad(رحمه الله) denounced whoever claimed a consensus in the likes of these issues, and he says: "And what does he know, perhaps they differed, and whoever claims a consensus, has certainly lied". And Ibn Qudāmah(رحمه الله) did what's best, when he would comment on the likes of these issues: "We do not know of any difference of opinion in this matter" and "this is something which I haven't memorised any difference of opinion from any scholar", he safeguards what might be possible to mention a difference of opinion in the issue, he says: "I do not know any difference of opinion", or he attributes the statement to someone else, for e.g. He'll say: "Ibn al-Mundhir mentioned a consensus", "Ibn Qudāmah mentioned a consensus", so that he's safeguarded from disavowal by this statement, because many speculative consensus's are not established, and most of the time, these quoted consensus's are attached under a general topic, then you would find a difference from Abī Hanīfah(رحمه الله), or a narration from Imām Ahmad(رحمه الله), or from Imām Dāwūd al-Dhāhirī(رحمه الله), or from Imām Abī Muḥammād ibn Hazm(رحمه الله), because what's correct is that the consensus is established with Imām ibn Hazm(رحمه الله), because he's a major Imām, and a Jurist, even if he is rebuked for abandoning Qiyās[analogy], and going into exaggeration in taking by the apparent[of the texts], he is still an Imām, Muḥaddith, Faqīh.

3. The differed upon matters, and the proofs are clear in it, then in this case, we must take the proofs without attacking others, and without impugning their feelings, statements and opinions, a person puts forth his opinion and says: "This is what appears to me" or "This is most correct", meaning: in my view, and it doesn't mean that if it's most correct in his view, that it's the truth in all cases, because he could make mistakes in using the proof, such as if the Ḥadīth [he used] was weak, and he could be mistaken in applying the proof in a [certain] reality, and there could be a stronger proof than his proof in the matter, so a person must safeguard himself in the likes of these issues.

4. The matters where there is no proof in it, rather it is based upon reasoning, then this is more lenient than what came before it, and imposing an opinion in the likes of these issues is ignorance. Blind ignorance is to impose your opinion upon others, especially in these matters, a person is not prevented from saying what he views is most correct, and he is not prevented from performing Ijtihād if he was suitable for performing Ijtihād, however he's prevented from making himself a custodian in the religion, and a custodian in determining the rulings and matters of Ijtihād! And a student receives such etiquettes from his teacher, if he sees from his teacher, calling others innovators and deviant, he will obtain this etiquette, and this is why you can know a student by his teacher, from his sharpness, his Fiqh, by his understanding, by his manners and etiquettes, so it's necessary to take these matters into consideration, and these are important etiquettes for the student of knowledge to know and be aware of.

The author, may Allāh(سبحانه وتعالى) have mercy upon him said: {Kitāb al-Manāsik}.

Many of the Fuqahā' refer to Kitāb al-Hajj as Kitāb al-Manāsik, with what is has from "al-Nasīkah", which is the sacrifice, and it's said that it's from "al-Tanassūk" which is worship, and a group of scholars say "Kitāb al-Hajj" and there is no problem in that if the meaning was known, and everyone can have their own way.

And Hajj is one of the pillars of Islām which the Muslims have agreed upon, and it is the 5th pillar from the pillars of Islām in most of the Ahādīth, as that has been mentioned in the Ṣaḥīḥayn and others from the Ḥadīth of ibn 'Omar(رضي الله عنهما), and Allāh(سبحانه وتعالى) said: "And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds."

Allāh's statement: "But whoever disbelieves", it is said: by the abandonment of Hajj, and this is the Madhab of 'Omar ibn al-Khattāb(رضي الله عنه), and ibn 'Omar(رضي الله عنهما), and a narration from Ahmad(رحمه الله), and the Madhab of Ṣa'd ibn Jubayr(رحمه الله), and a group from the Māliki Fuqahā', and it is one of the two statements from ibn 'Abbās(رضي الله عنه).

So based upon this saying: The one who intentionally abandons Hajj without an excuse would become a Kāfir, by the general meaning of the verse where Allah says: "But whoever disbelieves", and Kufr here: is Major disbelief which takes one outside the fold of Islām.

And several scholars have held the view, and it is one of the two narrations from Imām Ahmad(رحمه الله): That whoever abandons anything from the Pillars of Islām, then he's a Kāfir, so whoever abandons Ṣalāh, then he's a Kāfir, and this is agreed upon by the Ṣaḥābah, and this Ijmā' has been mentioned by Ishāq(رحمه الله), and Imām Ahmad(رحمه الله) says: "Whoever abandons Zakāt, then he's a Kāfir", and this is a saying from a group of scholars, and they used the Ḥadīth of Abī Hurayrah(رضي الله عنه) as proof: "those amongst the Arabs who wanted to become apostates became apostates", for their rejeotance of Zakāt, and he also called the abandoner of Siyām & Hajj a Kāfir.

And some of the scholars said: he doesn't disbelieve except by abandoning the Shahādātayn and the Ṣalāh, because of the Ijmā' regarding that, but as for the abstainer of Zakāt, whoever doesn't fight over that, and the abandoner of Siyām and Hajj, then they do not disbelieve, because when the Prophet(صلى الله عليه وسلم) mentioned the abstainer of Zakāt, and the Ḥadīth is in Muslim, he

said: “and he whether his path is to take him to Paradise or to Hell”, because if he was a Kāfir, the Prophet(صلى الله عليه وسلم) wouldn’t have said “Either takes him towards Jannāh or takes him towards the Hellfire”, because the Kāfir will not smell the fragrance of Paradise, and this is the view of the Majority of the Scholars[that the abandoner of Hajj is not a Kāfir].

And those that do not make Takfīr upon the abandoner of Hajj, say that if the abandoner of Zakāt didn’t disbelieve, then it would be more deserving for the abandoner of Hajj to not disbelieve, and they responded to this verse: “But whoever disbelieves”, they said: Whoever says that Hajj is not compulsory, then this is the Kāfir, and this is proven from ibn ‘Abbās(رضي الله عنهما) that he said this statement, when he said: “[And whoever disbelieved], meaning: he claimed that it’s not compulsory”

And a group of scholars said: “But whoever disbelieves” meaning: Whoever claims that it’s decidable between doing it and leaving it, then this is the Kāfir, and as for whoever denies the obligation of Hajj, then he’s a Kāfir by Ijmā’, even if he performed Hajj.

{Kitāb al-Manāsik}: The plural of “Mansik” and “Mansak”, and it is worship, and “al-Tanassūk” is worship, however this phrase is commonly referred to the acts of worship at Hajj, and that is because of its many types, and because it is accompanied with al-nusuk which is al-Dhabihah [sacrifice], as Allāh(سبحانه وتعالى) said: “Say, “Indeed, my prayer, my rites of sacrifice[nusukī], my living and my dying are for Allah , Lord of the worlds.”, Nusukī meaning Thabahī(my sacrifice), and because of this, the Muslims have agreed that whoever sacrifices to idols, or the Jinn, then he’s a Kāfir, because sacrificing is an act of worship, and averting an act of worship to other than Allāh(سبحانه وتعالى) is Kufr.

The author(رحمه الله) says: {And al-Mansik by principle is al-Nasikah which is al-Dhabihah(sacrifice)} meaning, wherein a person gets closer to his Lord, The Majestic & Most High. [جل وعلا]

And al-Hajj is said: “Most famously with a Fatha on the ح” and a group [of scholars] said with a Kasrah, what’s most common is with a Fatha, and it’s valid to place a kasrah on its “ism”[super-noun], so if the “Source” is intended, what’s most common is the Fatha, and the most used among the Linguists, and this is opposite to the month “Dhīl-Hijjāh”, so it’s with a Kasra on the ح which is most common as well, and it’s also allowed to say it with a Fatha, so the First is most commonly said with a Fatha & it’s permissible to say it with a Kasrah, and the Second is most commonly said with a Kasrah and it’s permissible to say it with a Fatha, and “al-Hajj” with a Fatha is easier for the utterance of the tongue, and the month “Dhīl-Hijjāh” with a Kasrah is easier for the tongue to pronounce as well.[pronunciation لفظ]

The author says: {Al-Hajj was obligated on the 9th year AH} and this is the view of a group of Scholars, and it’s the saying of Imām Ahmad(رحمه الله) in a narration, and this issue is one of which the scholars differed upon, when was al-Hajj obligated? So it’s said: It was obligated on the 6th year AH, and it’s said: It was obligated on the 10th year AH, and it’s said other than that.

And what’s most apparent, and Allāh(جل وعلا) knows best, is that al-Hajj was obligated on the 9th year AH, and on this year Abū Bakr(رضي الله عنه) performed Hajj and ‘Alī(رضي الله عنه) was with him, with the muslims, and in the 10th year AH, the Prophet(صلى الله عليه وسلم) performed Hajj, and it’s not proven from the Prophet(صلى الله عليه وسلم) that he performed Hajj [twice] after the Hijrah, and the reported Hadīths that mention him performing Hajj twice after the Hijrah are all Munkar[Denounced], Imām al-Bukhārī(رحمه الله), Ahmad(رحمه الله), al-Tirmidhī(رحمه الله) and a group among the Muhadithīn have absolutely certified its Nakārah[discrepancy].

The authors statement: {Al-Hajj linguistically refers to al-Qasd(intent)}, Intent; meaning: Towards who you are exalting, and it’s referred to ‘amal(action), especially that the Hajj is a ‘Amal(action), and even though the phrases that are subject to defining it linguistically is used more than its islamic meaning, it could accompany that [meaning] and more, as it’s mentioned regarding the Salāh linguistically as du’ā.

The author said: {In the Sharī’ah, it means intending to go to Makkāh for a specific deed}, and if the author restricted that, as to say: “Intended Makkāh in worshipping Allāh(جل وعلا) in a specified action” it would be preferred, because if it’s said that the definition of Hajj according to the Sharī’ah is: Intending Makkāh for a specified action, the businessmen & other than them can be entered into that, who do not want [to perform] Hajj, because the ‘Amal includes business/trade and other than it, so if he said “in worship to Allāh” it would be certainly understood that it’s talking about the Hajj which has the performance of ritual rites, especially that most of the actions in Hajj are rituals, so it is done in obedience to al-Rahmān, and in humiliation to the Shaytān.

So the definition of Hajj in the Sharī’ah: Intending Makkāh in the worship of Allāh(جل وعلا) by performing specified acts, therefore it includes the Islamic & Linguistic meaning, so it is having the intent in worshipping Allāh(جل وعلا) by performing specified acts, and we’ve previously mentioned that Hajj in the language is Al-Qasd[intent – going towards].

The author’s saying: “At a specific time”, so if the day of ‘Arafah has passed, Hajj is surpassed, and the most common Hajj: [is in] Shawwāl, Dhul-Qa’dah and the first 10 days of Dhil-Hijjāh, so if the day of ‘Arafah has passed, Hajj is surpassed, because al-Hajj is ‘Arafah, and whoever enters into Hajj on the night of ‘Arafah, his Hajj is accepted as long as the day of sacrifice hasn’t come yet.

Then the author began explaining al-‘Umrah in the language, so he said: “Linguistically, it is al-Ziyārah(visitation)”, because he visited the Ka’bah, and al-‘Umrah is also referred to the Minor Hajj, and that is because the ‘Umrah imitates Hajj in al-Ihrām[clothing], Tawāf, Sa’ī, shaving or trimming, and ‘Umrah is entered into Hajj until the day of Judgement.

The author's saying: "And according to the Sharī'ah, it is visiting the Ka'bah for a specific reason", and if he said "In worship to Allāh (جَل وَعَلَا), visiting the Ka'bah for a specific reason", this would be better, and more "Ashmal"[exclusive] than the author's definition.

He says: {for a specific reason}, the intention of entering into al-Nusuk is a pillar from the pillars of Hajj & 'Umrah, and some people do not distinguish between the intention of entering into the Nusuk and Ihrām, so they consider this as this & this as this[i.e. Both the same], and this is wrong, because if a person wore his Ihrām and didn't intend to enter into the Nusuk, then slept, and his friends circulated him, so he made Tawāf & Saī while he was asleep, or lost consciousness[i.e. Fainted], his Hajj & 'Umrah wouldn't be accepted according to Consensus, without any difference of opinion in this issue, because he didn't intend to enter in the Nusuk, so he must make his intention to enter into al-Nusuk, and this is opposed to al-Talbiyah, even if the Talbiyah is embodied with the intention of entering into the Nusuk, except that the Talbiyah isn't a condition for the validity of Hajj or 'Umrah, and the place for intention is in the heart, and uttering the Nusuk is prescribed, as though he says "Labayka 'Umrah", or says "Labayk Hajjan", or says "Labayk Hajjan wa 'Umrah", so whoever says "Labayka 'Umrah", then this is the one performing 'Umrah or al-Tamattu', and whoever says "Labayka Hajjan", then this is one performing Hajj on its own, and whoever says "Labayka 'Umrah wa Hajjan", then this is the one performing both 'Umrah & Hajj, as for the saying of some people for the one doing 'Umrah who says: "Labayka 'Umrah Mutamati'an Bihā ila al-Hajj", then this isn't correct, and there's no basis for this, the Hadīth of 'Ā'isha (رضي الله عنها) in the Sahīhayn is explicit in the matter that when she mentioned the Muttamati'eena, she said: "Ahlū bi-'Umratin", and she didn't say "Ahlū bi-'Umratin Muttamati'eena bihā ila al-Hajj", the meaning of this is the objective[main goal], but as for its utterance, there's no basis for it, however whenever he says: "O Allāh I intend to do 'Umrah or O Allāh I intend to do Hajj on its own", this is a Bid'ah, it has been narrated in the Sahīhayn from 'Ā'isha (رضي الله عنها) that the Prophet (صلى الله عليه وسلم) said: "Whoever innovates in our matter what is not from it, then it's rejected", and al-Bid'ah: It is an innovation in the religion without proof, and it's not proven from the Prophet (صلى الله عليه وسلم), nor any of the Sahābah, nor the Imāms of the Tābi'eena that they used to say: "O Allāh, I intend to do such and such", rather they used to chant[Talbiyah] "Labayka 'Umrah or Labayka Hajjan or Labayka 'Umrah wa Hajjan" without the utterance of this intention "O Allāh I intend to do such and such", as for the utterance of the intention in Salāh and other than that, then this is Bid'ah in all cases, such as him saying: "O Allāh, verily this Salāh is for You" or "O Allāh I have intended al-Salāh", "O Allah this 4 rak'at is for you, so accept it", this is all Bid'ah, and it's not proven to utter anything among the deeds except at Hajj or 'Umrah, without him saying: "O Allāh I intend to..."

The author said: {And they are both Compulsory} i.e. Al-Hajj & 'Umrah, as for the obligation of Hajj, there's no dispute regarding this among the Muslims, and there's no dispute among the Scholars that Hajj is one of the Pillars of Islām, as the Prophet (صلى الله عليه وسلم) said: "Islām is built upon 5, bearing witness that there is no deity worthy of worship except Allāh, and that Muḥammād is the Messenger of Allāh, and establishing the Salāh, and giving Zakāh, and Fasting Ramadān, and performing Hajj around the Ka'bah", and this is all agreed upon from the Hadīth of 'Omar (رضي الله عنه), but as for the obligation of 'Umrah, there's a difference of opinion in that:

The first saying: That 'Umrah is Compulsory, and this is the most common view in the Madhab of Imām Ahmad (رحمه الله), and it is one of the 2 sayings from Al-Shāfi'i (رحمه الله), and it is the Madhab of Mālik (رحمه الله), and they used as proof, Allāh's statement: "And complete the Hajj and 'Umrah for Allah", and they also used the general evidences as proof in this topic, such as the saying of the Messenger (صلى الله عليه وسلم): "Perform Hajj for your father & 'Umrah", And the wording of 'Umrah is narrated from the Hadīth of Ibn 'Omar when Jibrīl (عليه السلام) came to the Prophet (صلى الله عليه وسلم) when he said: "Islām is to bear witness that there's no deity worthy of worship except Allāh, and that Muḥammād is the Messenger of Allāh, & establishing the Salāh, & giving Zakāh, and Fasting Ramadān, and performing Hajj around the Ka'bah and perform 'UMRAH", this is addition is found in al-Dāraqutnī (رحمه الله), and he authenticated it.

The second saying in the matter: That 'Umrah is not obligatory, and Allāh's statement: "And complete the Hajj and 'Umrah for Allah", there's no proof from the verse regarding the obligation of Hajj nor 'Umrah, rather the verse is simply alluding towards the obligation of completion, nothing else, and the obligation of Hajj is taken from other proofs, as for this proof, there's no Hujjāh in it.

And as for the addition: {And to perform Hajj and 'Umrah}, then it is anomalous [not authentic], the Hadīth has been narrated from several authorities in Muslim and others without this addition, and as for the Hadīth of Abī Razīn al-'Uqaylī, when he came to the Prophet (صلى الله عليه وسلم), he said: {Verily, my father is an elderly man, he's not able to perform Hajj or 'Umrah}, so he(the Prophet) replied: "Perform Hajj & 'Umrah on behalf of your father", what's meant by this is doing it on his behalf, the Hadīth doesn't mean it's obligatory to do 'Umrah, rather it's permissible to do it on behalf of your father for Hajj or 'Umrah. And the view of 'Umrah not being obligatory is a narration from Imām Ahmad (رحمه الله), and it is the Madhab of Abī Hanīfah (رحمه الله), a statement from the Shāfi'iyyāh, and that was chosen by Shaykh al-Islām ibn Taymiyyāh (رحمه الله).

And likewise, 'Umrah is not obliged upon the inhabitants of Makkāh, as it has been narrated from ibn 'Abbās (رضي الله عنهما), 'Attā (رحمه الله), and a group of Scholars, even though ibn 'Abbās (رضي الله عنهما) is among those who obligate 'Umrah, except that he doesn't obligate it, in 1 of the 2 narrations [from him], upon the inhabitants of Makkāh.

The author, may Allāh (سبحانه وتعالى) have mercy upon him, says: {And by the Hadīth of 'Ā'isha (رضي الله عنها), she said: O Messenger of Allāh, do women have any Jihād, so he(the Prophet) replied: "Yes, they have a Jihād which involves no fighting, performing Hajj and 'Umrah"}

And this report was narrated by Imām Ahmad (رحمه الله) and Ibn Mājah (رحمه الله) from the chain of Muḥammād ibn Fudayl, from Ḥabīb ibn Abī 'Umrah, from 'Ā'isha bint Talha, from 'Ā'isha the mother of the believers, from the Prophet (صلى الله عليه وسلم).



The evidential viewpoint from this Hadīth is the Prophet's saying: "They have a Jihād", so this is a proof regarding the obligation of Hajj and 'Umrah at least once in a lifetime.

However, the authenticity of the addition 'Umrah is questionable, the Hadīth has been narrated by Imām al-Bukhārī(رحمه الله) in his Sahīh from the chain of Khālid and 'Abd al-Wāhid, from Ḥabīb ibn Abī 'Umrah, from 'Ā'isha bint Talha, from 'Ā'isha the mother of the believers, she said: "O Messenger of Allāh: We see that Jihād is the greatest of deeds, shall we not perform Jihād? So he(the Prophet) replied: "For you, the greatest Jihād is Hajj Mabṛūr", and al-Bukhārī(رحمه الله) also narrated it from the chain of Sufyān, from Mu'āwiyah ibn Ishāq, from 'Ā'isha bint Talha, and there's nothing from these narrations that mention 'Umrah, so it is not memorised.

And there is a narration from Jābir which is attributed to the Messenger, when he asked the Prophet(صلى الله عليه وسلم) about 'Umrah: Is it compulsory? So he(the Prophet) replied: "No, but to perform 'Umrah is better for you", however this report is defected, and it's not authentic as raised to the Prophet(صلى الله عليه وسلم), what's correct is that it's authentic upon Jābir(رضي الله عنه).

And they also said: By principle, it's not compulsory, because these narrations are weak, and we have previously responded against those who considered it obligatory.

The author, may Allāh(سبحانه وتعالى) have mercy upon him said: {And if that is confirmed for the women, then it would be more deserving for the men}, meaning: If the obligation of 'Umrah is affirmed upon the women, then it would be more deserving [to be obligatory] for the men, however it can be said: The affirmation of that upon women isn't correct, because the addition of 'Umrah is Shatha (weak), and by principle it's not obligatory (unless proven with an authentic text), so it's not permissible to leave the principle except with clear proof. And 'Umrah is included within Hajj till the day of judgement, so whoever performs hajj, it's as if he's performed 'umrah, and even if we said that 'umrah is obligatory, the 'Umrah of the Mutamatti' completes the (required) 'Umrah in Islam.

The author, may Allāh(سبحانه وتعالى) have mercy upon him, says: {If that is established}, meaning: If the obligation of Hajj and 'Umrah is established, "then it's obligatory upon the Muslim", because the Hajj of a Kāfir is not accepted, and this is from what the Muslims have agreed upon, the Muslims have agreed that the Hajj of a Kāfir is not accepted, so if a Kāfir performs Hajj, then enters into Islām after he finishes from Hajj, it won't suffice the Hajj of Islām by the agreement of the Scholars, and a consensus has been mentioned by several Scholars.

Then the author said: {The free person}, he excluded from that, the slave, i.e. the one who is owned/possessed; Hajj is not obligatory upon him, however it's accepted from him, and does it suffice him from the Hajj of Islām or not? 2 opinions amongst the Scholars, the author, may Allāh(سبحانه وتعالى) have mercy upon him, will allude towards them, and we'll mention both sides.

The author's saying: {the sane person}, he excluded from that: The insane person, because there is no Takleef(moral obligation) upon him, the pen has been lifted off him, and the pen has been lifted off 3 people: "From the sleeper until he wakes up, and from the child until he matures, and from the insane until he wakes up" i.e. Becomes sane.

The author's saying: {the capable person}, what is meant by capable here is the one who has the ability, and the capability can be the provisions and ride[for travelling], regardless if he owns or rents it, and the ability of riding, then this provisions has details attached to it:

So it's stipulated to be that it is what is sufficient for his needs and the needs of his family, and the author will mention all of this soon, and we'll elaborate on inshā'Allāh, and the proof for that in general is Allāh's statement: "And [due] to Allah from the people is a pilgrimage to the House(i.e. Ka'bah) – for whoever is able to find thereto a way (i.e. Sabeelah)"

And the Scholars differed regarding the Tafsīr of al-Sabeel, so it was said: It is the provisions and ride for travelling, and we'll come to it inshā'Allāh, and on top of that, the ability to ride, and having a Mahram for the woman.

The author's saying: {Once in his lifetime}, Ibn al-Mundhir(رحمه الله), ibn 'Abdīl Barr(رحمه الله), Abū al-Wazīr(رحمه الله) and others have mentioned a Consensus that Hajj is not obligatory upon a Muslim man, except once in a lifetime, and the woman is just like the man [regarding that], and if it is done more than once, then it is voluntary, and doing them both voluntarily is prescribed, based upon the Hadīth of 'Āsim ibn Abī al-Najūd, from Shaqīq, from 'Abdullāh, that the Prophet(صلى الله عليه وسلم) said: "Perform Hajj and 'Umrah consecutively, for they remove poverty and sin as the blacksmith removes impurity from iron and gold", and in the Sahīhayn from the authority of Abī Hurayrah, the Prophet(صلى الله عليه وسلم) said: "Making 'Umrah is an expiation for the sins committed between it and the previous 'Umrah", even the Major Sins according to the opinion of Shaykh al-Islām ibn Taymiyyāh(رحمه الله), and according to the Majority of the Scholars, it's confined to the Minor Sins, "and Hajj Mabṛūr doesn't have any recompense except for Jannāh", and it's also narrated in the Sahīhayn from the Hadīth of Abī Hurayrah(رضي الله عنه) that the Prophet(صلى الله عليه وسلم) said: "Whoever performs Hajj, and doesn't do shameless deeds, nor transgresses, he returns back like the day his mother gave birth to him".

The author, may Allāh(سبحانه وتعالى) have mercy upon him, said: {Based upon the Prophet's saying: "Hajj is [only obligatory] once, whatever is performed beyond that, then he is volunteering", narrated by Ahmad & others}.

And this Hadīth was narrated by Abū Dāwūd(رحمه الله), al-Dārimī(رحمه الله), al-Dāraqtunī(رحمه الله), and al-Hākim(رحمه الله) from the chain of al-Zuhri, from Abī Sinān al-Du'alī, from ibn 'Abbās, and the report has been narrated in Sahīh Muslim from the chain of al-Rabī' ibn Muslim, from Muḥammād ibn Ziyād, from Abī Hurayrah, that he said: The Messenger of Allāh(صلى الله عليه وسلم)

delivered to us a sermon, and said: "O people, Allāh has obligated upon you Hajj, so perform Hajj", so a man said: Every year O messenger of Allāh? So he(the Prophet) remained silent until he said it 3 times, so the Prophet(صلى الله عليه وسلم) said: "If I said yes, it would be obligatory[every year], and you wouldn't be able to do so", meaning: You won't be able to perform Hajj every year, however Allāh(جل وعلا) is the all-Wise, he places the matters in its right place, He is Merciful with his servants, He didn't prescribe them to perform Hajj every year, but rather legislated it once in a lifetime, and this is from the goodness of the religion of Islām, "Allāh doesn't burden a soul with what it can't bear"

The author says: {So Islām and sanity are both conditions for it to be obligatory and valid}, meaning: It's not obligatory upon the Original Kāfir, and this is according to all Scholars, just as it isn't obligatory upon the Apostate according to all the Scholars as well.

The author said: {Reaching maturity and freedom are both conditions for it to be obligatory and completion, falling beneath validity}, meaning: It's not obligatory upon the Child, because he is not morally obligated, however if he performs Hajj, it's accepted from him, however it doesn't complete the Hajj of Islām, as is the statement of the Majority of the Scholars.

The author said: {And capability is a condition for it to be obligatory, falling beneath validity}, wherein if an elderly man or sick person performs Hajj, it will suffice, so whoever was able to do so, then it's obligatory upon him, and whoever isn't able to do so, then it's not obligatory upon him, however if the one who is not capable performs Hajj, it will suffice him, infact an Agreement of all Scholars has been mentioned by several Scholars that the Hajj is sufficient for an incapable person if he was able to take a great deal of courage for himself.

The author, may Allāh(سبحانه وتعالى) have mercy upon him, said: {So whoever has the conditions fulfilled, it's obligatory upon him to go perform Sa'i immediately, and he's sinful if he delays it without an excuse, based upon the Prophet's saying: "Rush towards Hajj, i.e. The obligatory one, verily none of you knows what will happen to him", narrated by Ahmad}.

And this Hadīth is narrated by Ahmad(رحمه الله), Ibn Mājah(رحمه الله), and in the chain is Ismā'īl ibn Khalīfah al-'Absī, he has a weak memory, and it has also been narrated by Abū Dāwūd(رحمه الله) and Ahmad(رحمه الله) from the chain of Abī Safwān, from ibn 'Abbās(رضي الله عنهما), and it was authenticated by al-Hākim(رحمه الله), but Abū Zur'ah(رحمه الله) said about Abū Safwān: "I do not know of him".

And the Imāms, may Allāh(سبحانه وتعالى) have mercy upon them, differed regarding Hajj, is it to be done immediately or can it be delayed? There are 2 sayings from the scholars regarding that:

The first saying: That Hajj is to be done immediately, and this is the Madhab of Imām Ahmad(رحمه الله), because laxation/delayment doesn't have a fixed time period which could be regulated, and until when is the deadline for this delayment? And because it's obligatory, so if the conditions of its obligation & acceptance have been met, it's obliged upon him to perform Sa'i towards that, in obedience to the command of Allāh(سبحانه وتعالى) and the command of His Messenger(صلى الله عليه وسلم), and because the Prophet(صلى الله عليه وسلم) said, as we have previously mentioned in the Hadīth of Abī Hurayrah(رضي الله عنه): "Verily Allāh has obligated Hajj upon you, so perform Hajj", and this is a command, and commands are taken as obligatory, and there's no dispute in this, and it is upon immediacy as long as there is no proof which contradicts that, and based upon this, a group of Scholars held this view, among them is Imām Abū Hanīfah(رحمه الله), and it's a saying in the Fiqh of al-Shāfi'ī(رحمه الله), and Shaykh al-Islām ibn Taymiyyāh(رحمه الله) mentioned that this was held by the majority of the Scholars.

The second saying: That Hajj is to be done in laxation, even if he was able to perform Hajj, because the Prophet(صلى الله عليه وسلم) performed Hajj in the 10th year AH, and Hajj was obligated in the 9th year AH.

In response to this, it could be said: That the Prophet(صلى الله عليه وسلم) didn't perform Hajj because of an excuse, until the Ka'bah was cleansed from Shirk & Mushrikin, and because when the Prophet(صلى الله عليه وسلم) sent Abā Bakr and 'Alī, may Allāh(سبحانه وتعالى) be pleased with them, he ordered them to announce to the people: "That no Mushrik can perform Hajj after this year, and no naked person can perform Tawāf around the Ka'bah", and as for whoever possesses provisions and a ride, and he has the ability, then it's obligatory upon him to rush forth.

And because if it's said that it's done in laxation, then what is the regulation for this laxation? If he reaches 16 years old, or 17 years old, when is the deadline for this laxation? So there would be widening without any regulation, however a person might refrain from Hajj because of the inability to find righteous friends who he can perform Hajj with, this might be an excuse among the excuses, or he cannot find someone to teach him, guide him, and explain to him the rulings of Hajj, this might be an excuse among the excuses, as for whoever possesses provisions and a ride [for travelling] and the conditions have been fulfilled, and there's no Sharī prevention, then this person is sinful for delaying Hajj.

And because based upon this saying that it's upon laxation, and we said that the abandoner of Hajj is a Kāfir, based upon 1 of the 2 sayings as we have previously mentioned, when does he become a disbeliever?! So if he reaches 15 or 16 years old and didn't perform Hajj, then died, shall we say that he's a Kāfir while his conditions [for Hajj] have been met? Or do we say that he's not a disbeliever? And that is why the proofs of those who say that it's to be done immediately is strong, and this was supported by Imām Abū Muḥammād ibn Hazm(رحمه الله تعالى).

The author, may Allāh have mercy upon him says: {If he is no longer a slave, as in a slave who was freed during the state of Ihrām...}. We will stop here, and continue that tomorrow Inshā'Allāh.



[Questions]:

The brother asks that there's a brother who doesn't pray and he performed hajj at a particular time, will his Hajj be valid?

Answer: We would say, did he pray at Hajj or not? If he prayed at Hajj, then he has entered into Islām and become a Muslim and his Hajj is valid. And if he abandoned Salāh afterwards, we would call him a disbeliever, however if he returns back to Islām, his deeds would return back to him.

This is according to the most correct opinion amongst the scholars, because Allah said "And whoever of you turns away from his religion(to disbelief) and dies while being a disbeliever"

The meaning of this Āyah is that if he returns back to Islām, his deeds will return back to him, and the deeds aren't nullified except if he died upon disbelief, and this is one of the two sayings from Imam Ahmad, and that was chosen by Shaykh al-Islām ibn Taymiyyāh.

Question: What if he prayed after he entered into the Manāsik of Hajj?

Answer: In reality it is considered that he entered, especially since a group of scholars view that the abandoner of Salāh is a Hypocrite, he is not considered on the level of a Mushrik & similar to that, and based upon this, Shaykh al-Islām ibn Taymiyyāh(رحمه الله) views that he inherits and is inherited from, because he is considered on the level of a Hypocrite.

Question: What is the ruling on a child performing Hajj for someone else?

Answer: This will come shortly inshā'Allāh & we'll clarify it, and that whoever is not obliged to perform Hajj, he won't suffice the Hajj of other than him, wherein if a slave or child performs Hajj for someone else, it won't suffice the Hajj of that person, because he is not morally obligated, and this is the opinion of the Majority of the Scholars, and we'll mention all of this soon inshā'Allāh, we haven't come to it yet. We will talk about the issue of whether the Hajj of a child is accepted or not, the majority of the scholars prohibit it, however there's a saying from Ibn Hazm(رحمه الله) that the Hajj of a child is accepted, because there's no proof prohibiting him, and the Hajj of a slave is accepted, because he's a person, who's morally obligated like the rest of people, it's accepted from him. However the Majority of the Scholars use as proof the statement of ibn 'Abbās(رضي الله عنه): "Memorise from me and do not say ibn 'Abbās said: Any child who performs Hajj, then reached maturity, must perform another Hajj, and any slave who performs Hajj, then is freed, must perform another Hajj", inshā'Allāh we'll discuss that, and the differences and the arguments of that.

Questioner; Regarding the general statement of 'Abdullah ibn Shaqeeq al-'Uqayli that the Sahabah didn't view anything abandoning as Kufr, except for Salah...?

Answer: The Scholars have also unanimously agreed that the abandoner of Jins al-'Amal [the manifest obligatory actions in Islam] in all cases is a Kāfir, a consensus has been mentioned by Al-Ajurri(رحمه الله) in "al-Sharī'ah", and a consensus was mentioned regarding that by Imām Ibn Battāh(رحمه الله), and several scholars have mentioned a consensus, all of these scholars said that the one who abandons Jins al-'Amal is a Kāfir unrestrictedly. There are things, a person becomes a disbeliever by mere speech, a person can become a disbeliever by mere actions, a person can become a disbeliever by mere belief, so when a person denies an agreed upon matter or permits an agreed upon matter [being Harām], then he becomes a disbeliever according to all scholars. Disbelief can occur from denial, it could occur from belief, such as believing that the judgement of other than the Prophet is greater than the judgement of the Prophet(صلى الله عليه وسلم). And disbelief can occur from actions, such as prostrating to a grave or idols, performing Tawāf around the graves, and disbelief can occur from speech, such as insulting Allāh(سبحانه) and the Messenger(صلى الله عليه وسلم), explicit mocking of the religion. And disbelief can consist of what has previously been mentioned, and Disbelief can occur from mere abandonment, such as abandoning the ruling of what Allāh has revealed, abandoning Salāh completely, abandoning Jins al-'Amal completely, these are all types of Kufr according to the Scholars, and as for Hajj and Zakāt and Siyām, then there's a difference as we have previously mentioned. As for making the saying of 'Abdullāh ibn Shāqīq al-'Uqaylī(رحمه الله) "The companions of the Prophet did not see an action that was Kufr other than Salāh" as a textual evidence to say that the abandoner of such and such & the abandoner of such and such, except what is mentioned in the Hadīth, then this is not correct.

Another Answer: We are talking about the aspects of Fiqh, we're not speaking about the aspects of other matters such as the 'Aqīdah of a man etc...The truth is accepted from whoever came with it, if the truth came from an Ash'arī, a non-Ash'arī, the Prophet(صلى الله عليه وسلم) accepted the truth from a Jew, "O Muhammad, Allah holds the heavens on one Finger, the earth on one Finger, the mountains on one Finger, the trees on one Finger, and all creatures on one Finger, and He [i.e. Allah] says, (I am Sovereign)", the Prophet(صلى الله عليه وسلم) laughed/smiled in approval of the saying of the Rabbi.

The Hadīth is agreed upon in its authenticity from the Hadīth of ibn Mas'ūd(رضي الله عنه), we don't ask about the 'Aqīdah of the person in the likes of these issues, and the people still remain benefitting from those who have mistakes in the 'Aqīdah aspects, the people right now like investigators upon some of the books that are ascribed to the Madhab al-Ash'arī, reading their books, relying upon it, and looking into it, while being cautious from what they affirm that goes against the 'Aqīdah of Ahlāl Sunnāh wal-Jamā'ah, the people are still reading the books of al-Bayhaqī(رحمه الله) while he is upon the Madhab al-Ash'arī (in certain issues), and the people are dependant of the books of Ibn Hajr(رحمه الله) in Hadīth and Fiqh and other than that, while he has many interpretations in the names and attributes of Allāh(جل وعلا), while I do not see that al-Hāfidh ibn Hajar(رحمه الله) is Ash'arī.

It's correct that Ibn Hajr(رحمه الله) has mistakes where he agreed with the Madhab of the Ashā'irah, however this doesn't mean that everyone who made a mistake in the names and attributes of Allāh(جل وعلا) is classified among the Ashā'irah, we say that he's Ash'arī in the topic of the names and attributes, but as for saying Ibn Hajr(رحمه الله) is completely an Ash'arī, then this is not correct, this is not correct, because he responded against the Ashā'irah in many issues, he responded against the Ashā'irah on the topic of Āhād Hadīths, he responded against the Ashā'irah on many matters, so he's not an Ash'arī in every aspect, yes it's correct that he agreed with the Ashā'irah on the Names and Attributes, but to classify him as an Ash'arī in the names and attributes of Allāh(جل وعلا), this can be acceptable, as for labelling him an Ash'arī in every aspect, or labelling Imām al-Nawawī(رحمه الله) an Ash'arī in every aspect, this is not correct. Then afterwards arranging on top of that, (saying) it's not allowed to benefit from his books, this is not correct, we know about the mistakes of al-Hāfidh al-Nawawī(رحمه الله), the mistakes of al-'Izz ibn 'Abd al-Salām(رحمه الله), the mistakes of al-Hāfidh ibn Hajr(رحمه الله), yet the people are still benefiting from their books, while warning against what they have which goes against what Ahlāl Sunnāh wal-Jamā'ah are upon.

Even greater than these, ibn Hajr al-Makkī, the author of the book “al-Zawājir”, he has many mistakes in Tawhīd al-ilāhiyyāh, and in Tawhīd al-Asmā' wal-Sifāt, he even has mistakes in Tawhīd al-Rubūbiyyāh, and with all that, the people are still benefitting from his books, some of the Scholars such as Shaykh Ibn Sahnān when he spoke about him in “al-Durar al-Saniyyāh”, he said: “May Allah deal with him accordingly/fairly”, infact some people refrain from sending Allāh's mercy upon him, and in “al-Durar” when he was asked about him in some places of al-Durar, he said: “His books can be benefitted from, and what he mentions about the Major Sins and other than that, while warning against the other matters”, so Ahlāl Sunnāh wal-Jamā'ah are in-between the distorted sects, (like those) that say everyone who makes a mistake, it's incumbent to put aside his mistakes(i.e. ignore it), or (those who say) we won't accept from (anyone) except an infallible man, like the Rāfidah, this is what's intended ya'nī.

24 November 2016 11:19

#### Radwan Dakkak shared a link.

<https://youtu.be/Ny2rztV9zdg>

<https://youtu.be/Ny2rztV9zdg>

<https://youtu.be/Ny2rztV9zdg>

Alhamdulillah! Finally got to finish adding the subtitles for this vid (42 mins) after having so many problems with crashes and software problems, Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله) explains the chapter of Hajj from al-Rawdh al-Murbi' (1/27).

24 November 2016 11:15

#### Radwan Dakkak updated his status.

Whoever seeks knowledge to revive Islām with it, then he is from the truthful ones and his rank is (straight) after the rank of Prophethood.

Ibn al-Qayyim Raḥimahullāh

● [مفتاح دار السعادة ١/٢١٢]

24 November 2016 09:06

#### Radwan Dakkak added a new photo.



Shaykh al-Islām Muhammad Ibn 'Abdul Wahhāb رحمه الله ♥

23 November 2016 21:53

#### Radwan Dakkak updated his status.

1/10 of success as a student of ilm is from intelligence while 9/10 comes from persistence & perseverance

~al-'Allamah al-Shaykh Nasir Alfhd

- Taken from Shaykh Ahmad Jibrīl(حفظه الله)

23 November 2016 20:54

#### Radwan Dakkak updated his status.

YA RAB!

I met so many in YOUR love and studying YOUR Tawheed, so unite us under YOUR throne and in YOUR Ferdous!!

## Radwan Dakkak updated his status.

This is a really detailed article about the Murji'ah, and it will prove that many modern day "Salafī's" are infact upon the Madhab of the Ghulāt al-Murji'ah, it will outline the main deviances of the Murji'ah of our time with proof, and give a good explanation on who are these Murji'ah, beneficial background information and many narrations from the Salaf regarding them and their evil. I have translated the article from the Lectures of Shaykh Turkī(الله حفظه) while adding some additional notes, May Allāh(سبحانه وتعالى) make it beneficial to those who read it.

Now, just to give you all a brief summary of some of the characteristics and deviances of the Murji'ah of our time, you must know that the Murji'ah of our time have many characteristics which agree with the Khawārij of the past, among the biggest trait they have taken is "Being soft with the Kuffār and harsh against the Muslims", such as crying day and night for the Mushrikīn and Apostates, while speaking against & condemning the Muwāhhideen and the best of the Muslims with the worst of names and labels. They apply the verses that were revealed upon the Kuffār over the Muslims, and they have even gone further than the Khawārij of the past and applied the Verses upon the Muslims over the Kuffār.

The Murji'ah of our time deny the Ijmā' of the Muslims frequently, such as the following Consensus's of the Scholars, and try their best to distort the statements of the Scholars and even lie against them to correct their beliefs, among the consensus's that they go against and distort are:

- 1) The consensus of the Salaf regarding the one who replaces the Shari'ah of Allāh with man-made laws; Believing that legislating manmade laws, complete abstinence from ruling by the Shari'ah, or resisting to rule by the Shari'ah, seeking judgement from Tāghūt, are all just minor Kufr, that do not exit the doer from the religion of Islām, except with Istihlāl. Istihlāl is to believe his sin to be permissible. So they make the sins of major Kufr and major Shirk equal to lesser sins like adultery, drinking alcohol, etc., by placing the condition of Istihlāl on the major Kufr, which only exists as a condition for minor Kufr.
- 2) The consensus of the Salaf which was quoted by Imām Ibn Hajr(الله رحمه) in Fath al-Bārī & others regarding the Obligation of revolting against the Kāfir or Apostate ruler. Today they say, even if he's a Kāfir, do not revolt against him. Exaggerating the concept of excuse due to ignorance with regards to the rulers even if they pronounced their Istihlāl of their legislating man-made laws, they will always find an excuse for the rulers to go against the Consensus of the Ummāh. This point on revolting against the rulers will be discussed in further detail Inshā'Allāh.
- 3) The consensus of the Salaf which was quoted by Imām Ibn Rajab al-Hanbalī(الله رحمه) in Jāmi' al-'Ulūm wal-Hikam & others, the Ijmā' of the Salaf that being forced in harming other muslims such as killing them & similar to this isn't considered 'ikrah' [coercion]. Now, they have abolished this Ijmā' as well, and one of the worst crimes that certain groups amongst Murji'ah have made is justifying spying against the Muslimīn for the Kuffār and harming the Muslims to assist the Kuffār, and this is Apostasy from the religion, Walā Hawla Walā Quwata ilā Billāh.
- 4) The consensus of the Salaf in the Apostasy of supporting and assisting the Kuffār against the Muslims; Believing that major Walā' (alliance/friendship) with the Kuffār is not major Kufr, unless the person internalises a Kufr intention, such as wishing to aid the religion of Kufr, or to destroy Allāh's Religion, etc. So if one were to lead the crusade against Islām, head it, support it by wealth and blood, he would still be a Muslim, until he pronounces the internalised intentions of Kufr. So they do not make the act itself Kufr, until this innovated condition is proven.
- 5) They reject the consensus that was mentioned by Shaykh al-Islām Ibn Taymiyyāh(الله رحمه) pertaining the permissibility of attacking the enemies/criminals who take innocents as human shields. Burdening, i.e. making it extremely difficult and condemning the Muwāhhideen, saying such and such is completely Harām etc...They also innovate false conditions to defend Muslim Land, such as saying "You must have permission from the ruler".

What is the secret behind why the Murji'ah have been welcomed by the Scholars and the Masses? Ibn Kathīr(الله رحمه) narrates from the path of Ibn 'Asākir(الله رحمه) in al-Bidāyah wal-Nihāyah(10/276) that Al-Ma'mūn asked what is Irjā'? Al-Nadr Ibn Shumayl(الله رحمه) who is one of the Imāms of the Muslims replied: "Irjā' is a religion that agree's with the rulers, they gain from the Dunyā with it, and lose from their religion", he (i.e. The ruler Al-Ma'mūn) said "you have stated the truth". That's why the Murji'ah are widespread in gatherings & the mosques, because the rulers love them, so don't be surprised if you see the official stance of the governments & their opinions in agreement with the Murji'ah.

- Why were they called Murji'ah, it's because they went too extreme in hope, unlike the Khawārij who went too extreme in fear. As Imām Ibn al-Qayyim(الله رحمه) said: "Verily the Muslim is like a Bird, his head is Mahabbāh (Love of Allāh), and one of his wings is fear (i.e. From Allāh and his punishments), and the other wing is hope (i.e. Hope of the forgiveness/pardoning of Allāh and hope of what Allāh has promised for the believers, righteous etc..)". So we do not give dominance to one wing over the other, because a bird cannot fly with 1 wing, the Khawārij know that Allāh is severe in punishment, yet they forgot that Allāh is the most merciful and most forgiving, whereas in opposition to them, the Murji'ah took "The Most Merciful and Forgiving" and abandoned "Severe in Punishment", but Ahl al-Sunnah wal-Jamā'ah are balanced in the middle, they took both matters together, they know that Allāh is severe in Punishment and know that Allāh is the most merciful

and forgiving. So this is one of the reasons why they were called Murji'ah, however this is the weaker view.

The correct reason why they were called Murji'ah is because Irijā' in the Arabic Language means To Delay/Postpone, as Allāh said about Fir'awn and his: "They said, "Postpone [the matter of] him and his brother and send among the cities gatherers" [7:111], they are referring to Mūsa(عليه السلام) and his brother Hārūn(عليه السلام). And Allāh(سبحانه وتعالى) says: "And [there are] others {deferred} until the command of Allah - whether He will punish them or whether He will forgive them. And Allah is Knowing and Wise." [9:106]

So Irijā' means to delay/postpone, and the Reason why they were called "Murji'ah" is because they postponed/separated actions to be from Ēmān, and they didn't include Actios within the reality of Ēmān, and the Murji'ah divided into 5 deviant sects:

1) Murji'at al-Fuqahā', these are the least in deviation, they defined Ēmān as Speech & Belief, however they agree with Ahlal Sunnah in making Takfīr upon whoever commits a nullifier of Islām, how so? According to Ahlal Sunnah, whenever a Muslim falls into a nullifier of Islām, they make Takfīr upon him with the correct guidelines in the Sharī'ah based upon that nullifier he committed. As for Murji'at al-Fuqahā', they make Takfīr upon him as well, however they don't make Takfīr upon him because he committed that nullifier, rather they say, this act of Kufr which this individual committed indicates the Kufr within his Heart, so the end result, they made Takfīr upon whoever committed an act of Kufr, but they based this upon the Kufr within his Heart, because this act of kufr shows to us that he is a Kāfir in his heart, even if he claimed otherwise.

Important Note about Murji'at al-Fuqahā': Whoever says "Musayhif" (i.e. Little Mus-haf, it's sort of a belittling way of saying Mus-haf) or "Musayjid" (i.e. Little Masjid, it's sort of a belittling way of saying Masjid), has disbelieved according to the Hanafī's (the majority of whom are from the Murji'at al-Fuqahā'). Also whoever prays intentionally without Wudū' has disbelieved according to the Hanafī's, so they included nullifiers of Islām that the Majority of the Scholars didn't include as nullifiers.

So even though they were mistaken in defining Ēmān, except that it comes to applying it upon the incidents, realities and specific individuals, they agree with Ahlal sunnah wal-Jamā'ah, unlike the Murji'ah of our time who do not make Takfīr upon whoever commits an act of Kufr, unless he believes that act to be permissible in his heart, and the Murji'at al-Fuqahā' applied the rulings of Takfīr upon individuals correctly, unlike the Irijā' of going into exaggeration in completely separating between "general" and applying it "specifically" upon the individuals, so those people who say this is Kufr in "general", but don't apply it upon anyone, so they see the act as Kufr, but don't see anyone as a Kāfir, whereas by principle in the Clear Major Kufr and Clear Major Shirk, the ruling is applied upon the individual according to the correct guidelines of Ahlal Sunnah wal-Jamā'ah. Unlike the Unclear Matters that require removal of misconceptions until the ruling is applied upon the individual, but due to this Irijā', they do not differentiate between the two and consider everything "unclear" or even if it's clear cut, they still won't apply it, especially on the rulers, wherein millions of excuses are made.

We have the Ghulāt al-Murji'ah who are two types:

2) The first type: Jahmiyyah, the Salaf refer to them as the Ghulāt among the Murji'ah, how do these Jahmiyyah define Ēmān? They say "Ēmān is acquaintance(ma'rifah)", whoever knows Allāh (in his heart), he's a believer. Whatever he does of the Mukaffirāt or Nawāqidh al-Islam [Nullifiers of Islām], he's still a believer, the most important thing is to know Allāh to become a believer. The Shaykh of this misguided sect is "al-Jahm ibn Safwān", these Jahmiyyah say this corrupt statement pertaining Ēmān. What is given off from their corrupt statement is that Iblīs is not a Kāfir, because Iblīs as some of our contemporary Mashāyikh have said: "If Iblīs had a state today, we would find from the Murji'ah of our time who would place a patch for him(i.e. Cover his Kufr), and affiliate him to Islam". How so? Allāh(سبحانه وتعالى) said about Iblīs: {He said,"My Lord, then reprieve me until the Day they are resurrected."} [15:36].

So Iblīs believes in the Rubūbiyyāh of Allāh, he believes in day of resurrection, calls upon Allāh without an intermediary. Therefore Iblīs believed in some of the matters, however he disbelieved due to his rejection and arrogance.

But based upon the view of the Ghulāt al-Murji'ah, i.e. the Jahmiyyah, their speech necessitates that Iblīs didn't disbelieve. And their speech also necessitates that Fir'awn and his nation are from the people of Ēmān, because Allāh(سبحانه وتعالى) said about them:

{And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness. So see how was the end of the corrupters.} [27:14].

So Fir'awn and his people, when they rejected (the truth) by their speech and actions, but deep down in their hearts, they recognise true Ēmān and affirm it.

So what necessitates from the speech of the Jahmiyyāh is that Fir'awn is a Believer, their speech also necessitates affirming Ēmān for the Jews, as Allāh(سبحانه وتعالى) said:

{Those to whom We gave the Scripture know him as they know their own sons. But indeed, a party of them conceal the truth while they know [it].} [2:146]

Meaning, the Jews know that the Prophet Muhammad(صلى الله عليه وسلم) is upon The Haqq and Sidq, however they went against him. So it's necessary for the Jahmiyyah to affirm Ēmān for the Jews, and likewise affirm Ēmān for the Mushrikin! As Allāh(سبحانه وتعالى) said:

So based upon the words of the Jahmiyyāh, that the Mushrikīn who the Prophet(صلى الله عليه وسلم) fought are considered from the people of Ēmān. They must also affirm the Ēmān of Abū Tālib because he said: “And I know that your Dīn (i.e. Muḥammad) is from the best religions out there”

So the speech of the Jahmiyyah necessitates affirming Ēmān for all those we mentioned, and that is why large numbers from the Scholars of the Salaf made Takfir upon Ghulāt al-Murji’ah, among those who were from them, Imām Ahmad ibn Hanbal, Imam Wakī Ibn al-Jarrāh(رحمه الله) who is the Shaykh of Imām al-Shāfi’i(رحمه الله) & Imām Ahmad(رحمه الله), also Imām Nāfi(رحمه الله) and Imām Abū ‘Ubayd(رحمه الله), and many others, they made Takfir upon the Ghulāt al-Murji’ah, the Jahmiyyāh.

3) The second type: After the Jahmiyyah [who we just mentioned], from the Ghulāt al-Murji’ah, we have the Ghulāt al-Murji’ah from the Ashā’irah and Mātūrīdiyyah and those who adopted their statements. How do they define Ēmān? They say: “Ēmān is Tasdīq(affirmation in the heart alone)”, so a person doesn’t become a Kāfir unless he declares it Halāl from his heart or rejects it in his heart, as for other than that, no matter how many nullifiers and acts of kufr he commits, he won’t disbelieve. This is according to the Ghulāt al-Murji’ah from the Ashā’irah and Mātūrīdiyyah etc...

4) The Karrāmiyyāh, and these people have the most absurd kind of falsehood, they say Ēmān is “Speech alone” even if he doesn’t believe in his heart or do actions by his limbs, and this necessitates calling the Munāfiqīn “Believers” since they say on their tongues what is not in their hearts, and this absolutely falsifies the Madhab of the Karrāmiyyāh, so unlike the Ghulāt al-Murji’ah who say “Ēmān is only in the heart”, the Karrāmiyyāh say “Ēmān is only on the tongue”, so those Hypocrites who openly claim to be Muslims are True Believers according to them, because whatever is on the heart doesn’t effect Ēmān at all.

5) The most evil and filthiest type of Murji’ah are the Murji’ah of our time, because they claim to follow the Madhab of the Salaf, claiming their Ijrā’ is the same methodology as the Salaf, deceiving the general masses, whereas in reality, they have the beliefs of the Ghulāt al-Murji’ah, so these people are the filthiest of sects, why? Because they teach and deceive people in the name of the Salaf, we’ll prove this:

This book (i.e. That the shaykh displays) is published and written by “The counsel of Senior Scholars” the Lajnah al-Dā’imah (i.e. The Standing Committee) not the “Khawarij” or “Takfeeri’s” [like they call us], this book is for “The counsel of Senior Scholars”, the title of the book is “Al-Tah’tīr min al-Ijrā’ wa Ba’dh al-Kutub al-Dā’iyat ilayh”, i.e. “Warning against Ijrā’ and some of the books that call towards it”, I will mention 1 scenario: On page 26, they mentioned the books of ‘Alī al-Halabī who is among the heads of the murji’ah of our time, they wrote an introduction, then said about this Murji’ who claims to be a Salafi, they mention:

1. “The author based it (i.e. His book) upon the Madhab of the false innovated Murji’ah, who restrict Kufr to Juhūd (denial), Takthīb (belying) and Istihlāl al-Qalbī (declaring it lawful in the heart)”.

2. “Distorting the words of Ibn Kathīr(رحمه الله) in al-Bidāyah wal-Nihāyah, where he (i.e. ‘Alī al-Halabī) mentioned in his Hāshiyah (i.e. Footnotes) on page 15, quoting Ibn Kathīr (incorrectly) that Gengis Khān claimed that the Yāsiq is from Allāh, and this is the reason why they disbelieved!”, so this is the reason why the Tatār disbelieved according to this Murji’, he falsely attributes this to Ibn Kathīr(رحمه الله) that this Yāsiq (i.e. The Kufr constitution they ruled by in contradiction to the Qur’ān and Sunnah) comes from Allāh, so the Murji’ah today come along and say “He doesn’t disbelieve for ruling by man-made laws unless he says this constitution is from Allāh”, and this is from the most absurd kind of falsehood. And the Counsel of Senior Scholars continued to say: “And when we returned back to the quoted area, what he attributed to Ibn Kathīr(رحمه الله) is not present!”

3. “Distorting the words of Shaykh al-Islām Ibn Taymiyyah, where he attributed to him, in his so called book, that replacing the hukm (of Allāh) is not Kufr according to Shaykh al-Islām, except if it was from acquaintance, belief in the heart, and Istihlāl (declaring it lawful); and this is pure distortion of the words of Shakh al-Islām Ibn Taymiyyah(رحمه الله), for he is a spreader of the madhab of the Salaf, Ahl al-Sunnah wal-Jamā’ah. And their Madhab (i.e. Regarding ‘Alī al-Halabī’s statement) as it was previously mentioned, that truly this is the Madhab of the Murji’ah!”

4. “Distorting the meaning of the words from the respected Shaykh Muḥammad Ibn Ibrāhīm in his book (Tahkīm al-Qawānīn al-Wad’iyyah), where he claimed (i.e. ‘Alī al-Halabī) in his so called compiled book, that the Shaykh (i.e. Muḥammad Ibn Ibrāhīm who was the Muftī of Bilād al-Haramayn of the past) stipulates Istihlāl al-Qalbī (i.e. Declaring it lawful in the heart), despite the words of the Shaykh being clear like the clearness of the Sun in his titled Risālah (where he followed) upon the path of Ahl al-Sunnah wal-Jamā’ah”.

~ End Quote from “al-Lajnah al-Dā’imah” (i.e. the Fatwas of the Standing Committee for Scholarly Research and Issuing Fatwas), the ones who certified and approved of this Fatwā were: Shaykh ‘Abdullāh Ibn ‘Abdul Rahmān al-Ghadayyān, Shaykh Bakr Ibn ‘Abdul ‘Azīz Ibn ‘Abdullāh Abū Zayd, Shaykh Sālih Ibn Fawzān al-Fawzān, and the Head (of the standing committee) is Shaykh ‘Abdul ‘Azīz Ibn ‘Abdillāh Ibn Muḥammad Āl al-Shaykh.

So these murji’ah, what do they do? They adorn themselves with the adornment of the Salaf al-Sālih falsely and deceitfully, then they say and consolidate the madhab of the Ghulāt al-Murji’ah, who Imam al-Dhahabi described him as by saying: “Ghulāt al-Murji’ah, Ghulāt al-Jahmiyyah, Ghulāt al-Karrāmiyyāh, they were unsettled by the Dunyā, and they became disbelievers”, this is what he says in his time, so then what about during our time where Fitān is unsettled, where people are



deaf, dumb and blind.

So we now say, what is ur proof O speaker [i.e. Shaykh referring to himself] to attribute them to the madhab of the Murji'ah, they say they are from the salaf, and they say that they're spreading the madhab of the Salaf, so how can you claim that they are from the Murji'ah?

When they come and claim that we are from the Khawārij, we ask them for proof and mention to them the Usūl of the Khawārij (i.e. What is the Usūl of the Khawārij, prove we are from them). And we say to them if they refused or remained stubborn or acted arrogantly, we say to them what 'Omar ibn 'Abdūl 'Azīz (رحمه الله) said, when he was informed about some of the Khawārij he said: "Come to us, so we can have a debate with you", so whoever claims that we are from the Khawārij, we say to him, come to us and have a debate. So you can prove that we say and go by the Usūl [Principles] of the Khawārij, which they cannot prove.

However, we are able to prove with clear-cut undoubtable displayable evidence that they are from the Murji'ah, because the Murji'ah have 1 "Asl" [Principle], whoever says it, then he's a Murji'! And it is separating actions from "Ēmān", and shortly it will be proven that many of those who call themselves "Salafi" are infact upon the Madhab of the Ghulāt al-Murji'ah, since they say about the nullifiers of Islām "He only disbelieves if he makes it Halāl in his heart", this person has excluded "actions" from Ēmān and Kufr!

Now, we say these [people] are Murji'ah, what is the proof for that? We will come to the Ghulāt al-Murji'ah, the Ghulāt al-Murji'ah who the head of them is Bishr al-Marīsī, they call them the Murji'ah al-Marīsiyyah, and the Murji'ah of our time are the closest in resemblance to the Murji'ah al-Marīsiyyah. They say "Nobody disbelieves except if he made Istihlāl or Jahada [denied the text]", according to who? The Murji'ah al-Marīsiyyah..

1. Let us come towards these [modern day murji'ah], these people, some of them in definition and consolidation agree with the Salaf al-Sālih, so they define Ēmān as "Belief, Speech, and Actions", some of the Murji'ah of our time give this definition, from the aspect of Talbīs [Deception] and Tadrīs [Mixing Truth with Falsehood].

2. And some of them in (defining it) agree with the Murji'ah al-Fuqahā', they say "Ēmān is belief and speech, and actions aren't included within Ēmān".

3. And a third type of the Murji'ah of our time even in consolidation(i.e. Ta'sīl), they agree with the Ghulāt al-Murji'ah, so he defines Ēmān that it's "Affirmation in the Heart alone", such as 'Abdul 'Aziz al-Rayyis, and he quotes the statements of 'Alī al-Halabī, who we mentioned earlier that the "Counsel of Senior Scholars" responded against. He says in some of his books, whoever prostrates to Budha or an idol or to the sun or the moon or the cross, if it was for worldly gain and intent, he doesn't disbelieve, except if he makes it Halāl to do so in his heart (i.e. Istihlāl). This is the 'Aqīdah of Jahm ibn Safwān, infact al-Jahm ibn Safwān makes Takfir upon such a person, however he says: "This person didn't do this, except that he doesn't know about Allāh in his heart", even al-Marīsī disagrees with them, so they surpassed their [Ghulāt Murji'ah] shaykhs. Likewise this claimer (i.e. Al-Rayyis) says, that "Whoever kills one of the prophets of Allāh, he doesn't disbelieve except after all the conditions are fulfilled", and he mentions conditions which Allāh has never sent any proof for down. Ponder over this, whoever kills one of the Prophets of Allāh! This is how far they reached [in their Irjā'].

So the main point is that the Murji'ah of our time are of various types in definition and a consolidation, however in {application}, ALL of them agree with the Ghulāt al-Murji'ah.

Let us come to give 1 example, by examples, the statement will be clarified. Right now, when we say to them, define Ēmān to us, they say "Belief, Speech and Actions", and what is Kufr? Kufr is the opposite of Ēmān. So kufr would be, if he defined Ēmān like this according to Ahl al-Sunnah wal-Jamā'ah, Major Kufr that takes one outside the fold of Islam can be by "Belief, Speech and Action", however during examination, investigation and precise scrutiny, it becomes clear that they restrict all the Mukaffirāt [Acts and Speech of Major Kufr] to Istihlāl [declaring lawful what's Harām] and Juhūd [denying] which both deal with the heart.

For e.g. We'll say to him, what do you say about the one who insults Allāh (جل وعلا) and His Messenger (صلى الله عليه وسلم), he will say "Kafir", so we'll say to him, why did you make Takfir upon him? He would say "I do not make Takfir upon him, unless he declares it lawful to insult Allāh (جل وعلا) and the Messenger (صلى الله عليه وسلم)", so if you ask them "Is it Kufr to ally with the Kuffār against the Muslims?", they will say "It's only Kufr if he believes it's Halāl in his heart or 'loves' the religion of the Kuffār", so in reality he doesn't make Takfir solely on the act or the saying (actions and speech), but he rather makes Takfir due to I'tiqād (belief) and Juhūd (denial) which are limited/restricted to the heart. This is how the Early Ghulāt al-Murji'ah would do, they wouldn't make Takfir upon anyone, except if he did Istihlāl or Juhūd.

So just to explain it more and more, there are Nawāqidh al-Ēmān (Nullifiers of faith) and there are Nawāqis al-Ēmān (Shortcomings of Faith), there are Mukaffirāt and there are Kabā'ir. And the Judgement upon these two matters, you have the Khawārij, and in contradiction to them, you have the Murji'ah, and in the middle you have Ahl al-Sunnah wal-Jamā'ah.

1) The Khawārij make Takfir upon the one who commits Major Sins and Nullifiers of Islām, they make Takfir upon them all, and they do not differentiate between the two, whether they made Istihlāl or not, all of them are declared Kuffār.

2) And in opposition to the Madhab of the Khawārij, the Ghulāt al-Murji'ah do not make Takfir upon the one who commits Major Sins and Nullifiers of Islām, unless they made Istihlāl or Juhūd [rejection/denial].

3) Ahlal Sunnah wal-Jamā'ah differentiate between the two matters:

1. With regards to Nawāqidh al-Islām, Ahlal Sunnah make Takfīr upon whoever commits a Nullifier of Islām according to the Guidelines of the Sharī'ah, whether he made Istihlāl or didn't make Istihlāl.

2. As for the Major Sins, then Ahlal Sunnah do not make Takfīr upon the one who commits major sins, except if he makes Istihlāl.

Now, we say to the Murji'ah of our time, what is the difference between the Major Sin and the Nullifier? And I asked this question to many of the Murji'ah, and they weren't able to answer it. Since you guys stipulate Istihlāl al-Qalbī for the nullifier and major sin, and by this it becomes apparent, that the only Nullifier for you is the Istihlāl al-Qalbī [declaring it lawful in the heart], and not insulting Allāh and the Messenger, or prostrating to an idol or shirk in Allāh etc...But rather it's declaring lawful these matters [i.e. nullifiers].

Therefore, the Murji'ah do not have anything that is from the Nullifiers of Islām, except for the Nawāqidh that are related to the Heart, which is "Juhūd" [i.e. Denial of the text] "Takthīb" [i.e. Belying the Qur'ān and Sunnāh] and "Istihlāl" [i.e. Declaring lawful what's been made Harām].

This is the short summary pertaining to the Madhab of the Murji'ah of our time, they say "We are upon the Madhab of Ahlal Sunnah wal-Jamā'ah", we tell them "What's the difference between the Kabīrah (Major Sin) and the Nāqidh (Nullifier of Islam)?"

You guys say, if a person who commits a Major Sin, he doesn't disbelieve unless he makes Istihlāl, and we agree with you in this. Then when we come towards the Nullifier [of Islam], you guys also say he doesn't disbelieve unless he makes Istihlāl, therefore you have made the Nawāqidh [Nullifiers of Islam] like the Kabā'ir [Major Sins], which doesn't take one outside the fold of Islam, except with "Belief in the heart"

That is why you find them doing explanations on books that talk about Apostasy and the Murtaddīn, and the Nawāqidh al-Islām such as the Risālah [Treatise] of Shaykh al-Mujaddīd Muhammad ibn 'Abdul Wahhāb(رحمه الله). The murji'ah of our time dedicate themselves to quickly explain these Nawāqidh, why? This is not a Sharh [Explanation], rather it is restricting and placing constraints and obstacles, which no Hujjah or Proof has been sent by Allah, in relation to those Nawāqidh, therefore they are from the Ghulāt al-Murji'ah.

Likewise, whenever the Murji'ah of our times are asked about Takfīr upon the Tawāghūt, Mushrikīn and Murtaddīn, they say "Allāh won't ask you about it on the day of judgement" or "you are not responsible for them, you have nothing to do with them", whereas Shaykh Muhammad Ibn 'Abdul Wahhāb(رحمه الله) refutes this misconception of the Murji'ah.

Al-Shaykh al-Mujaddīd Muḥammād ibn 'Abdīl Wahhāb(رحمه الله) says as it's also mentioned in al-Durar al-Saniyyāh, the second volume, page 119, he says giving advice to his followers and students, so he says "Allāh Allāh my brothers, regarding the foundation of your religion"

Ponder over this, the foundation of your religion, it's not a command from the Furū'(branches) and it's not a command from the Mustahabbāt or recommendations, he says:

"Allāh Allāh my brothers, regarding the foundation of your religion, bottom to head, firstly & lastly, and it is to bear witness that there's no deity worthy of worship except Allāh and to know its meanings and to love its people and to make them your brothers, even if they were far away from you, and to hate the Tawāghūt and disbelieve in the Tāghūt and to hate whoever loves them or argues on their behalf and doesn't disbelieve in them or says, what do I have to do with them, or says Allāh hasn't made me responsible for them, then this person has lied against Allāh & fabricated a big lie, rather Allāh has obligated upon him to disbelieve in them"

How many of the Murji'ah of our time say these words today, so he says "What do I have to do with them", "Allāh hasn't made me responsible for them", "Is Allāh going to ask you on the day of judgement why you didn't make takfeer upon Fulān & Fulānah?", so Shaykh Muḥammād ibn 'Abdūl Wahhāb(رحمه الله) says generally about those that say "What do I have to do with them, Allāh hasn't made me responsible for them, then this person has lied against Allāh and fabricated a big lie, rather Allāh has obligated upon him to disbelieve in them"

I'll show you all something of what the Salaf have said about the Murji'ah, there is so much quotes from them, but here is a few for you guys to understand the reality of the Murji'ah and be warned from them, even though most of these statements of the Salaf are directed to the least harmful Murji'ah, whom are the Murji'at al-Fuqahā', so imagine the Ghulāt al-Murji'ah, and imagine the Murji'ah of our time.

It has been narrated from the Prophet(صلى الله عليه وسلم), which was reported by Imām al-Tirmidhī(رحمه الله) on the Authority of Ibn 'Abbās(رضي الله عنهما) that the Prophet(صلى الله عليه وسلم) said: "Two groups in my Ummāh have no Share in Islām, the Murji'ah and the Qadariyyah", and the chain of narration has been spoken [negatively] about.

Imām al-Tabarānī(رحمه الله) and others reported on the authority of Mu'adh ibn Jabal(رضي الله عنه), that the Prophet(صلى الله عليه وسلم) said: "A warning against the Murji'ah has come from the tongue of 70 Prophets", and likewise the chain has been spoken [negatively] about.

Imām al-Tabarānī(رحمه الله) and others also narrated, which Al-Albānī(رحمه الله) mentioned in "Al-Silsalati al-Sahīhah", and al-Albānī said "Its chain is strong", that the Prophet(صلى الله عليه وسلم) said: "Two groups of my Ummah will not come to me at the pond, the Qadariyyah and the Murji'ah"



Sa'īd Ibn Jubayr(رحمه الله), this righteous Imām, who is the student of Ibn 'Abbas(رضي الله عنهما), he passed away 95 AH, and all these quotes that you're going to see here was narrated by Imām al-Lālakā'ī(رحمه الله), Imam Ibn Battah(رحمه الله), Imam 'Abdillāh ibn al-Imām Ahmad(رحمه الله) and others:

Sa'īd Ibn Jubayr(رحمه الله) said: "The Murji'ah are the Jews of the Qiblah", and once Sa'īd Ibn Jubayr was asked about the Murji'ah, so he replied: "The Jews!", he's speaking about the Murji'ah.

Imām Abū Ja'far Muhammad Ibn 'Alī ibn al-Hussein(رحمه الله) said: "There is nothing in day or night more similar to the Jews than the Murji'ah"

And I say the basis for the Salaf comparing the Murji'ah to the Jews, is for several reasons, and the most prominent reason, is that the Jews said about the ruling of other than Allah was "Kufr duna Kufr" (i.e. Minor Kufr). You might ask, where is the proof for that?

Allāh(سبحانه وتعالى) said in Āli 'Imrān: "Do you not consider, [O Muhammad], those who were given a portion of the Scripture? They are invited to the Scripture of Allah that it should arbitrate between them; then a party of them turns away, and they are refusing." [3:23]

What was their proof and justification for doing so? Allāh(سبحانه وتعالى) says: "And they say, "Never will the Fire touch us, except for a few days." Say, "Have you taken a covenant with Allah ? For Allah will never break His covenant. Or do you say about Allah that which you do not know?" [2:80]

So based upon this, they say it's Kufr Dūna Kufr, because the one who commits Major Sins will not eternally abide in the hellfire. So the Jews were the first ones to say that the ruling of other than what Allah revealed (in all of its forms) was Kufr Dūna Kufr.

Likewise, it has been narrated from Sa'īd ibn Jubayr(رحمه الله), that he said to one of his students (i.e. Ayyūb): "Did I not see you with Talq?!", he replied: "Yes, what's wrong with him?", he (i.e. Sa'īd ibn Jubayr) said: "Do not sit with him, for verily he is a Murji'"

Do you guys know who Talq is? He is Talq Ibn Habīb, Ayyūb said: "I did not see anyone who worships Allāh more than him, or someone who is more obedient to his parents (than him)", this is Talq ibn Habīb, yet the Imām warned from him because of his Irjā'.

Likewise Dhar Ibn 'Abdillāh al-Hamadānī who I spoke about in the previous lesson, he is from the Murji'ah, yet he revolted against al-Hajjāj with those who revolted [against al-Hajjāj], and on top of that, he gave Salām to Sa'īd ibn Jubayr(رحمه الله), yet he didn't respond to his Salāms because of his Irjā'.

Imām Ibrāhīm al-Nakha'ī(رحمه الله) who passed away in the year 96AH, he says: "The Fitna of the Murji'ah is greater than the Fitna of the Azāriqah", and he says: "I fear for the Fitna of the Murji'ah upon the religion of Islām more than the Azāriqah"

Do you guys know who are the Azāriqah? The Azāriqah are the worst sects of the Khawārij, they are the followers of Nāfi' ibn al-Azraq al-Khārījī, they are the most extreme sect among the Khawārij, yet Imām Ibrāhīm al-Nakha'ī see's that the Fitna of the Murji'ah is greater than the Fitna of the Azāriqah.

And Likewise, Ibrāhīm al-Nakha'ī(رحمه الله) says "The Khawārij according to me are more excused than the Murji'ah"

Therefore, do not become amazed when you know and realise that Imām al-Bukhārī(رحمه الله) the author of the "Sahīh", he says: "I wrote from 1,000 Scholars, I did not write except from whoever says Ēmān is Speech and Actions, and I did not write from whoever says that Ēmān is Speech without Action".

Ya'ni, even the Murji'at al-Fuqahā' [The least deviant Murji' sect], Imām al-Bukhārī(رحمه الله) did not narrate Hadīth from them, however you will find him narrating from in his "Sahīh" which is the most Authentic Book after the Book of Allāh(سبحانه وتعالى), he narrated from who? He narrated from 'Imrān Ibn Hittān al-Khārījī, and 'Imrān ibn Hittān isn't from the laymen of the Khawārij, he is not a "nobody" from the Khawārij, rather he is as al-Hāfidh ibn Hajr(رحمه الله) said in Hidāyat al-Sārī in the introduction of Fath al-Bārī, he says about him: "He is from the heads of the Khawārij, their Muftī, their Judge, and their poet", this is 'Imrān Ibn Hittān, yet despite this, Imām al-Bukhārī(رحمه الله) narrated from him in his book "al-Sahīh", yet he didn't narrate from anyone among the Murji'ah.

So ponder over the situation and reality of the Salaf, and their comparison between the Manhaj of the Khawārij, despite its misguidance and corruption, compared to the Manhaj of the Murji'ah.

Likewise, from the sayings that have been narrated from the great Imām Ibrāhīm al-Nakha'ī(رحمه الله), is that he said to one of his students (i.e. Maymūn ibn Abī Hamzah), he said to him: "Do not invite this cursed one to enter upon me, since he has spoken Irjā'", Who does he intend by this? He intends Hammād Ibn Abī Sulaymān. Do you guys know who is Hammād? He is the Shaykh of Imām Abū Hanīfah al-Nu'mān(رحمه الله), Ibrāhīm al-Nakha'ī(رحمه الله) says about him (i.e. Hammād): "Do not invite this cursed one to enter upon me, since he has spoken Irjā'", Ya'ni when he adopted the Madhab of the Murji'ah.

Likewise, Ibrāhīm al-Nakha'ī(رحمه الله) says, when some of his students asked him (i.e. Abū Hamza al-Tammār), he said to him: "Who are the Murji'ah", he (i.e. Ibrāhīm) replied: "Awā! Roll up this speech, for I fear upon the Millāh (i.e. Religion) from them, I fear for them (i.e. Their evil) upon

the Ummah of the Muslimin, their evil is so much! So you must be warned from them.”

I say, May Allāh have mercy upon him, so imagine if he lived in our times and saw their immense great evil widespread everywhere, Walā Hawla Walā Quwata ilā Billāh.

Likewise Imām Ibrāhīm al-Nakha'ī(رحمه الله) says: “The Murji'ah left the religion flimsier than a very thin garment”, so these are some of the statements of Imām Ibrāhīm al-Nakha'ī(رحمه الله).

Imām Mālik(رحمه الله) was asked about a man who is upon the Madhab of the Murji'ah, so he (i.e. Mālik) said: “Do not marry (anyone) to him” i.e. if he comes to ask for your daughters or sisters hand or those who you are guardians over, “Then do not marry (anyone) to him”, as the Prophet(صلى الله عليه وسلم) said: “If a person with good character and Dīn comes to you, then marry him” (note: Hadīth has been criticised and weakened by several Muhaddīthīn), so Imām Mālik(رحمه الله), the Imām of Dār al-Hijrah [i.e. Al-Madīnah] isn't pleased with his character or Dīn [i.e. The Murji'].

Likewise, Imām Sufyān ibn 'Uyaynah(رحمه الله), who passed away in the year 199AH said: “As for the Murji'ah who say that Ēmān is without action...”, ponder over these [words], he's speaking about the Murji'at al-Fuqahā' [That say Ēmān is belief and speech, excluding only action], and not the Ghulat al-Murji'ah [Who say Ēmān is only belief, excluding speech and action], he (i.e. Sufyān Ibn 'Uyaynah) says: “As for the Murji'ah who say that Ēmān is without action, then do not marry them, and do not eat with them, and do not drink with them, and do not associate with them, and do not pray with them, and do not pray upon them”.

That is why when the Janāzah [Funeral Prayer] was held for one of the Imāms who adopted the [‘Aqidah] of Irjā', who is Mus'ar ibn Kidār, the narrator said: “I did not see in it [i.e. the funeral prayer] Sufyān al-Thawrī or Sharīk ibn 'Abdillāh al-Qādhī (the judge)”, they did not used to pray over the Murji'ah just as they did not used to respond to their Salāms as it has been shown from the actions of Sa'd ibn Jubayr(رحمه الله), and likewise Ibrāhīm al-Nakha'ī(رحمه الله), when Ibrāhīm al-Taymī passed by him and gave him Salāms, he (i.e. Ibrāhīm al-Nakha'ī) didn't respond to his Salāms due to his Irjā'. So Sufyān Ibn 'Uyaynah(رحمه الله) orders to exile those Murji'ah.

Likewise, Imām Sufyān al-Thawrī(رحمه الله), a student of his (i.e. Muhammad Ibn Yūsuf) came to him, he entered upon his Shaykh, i.e. Sufyān al-Thawrī(رحمه الله), this mountain and Imām in Knowledge! He came to him with the Mushaf in his lap, and he is going past the pages of the Mushaf and is reading from it, and he says: “There is no one further away from this (i.e. the Qur'ān) than the Murji'ah”, Ya'nī don't tell me this and that deviant sect, the most furthest deviant sect from the book of Allah is the Murji'ah, this is not my statement or the statement of Fulān and Fulān, but rather it's the statement of the outstanding masters of the Scholars from the Salaf of the Ummāh.

And this Imām al-A'mash(رحمه الله), i.e. Sulaymān ibn Mahrān, he takes an oath and says: “By Allāh, in who there's no deity worthy of worship except him, I did not see anyone more evil than the Murji'ah”, who is the one taking the oath? Imām Sulaymān ibn Mahrān (i.e. Al-A'mash) who the Imām have agreed upon narrating from him, and many Imāms of Hadīth were students of his, some of whom we mentioned previously such as Sufyān al-Thawrī(رحمه الله).

And this Imām al-Mughīrah al-Tabbī(رحمه الله), he also takes an oath and says: “By Allāh, in who there's no deity worthy of worship except him, the Murji'ah and the evil of the Murji'ah for this religion is greater than the evil of the Fussāq”. Ponder over most of the Fussāq and sinners today, how they love the people of Haqq and they love the Haqq, even though they aren't portrayed to be among the people of the Haqq. Just as it has been said: “I love the Righteous, but I'm not from them”, so Imām al-Mughīrah(رحمه الله) says: The Fitna of the Murji'ah is more severe than the Fitna of the Fussāq upon this religion (i.e. Islām).

Likewise, Imām al-Awzā'ī(رحمه الله) narrates from Imām al-Zuhrī(رحمه الله) that he said: “I did not see from the people of desires an evil like the Murji'ah”, and likewise Imām al-Awzā'ī(رحمه الله) narrates from Imām Yahyā Ibn Abī Kathīr(رحمه الله) and Qatādah ibn Da'ām al-Sadūsī(رحمه الله), that they both said: “There's nothing more evil upon this Ummāh according to them (i.e. Salaf) than the Murji'ah”.

So these are the sayings of the Imāms of the Salaf, where they have agreed upon maligning Irjā' and its people. And as we mentioned, some of them did not used to pray over them, infact some of them did not accept the Shahādah (testimony) of a Murji', such as Sharīk al-Qādhī(رحمه الله), and some of them did not used to speak to the Murji'ah, that was mentioned by Imām Hishām ibn 'Ammār(رحمه الله), he said: “I met Shihāb (i.e. Ibn Khirāsh al-Shaybānī who is one of the Imāms), and I wanted him to speak with me...”, so what did the Imām Shihāb(رحمه الله) say? He told him: “As long as you're not a Qadarī or Murji', I would speak to you, otherwise I wouldn't”, Imām Hishām(رحمه الله) said: “I have nothing to do with these (2 sects) at all”.

So the Salaf used to ask their students on their stance on the Murji'ah and the Qadariyyah, he said: “if you were Qadarī or Murji', I wouldn't speak to you, however if you were not (from amongst them) I would (speak to you)”, so this is the stance/position of the Salaf, may Allāh(سبحانه وتعالى) be pleased with them.

Imām al-Zuhrī(رحمه الله) said: “No deviance was innovated after the advent of Islam more harmful to its people than Irjā'”

This Imām Abū Ishāq al-Sabī'ī(رحمه الله) says to some of his students, when some of them came to him after they were with one of the Murji'ah which we spoke about (i.e. Hammād Ibn Abī Sulaymān), he (i.e. Abū Ishāq al-Sabī'ī) said: “What did the brother of the Murji'ah say to you?”..

Likewise, what the Salaf used to do, on top of not praying over the Murji'ah is that, listen to this

position/stance and be aware, from this Imām al-Jalīl who is Imām ‘Abdul Razzāq al-San’ānī(رحمه الله), the author of the Kitāb “al-Musannaf” in Hadīth. While some of his students were in his gathering, this Imām was informed about some news that ‘Abdul Majīd passed away, so Imām ‘Abdul Razzāq(رحمه الله) said: “Alhamdulillah to the one (i.e. Allāh) who has finished the Ummah of Islām from this Murji’”, do you guys know who ‘Abdul Majīd is? He is the son of ‘Abdul ‘Azīz Ibn Abī Rāwīd, he was despite his Irjā’ from those that worshipped Allāh(جل وعلا) the most and from the sincere pious masters (i.e. Zāhid), they would give preference to him in “Zuhd” over Imām al-Wakī’ ibn al-Jarrāh(رحمه الله).

Imām al-Dhahabī(رحمه الله) says, “Yet despite this, Imām Wakī’ was given precedence in al-Zuhd because of his authority (i.e. Great Status) in the sunnah”, he was given precedence over ‘Abdul Majīd ibn ‘Abdul ‘Azīz despite his (great) Zuhd due to his Irjā’, because he’s a Murji’ he was postponed, and that “Sunni” was given precedence.

So this is some of the sayings of the Salaf regarding Irjā’ and the Murji’ah, and Alhamdulillah with the blessing and permission of Allāh, I was able to debate some of the Murji’ah, the Sūfiyyāh, Ibādiyyah, Ashā’irah, even some of the Rāfidah and Jews, and I did not see any weaker Hujjah being used as proof for their Madhab than the Murji’ah. I swear by Allāh that their madhab is weaker than the spider web!

Now, we’ll mention an important point which a group of Murji’ah in our times call the believers Khawārij for, and it’s the issue of “Are those who rebel against the Ruler from the Khawarij?”

The issue of revolting against the unjust ruler is something the people of Ahlus-Sunnah have differed over, the revolt against a Muslim ruler, not against a {Kāfir} ruler, it’s consensus that you can revolt against him [the ruler that disbelieves] this consensus was mentioned by several Scholars, and amongst those who mentioned it was Al-Qādhī ‘Iyādh(رحمه الله), Al-Hāfidh Ibn Hajr(رحمه الله), Imām al-Nawawī(رحمه الله) and many others, May Allāh(جل وعلا) have Mercy on them.

A group of the companions of the Prophet(صلى الله عليه وسلم), revolted against the rulers of their time, Talhā Ibn ‘Ubaydullāh(رضي الله عنه) rebelled against the ruler and he is one of the 10 that received the promise of attaining Jannāh in their lifetime. Al-Zubayr Ibn Al-‘Awwām(رضي الله عنه) rose against the ruler and he is also one of the 10 who gained the promise of Jannāh in their lifetime.

The mother of the believers ‘Ā’isha(رضي الله عنها) spoke against the rulers, and it is narrate that the Prophet(صلى الله عليه وسلم) said in [Sunan] al-Tirmidhī(رحمه الله) that she will be his wife in Jannāh.

Al-Hussein Ibn ‘Alī(رضي الله عنه) rebelled against Yazīd and he and his brothers are the leaders of the youth in Jannāh, Mu’āwiyah Ibn Abī Sufyān(رضي الله عنه), rebelled against the ruler, Al-Nu’mān Bashīr rebelled against the Ummayyads, may Allah be pleased with him.

Several Companions of the Messenger of Allāh(صلى الله عليه وسلم), rebelled against the ruler of their time, has anyone said that they are Khawārij? Will you keep in mind that they received the glad tidings of Jannāh, has anyone said anything about them? Will someone dare to say anything about them? As they are the people of truth and refuge in Allah is sought by them. They are the dogs of hellfire? Will someone dare to say that?

The Tābi’in (successors) revolted against the rulers, a group of the Tābi’in revolted against the ruler of their time, amongst them was ‘Abdullāh(رحمه الله), a son of a man who was washed by the angels, who on the night of his marriage, he was with his wife when the he heard the Messenger of Allāh(صلى الله عليه وسلم) saying “..O horse riders of Allāh! Rise on your horses..” he went out from his wife and did not wash himself, and he was killed in the battle, and the angels washed him between the heaven and the earth, his son ‘Abdullāh(رحمه الله) revolted against the Ummayyads.

‘Abdullāh Ibn a-Zubayr(رحمه الله), the son of the companion of the Messenger of Allah(صلى الله عليه وسلم), his mother is Asmā’ [Bint Abī Bakr] the woman of two the belts, his grandmother through his father is the paternal aunt of the Prophet(صلى الله عليه وسلم) - Saffiyah, his grandfather through his mother is Abū Bakr(رضي الله عنه), his aunt is the mother of the believers, ‘Ā’isha(رضي الله عنها).

‘Abdullāh Ibn al-Zubayr(رضي الله عنه) also rebelled against the Ummayyad King. Just as the people of Madīnah came out against their ruler, as well as the people of Al-Basra rebelled against their rulers, as told by Al-Hāfidh Ibn Hajr(رحمه الله), the jurist of Al-Basra revolted against the rulers, the Imām Al-Sha’bī(رحمه الله) rebelled, Imām Ibn Abī Nītūr(رحمه الله) revolted, the Imām Sa’īd Ibn Jubayr(رحمه الله) rebelled and others amongst them rebelled against the rulers of their time, he came out and supported those who rebelled against the ‘Abbāsids, with money and young people.

The Imām Abū Hanīfah Al-Nu’mān(رحمه الله), he said regarding those who got killed by revolting against ‘Abbāsids such as Al-Mansūr Abī Ja’far, he (i.e. Abū Hanīfah) said {“..It is like they got shot on the day of Badr..”} he [also] said {“..Woe to me that I wasn’t in his place..”}. The same applies to Imām Mālik(رحمه الله), when he was asked about the permissibility of revolting against Al-Mansūr in 145H he allowed the revolt, they told him {“..We pledged allegiance, we have alliance to our neck with him [the ruler]..”}, He [Imām Mālik] said “..rather you were forced, and there is no allegiance on the forced one...”. Imām Mālik(رحمه الله) gave a legal opinion on this matter, the same for Imām al-Shāfi’ī(رحمه الله) in his old school of law, he sees the permissibility to revolt against a tyrannical ruler.

Imām Ahmad(رحمه الله), which many of the contemporary speak about and try to include him in their beliefs and fundamentals, they say that they are part of the Hanbalī school of thought, the Imām Ahmad – may Allah have Mercy on him – in his time Imām Ahmad Ibn Nasr al-Khuzā’ī(رحمه الله)

الله) rebelled against the ruler of his time, he rebelled with the sword and fought till he was killed. When they killed Imām Ahmad Ibn Nasr al-Khuzāʿī(رحمه الله) as mentioned by Imām Ibn Kathīr in Al-Bidāyah Wa-Nihāyah, “Imām Ahmad wept over him, and it was very sad for him, and this made him sad for a long time..”, and he said {“..may Allāh have Mercy upon him, he certainly fought with his soul in the path of Allāh..”}.

Ponder over the lessons of Imām Ahmad(رحمه الله) about rebelling against the ruler in his time, he said {“..may Allāh have Mercy upon him, he certainly fought with his soul in the path of Allāh..”}, are they capable of this those who join falsehood and wrong inside the school of law of Imām Ahmad today? Are they able to say those who rebel against one of these rulers, are they able to say of the rebellion said “..may Allāh have Mercy upon him, he certainly fought with his soul in the path of Allāh..”, or do they say, “..they are lost..”, “..they are amongst the dogs of the hellfire..”, and “..If it was not the fear of receiving the reproach of the Prophet(صلى الله عليه وسلم), I would have killed them..”, so weigh between the two types of law. Fiqh of the Salaf, and Fiqh of the Khalaf [which joins falsehood and wrong inside the Fiqh of Salaf].

If you join a people who have honour we say, [poem] You are right but what a bad childbirth, and the sermon on which it is based is not evident, and the children sermon have monopolised it. So here is the case of Imām Ahmad, and there is cases of others in the Ummah, Imām Abū Al-'Arab Al-Tamīmī(رحمه الله), rebelled against the ruler of his time, in the Islamic Maghrib, he is the author of the book “Al-Mihān”, he died in the year 333AH, but before that Imām Al-Jadda(رحمه الله) rebelled against the rulers of his time. And amongst them we see the permissibility of rising against the unjust ruler is the Imām Ibn Hazm(رحمه الله), he did an explanation in his book ‘Al-Fisal Fil-Milal wa-Nihal’, others who see the permissibility in Islām – Imām Al-Ghazzālī(رحمه الله) who died in 505AH, Imām Ibn Al-Jawzī(رحمه الله) amongst the Hanābilah and Ibn Al-Razil(رحمه الله), Imām Ibn ‘Aqīl(رحمه الله) who is from the Hanābilah and other than them amongst the ‘Ulemā’ of Islām see the permissibility of revolting against a Fāsiq (corrupt) ruler.

So no one who rebel against any ruler at any time is considered a Khawārij, this is not the criterion to judge an individual if he is part of a school of Khawārij or not. This is not the way of the people of Sunnah and consensus and this is not the criterion that was known at the time of the Salaf, May Allāh be pleased with them all.

Therefore a Sunnī can revolt against the ruler and the innovator, as well as the Shī’a can revolt against the ruler, the Khawārij rebelled against the ruler and even the Murji’ah rebelled. Some Murji’ah that were contemporary to the Salaf as Dharr Al-Hamadānī, the Scholars [of the Salaf] warned against him, Saʿīd Ibn Jubayr(رحمه الله) did not give Salāms to him because of his Irjā’, he warned against him because of his Irjā’.

The Imām Ibrāhīm Al-Nakhaʿī(رحمه الله), was an Imām who rebelled against Al-Hajjāj and also warned against Dharr Al-Hamadānī because of his Irjā’, and yet he saw permissibility to affiliate with the Murji’ah in rebelling against Al-Hajjāj by the sword, this is the Murji’ah that were contemporary to the Salaf and this shows that anyone who rise against the ruler is not qualified as what? As being part of the Khawārij. You will find a democrat revolting, a secular rebel, a communist, rises against the ruler, the secularist revolts also, these people are disbelievers, so are they fitting the legal condition of a Khawārij?

No one who rebels against the ruler is considered a part of the Khawārij but it is essential that he adheres to the principles of the Khawārij that was mentioned to you in this lesson, for which I ask Allah – The Exalted and Glorified - to bless and it is through this you will find that the accusation is invalid and it would be fair to say regarding the Murji’ah affiliated {“They are the Murji’ah with the rulers and the Sultān and Khawārij with the preachers and Mujāhidīn”}

#### CONCLUSION:

So this is basically what you need to know about the Murji’ah of our time, and their false beliefs which they attribute towards our beloved Salaf, whereas our beloved Salaf are free from their evil. What’s astonishing is that you’ll find many characteristics of the Khawārij apply in accordance upon the contemporary Murji’ah when dealing with preachers and Mujāhidīn, and they are Murji’ah when dealing with the rulers and Sultān. As for the Murji’ah of our time, they have limited all nullifiers of Islām to “Belief in the heart alone”, so there’s absolutely no difference between a person who commits a Nullifier of Islām or a Major Sin, both remain in the fold of Islām, unless he believes it to be permissible in the heart, and this is the Madhab of the Ghulāt al-Murji’ah, may Allāh guide us.

22 November 2016 18:12

#### Radwan Dakkak added a new photo.



The Prophet's statement: "Whoever Allāh wants good for, He gives him Fiqh (i.e. Understanding) in the religion"

Knowledge (i.e. 'ilm) is not what's intended, but rather Foresight (i.e. Basīrah), for verily a slave (of Allāh) could be given knowledge, and not be given Basīrah, and "al-Basīrah" is to differentiate between Haqq (Truth) and Bātil (Falsehood), and al-Basīrah must be acquainted with knowledge, however it is not tied together, he could be a 'Ālim (Scholar) without Basīrah.

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

**Radwan Dakkak added a new photo.**

**Kaan Abdul Hakam** What does his tweet say?

22 November 2016 11:25

**Radwan Dakkak** "Thanks to those who promoted and supported (me), I ask Allāh to include me and you under his beautiful covering/protection, and His generous pardoning, and wide mercy, and to unite the word of the Muslims together, and grant them victory"

#Al\_Arēfē\_16\_Million\_Followers

22 November 2016 11:31

**Radwan Dakkak** He is just someone who pleases his followers, he really doesn't care about the Muslims or else he would speak up for them instead of simply saying "May Allāh unite the muslims", just like Muftī Menk, posts irrelevant statuses and thinks he's doing something good for the Ummah.

22 November 2016 11:35

**Zayn Ali** Sheikhs have an obligation towards the ummah

22 November 2016 11:45

**Radwan Dakkak** Lol

22 November 2016 11:47

**Radwan Dakkak** Sīsī falls in love with the Cross, but \*That's none of my business\* according to the "Scholars"

22 November 2016 11:51

**Kaan Abdul Hakam** SubhanAllah I didn't know he was like that... JazakAllahu khayran for advising us akhi

22 November 2016 12:07

**Radwan Dakkak** Āmīn wa iyyāk, some brothers should expose these wicked speakers for the general masses to benefit, perhaps someone who is good with video editing. ☺

22 November 2016 12:09

**Radwan Dakkak** Very wise words Māshā'Allāh, but it's still necessary to warn against individuals, as the "16million" might not know what their 'Aqīdah is, and simply blind follow them, so when we expose an individual, it would protect many of our laymen from taking from them.

22 November 2016 12:14

**Kaan Abdul Hakam** hahaha maybe in the future when/if Allah grants me more 'ilm more beloved brother. Theres this brother on the other hand... ^ :)

22 November 2016 12:54

**Kaan Abdul Hakam** Love and miss you akhi. May Allah bless and protect you both

22 November 2016 12:59

**Kaan Abdul Hakam** Allahhumma Ameen <3

22 November 2016 13:40

**Radwan Dakkak** Man, I'm loving how you guys love each other :) <3 ☺

22 November 2016 13:41

**Kaan Abdul Hakam** Alhamdulillah, we love and hate for Allahs sake alone. Why shouldn't we love and make dua for each other when we are brothers who aim to please Allah and uphold Islam :)

22 November 2016 13:45

**Radwan Dakkak** ☺

22 November 2016 18:58

**Kaan Abdul Hakam** ☺

22 November 2016 20:13

The sell-out Muhammad al-'Arēfē is only concerned about the 16 million followers he has, instead of the persecution and imprisonment of the Muslims, even those within his own land!

22 November 2016 11:24

**Radwan Dakkak updated his status.**

A big disease in the heart is speaking day & night against the Muwahrhīdeen while remaining silent about US puppets and the Tawāghīt, infact making excuses for them and considering those



"Murtaddīn" as {brothers}, while the "Muwahhīdīn" are automatically labelled as "Khawārij" {without evidence} and "Rebellious" {Even though evidence suggests otherwise}.

Mistakes are present without a doubt, however when the issue deals with Ēmān and Kufr Bit-Tāghūt, how can you focus on {Mistakes/Sins}, without uttering a word against the {Kufr} and {Apostasy} on the other side of the spectrum, infact if you were sincere in {Excusing} their clear-cut Apostasy, why don't you speak about their {Clear Deviance} and their "mistakes" {Just Once} like you do with the others {Day/Night}!?

22 November 2016 09:29

### Radwan Dakkak shared Gems of shaykh Ahmad Musa Jibril's photo.

One of the first things Shaykh Ahmad Jibrīl حفظه الله did after being released was raising awareness for other brothers/sisters, speaking against the Tawāghūt, and waking up others by reminding them about the Ummah. I remember when his followers were so few, but with sincerity, look what Allāh has made him to be today, Allāh has accepted Imām Anwar رحمه الله and given us another rare gem in the west ♥ Wallāhi this is all the plan of Allāh, He has everything under control.

21 November 2016 17:58

### Radwan Dakkak added a new photo.

□

#Good\_Hadīth A brother asked me about this Hadīth, and there has been dispute about it, so I just wanted to share this with everyone for the greater benefit Inshā'Allāh ☺

Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله) wrote a beautiful response to this, and just to summarise it, he said that Ibn al-Jawzī(رحمه الله) went into exaggeration when he included it among the fabricated Hadīths;

It was considered Sahīh by Ibn Hibbān, al-Mundhirī, Imām Ibn 'Abdul Hādī, and Ibn Kathīr, but those who weakened it said it's an isolated narration (i.e. Tafarrud) of Muhammad Ibn Humayr, who al-Fasawī said "he's not that strong"

- However, Yahya Ibn Maīn said: "Trustworthy"

- Ahmad Ibn Hanbal said: "I do not know except good (from him)"

- Imām al-Nasāī said: "There's nothing wrong with him"

Shaykh al-'Alwān says it's "Jayyid" (i.e. Good - Not at the high level of Sahīh), and it's accepted for several reasons:

1. That Imām al-Nasāī(رحمه الله) reported it, and he didn't defect it, and he narrated it in "al-Mukhtārah", i.e. The selected/chosen Hadīths and Authenticated it.

2. That the Hadīth is not from the Usūl al-Ahkām (i.e. rulings that deal with Halāl/Harām etc...)

3. That the Tafarrūd (isolated narration) of a Truthful narrator (i.e. Sadūq) in a Hadīth is accepted, if there's some indication that points towards his precision, and the Tafarrud of Muhammad Ibn Humayr is from this (kind of isolated narration), and there have been supportive narrations narrated from the Hadīth of al-Mughīrah Ibn Shu'bah, Ibn Mas'ūd and 'Alī Ibn Abī Tālib which none of are authentic.

So the Hadīth is Acceptable, however there's an addition that's added in al-Tabarānī by Muhammad Ibn Ibrāhīm, he added onto the Hadīth "and Qul Huwa Allāhu Ahad"

^ That addition is rejected, Muhammad Ibn Ibrāhīm was weakened by Ibn 'Adī in "al-Kāmil" (7/547), and Ibn al-Jawzī in "al-Du'afā' wal-Matrūkīn" (3/38), and al-Hāfidh Ibn Hajr in "al-Lisān" (6/100).

Likewise, Shaykh Sulaymān al-'Alwān(حفظه الله) and Shaykh Nāsir al-Dīn al-Albānī(رحمه الله) rejected this addition, I hope this helps, Bārak Allāhu feekum :))

21 November 2016 17:13

### Radwan Dakkak shared 9 News's post.

Look at the dogs of the Media, instead of speaking against the real criminals, they speak against "rebels", this has been the case ever since, may Allāh destroy them. The world is turning a blind eye to the crimes of the Kuffār, infact they are supporting it! When will the Muslims wake up!

21 November 2016 15:15

## Radwan Dakkak added a new photo.

□

Putin will be remembered as the person to liberate the syrian city of "Halab" from all hospitals! Ofcourse with the help of his buddy Recep Tayyib Erdoğan, may Allāh curse him, who is building stronger relations than ever with the US and Russia.

Ohh, and how can I forget Saudi Arabia, the so called "rulers of the Sharī'ah" that go to the UN to forbid/abolish Islamic Principles of fighting against Kuffār (like Bashār), and openly allow Ribā banks throughout the country, having Tāghūt courts that don't rule by the Qur'ān and Sunnah, giving precedence to a Saudi Mushrik over a non-Saudi Sunnī because of "citizenship", form alliances with the Biggest Criminals, ally with them and assist them to invade Muslim Lands, let alone all their other crimes of imprisoning the Sincere Scholars, leaving behind those who are too scared to utter the Haqq.

Even if someone refrains from making Takfīr upon the clear Kufr of the Tawāghūt, atleast be honest when you say "They are not Kāfir, however they are oppressors", 99% of people who say this are insincere, and the reason is because you will find them defending these "oppressors" day and night, without uttering a word against them, infact they call whoever speaks against the rulers as "Khawārij", "Extreme", "Jāhil", "Go study Dīn", "Whoever revolts against the rulers are Khawārij, you must obey them and listen to them". SubhānAllāh, listen to the words of Allāh when it comes to defending "Oppressors"!

{\"My Lord, for the favor You bestowed upon me, I will never be an assistant to the criminals\"}

{And do not argue on behalf of those who deceive themselves}

{And do not be for the deceitful an advocate.}

May Allāh(سبحانه وتعالى) guide us all and allow us to follow the Qur'ān with a sincere heart, not with our desires.

21 November 2016 13:25

## Radwan Dakkak updated his status.

said, "Allah accepts a slave's repentance as long as the latter is not (□)Good\_Hadīth The Prophet# .[on his death bed (that is, before the soul of the dying person reaches the throat)". [Al-Tirmidhī

Chain of Narration is: Ibrāhīm Ibn Ya'qūb > 'Alī Ibn 'Ayyāsh > 'Abdul Rahmān Ibn Thābit Ibn .(صلی الله علیه وسلم)Thawbān > His Father > Mak-hūl > Jubayr Ibn Nufayr > Ibn 'Omar > Prophet {Note: {It's actually Mursal from al-Hassan al-Basrī which we will get too, this chain is mistaken

Shaykh Ahmad ,(رحمه الله)Ibn Hibbān ,(رحمه الله)This Hadīth was authenticated by al-Hākīm ,(رحمه الله)Shaykh al-Albānī ,(رحمه الله)It was graded Hassan by Shu'ayb al-Arna'ūt .(رحمه الله)Shākir .and many later Scholars ,(رحمه الله)Ibn Hajr ,(رحمه الله)

"said: "It could be said that it's Sahīh (رحمه الله)An Imām of the Salaf Yahya Ibn Sa'īd al-Qattān

responded against al-Qattān by saying: "Rather it is Munkar (رحمه الله)However Imām al-Dhahabī (rejected), 'Abdul Rahmān (Ibn Thābit) was weakened by (Yahya) Ibn Ma'īn in the Riwāyah of 'Uthmān, and [Imām] Ahmad said: His Hadīths are rejected, and al-Nasā'ī said: He's not that strong, "!?and Makhūl would do Tadrīs, so where is the Authenticity to it

So the narrator 'Abdul Rahmān Ibn Thābit Ibn Thawbān is differed upon, some Imāms Authenticated him, while others weakened him, and he made Taffarud (singular narration), and Shaykh Khālid al-Hāyek has written a very detailed long article rejecting the Hadīth, and said what's correct is that it's Mursal from al-Hassan al-Basrī, and 'Abdul Rahmān mistakenly mixed up two chains together. Also Imām Ibn Kathīr mentioned in his Tafsīr (1/465): "This is a Hassan (sound) Mursal (narration) from .\"al-Hassan al-Basrī

There's also a difference of opinion regarding the Mursal narrations of al-Hassan al-Basrī, Imām Ahmad and Ibn Sīrīn rejected his narrations saying he narrates from everyone (weak and strong), however Shaykh Sulaymān Ibn Nāsir al-'Alwān says the Mursal Narrations of al-Hassan are strong and he only narrates from trustworthy narrators and Hufādh, so if we see a chain of narration that's authentic to al-Hassan al-Basrī and he narrates it as a Mursal report (i.e. to the Prophet), we would view it Sahīh as long as the text (of the Hadīth) agrees with the other Authentic Hadīths, however ,(رحمه الله)the Mursal reports of al-Hassan are not on the same level as Sa'īd Ibn al-Musayyib

The Mursal narrations of al-Hassan al-Basrī were accepted by the Imāms such as Yahya Ibn Sa'īd .al-Qattān, 'Alī Ibn al-Madīnī, Abī Zur'at al-Rāzī and others

Yahya Ibn Sa'īd al-Qattān and Abī Zur'at al-Rāzī said: "We did not see any weak Hadīths that al- \"except 1 or 2 Hadīths (صلی الله علیه وسلم)Hassan al-Basrī narrated to the Prophet

And this is known through investigation and deep scrutiny of his Mursal narrations, it doesn't mean all Mursal narrations are outright accepted, rather they are still to be judged accordingly and need to be looked at, there are {Sahīh} and {Weak} Mursal, but in this case, the Mursal is {Sahīh} and the



.Matn (Text) of the Hadīth agrees with the other Ahādīth

So in the end, this is solely speaking about the Hadith in terms of its Isnād (or Sanad - means the .(same thing), not its meaning (the meaning is correct

And I believe this Hadīth to be sound and acceptable from the Mursal narrations of al-Hassan al-said in his Tafsīr (1/465) "This is a Hassan (sound) Mursal (رحمه الله)as Ibn Kathīr (رحمه الله)Basrī .knows best (سبحانه وتعالى)(narration) from al-Hassan al-Basrī", and Allāh

21 November 2016 10:22

### Radwan Dakkak updated his status.

"Only a Judge can make Takfīr upon an individual, because he is the one who carries out the punishment on him"

This statement is so corrupt!! Yes, it's true that the leader of the Muslims carries out the punishment of Allāh upon an individual, however there are other matters that are obligatory for the general muslims to apply, such as whether he gives Salāms to this "individual" or not, or whether he sends mercy upon this "individual" when he dies or not, or whether he inherits from this "individual" or not, or whether he prays Janāzah over him or not, or whether he marries his daughter to him or not? Is this only exclusive to the Judges? No one prays upon the deceased except the Judges? No one can send mercy upon the dead except for the Judges? It really sounds absurd saying this...

Rather Takfir is obligatory upon all Muslims, if you adopt the view that Tārik al-Salāh [Abandoner of Salāh] is a Kāfir, then you "as a general layman" make Takfīr upon him, and you don't give Salāms to him, and you don't marry your daughter to him, and you don't send Allāh's mercy and forgiveness upon him, and you don't pray Janāzah over him, so this deals with all the Muslims, what's exclusive to the Judge is carrying out the punishment of Allāh upon him.

Also some people go into extremes of saying "This is Kufr" but don't see anyone as a Kāfir! And this is false because when someone commits a clear Nullifier of Islām, he becomes an "apostate", and there's a whole chapter on Tawbah (Repentance) of a Muslim that apostates, so therefore he's considered a Kāfir in the eyes of the "Laymen" too. This is actually an argument used against those who apply the principle of "Excused due to ignorance" upon every matter, without separating between clear/unclear. Because what's the point of him doing "Tawbah" from his Nullifier if he "never" left Islām and "was excused due to ignorance".

However I didn't want to get into the excuse of ignorance topic as that is something else which has been discussed, and I truly believe that by principle, whoever worships other than Allāh is a Mushrik (I can't say "whoever worships OTHER than Allāh is committing Shirk" but he's still a muslim ☺), and whoever is in the lands of the Muslims and declares alcohol to be Halāl or rejects any clear matter known in the religion by necessity, he's a Kāfir by principle, and the evidences regarding this are immensely strong. As for the Scholars that say "Whoever worships other than Allāh is committing Shirk, however he's not a Mushrik", till this day I can't understand this statement, and if you gather the statements of the Scholars, you will see that by principle "Kufr" is not applied upon the individuals in the Unclear Matters.

In the end, we're all learning and our aim should be to humbly seek more knowledge, however if someone is from the people of innovation, then it's an obligation to speak against him to warn the masses unlike those who claim "it's backbiting", such as those who limit the nullifiers of Islām to belief in the heart alone, meaning he doesn't disbelieve unless he makes Istihlāl or rejects the text, so there's no difference between a "Nullifier" of "Major Sin" for these deviants, because they both limit them to "belief in the heart" for a person to disbelieve. This is why we call many modern day Salafī's as Murji'ah, even if they define Ēmān as "Belief, Speech and Actions", when it comes to Kufr which is the opposite of Ēmān, everything is limited to the "heart alone", so speech and actions of Kufr alone are just like Major Sins according to them, only disbelieve through Istihlāl (declaring it lawful) or Juhūd (rejecting the text). If you ask them "Is it Kufr to ally with the Kuffār against the Muslims?", they will say "It's only Kufr if he believes it's Halāl in his heart or 'loves' the religion of the Kuffār".

As for whoever falls into the misconception of excuse of ignorance in certain issues, they are not Murji'ah whatsoever, rather Kufr for them is "Belief, Speech and Actions", however they simply differ with other Scholars in "establishing the Hujjah" before making Takfīr in certain issues of speech, actions and beliefs.

20 November 2016 22:34

### Radwan Dakkak updated his status.

We must ask ourselves before writing any post or comment, what is the reason we are doing so? This is for me and you to think about, may Allāh keep our intentions pure.

20 November 2016 20:43

### Radwan Dakkak shared Shakib Taha's post.

SubhānAllāh, they abandoned their son as if it's nothing!  
لا حول ولا قوة إلا بالله

20 November 2016 18:29

### Radwan Dakkak updated his status.

"Many people have the same extremism for their Shuyoukh that the Shi'ites have for their Imams!"

Reportedly Shaykh-ul-Islām Ibn Taymiyyah رحمه الله  
Minhaj al-Sunnah (v. 6, p. 430)

20 November 2016 15:53

### Radwan Dakkak updated his status.

Imaam Ahmad ibn Hanbal:

"If a person delivers Salaam to you from someone, then it is recommended to answer:  
'Alayka wa 'Alayhi salaam.'

(Adaab ush-Sharee'ah 1/475)

20 November 2016 15:01

### Radwan Dakkak updated his status.

What is the secret behind why the Murji'ah have been welcomed by the Scholars and the Masses? Ibn Kathīr(رحمه الله) narrates from the path of Ibn 'Asākir(رحمه الله) in al-Bidāyah wal-Nihāyah(10/276) that Al-Ma'mūn asked what is Irjā'? Al-Nadhr Ibn Shumayl(رحمه الله) who is one of the Imāms of the Muslims replied: "Irjā' is a religion that agree's with the rulers, they gain from the Dunyā with it, and lose from their religion", he (i.e. The ruler Al-Ma'mūn) said "you have stated the truth". That's why the Murji'ah are widespread in gatherings & the mosques, because the rulers love them, so don't be surprised if you see the official stance of the governments & their opinions in agreement with the Murji'ah.

20 November 2016 14:51

### Radwan Dakkak updated his status.

Lol I met a little cute kid today, and I was just having some fun with him, speaking with him and telling him that he's amazing etc...Anyways, so I went to make wudū', and the kid came up to me, and out of nowhere he says "You're beautiful", it kinda surprised me lol, but I told him, "Nah, you're more beautiful, you're the best!!", so he says to me "I very very very very very very very love you" 😊😊😊 Anyways, I told him let's go inside the Masjid, and I sat down, and the kid sits down on my lap and asks me to give him some massage, so I made him feel comfortable while we listened to the speaker give a beneficial reminder about death. And after Salāh, I went to sit down next to some brothers, and this kid sits down right next to me as well, and he gives me a couple kisses on the cheek out of nowhere 😊 And the funny part is that the brothers were noticing this & told me "You're always hanging around with this kid aren't you", I'm like "This is the first time I ever see him" 😊😊😊, and they were astonished coz the kid kept looking at me. SubhānAllāh, I'm like some things cannot be explained, Allāh has united our hearts together, so he loves me :)

19 November 2016 22:47

### Radwan Dakkak added a new video.

[Click for video:](#)



1. Sūrat al-Fātihah by al-Qāri' Māher al-Mu'ayqalī.

19 November 2016 12:39

### Radwan Dakkak added a new video.

[Click for video:](#)



للحفظ: المنظومة البيقونية

19 November 2016 11:34

### Radwan Dakkak updated his status.

Ruling by other than what Allāh revealed;

Shaykh Haytham asked our Shaykh Sulaymān Ibn Nāsir Al-'Alwān about those who rule by other than sharī'ah.

Shaykh Sulaymān said ignorance of ruling by other than what Allāh revealed is not an excuse in our times and he mentioned that the reason for this is because those who rule with other than the Sharī'ah, kill, imprison and wage war against those who demand that they rule with the Sharī'ah.

#Saudi #Erdogan

18 November 2016 23:17

#### Radwan Dakkak added a new photo.

□

صحیح

18 November 2016 21:39

#### Radwan Dakkak updated his status.

40. The Hadīth: {When a morsel of any of you falls, he should pick it up and remove any "harm" and then eat it, and should not leave it for Shaytān nor wipe his hand with a towel until he has licked his fingers, for he does not know in what portion of the food the blessing lies}. It was narrated by Muslim(رحمه الله).

"Harm": What's intended is the uncleanness from dust and dirt.

حديث: إذا وقعت لقمة أحدكم، فليأخذها فليمط ما كان بها من أذى وليأكلها، ولا يدعها للشيطان، ولا يمسح يده بالمنديل حتى يلعق أصابعه؛ فإنه لا يدري في أي طعامه البركة. أخرجه مسلم أذى: المراد هو المستقذر من غبار وتراب

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله)

18 November 2016 20:33

#### Radwan Dakkak updated his status.

39. The Hadīth: {Whoever is given milk to drink by Allāh, let him say: Allāhumma Bārīk Lanā Fīhi Wa Zidnā Minhu}. It was narrated by Abū Dāwud(رحمه الله) and it has two defects:

1) Ibn Jad'ān: He was weakened by Ahmad(رحمه الله), Ibn Ma'īn(رحمه الله) and Abū Zur'ah(رحمه الله).

2) And Ibn Hurmula is Majhūl [Unknown].

حديث: من سقاه الله لبنا فليقل اللهم بارك لنا فيه وزدنا منه. رواه أبو داود فيه علتان ابن جعدان ضعفه أحمد وابن معين وأبوزرعة. وابن حرملة مجهول

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله)

18 November 2016 20:32

#### Radwan Dakkak updated his status.

38. And what's correct is the Hadīth of Abī Umāmah: {Alhamdulilāh, Kathīran Tayyiban Mubārakan Feeh, Ghayra Makfiyyin, Walā Muwadda'in, Walā Mustaghnan 'Anhu Rabbunā}. It was narrated by al-Bukhārī(رحمه الله) in his "Sahīh"

والصحيح حديث أبي أمامة: الحمد لله؛ كثيراً طيباً مباركاً فيه، غير مكفي، ولا مودع، ولا مستغني عنه ربنا. أخرجه البخاري في صحيحه

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله)

18 November 2016 20:30

#### Radwan Dakkak updated his status.

37. The Hadīth: {No man fills a container worse than his stomach. A few morsels that keep his back upright are sufficient for him. If he has to, then he should keep one-third for food, one-third for drink and one-third for his breathing}. It was narrated by Al-Tirmidhī(رحمه الله) and Ibn Mājah(رحمه الله),

رحمه) by Abū Hātim(رحمه الله), Al-Bukhārī(رحمه الله), Al-Mizzī(رحمه الله) and Ibn Hajar(رحمه الله).  
And in a narration of al-Nasāī: {Alhamdulilāh al-Lathī At'amanā wa Saqānā wa Ja'alnā Muslimīn}. And its chain is weak due to Ismā'īl Ibn Rabāh being Majhūl [Unknown], it has Iḍtirāb [Inconsistencies in the chain], Abū Hātim(رحمه الله) said: "I don't know who he is?"

حديث: ما ملأ آدمي وعاء شراً من بطن، بحسب ابن آدم أكلات يقمن عليه، فإن كان لا محالة؛ فثلث لطعامه وثلث لشرابه، وثلث لنفسه. رواه الترمذي وابن ماجه وإسناده ضعيف فيه انقطاع كما قاله أبو حاتم والبخاري والمزي وابن حجر.

وفي رواية للنسائي: الحمد لله الذي أطعمنا وسقانا وجعلنا مسلمين.. وإسناده ضعيف لأجل إسماعيل بن رباح - مجهول فيه اضطراب قال أبو حاتم لا أدري من هو؟

~ Shaykh 'Abdul 'Azīz al-Khudayr(رحمته الله)

18 November 2016 20:28

Radwan Dakkak updated his status.

36. The Hadīth of Abī Hurayrah: {The Prophet(صلى الله عليه وسلم) never spoke badly of food at all, if he liked it, he would eat it, and if he disliked it, he would leave it}. Agreed upon.

.حديث أبي هريرة: ما عاب النبي صلى الله عليه وسلم طعام قط، إن اشتهاه أكله وإن كرهه تركه. متفق عليه

~ Shaykh 'Abdul 'Azīz al-Khudayr(رحمته الله)

18 November 2016 20:28

Radwan Dakkak updated his status.

35. The Hadīth: {The Messenger of Allah (ﷺ) used to eat (food) with three fingers and he licked his hand before wiping it (with towel)}. It was narrated by Muslim(رحمه الله).

\*This is the Sunnāh, and if he ate with more (fingers) than that, it's permissible. Al-Bukhārī(رحمه الله) said: "Chapter: The Prophet(صلى الله عليه وسلم) never spoke badly of food at all"

حديث : كان رسول الله صلى الله عليه وسلم: يأكل بثلاث أصابع، ويلقى يده قبل أن يمسحها. رواه مسلم.  
هذه هي السنة، وإن أكل بأكثر منها فهو جائز. قال البخاري باب ما عاب النبي صلى الله عليه وسلم طعاماً قط\*

~ Shaykh 'Abdul 'Azīz al-Khudayr(رحمته الله)

18 November 2016 20:25

Radwan Dakkak updated his status.

34. The Hadīth [where the Sahābah said]: {"We eat but are not satisfied." He (ﷺ) said, "Perhaps you eat separately." They said "Yes"}. It was narrated by Abū Dāwūd(رحمه الله) and its chain is #Weak, it contains Wahshī, al-Bazzār(رحمه الله) said "His Hadīths are denounced", and Al-Dhahabī(رحمه الله) said: "He is Lin in Hadīth (i.e. Has some weakness)"

"Eat together and mention the Name of Allah over your food. It will be blessed for you". Abū Dāwūd(رحمه الله) said: "If you are in a Walimah, and dinner was served, do not eat until the owner of the house gives you permission to do so".

حديث: إنا نأكل ولا نشبع قال فلعلكم تفترقون؟ قالوا نعم. أخرجه أبو داود وإسناده ضعيف فيه وحشي قال البزار أحاديثه متأكبر وقال الذهبي لين الحديث  
فاجتمعوا على طعامكم، واذكروا اسم الله عليه يبارك لكم فيه. قال أبو داود إذا كنت في وليمة فوضع العشاء فلا تأكل حتى يأذنك صاحب الدار

~ Shaykh 'Abdul 'Azīz al-Khudayr(رحمته الله)

18 November 2016 20:24

Radwan Dakkak updated his status.

33. The Hadīth: {None of you should drink standing; and if any one forgets, he must vomit}. It was narrated by Muslim(رحمه الله), and its chain is #Weak, it contains 'Omar Ibn Hamzah, Ahmad(رحمه الله) said about him: "His Hadīths are Denounced", and he was weakened by Ibn Ma'īn(رحمه الله) and al-Nasāī(رحمه الله).

It has been narrated in [Sahīh] al-Bukhārī and Muslim: "That the Prophet(صلى الله عليه وسلم) drank from the water of Zamzam while standing". Al-Hāfidh [Ibn Hajar] said: "The Hadīths of its prohibition are held as being discouraged (disliked), and his (i.e. Prophet's) actions show that it's permissible (to drink while standing)"

حديث: لا يشربن أحدكم قائماً فمن نسي فليستقيء. رواه مسلم. وإسناده ضعيف فيه عمر بن حمزة، قال عنه أحمد أحاديثه مناكير، وضعفه ابن معين والنسائي.  
جاء في البخاري ومسلم: أن النبي صلى الله عليه وسلم، شرب من ماء زمزم قائماً. قال الحافظ: تحمل أحاديثها لنهي كراهه تنزيه وفعله بيان للجواز.

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله)

18 November 2016 19:01

#### Radwan Dakkak updated his status.

32. The Hadīth: "Do not drink from a silver and gold vessel". It was narrated by Al-Bukhārī(رحمه الله) and Muslim(رحمه الله). And Al-Nawawī(رحمه الله) has mentioned an Ijmā' of the Scholars regarding its prohibition, for men and women.

حديث: لا تشربوا، في آنية الذهب، والفضة. أخرجه البخاري ومسلم. و قد نقل النووي إجماع العلماء على القول بالتحريم، على الرجل و على المرأة.

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله)

18 November 2016 19:01

#### Radwan Dakkak updated his status.

31. The Hadīth pertaining: - Salāt al-Tasābih - was narrated by Abū Dāwud(رحمه الله) and Ibn Mājah(رحمه الله), and it's not authentic from the Prophet(صلى الله عليه وسلم), infact it is Wāhiya (i.e. frail), 'Alī Ibn al-Madīnī(رحمه الله) said: "It's a Munkar Hadīth", and Ahmad(رحمه الله) said: "I do not like it".

حديث: - صلاة التسابيح - أخرجه أبوداود وابن ماجه. لا يصح عن النبي صلى الله عليه وسلم، بل هي واهية قال علي بن المديني هو حديث منكر وقال أحمد ما تعجبني.

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله)

18 November 2016 19:00

#### Radwan Dakkak updated his status.

30. The Hadīth: {Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. A man would be a believer in the morning and turn to disbelief in the evening, or he would be a believer in the evening and turn disbeliever in the morning, and would sell his Faith for worldly goods}. It was narrated by [Imām] Muslim(رحمه الله).

حديث: بادروا بالأعمال، فتنا كقطع الليل المظلم يصبح الرجل مؤمناً ويمسي كافراً، أو يمسي مؤمناً ويصبح كافراً، يبيع دينه بعرض من الدنيا. أخرجه مسلم.

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله)

18 November 2016 19:00

#### Radwan Dakkak updated his status.

29. The Hadīth: {The reward of worship performed at a time of "Haraj" is equal in reward to an emigration to me}. It was narrated by Muslim(رحمه الله). "Al-Haraj" is: Killing and Fitan (i.e. trials and tribulations).

حديث : العبادة في الهرج كهجرة إلي. أخرجه مسلم. الهرج : القتل والفتن

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله)

18 November 2016 19:00

#### Radwan Dakkak updated his status.

28. The Hadīth: {There would soon be turmoil. Behold! there would be turmoil in which the one who would be seated would be better than one who would stand and the one who would stand would be better than one who would run. Behold! when the turmoil comes or it appears, the one who has camel should stick to his camel and he who has sheep or goat should stick to his sheep and goat and he who has land should stick to the land. A person said: 'Allah's Messenger, what is your opinion about one who has neither camel nor sheep nor land? Thereupon, he said: He should take hold of his sword and beat its edge with the help of stone and then try to find a way of escape. O Allah, I have conveyed (Thy Message) ; O Allah, I have conveyed (Thy Message) ; O Allah, I have conveyed (Thy Message). A person said: Allah's Messenger, what is your opinion if I am drawn to a

rank in spite of myself, or in one of the groups and made to march and a man strikes with his sword or there comes an arrow and kills me? Thereupon he said: He will bear the punishment of his sin and that of yours and he would be one amongst the denizens of Hell}. It was narrated by Muslim(رحمه الله) in his "Sahih".

حديث: "إِنَّهَا سَتَكُونُ فِتْنٌ أَلَا تُمْ تَكُونُ فِتْنَةُ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْمَاشِي فِيهَا وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي إِلَيْهَا أَلَا فَإِذَا تَرَلَّتْ أَوْ وَقَعَتْ قَمَنْ كَانَ لَهُ إِبِلٌ فَلْيَلْحَقْ بِإِبِلِهِ وَمَنْ كَانَتْ لَهُ غَنَمٌ فَلْيَلْحَقْ بِغَنَمِهِ وَمَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَلْحَقْ بِأَرْضِهِ " . قَالَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَرَأَيْتَ مَنْ لَمْ يَكُنْ لَهُ إِبِلٌ وَلَا غَنَمٌ وَلَا أَرْضٌ قَالَ " يَقْعُدُ إِلَى سَيْفِهِ قَبِذُ عَلَى خَذِهِ يَخْجَرُ ثُمَّ لَبَنُجٌ إِنْ اسْتَطَاعَ النَّجَاءَ اللَّهُمَّ هَلْ بَلَغْتَ اللَّهُمَّ هَلْ بَلَغْتَ اللَّهُمَّ هَلْ بَلَغْتَ " . قَالَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ أَكْرَهْتُ حَتَّى يُنْطَلِقَ بِي إِلَى أَحَدِ الصَّغِيرَيْنِ أَوْ إِحْدَى الْفَتَاتَيْنِ قَصَّرْتَنِي رَجُلٌ " . يَسْتَفِيهِ أَوْ يَجِيءُ سَهْمٌ فَيَقْتُلْنِي قَالَ " يَبُوءُ بِإِثْمِهِ وَإِثْمِكَ وَتَكُونُ مِنْ أَصْحَابِ النَّارِ رَوَاهُ مُسْلِمٌ فِي صَحِيحِهِ

~ Shaykh 'Abdul 'Aziz al-Khudayr(حفظه الله)

18 November 2016 18:59

Radwan Dakkak updated his status.

27. The Hadīth: {Hasten to do good deeds before you are overtaken by one of the seven afflictions." Then (giving a warning) he said, "Are you waiting for poverty which will make you unmindful of devotion, or prosperity which will make you corrupt, or a disease which will disable you, or senility which will make you mentally unstable, or sudden death which will take you all of a sudden, or Ad-Dajjal who is the worst expected, or the Hour; and the Hour will be most grievous and most bitter}. It was narrated by Al-Tirmidhī(رحمه الله) and the chain contains Muharrar Ibn Hārūn, Al-Bukhārī(رحمه الله) and Al-Nasāī(رحمه الله) said about him: "Munkar al-Hadīth"

حديث: بادروا بالأعمال سبعاً، هل تنتظرون إلا فقراً منسياً، أو غنى مطعياً، أو مرضاً مفسداً، أو هرمًا مفنداً، أو موتاً مجهراً، أو الدجال، فشر غائب ينتظر، أو الساعة، فالساعة أدهى وأمر. رواه الترمذي وفي سنده محرر بن هارون قال عنه البخاري والنسائي منكر الحديث.

~ Shaykh 'Abdul 'Aziz al-Khudayr(حفظه الله)

18 November 2016 18:58

Radwan Dakkak updated his status.

26. The Hadīth: {A man will not be asked as to why he beat his wife} - It was narrated by Ahmad(رحمه الله) and Abū Dāwūd(رحمه الله), and it has two defects:

1) Dāwud al-Awdī: He was weakened by Ahmad(رحمه الله) and 'Alī Ibn al-Madīnī(رحمه الله).

2) 'Abdul Rahmān al-Muslī: He is Majhūl [Unknown].

حديث: لا يسأل الرجل فيما ضرب امرأته - رواه أحمد وأبوداود. وفيه علتان داود الأودي : ضعفه أحمد وعلي بن المديني. عبدالرحمن المسلي: مجهول

~ Shaykh 'Abdul 'Aziz al-Khudayr(حفظه الله).

18 November 2016 18:54

Radwan Dakkak updated his status.

"Most of what is mentioned from the differences between the Sahābah are lies, rather they were beloved brothers...and what occurred between them from differences didn't change their love for one another"

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

18 November 2016 16:33

Radwan Dakkak shared a link.

<https://ia601506.us.archive.org/23/items/200HadithBenefitsFromShaykhSulaymanIbnNasirAlAlwan/200%20Hadith%20Benefits%20from%20Shaykh%20Sulayman%20Ibn%20Nasir%20al-'Alwan.pdf>  
<https://ia601506.us.archive.org/23/items/200HadithBenefitsFromShaykhSulaymanIbnNasirAlAlwan/200%20Hadith%20Benefits%20from%20Shaykh%20Sulayman%20Ibn%20Nasir%20al-'Alwan.pdf>

#English 200 Hadīth Benefits from Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله) in PDF format:

It would also be translated into:

- Spanish
- German
- Dutch
- French
- Malay

- Turkish
- Portuguese
- Urdū/Hindī

Many other Fatāwah would be translated into other languages as well Inshā'Allāh, Download Link below:

17 November 2016 20:27

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#### Radwan Dakkak updated his status.

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A lion with the softest arabic tongue 🦁

Some voices in this Dunyā are like radiant pearls, you can listen to them all day long and not get bored.

17 November 2016 13:02

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#### Radwan Dakkak updated his status.

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If you want to see whether you are sincere in following the Haqq, look at the opinions and positions you hold before & after. Do you change your opinions as the wind blows? Or do you hold onto your opinions that are based upon firmly established principles you've learnt? Ask yourself whether you are following the proof from the Qur'ān and Sunnāh or blind following the statements of others.

Note: I'm not referring to those who sincerely change their view on an issue based upon weighing between the evidences, however I'm specifying those who blindly follow others without returning back to the evidences.

I'll say this clearly, the Righteous Monotheists that have held onto the same Methodology for decades are well-known and they have been upon the truth since day 1, I can say that without any doubt or hesitation, and Alhamdulillah that Allāh(سبحانه وتعالى) has explicitly shown who went down the wrong path and fell into distortions, and some even into Apostasy, may Allāh protect us.

However, brothers and sisters must understand that nobody is infallible, even the Righteous. Yes, show your love and support to the Sincere Steadfast Muslimīn, however this doesn't mean you leave behind the evidences from the Qur'ān and Sunnāh for your love for so and so. We are people of proof, not narrow-minded blind followers who denounce others that may disagree with us.

For instance, holding a different opinion to your beloved Shaykh doesn't mean you are against the Shaykh you love, rather you can sincerely believe that in this issue, he gave a Fatwa based upon a weak Hadīth.

And just a final point, some brothers and sisters, may Allāh forgive them, completely reject a Scholar based upon an opinion he holds in a particular issue, such as {Excuse of Ignorance} or being unaware of the correct situation of the Muslims, and this is ignorance to say the least. We must remember that we're living in a time full of misconceptions and not everyone sees things the same way you do, so let's atleast have that respect for those who differ with us and develop a spirit of tolerance, building a strong sense of understanding.

Hold onto the Righteous Scholars, but that should not prevent you from taking the Haqq from whoever says it, especially if his 'Aqīdah is of Ahl al Sunnah, whether you disagree with him in certain issues or not, that's irrelevant. To outright reject a person that doesn't fit into your narrow-minded criterion is not the correct way to go about it. This is obviously excluding the deviant Murji'ah or those who openly have hatred to the Muslims.

That's all I wanted to share, this is advice for myself before anyone in having sincerity in what we do, May Allāh جل وعلا give us all Ikhlās in what we do and keep our hearts firm upon the Haqq, free from any kind of Shirk or Bid'ah. What I mentioned was simply my own opinion, I can be completely wrong, and Allāh knows best 😊

16 November 2016 22:51

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#### Radwan Dakkak added a new photo.

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□

Trump's bird 🐦🐦🐦

16 November 2016 18:55

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#### Radwan Dakkak added a new photo.

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□



Yes :D

16 November 2016 18:32

### Radwan Dakkak updated his status.

Don't let negative remarks & hate bring you down. We all face it in varying degrees. Rise above it, smile & keep doing what you do best!

16 November 2016 13:10

### Radwan Dakkak added a new photo.

Rabieh El-kay Khawariji  
16 November 2016 12:03

:)

16 November 2016 11:49

### Radwan Dakkak updated his status.

Very Important point about Takfir in the Unclear Matters, Shaykh 'Alī al-Khudayr says both views in this issue are Correct: #Detailed\_Translation

“Al-Majd(رحمه الله) said: "And what's correct is that every Bid'ah in which we made Takfir upon the caller to it, then we make Tafsīq [i.e. Call a Fāsiq] the blind follower regarding it, such as whoever says that the Qur'ān is created, or that Allāh's knowledge is created, or that His Names are created, or that He won't be seen in the Hereafter, or He insults the Sahābah out of devoutness, or that Ēmān is solely belief in the heart and what's similar to that, so whoever knows about any of these Innovations, and calls to it and debates on behalf of it, then he is judged with Kufr, [Imām] Ahmad has mentioned this in several places" [End Quote].

And Shaykh Abā Butayn(رحمه الله) has mentioned the difference of opinion between these two views in "al-Durar" and "al-Intisār", and what's correct is joining between the two depending upon the different times, and Ibn Taymiyyah(رحمه الله) in the beginning of his Treatise "al-Tisṭiyyah", when he discussed with some Scholars from the people of desires and innovation during his time, and their arrogance became displayable to him, he (i.e. Ibn Taymiyyah) said to them while raising his voice, he said: "O Zanādiqah (heretics), and O Kuffār (disbelievers), and O Murtaddīn (apostates)", refer to Kashf al-Shubhatayn page 32.

And in the refutation against al-Bakrī, he (i.e. Ibn Taymiyyah) said to some of their Scholars and Judges: "According to me, you are ignorant and do not disbelieve" [End Quote] or something similar to that.

And Arrogance is two types:

1. Explicitly showing Arrogance.
2. A counterpart to the one showing Arrogance: And it is whoever's misconception isn't acceptable, and it has no share/place to be taken into consideration.”

Sharh (explanation) of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

“Al-Majd said”: He is the Grandfather of Ibn Taymiyyah.

“And what's correct is that every Bid'ah in which we made Takfir upon the caller to it, then we make Tafsīq [i.e. Call a Fāsiq] the blind follower”: This is according to the Hanābilah.

“Such as whoever says that the Qur'ān is created”: This is an example, whoever says that the Qur'ān is created, then the caller to it becomes a Kāfir, and the blind follower becomes a Fāsiq, this is upon the Madhab of the Hanābilah, as it was stated by al-Majd(رحمه الله).

“Or that Allāh's knowledge is created”: This is a second example, whoever says Allāh's knowledge is created, the one who calls to it becomes a Kāfir, and the blind follower becomes a Fāsiq.

“Or that His Names are created, or that He won't be seen in the Hereafter”: In this, the caller to it becomes a Kāfir, and the blind follower becomes a Fāsiq, this is the words of al-Majd(رحمه الله) who mentions it from the Hanābilah, and this is their Madhab in the Unclear Matters, however we will shortly come to [the issue] of punishments and scolding Inshā'Allāh.

“Or He insults the Sahābah out of devoutness”: Such as the Khawārij who insult them out of [mistaken] devoutness, unlike whoever insults the Sahābah out of rage/hatred, among those who insult the Sahābah out of hatred, such as the Secularists, Modernists, these people insult the

Sahābah out of hatred and enmity, the Rāfidah insult them out of enmity, this is different (i.e. Clear Major Kufr, not Unclear Matter).

“Or that Ēmān is solely belief in the heart and what's similar to that”: The Jahmiyyāh, Mātūrūdiyyāh and Ashā'irah say that Ēmān is solely belief in the heart, and they do not stipulate speech (within Ēmān), as for Murji'at al-Fuqahā', they say it's the actions of the heart and speech of the tongue, but as for Ahlāl Sunnāh wal-Jamā'ah, then it is speech, action and belief in the heart, the actions of the heart and the limbs.

“So whoever knows about any of these Innovations, and calls to it and debates on behalf of it, then he is judged with Kufr”: This is the words of the Hanābilah, they say that whoever knows of these matters and calls towards it, and debates on behalf of it, is a Kāfir despite the fact that it's from the Unclear Matters.

“Ahmad has mentioned this in several places”: A person might say, how could a doubt arise right now, he would say the Madhab of the Hanābilah in the Unclear Matters is unlike how you have determined (i.e. What the Shaykh mentioned) in the Unclear Matters, (i.e.), that it's necessary to understand the Hujjah, and right here there's no stipulation of understanding the Hujjah? He said, if he knows about it and calls towards it, this person is judged with Kufr, he's judged with Kufr, it was mentioned by Ahmad in several places.

“And Shaykh Abā Butayn(رحمه الله) has mentioned the difference of opinion between these two views in "al-Durar" and "al-Intisār””: As for Ibn Taymiyyah, he views that he doesn't become a Kāfir in it, even if he was a caller to it and debated on behalf of it, Ibn Taymiyyah disagreed with his Grandfather (al-Majd) in this issue.

Ibn Taymiyyāh(رحمه الله) says No [he doesn't disbelieve] in the Unclear Matters, even if he calls towards it and debates, he isn't ruled with Kufr until he acts arrogantly [to the text], and these [other Scholars - i.e. Hanābilah] didn't stipulate 'Understanding the Hujjah'.

As for what is correct, the Tarjih [saying what's most correct] will come to you, and what's correct according to us, is that both of them (i.e. Both views) are correct, however it is applied upon two separate times, as for a time where the Sunnāh is widespread and powerful, and it is Apparent and Strong, and that whoever says [anything] from these matters and calls towards it and debates (on behalf of it) is ruled with Kufr.

But if the time was a time where ignorance is widespread, a time period of ignorance such as the era of Ibn Taymiyyah, the era of A'immat al-Da'wah, then for these people, No, it's different.

“And what's correct is joining between the two depending upon the different times”: Therefore, what's correct, we stated what's correct (according to us), we made a mistake in this word, and we must not say "us", I apologise, what I intended to say was "What's correct according to me in this issue", and we are nothing for us to say "according to us", and so that you all know, a person should not say "according to us" as a means of exaltation, this is a caution for you and me.

Therefore, I say what's correct according to me in this issue is that it differs depending upon the two times, as for the time of Imām Ahmad, because the Sunnah became predominant after the Sunnah was spread and became powerful, and the time of Imām Mālik, the time of Ibn 'Omar (etc), there's a difference, if the time was a time where the Sunnāh is powerful and exalted and apparent and widespread, then in this case, No [excuse], as it was mentioned by al-Majd(رحمه الله), and as it was said by [Imām] Ahmad(رحمه الله).

And if the time was a time where ignorance has the upper-hand, [like] the time of Ibn Taymiyyah and A'immat al-Da'wah, so this must require a person to act arrogantly [in order for him to disbelieve], I hope that you have understood this issue.

“And what's correct”: This is my preference between the two matters.

“And Ibn Taymiyyah(رحمه الله) in the beginning of his Treatise "al-Tis'iniyyah", when he discussed with some Scholars from the people of desires and innovation during his time, and their arrogance became displayable to him, he (i.e. Ibn Taymiyyah) said to them while raising his voice, he said: "O Zanādiqah (heretics), and O Kuffār (disbelievers), and O Murtaddīn (apostates)””:

This is Ibn Taymiyyah(رحمه الله), we brought this text so that no one can say that Ibn Taymiyyah didn't make Takfīr upon the people of desires and innovation, No [that's not the case whatsoever], he made Takfīr upon some of them, for when got imprisoned in Egypt and discussing with some of them, and the discussion prolonged, and he received (questions) and gave (responses), he (i.e. Ibn Taymiyyah) said to them "Yā Kuffār (O disbelievers), Yā Zanādiqah (O heretics), Yā Murtaddīn (O apostates)", this is referring to specific individuals, he's addressing specific individuals (Mu'ayyīneen), "Yā" is calling to them.

And these [people he made Takfīr upon] were a group from the Ashā'irah who were Judges, they imprisoned him and debated him, and he debated them and wrote to him, and they wrote to him, so when their arrogance became displayable, and that they understood the Hujjah, however they showed arrogance, he performed Takfīr upon them.

So whoever displays arrogance (to the text), enough we're finished, if a person displays arrogance in the Unclear Matters, he becomes a Kāfir.

And here we said in the Unclear Matters, he doesn't become a Kāfir until he understands the Hujjah and the Misconception is removed, then he displays arrogance, so if arrogance is shown, arrogance is clear from him, because this issue is Ijtihādiyyah, so he doesn't become a Kāfir, because the

people may differ, so if his arrogance is displayed to you, his arrogance might not be displayed for someone else, the issue is Ijtihādiyyah.

If you see a man from the people of innovation, and it's clear to you that he is dipped with hypocrisy and that he's a Munāfiq, and that he's a person of whims who argues arrogantly, not following the Haqq, if you have evidence for that, so whenever his arrogance is displayed to you, he becomes a Kāfir, you have the right to make Takfīr upon him, because right now, that's enough, he has acted arrogantly, the prevention removed the misconception, and the issue is not that he has a misconception with him, rather he displayed arrogance.

If we brought this text, I say it once more, and it is available in "al-Tis'niyyah", al-Fātawah al-Kubrah by Ibn Taymiyyah, he addressed people and made Takfīr upon them individually, he gave them 3 titles, "Zanādiqah, Kuffār, Murtaddīn"

How many types remain with us? One remains, he (i.e. Ibn Taymiyyah) said this to people who were from the Ashā'irah.

So that it isn't said that Ibn Taymiyyah(رحمه الله) didn't perform Takfīr upon the Ashā'irah, rather he made Takfīr upon the specific individuals from them once their arrogance was shown.

“And in the refutation against al-Bakrī, he (i.e. Ibn Taymiyyah) said to some of their Scholars and Judges: "According to me, you are ignorant and do not disbelieve" [End Quote] or something similar to that”:

Ibn Taymiyyah(رحمه الله) in the refutation against the Bakriyyīn, he said to their Scholars and Judges, according to me, you do not disbelieve because you are ignorant, these [people] didn't display arrogance, but those before them did display arrogance, therefore Ibn Taymiyyah(رحمه الله) differentiates in the issue, and he doesn't perform Takfīr [upon anyone] in the Unclear Matters, except if he displays arrogance, and displaying arrogance is a proof that he doesn't have a misconception, rather he has arrogance.

As for a person who you feel that he wants goodness, and strives for goodness, and strives to learn what Allāh and His Messenger want, this [person] isn't called Arrogant, but as for a person who you can feel from him and know about his arrogance, if it's ambiguous to you, you should be careful (stay safe), so (if) you say "I don't know if he's Arrogant or not", in this situation, you should remain on the safe side in withholding from performing Takfīr.

“A counterpart to the one showing Arrogance: And it is whoever's misconception isn't acceptable, and it has no share/place to be taken into consideration.”: This [person] is considered arrogant in the Unclear Matters.

Explicitly Showing Arrogance.

And a counterpart to the one showing Arrogance is the one who throws at you a misconception, however it has no share/place to be taken into consideration.

~ Sharh Kitāb al-Haqā'iq Fī-Tawhīd by Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله).

15 November 2016 13:30

### Radwan Dakkak updated his status.

Do we make Takfīr upon Democracy and its people?

Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله) said:

And Kufr Bit-Tāghūt consists of 5 things:

1. Believing in the falsehood of worshipping the Tāghūt.
2. Abandoning it.
3. Hating the Tāghūt and having enmity to it. And 'This is pertaining to the Tāghūt'

And we have two things pertaining to the people of the Tāghūt.

4. Hating the people of the Tāghūt
5. Making Takfīr upon the people of the Tāghūt.

For instance, Democracy is a Tāghūt, for us to disbelieve in Democracy, we must first believe in the Falsehood of Democracy, and this is the speech of the heart, then abandoning it, then hating it and wishing for its removal and showing enmity to it, and this is the actions of the heart, then hating the people of Democracy, then performing Takfīr upon them.

15 November 2016 08:32

### Radwan Dakkak updated his status.

The Audio Lessons of Sharh Kitāb al-Haqâ'iq fî-Tawhîd by Shaykh 'Alî al-Khudayr(حفظه الله) are among the best simplest explanations on the issues of Tawhîd & Takfîr you will find out there. It's also transcribed in Arabic, and he mentions things which are completely unknown to most of the general masses, Wallâhi I'm amazed how some of these gems which you wont find anywhere haven't been translated into English. There are so many things which I haven't mentioned which I wish I had the time to share them all.

14 November 2016 23:50

#### Radwan Dakkak updated his status.

Question: Is Ruling by other than what Allâh has revealed from the Clear or Unclear Matters?

Shaykh al-'Allâmah 'Alî al-Khudayr(حفظه الله) responded by saying:

Ruling by other than what Allâh has revealed is from the Clear Matters, because the issue deals with Major Shirk, the Lawgiver is a Clear Matter which deals with Shirk, and passing a judgement is a Clear Matter which deals with Shirk, and Legislation is a Clear Matter which deals with Shirk.

14 November 2016 22:45

#### Radwan Dakkak shared a link.

<https://youtu.be/y4vpaSCPUJs>

<https://youtu.be/y4vpaSCPUJs>

<https://youtu.be/y4vpaSCPUJs>

One thing that really touches me the most are the stories of the Salaf and their sincerity سبحان الله العظيم

13 November 2016 23:34

#### Radwan Dakkak updated his status.

Question: Whoever sees someone eating during the day of Ramadân, whether forgetfully or unknowingly, is it obligatory to rebuke him or not?

Shaykh Sulaymân Ibn Nâsir al-'Alwân(حفظه الله) said: There are various opinions:

- 1) That rebuking is Wājib [Obligatory], because he saw Munkar.
- 2) That he doesn't rebuke him, because Allâh has fed him and given him drink [i.e. due to his forgetfulness or ignorance]
- 3) It has been said that there is Tafsîl [i.e. Needs to be elaborated on]: So if he was eating or drinking in the presence of others, then he's to be rebuked, so that nobody has a bad assumption of him, and if he was alone, leave him, and this is a Strong view.

13 November 2016 16:19

#### Radwan Dakkak updated his status.

May Allâh keep you all steadfast Yâ Ummât Muhammād! ﷻ

12 November 2016 19:11

#### Radwan Dakkak updated his status.

The deviants {lie} to support their beliefs. May Allâh protect our Ummah from liars, and among the biggest liars are the Murji'ah sell-out Mouth-Pieces of the Tāghūt Apostate Rulers, especially in Saudi Arabia.

12 November 2016 12:32

#### Radwan Dakkak added a new photo.



One of my favourite lines.

12 November 2016 00:16

### Radwan Dakkak updated his status.

I'm very tired guys, so I'm not going to post as much as I used too, and I won't check messages often. I must give myself some alone time where I can focus on my 'Ibādah and Recite the Qur'ān in peace. It doesn't mean I won't be doing anything else, rather I'm studying, transcribing and translating many books/lessons, and I would love to publish some of them in the near future, keep me in your du'ā.

10 November 2016 14:41

### Radwan Dakkak updated his status.

"said: "Preserve your gatherings from mentioning women (رحمه الله)Ibn Qays

10 November 2016 12:02

### Radwan Dakkak shared The Middle East Media Research Institute (MEMRI)'s photo.

#Land\_Of\_Tawhīd ☺

10 November 2016 00:02

### Radwan Dakkak added a new photo.



Head of Dubai general security Dhahi Khalfan:

"I suggest that Yemen's new president should be a Yemeni Jew, in order to lead Yemen to a prosperous future"

9 November 2016 23:54

### Radwan Dakkak shared Saudi Gazette's post.

:)

9 November 2016 23:54

### Radwan Dakkak added a new photo.



**Zackaria Elhawat** ❤️❤️❤️

9 November 2016 23:06

**Ali AH** Abu Hurayrah (رضي الله عنه) narrated that the Prophet Muhammad (ﷺ) said: "When the power or authority comes to the hands of unfit persons, then wait for the (final) Hour." - Sahih al-Bukhari

9 November 2016 23:21

**Radwan Dakkak** Yes, that's in Sahih al-Bukhārī, Hadīth #59, there's no question about that narration.

9 November 2016 23:22

Even though tens of thousands are sharing this, the Hadīth is weak because it contains 'Abdullāh Ibn 'Abdul Rahmān al-Ash-halī, who is Majhūl [Unknown], and Shaykh Nāsir al-Dīn al-Albānī(رحمه الله) weakened him in several places.

Al-Albānī weakened the Hadīth in "Da'īf al-Jāmi" (6111), al-Da'īfah (2046), Da'īf Ibn Mājah (876 & 4043), Da'īf al-Tirmidhī (383), and Allāh knows best.

9 November 2016 22:56

### Radwan Dakkak updated his status.

#Sharh\_Sufficiency\_In\_Creed

By Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله)

- Lesson 2

The Author says:

He is described by what He has attributed to Himself in His Magnificent Book and upon the tongue of His honourable Prophet. We are obligated to believe in and to welcome with submission and acceptance everything that is mentioned in the Qur'ān or that which is authentically reported on the Prophet (صلى الله عليه وسلم) concerning Allāh's Attributes. And we must abandon opposing it [which is done] by Radd [rejection], Ta'wīl [Distorted Misinterpretation], Tashbīh [Comparison] and Tamthīl [Representation].

Sharh of Shaykh al-'Allāmah 'Alī al-Khudayr (حفظه الله):

The second point dealing with the topics in the introduction:

It is to display the approach of the Salaf and the best generations in dealing with the Āyāt and Ahādīth on the Attributes of Allāh, and it begins with the statement of the author: "He is described by what He has attributed to Himself in His Magnificent Book - till the end of the words of al-Shāfi'i"

A brief summary for these words:

- 1) That the approach of the Salaf in regards to the Attributes of Allāh is that they describe Allāh with what He described himself with, whether that Attribute was from the Qur'ān or what has been affirmed from the Sunnah.
- 2) That they [i.e. The Salaf] believe in it, and the author mentioned the ruling of believing in it and that it's Wājib [Obligatory], so he said: "We are obligated to believe in it".
- 3) To welcome it with Submission and Acceptance. And Submission: Is Compliance and what's against it is to abandon it. And Acceptance: and what's against it is to oppose it.
- 4) Abandon confronting the Ahādīth and Āyāt on the Attributes [of Allāh], i.e. Abandoning [any] Objections.

And abandoning would be for 5 matters which "the author pointed out towards":

- A) It is al-Radd: What's intended is Rejecting and Belying/Denying.
- B) al-Ta'wīl: What's intended is to divert it from its apparent/outward [meaning], and [diverting it] from its linguistic meaning.
- C) al-Tashbīh: Which is to say that the attributes of Allāh is "similar" to so and so, of [something] which is well-known amongst people.
- D) Abandoning Tamthīl [Representation] of the Attributes: i.e. It cannot be said that the Attributes of Allāh is "like" so and so, and the difference between al-Tashbīh and al-Tamthīl is:  
  
That al-Tashbīh is comparing the Attributes, as in to make it "similar" to so and so, i.e. That there is some type of comparison/similarity between the Attributes of Allāh and the Attributes of the Creation.  
  
As for al-Tamīl: It is to say that the Attributes of Allāh are "like" so and so exactly, and the "Likeliness" is to be "like it" in all aspects.

But as for al-Tashbīh, it would be "like it" in some [Attributes] besides others.

- E) Not asking about the "how" concerning the attributes of Allāh, the Mighty and Majestic.

This is the approach of the Salaf in dealing with the Attributes of Allāh, and it is an agreed upon approach by the Salaf, and it is the same [approach] with every Attribute from the Attributes of Allāh, and the 4 matters [i.e. A,B,C,D] that we previously mentioned applies to it before [also applying] this type [i.e. E].

9 November 2016 20:20

## Radwan Dakkak added a new photo.

Radwan Dakkak أمين  
9 November 2016 18:45

**Yunus Ajam** A sheikh from Yemen once came to our area to give us some advice. I was so impressed by his personality and him as a whole. I have never heard anyone as eloquent as him up till that day and he still rates from amongst the top ulamah who influenced me. After speaking to him for a while, we were astonished to find out he was a local who had gone to study in Yemen  
9 November 2016 18:57

You're so special, I can never forget about you ﷺ Someone who influenced me so much while growing up, that even the other day when I was waiting for a mate, a Saudi man from Makkah heard me reciting some Qur'ān, and he came to sit right next to me, so we had a nice chat and he told me I speak like the people of Yemen, and I automatically thought if I do have some Yemenī accent, it's because of Imām Anwar al-'Awlākī(رحمه الله) and other shaykhs/friends who I listen too ☺ That's where the Shaykh is pointing too on the map. SubhānAllāh the people of Yemen are amazing, may Allāh protect them, they are suffering so much, honestly you might think someone has really good Akhlāq! But trust me, once you meet a Yemenī or even an Indonesian/Yemenī, you will try your best to be like them and adopt their manners Wallāh, they are among the most humble and nicest people you will find out there, such pure hearts. May Allāh have mercy upon the Shaykh, grant him Jannat al-Firdaws, and allow the Muslimīn to benefit from his talks that are so heart-touching.

9 November 2016 18:37

### Radwan Dakkak shared a link.

<https://youtu.be/ah5Jva6Ui9Q>

<https://youtu.be/ah5Jva6Ui9Q>

<https://youtu.be/ah5Jva6Ui9Q>



9 November 2016 16:45

### Radwan Dakkak updated his status.

#Sharh\_Sufficiency\_In\_Creed

By Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

- Lesson 1

The Author says:

Bismillāhi al-Rahmāni al-Rahīm, All praise is due to Allāh, the One praised in every tongue [i.e. Language], the One worshipped in every era. There is not a place that is free of His Knowledge nor does one affair preoccupy Him over another. He is far beyond any equals and rivals, as well as being free of any wife or children. His Decree is carried out in all of His servants. No intellect can derive an example of Him with its pondering, nor can any heart attempt to depict Him.

{There is nothing whatsoever like him [in comparison]. And He is the All-Hearer, the All-Seer} [1].

To Him belong the best of Names and the most honourable of Attributes.

{The Most Gracious [Allāh] rose over the Throne [in a manner that suits His majesty]. To Him belongs all that is in the heavens and all that is on the Earth, and all that is between them, and all that is under the soil. And if you speak aloud, then verily, He knows the secret and that which is yet more hidden. Allāh! None has the right to be sorshipped except Him. To him belong the best of Names} [2].

His Knowledge encompasses everything. He subjugates all creatures by His Honour and Rule. And His knowledge and mercy engulf everything.

{He [Allāh] knows what happens to them [His creatures] on this world, and what will happen to them [in the Hereafter] but they will never encompass anything of His knowledge} [3].

Sharh of Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله):

The author, may Allāh have mercy upon him began the introduction by the "Basmalah" and "al-Hamd" and "al-Thanā" upon Allāh by mentioning some of His Names and Qualities.

So he began with the Basmalah, and beginning with it is a Sunnah, following the example of the beginning of the Qur'ān wherein Allāh began al-Fātiha by "Bismillāhi al-Rahmāni al-Rahīm", and also following the example of the book of the Prophet of Allāh Sulaymān(عليه الصلاة والسلام): {And indeed it reads: Bismillāhi al-Rahmāni al-Rahīm} [4].

And the third proof is what has been confirmed in the "Sahīh" from the Hadīth of Abī Sufyān [5] when the Messenger(صلى الله عليه وسلم) wrote a letter to Herackle, he began it with "Bismillāhi al-Rahmāni al-Rahīm". This is what pertains to the Basmalah.

As for Praising Him, beginning with it is a Sunnah, and from the guidance of the Prophet(صلى الله عليه وسلم) is that when he would begin the Sermon, he would Praise Allāh and extol Him, as that has been narrated in [Sahīh] Muslim, it was mentioned by Jābir [6].

As for the Hadīth: {Every matter of importance that isn't begun with Praise to Allāh, then it is severed (from any blessing)} and in a narration: {amputated}, this Hadīth is Weak, for it is Mursal from the Hadīth of al-Zuhrī, and Abū Dāwūd has alluded towards its weakness in "al-Sunan" in the chapter of Ādāb in the beginning. This is what pertains to Praising Him.

Then the Author mentioned praises upon Allāh, Glorified be He, by mentioning some of His names



and attributes, and that was done in two ways:

1 - Extolling Allāh(عز وجل) by mentioning the Affirmed Attributes, and the Affirmed Names, so he mentioned the attribute of Knowledge, Subjugation, Mercy and Wisdom.

2 - Extolling Allāh by mentioning the disowned attributes which embodies perfection, so he declared Allāh to be free from resemblance [to anything], having equals, and [declaring Him free] from a wife and child, and he declared Him free from having someone like Him, or that the people know about how His attributes work. This is what pertains to the author's opening introduction.

And what is observable from this prologue [i.e. Opening Statement of the Author] is that it consists of most types of Sharī prologues, and it is 3 types:

- A) Beginning with al-Basmalah
- B) Beginning with Praising Him
- C) Beginning with Extolling Allāh

And there remains one more type which the author didn't mention, and it is the type of mentioning the Āyāt from the Qur'ān in the prologue, which is reciting the 3 verses on Taqwa, and it's what's known as "Khutbat al-Hājah" [i.e. The first 3 Āyāt that are recited in the beginning of the Khutbah], and from the observable writings of the author is that there's nothing wrong with mentioning these different types of prologues together, or most of them.

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- [1] Sūrat al-Shūrah (verse 11)
  - [2] Sūrat Taha (verse 5-7)
  - [3] Sūrat Taha (verse 110)
  - [4] Sūrat al-Naml (verse 30)
  - [5] It was narrated by al-Bukhārī in his "Sahīh" (7) and Muslim in his "Sahīh" (1773)
  - [6] Sahīh Muslim (1973)

9 November 2016 11:46

### Radwan Dakkak updated his status.

I will be going through the book "Lum'at al-l'tiqād" by Imām Ibn Qudāmah al-Maqdisī(رحمه الله) which explains the 'Aqīdah of Ahl al-Sunnah wal-Jamā'ah based upon the methodology of the Salaf in how they affirmed the Names and Attributes of Allāh(سبحانه وتعالى), unlike the way of the deviant sects such as the Jahmiyyah, Ashā'irah, Mu'tazilah, Kullābiyyah, Khawārij and others.

The Sharh will be by Shaykh al-'Allāmah 'Alī al-Khudayr(حفظه الله), who is one of the most knowledgeable Scholars living today in 'Aqīdah, and one of the close friends of Shaykh Ahmad Jibrīl(حفظه الله), may Allāh free all the 'Ulemā' and keep them steadfast and give us the permission to share some of their books and audios that are filled with remarkable Benefits. You will find many lengthy books written by the Shaykh, but unfortunately it's all in Arabic.

I will begin by sharing the Prologue of the Book and the Sharh of the Shaykh right away under the following Hashtag for convenience:

#Sharh\_Sufficiency\_In\_Creed

^ That's the translation of لمعة الاعتقاد - May Allāh(سبحانه وتعالى) make you all among those who love Him and those He loves, keep all your brothers and sisters in your du'ā ☺

9 November 2016 10:43

### Radwan Dakkak updated his status.

Washing the beard in wudū' is not a Sunnah, the Prophet(صلى الله عليه وسلم) and none of the Sahābah did it, that's why Imām Ahmad Ibn Hanbal(رحمه الله) said: "Washing the beard - i.e. during wudū' - is not from the Sunnah"

~ It was quoted from him by Imām Ibn Qudāmah(رحمه الله) in al-Mughnī (1/87).

There's also nothing authentic from the Prophet(صلى الله عليه وسلم) regarding running the fingers through the beard, however it's proven on the Sahābah and Salaf that they would run their fingers through the beard while washing the face, not after wiping the {head}!

Shaykh 'Abdul 'Azīz al-Tarēf(حفظه الله) says running the fingers through the beard is authentic from these companions and he doesn't know anyone who opposed them:

- 1) 'Abdullāh Ibn 'Abbās(رضي الله عنه), it was narrated by Imām Ibn Abī Shaybah(رحمه الله) in "al-Musanaf" Hadīth #99.
- 2) 'Abdullāh Ibn 'Omar(رضي الله عنه), it was narrated by Imām Ibn Abī Shaybah(رحمه الله) in "al-Musanaf" Hadīth #100.
- 3) Anas Ibn Mālik(رضي الله عنه), it was narrated by Imām Ibn Abī Shaybah(رحمه الله) in "al-Musanaf" Hadīth #101.

4) Abī al-Mūsa al-Ash'arī(رضي الله عنه), it was narrated by Imām Ibn Jarīr al-Tabarī(رحمه الله) in "al-Tafsīr" (8/174).

But it's also narrated from some of the Sahābah that they would not run their fingers through their beard, and just leave it untouched, such as 'Alī Ibn Abī Tālib(رضي الله عنه).

~ Refer to Musannaf ibn Abī Shaybah(رحمه الله) Hadīth #71.

So there's nothing wrong with running your hands through your beard in wudū', infact the Majority of Scholars have said it's Prescribed, and it's also authentic from the Tābi'een such as:

1) 'Ubayd Ibn 'Umayr(رحمه الله) who is one of the Major Tābi'een, it was narrated by Imām Ibn Jarīr al-Tabarī(رحمه الله) in his Tafsīr (8/173).

2) Mujāhid Ibn Jabar(رحمه الله), it was narrated by Imām Ibn Abī Shaybah(رحمه الله) in "al-Musannaf" Hadīth #107.

3) 'Attā' Ibn Abī Rabāh(رحمه الله), it was narrated by Imām Ibn Abī Shaybah(رحمه الله) in "al-Musannaf" Hadīth #129.

4) Muhammad Ibn Sīrīn(رحمه الله), it was narrated by Imām Ibn Abī Shaybah(رحمه الله) in "al-Musannaf" Hadīth #108

5) Saīd Ibn Jubayr(رحمه الله), it was narrated by Imām Ibn Abī Shaybah(رحمه الله) in "al-Musannaf" Hadīth #103.

Wiping the beard with the [washing of the] face is authentic from:

1) 'Abdullāh Ibn 'Abbās(رضي الله عنه), it was narrated by Ibn al-Mundhir(رحمه الله) in "al-Awsat" Hadīth #365

2) Al-Hassan al-Basrī(رحمه الله), it was narrated by Imām Ibn Jarīr al-Tabarī(رحمه الله) in his Tafsīr (8/166).

3) Ibn al-Hanafiyyah(رحمه الله), it was narrated by Imām Ibn Abī Shaybah(رحمه الله) in "al-Musannaf" Hadīth #119.

This post was just to show that it's prescribed to run the hands through the beard when washing the face during wudū', however it's not a Sunnah to Wash the beard.

~ Taken from Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله)

8 November 2016 14:41

#### Radwan Dakkak shared Companions Of Prophets's photo.

8 November 2016 13:35

#### Radwan Dakkak updated his status.

25. The Hadīth: {A wise man is the one who calls himself to account (and refrains from doing evil deeds) and does noble deeds to benefit him after death; and the foolish person is the one who subdues himself to his temptations and desires and seeks from Allah the fulfillment of his vain desires}. It was narrated by al-Tirmidhī(رحمه الله), and its chain is #Weak, it contains Ibn Maryam, who was weakened by Ahmad(رحمه الله) and Ibn Maīn(رحمه الله).

حديث: الكيس من دان نفسه، وعمل لما بعد الموت، والعاجز من أتبع نفسه هواها وتمنى على الله الأماني. رواه الترمذي. وسنده ضعيف فيه ابن مريم ضعفه أحمد وابن معين.

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله)

8 November 2016 12:40

#### Radwan Dakkak updated his status.

24. The Hadīth: {Allāhumma Ahsanta Khalqī Fa-Ahsin Khuluqī}. It was narrated by Ahmad(رحمه الله) and its chain is #Weak, it contains Muhādhir ibn al-Mūrī', Ahmad(رحمه الله) said about him: "He wasn't from the people of Hadīth, he's very heedless", and it has other #Defective chains.

حديث: اللهم أحسن خلقي فحسن خلقي. رواه أحمد وإسناده ضعيف فيه محاضر بن المورع. قال عنه أحمد لم يكن من أصحاب الحديث مغفلاً جداً وله طرق معولة.

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله)

8 November 2016 12:40

#### Radwan Dakkak updated his status.

23. The Hadīth: {That the Prophet(صلى الله عليه وسلم) made du'ā in Masjid Al-Fath on Monday, Tuesday and Wednesday, so his du'ā was answered on Wednesday between the prayers of Dhuhr and 'Asr}. It was narrated by Ahmad(الله(رحمه)) and it has two #Defects: al-Tafarrud [It's an isolated narration] and Jahālah [It has an unknown narrator].

حديث: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا فِي مَسْجِدِ الْفَتْحِ ثَلَاثًا : يَوْمَ الْاِثْنَيْنِ ، وَيَوْمَ الثَّلَاثَاءِ ، وَيَوْمَ الْأَرْبَعَاءِ ، فَاسْتُجِيبَ لَهُ يَوْمَ الْأَرْبَعَاءِ بَيْنَ الصَّلَاتَيْنِ. رواه أحمد وفيه علان: التفرد والجهالة

~ Shaykh 'Abdul 'Azīz al-Khudayr(الله(حفظه))

8 November 2016 12:38

#### Radwan Dakkak updated his status.

22. The Hadīth: {Whenever the Messenger of Allah would raise his hands in supplication, he would not lower them until he had wiped his face with them}. It was narrated by al-Tirmidhī(الله(رحمه)) and al-Bazzār(الله(رحمه)), and its chain is #Weak, it contains Hammād al-Juhanī, who was weakened by Ahmad(الله(رحمه)), Abū Hātim(الله(رحمه)) and al-Dāraquṭnī(الله(رحمه)).

حديث: إذا مد يديه في الدعاء لم يردهما حتى يمسح بهما وجهه. رواه الترمذي والبخاري. وإسناده ضعيف فيه حماد الجهني ضعفه أحمد وأبو حاتم والدارقطني

~ Shaykh 'Abdul 'Azīz al-Khudayr(الله(حفظه))

8 November 2016 12:32

#### Radwan Dakkak updated his status.

21. The Hadīth: {Your Rabb (Lord of the Universe) is Modest and Generous, and would never turn the hands of a slave without gain when he raises them to Him (in supplication)}. It was narrated by Abū Dāwud(الله(رحمه)) and its chain is #Weak, it contains Ja'far ibn Maymūn, he was weakened by Ahmad(الله(رحمه)), Ibn Ma'īn(الله(رحمه)) and al-Bukhārī(الله(رحمه)).

حديث: إن ربكم حيي كريم يستحيمن عبده إذا رفع يديه أن يردهما صفراً. رواه أبوداود وسنده ضعيف فيه جعفر بن ميمون ضعفه أحمد وابن معين والبخاري

~ Shaykh 'Abdul 'Azīz al-Khudayr(الله(حفظه))

8 November 2016 12:31

#### Radwan Dakkak updated his status.

20. The Hadīth: {Du'ā is the essence of Worship}. It was narrated by Ahmad(الله(رحمه)) and al-Tirmidhī(الله(رحمه)). And its chain is #Weak, it contains Ibn Lahī'ah and he is completely weak, and what's correct is: {Du'ā is Worship}. It was narrated by Abū Dāwud(الله(رحمه)).

حديث: الدعاء مخالعة .. رواه أحمد والترمذي. وإسناده ضعيف، فيه ابن لهيعة وهو ضعيف مطلقاً. والصحيح : الدعاء هو العبادة. رواه أبوداود

~ Shaykh 'Abdul 'Azīz al-Khudayr(الله(حفظه))

8 November 2016 12:31

#### Radwan Dakkak updated his status.

19. The Hadīth: {Allah's book. In it is news for what happened before you, and information about what comes after you, and judgement for what happens between you. It is the Criterion (between right and wrong)}. It was narrated by Ahmad(الله(رحمه)) and al-Tirmidhī(الله(رحمه)), and its chain is #Weak: [due to] a break in the chain, and [the narrator] al-Hārith al-A'war is weak.

حديث: كتاب الله فيه نبأ ما كان قبلكم وخبر ما بعدكم وحكم ما بينكم وهو الفصل. رواه أحمد والترمذي. وإسناده ضعيف: الانقطاع. والحاثر الأعور ضعيف

~ Shaykh 'Abdul 'Azīz al-Khudayr(الله(حفظه))

8 November 2016 12:31

#### Radwan Dakkak updated his status.

18. The Hadīth: {Whoever goes to sleep in a state of purity will have an angel over his head, he wouldn't wake up except that the angel would say "O Allāh forgive your slave So and So, for he

(رحمه الله) Ibn 'Adī (رحمه الله) al-Uqaylī. It was narrated by al-Uqaylī (رحمه الله) and Ibn 'Adī (رحمه الله). And it has several chains, but all of it is #Defective.

حديث: ليس من عبد يبيت طاهراً إلا بات معه في شعاره ملك فلم يستيقظ إلا قال الملك: اللهم اغفر لعبدك فإنه بات طاهراً. رواه العقيلي وابن عدي. وله عدة طرق وكلها معلولة

(حفظه الله) Shaykh 'Abdul 'Azīz al-Khudayr ~

8 November 2016 12:30

Radwan Dakkak updated his status.

17. The Hadīth: {Verily the souls limp while dreaming, and it gets ordered to prostrate at the 'Arsh [i.e. Throne], so whoever was upon purity, he would prostrate at the 'Arsh}. It was narrated by al-Bayhaqī (رحمه الله). Al-Bukhārī (رحمه الله) said in al-Tārīkh, "it's not authentic".

حديث: إن الأرواح تعرج بها في منامها وتؤمر بالسجود عند العرش فمن كان طاهراً سجد عند العرش.. رواه البيهقي. قال البخاري في التاريخ لا يصح

(حفظه الله) Shaykh 'Abdul 'Azīz al-Khudayr ~

8 November 2016 12:20

Radwan Dakkak updated his status.

16. The Hadīth of 'Abdillāh ibn 'Amr: {Whoever is silent will be saved}. It was narrated by Ahmad (رحمه الله) and al-Tirmidhī (رحمه الله), and its chain is #Weak, it contains 'Abdullāh ibn Lahī'ah and he has a poor memory. Al-Bukhārī (رحمه الله) said: "Al-Qattān would see him as nothing [i.e. Weak]"

حديث عبدالله بن عمرو: من صمت نجا . رواه أحمد والترمذي. وإسناده ضعيفه عبدالله بن لهيعة وهو سيء الحفظ. قال البخاري كان القطان لا يراه شيئا

(حفظه الله) Shaykh 'Abdul 'Azīz al-Khudayr ~

8 November 2016 12:18

Radwan Dakkak updated his status.

15. The Hadīth: {May you wear garments that are new, and may you be praised in your lifetime, and may you die a martyr} - It was narrated by Ahmad (رحمه الله), Ibn Mājah (رحمه الله) and others, and this report is #Munkar. Abū Hātim (رحمه الله) said: "This Hadīth is Bātil", and al-Nasāī (رحمه الله) said: "Munkar".

حديث: البس جديداً، وعش حميداً، ومث شهيداً - رواه أحمد وابن ماجه. وغيره، هذا خبر منكرو. قال أبو حاتم : هذا حديث باطل ، وقال النسائي: منكرو

(حفظه الله) Shaykh 'Abdul 'Azīz al-Khudayr ~

8 November 2016 12:18

Radwan Dakkak updated his status.

14. The Hadīth [Qudsī]: {A person whose body I make healthy and to whom I grant ample provision but five years go by and he does not come to Me [i.e. Visit Ka'bah] is indeed deprived}. It was narrated by Abū Ya'lah (رحمه الله) and al-Bayhaqī (رحمه الله). And it has several chains, but all of it is #Defective. So the Hadīth of Abi Saīd (رضي الله عنه) is "Mudtarib" in the Sanad [chain] and the Matn [Text].

حديث: إن عبداً أصححت له جسمه وأوسعت عليه المعيشة تمضي عليه خمسة أعوام لا يفد إلّٰيَّ لمحروم. رواه أبو يعلى والبيهقي. وله عدة طرق كلها معلولة . فحديث أبي سعيد مضطرب سنداً وممتناً

(حفظه الله) Shaykh 'Abdul 'Azīz al-Khudayr ~

8 November 2016 12:17

Radwan Dakkak updated his status.

13. What's #Authentic pertaining to the du'ā of wind and dust, is the Hadīth of 'Ā'isha (رضي الله عنها): {Allāhumma inī As-aluka Khayruhā wa Khayru Mā Feehā wa Khayru Mā Arsaltu bihi wa A'ūthu bika min Sharihā wa Sharri Mā Arsaltu bihi}. It was narrated by Muslim (رحمه الله)

والصحيح في دعاء الرياح والغبار، حديث عائشة: اللهم إني أسألك خيرها وخير ما فيها وخير ما أرسلت به وأعوذ بك من شرها وشر ما أرسلت به. رواه مسلم

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله)

8 November 2016 12:09

#### Radwan Dakkak updated his status.

12. The Hadīth: {Allāhumma Ij'ālḥā Riyāḥan Walā Taj'ālḥā Rīḥan}. It was narrated by al-Tabarānī(رحمه الله) and it's a #Fabricated Hadīth, it was inserted by al-Hussayn ibn Qays, Imām Ahmad(رحمه الله) said about him: "Matrūk", and al-Bukhārī(رحمه الله) said "Very Munkar".

حديث: اللهم اجعلها رياحاً ولا تجعلها ريحاً. أخرجه الطبراني وهو حديث موضوع، آفته الحسين بن قيس قال عنه أحمد متروك وقال البخاري منكر جداً.

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله)

8 November 2016 12:08

#### Radwan Dakkak updated his status.

11. The Hadīth of Abī Umāmah(رضي الله عنه): {Water is not made impure by anything except that which changes its smell, taste and colour}. It was narrated by Ibn Mājah(رحمه الله) and its chain is #Very\_Weak, it contains Rushdayn, and the Majority of the Muḥaddītheen are of the view that he's weak.

حديث:أبي أمامه إن الماء لا يتجسه شيء إلا ماغلب على ريحه وطعمه ولونه. رواه ابن ماجه وسنده ضعيف جداً فيه رشدين جمهور المحدثين على تضعيفه.

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله)

8 November 2016 11:52

#### Radwan Dakkak updated his status.

10. The Hadīth: {That the Prophet(صلى الله عليه وسلم) was brought with Two thirds of a Mudd (of water for wudū'), so he began rubbing his arms} - It was narrated by Ahmad(رحمه الله) and al-Bayhaqī(رحمه الله), and its chain is #Authentic, it was authenticated by Ibn Khuzaymah(رحمه الله) and Ibn Hibbān(رحمه الله).

حديث: أن النبي صلى الله عليه وسلم : أتني بثلثي مد فجعل يدلك ذراعة - رواه أحمد والبيهقي وإسناده صحيح صححه ابن خزيمة وابن حبان.

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله)

8 November 2016 11:51

#### Radwan Dakkak updated his status.

used to run the water down his elbows while performing ablution} - It (□)The Hadīth: {The Prophet .9 and its chain is weak, it contains (رحمه الله) and al-Dāraquṭnī(رحمه الله) was narrated by al-Bayhaqī(رحمه الله), al-Qāsim ibn Muhammad ibn Aqīl, he was weakened by Ahmad(رحمه الله) and Ibn Maʿīn(رحمه الله). [said: "Matrūk" [Completely abandoned (رحمه الله) and Abū Hātim

حديث: إذا توضأ أدار الماء على مرفقية - رواه البيهقي والدارقطني وإسناده ضعيف فيه القاسم بن محمد بن عقيل ضعفه أحمد وابن معين وقالأبو حاتم متروك.

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله)

8 November 2016 11:51

#### Radwan Dakkak updated his status.

8. The #Authentic Dhikr when entering the Masjid is: {Allāhumma Iftah Lī Abwābu Rahmatika} - and when he leaves, he should say: {Allāhumma inī As-Aluka min Fadhlīka}. It was narrated by Muslim(رحمه الله) from the Hadīth of Abī Humayd or Abī Usayd.

الذكر الصحيح عند دخول المسجد: اللهم افتح لي أبواب رحمتك - وإذا خرج فليقل: اللهم إني أسألك من فضلك. رواه مسلم من حديث أبي حميد أو أبي أسيد.

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله)

8 November 2016 11:50

#### Radwan Dakkak updated his status.

would recite in [Salāt] al-Maghrib: "Qul Yā Ayuhā (صلى الله عليه وسلم)The Hadīth: {The Prophet .7 and it is a (رحمه الله).al-Kāfirūn", and "Qul Huwa Allāhu Ahad"}. It was narrated by Ibn Mājah "said: "Some of the narrators have erred in it (رحمه الله)#Defective Hadīth, Al-Dāraquṭnī

حديث: كان النبي صلى الله عليه وسلم يقرأ في المغرب قل يا أيها الكافرون، وقل هو الله أحد. رواه ابن ماجه. وهو حديث معلول، قال الدارقطني خطأ فيه بعض رواته.

~ Shaykh 'Abdul 'Azīz al-Khudayr (حفظه الله)

8 November 2016 11:49

#### Radwan Dakkak updated his status.

6. The Hadīth: {If he enters the Masjid, he would say: Bismillāh wa-Salām 'Ala Rasūlillāh صلى الله عليه وسلم}. It was narrated by Ibn Mājah (رحمه الله) and it has two #Defects: Layth Ibn Abī Salīm is agreed upon over his weakness. And there's a Break in the chain.

حديث: إذا دخل المسجد قال: بسم الله والسلام على رسول الله صلى الله عليه وسلم .. رواه ابن ماجه وفيه علتان: ليث بن أبي سليم متفق على تضعيفه.والانقطاع

~ Shaykh 'Abdul 'Azīz al-Khudayr (حفظه الله)

8 November 2016 11:48

#### Radwan Dakkak updated his status.

5. The Hadīth: {The Wudū' for whomever doesn't mention the name of Allāh isn't accepted}. It was narrated by Abū Dāwūd (رحمه الله) and Ibn Mājah (رحمه الله), and its chain is #Weak. Imām Ahmad (رحمه الله) said: "There's nothing authentic pertaining it", and he also said: "I do not know of any good chain of transmission for it".

حديث: لا وضوء لمن لم يذكر اسم الله عليه. رواه أبوداود وابن ماجه. وإسناده ضعيف قال الإمام أحمد لا يثبت فيه شيء، وقال أيضا لا أعلم له إسناده جيد

~ Shaykh 'Abdul 'Azīz al-Khudayr (حفظه الله)

8 November 2016 11:48

#### Radwan Dakkak updated his status.

4. The Hadīth of 'Ammār ibn Yāsir: {I saw the Messenger of Allāh (صلى الله عليه وسلم) run his fingers through his beard}. It was narrated by al-Tirmidhī (رحمه الله) and Ibn Mājah (رحمه الله) with a #Broken chain. Imām Ahmad (رحمه الله) and Imām Abū Hātim (رحمه الله) said: "There's nothing authentic concerning running the fingers through the beard".

حديث عمار بن ياسر: رأيت رسول الله صلى الله عليه وسلم يخلل لحيته. رواه الترمذي وابن ماجه بسند منقطع. قال الإمام أحمد وأبوحاتم لا يصح في تخليل اللحية شيء

~ Shaykh 'Abdul 'Azīz al-Khudayr (حفظه الله)

8 November 2016 11:47

#### Radwan Dakkak updated his status.

3. The addition onto the Hadīth after wudū': {Then he raised his eyes to the sky}. It was narrated by Ahmad (رحمه الله) - and it is a #Rejected addition - the cousin of Abī 'Aqīl made Tafarrud in it, and he is Majhūl [Unknown]. And likewise raising the index finger has no basis for it.

زيادة حديث بعد الوضوء: ثم رفع نظره إلى السماء. رواه أحمد - وهي زيادة منكرة - تفرد بها ابن عم أبي عقيل وهو مجهول. وكذلك رفع السبابة لا أصل لها

~ Shaykh 'Abdul 'Azīz al-Khudayr (حفظه الله)

8 November 2016 11:47

#### Radwan Dakkak updated his status.

2. The addition onto the Hadīth: {Allāhumma ij'alnī min al-Tawābīn waj-'alnī min al-Mutatahirīn}. It was narrated by al-Tirmidhī (رحمه الله) and he said "the chain has Idtirāb [inconsistencies]", and there's nothing on this topic that's authentic from the Prophet (صلى الله عليه وسلم).

زيادة حديث: اللهم إجعلني من التوابين واجعلني من المتطهرين. رواه الترمذي وقال في إسناده اضطراب، ولا يصح عن النبي صلى الله عليه وسلم .. في هذا الباب كبير شيء.

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله)

8 November 2016 11:46

#### Radwan Dakkak updated his status.

1. The Hadīth: {I saw the Prophet (صلى الله عليه وسلم) do the rinsing of the mouth and blowing of the nose separately}, it was narrated by Abū Dāwūd (رحمه الله) with a #Weak chain, it contains al-Layth ibn Sulaym, and what's correct: Is to rinse the mouth and blow the nose together, as it has been narrated in Bukhārī and Muslim.

حديث: رأيت النبي صلى الله عليه وسلم يفصل بين المضمضة والاستنشاق. رواه أبوداود بسند ضعيف فيه الليث بن سليم، والصواب: من غرفة واحدة كمافي البخاري ومسلم.

~ Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله)

8 November 2016 11:23

#### Radwan Dakkak added a new photo.

□

#Reality of Muhammad el-Fāteh by Shaykh Nāsir al-Fahad(حفظه الله). He is not the one that is referred too in the Hadīth that will conquer Constantinople, rather it would be truly conquered with "Allāhu Akbar"!!!

7 November 2016 17:53

#### Radwan Dakkak shared a link.

<https://www.youtube.com/watch?v=c0RrRkii1PI>  
<https://www.youtube.com/watch?v=c0RrRkii1PI>  
<https://www.youtube.com/watch?v=c0RrRkii1PI>  
So beautiful.

7 November 2016 13:01

#### Radwan Dakkak updated his status.

These are the books that Shaykh Nāsir al-Fahad(حفظه الله) recommends for the student of knowledge to read, continuously revise and scrutinize:

1) All the books of Shaykh al-Islām ibn Taymiyyāh's and his student Ibn al-Qayyim, may Allāh have mercy upon them both; For it is based upon the Fiqh of the Qur'ān and Sunnah, and it is what the Salafī Manhaj is based upon/referred back too.

2) All the books of al-Hāfidh al-Dhahabī, may Allāh have mercy upon him, for he is a Muhaqqiq, Scrutiniser [of Hadīth] and [outstanding] Publisher.

3) All the books of al-Hāfidh Ibn Rajab, may Allāh have mercy upon him, especially (Fath al-Bārī) and (Sharh al-'Ilal) and (Jāmi' al-'Ulūm) and (al-Qawā'id); For it contains benefits which isn't present elsewhere.

4) (Fath al-Bārī) by al-Hāfidh Ibn Hajr, may Allāh have mercy upon him; For it is not only a Sharh for [Sahīh] al-Bukhārī alone, rather it is a Sharh for all books of (Sihāh) and (Sunan) and (Masānid), and it is what's referred back too for the Shurrāh of Hadīth that came after him.

5) All the books of A'immat al-Da'wah al-Najdiyyah, may Allāh have mercy upon them, especially (al-Durar al-Saniyyah), for it is exactly what its name says it is (i.e. Al-Durar al-Saniyyah: meaning "the radiant pearls")

6) All the books of Shaykh 'Abdul Rahmān al-Mu'allimī, may Allāh have mercy upon him - The Dhahabī of our time -, especially (al-Tankīl) and (al-Anwār al-Kāshifa)

7) The Hāshiyah of Shaykh 'Abdul Rahmān Ibn Qāsim, may Allāh have mercy upon him, on (al-Rawdh al-Murbi'), for it is from the best of what has been written in Fiqh, and it has deep scrutiny, treasures and benefits that cannot be found elsewhere.

8) All the books of Shaykh Bakr Abū Zayd, may Allāh have mercy upon him; For he is among the best of the contemporary scholars in writing and analysing matters, and the most remarkable in benefit.



Radwan Dakkak updated his status.

منهْجٌ موجَّزٌ في طلبِ العلمِ

كتبه الشيخُ ناصرُ بنُ حمِدِ بنِ حمَيِّنِ الفهْدُ  
— أحسنُ اللهَ خلاصَه —

رقم 4

ثاني عشر: الجُمُعُ بينَ الفقهيْنِ:  
فعلى الطالبِ بعدَ أن يفقهَ الشرعَ أن يفقهَ الواقعَ؛ لتكبيفه شرعًا ومعرفةً حكمه، فيطلُعَ على المذاهبِ المعاصرةِ العقديةِ والفكريةِ، ويعرفَ النوازلَ الفقهيةَ، ويراجعَ كتبَ الموسوعاتِ الحديثةِ، ويتابعَ الأحداثَ، ويكونَ معتدلًا في هذا؛ بحيثَ لا يطغى عليه.

ثالثَ عشر: من تصدَّرَ مبكرًا فاته علمٌ كثيرٌ؛  
فليحرصِ الطالبُ على التمكنِ من العلمِ قبلَ أن يتصدَّرَ للتدريسِ، وليواصلِ الطلبَ حتى بعدَ جلوسه للتعليمِ؛  
كما قال الإمامُ أحمدُ: (من المحبرةِ إلى المقبرة).

رابعَ عشر: أدبُ الطلبِ:  
على الطالبِ التحليَ بآدابِ الطلبِ في نفسه ومعَ مشايخه وأقرانه وتلاميذه وغيرهم، وقد ألَّفَ العلماءُ في هذا مؤلفاتٍ كثيرةً قديمةً ومعاصرةً يحسنُ الرجوعُ إليها.

وأخيرًا:  
فهذه مؤلفاتُ أنصَحَ طلبةَ العلمِ بقراءتها وتكرارِ النظرِ فيها ومراجعتها دائنًا:

1) جميعُ مؤلفاتِ شيخِ الإسلامِ ابنِ تيميةَ وتلميذه ابنِ القيمِ رحمَهما اللهُ؛ فإنها مبنيةٌ على فقهِ الكتابِ والسنةِ، وهي عمدةُ المنهجِ السلفيِّ.

2) جميعُ مؤلفاتِ الحافظِ الذهبيِّ رحمَه اللهُ؛ فإنه محقِّقٌ ناقدٌ منصفٌ.

3) جميعُ مؤلفاتِ الحافظِ ابنِ رجبٍ رحمَه اللهُ، وخاصةً (فتحَ الباري) و(شرحَ العللِ) و(جامعَ العلومِ) و(القواعدُ)؛  
ففيها من الفوائدِ ما ليس في غيرها.

4) (فتحُ الباري) للحافظِ ابنِ حجرٍ رحمَه اللهُ؛ فهو ليسَ شرَحًا للبخاري فقط، بل هو شرحٌ لعامةِ كتبِ الصحاحِ والسننِ والمسانيدِ، وهو عمدةُ شَرَّاحِ الحديثِ بعده.

5) جميعُ مؤلفاتِ أئمةِ الدعوةِ النجديةِ رحمَهم اللهُ، وخاصةً (الدررَ السَّنيَّةُ)؛ فهي كاسمِها.

6) جميعُ مؤلفاتِ الشيخِ عبدِ الرحمنِ المعلميِّ رحمَه اللهُ -ذهبيِّ العصرِ-، خاصةً (التنكيلُ) و(الأنوارُ الكاشفة).

7) حاشيةُ الشيخِ عبدِ الرحمنِ بنِ قاسمٍ رحمَه اللهُ على (الروضِ المربعِ)؛ فهي من أجودِ ما كُتِبَ في الفقهِ، وفيها من النكتِ والنفائسِ والفوائدِ ما لا يوجدُ في غيرها.

8) جميعُ مؤلفاتِ الشيخِ بكرٍ أبو زيدٍ رحمَه اللهُ؛ فهو من أجودِ المعاصرينَ تأليفًا وتحريزًا للمسائلِ وأغزرهم فائدةً.

9) وأما ما كتبه المعاصرونَ في (مصطلحِ الحديثِ) فمن أحسنِها مؤلفاتُ الشيخِ طارقِ بنِ عوضِ اللّهِ؛ فهو محقِّقٌ في هذ الفنِّ، وكتبه قيمةً، وشرَّحه للنخبةِ من أجودِ الشروحِ.

هذا ما تيسَّرَ إيراؤه، وصلى اللهُ على نبيِّنا محمدٍ، وعلى آلِهِ وصحبه أجمعينَ.

كتبه: ناصرُ بنُ حمِدِ الفهْدُ

Radwan Dakkak updated his status.

How true is what's been said that Sa'īd ibn Jubayr(رحمه الله) made Takfīr upon al-Hajjāj?

Shaykh 'Alī al-Khudayr(حفظه الله) responded by saying:

That was mentioned by Ibn Hajr(رحمه الله) in "al-Taḥthīb" (2/211) in the biography of al-Hajjāj, so he said:

"A group of Scholars made Takfīr upon him, among them Sa'īd Ibn Jubayr, al-Nakha'ī, Mujāhid, 'Āsim ibn Abī al-Najūd, al-Sha'bī and others" [End Quote].

And Ibn Abī Shaybah(رحمه الله) narrated in his book "al-Ēmān" (page 32) with an Authentic chain to al-Sha'bī, he said: "I testify that he [i.e. Al-Hajjāj] is a believer in the Tāghūt, a disbeliever in Allāh" [End Quote].

And he [i.e. Ibn Abī Shaybah] also narrated in his book "al-Ēmān" (page 32) with an Authentic chain

to al-Nakhaṭī, he said: "It's astonishing how our brothers in 'Irāq call al-Hajjāj a believer" [End Quote].

6 November 2016 23:23

### Radwan Dakkak updated his status.

#Summarised from my previous posts in the past where Shaykh 'Abdul 'Azīz al-Rājihī spoke about {voting} during Mursī's elections:

- Voting for the constitution is not permissible, it's Harām, and whoever votes must make {Tawbah}, and must proclaim disavowal from it and its people.

- The constitution is a constitution of Kufr, it's [full of] Kufr and a Tāghūt, so it's not permissible to vote for it.

Caller: But some of them claim that there is Maslahah [Benefit] in [voting], so how do we respond against this?

Shaykh: What is the Maslahah [Benefit]? What is the Maslahah???

Caller: They say the Maslahah of restoring stability in the country.

Shaykh: Restoring stability to the country cannot be done except by committing Kufr?!! The stability of the country is restored through ruling by the Sharī'ah, what has the revolution right now stood up for, it has stood up to remove a regime of Kufr to replace it with another regime of Kufr, so what's the benefit [in this], it remains just as how it was to begin with.

6 November 2016 21:55

### Radwan Dakkak updated his status.

I'm planning to share 445 Hadīth Benefits from Shaykh 'Abdul 'Azīz al-Khudayr(حفظه الله) who is among those who focused a lot on Hadīth and studied under Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله), Shaykh 'Abdullāh al-Sa'd(حفظه الله), Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله) and others who have edited his works, commented or written an introduction for him. May Allāh(سبحانه وتعالى) give us the permission to share this beneficial knowledge for the english speakers to benefit from. He also has other benefits which I might share dealing with narrations in Seerah etc...

6 November 2016 16:28

### Radwan Dakkak updated his status.

200. Sūrat al-Kahf can be read on the day or night of Jum'ah, or Saturday, or Sunday, and whoever reads it will have a light that will stretch between him and the ancient house [i.e. Ka'bah], and it has been proven from Abī Sa'īd(رضي الله عنه) from the chain of Abī Hāshim from Abī Mijlāz from Qays ibn 'Ubād from Abī Sa'īd al-Khudrī(رضي الله عنه), that he said:

{Whoever recites Sūrat al-Kahf, a light will stretch between him and the ancient house},

And this chain is #Authentic towards Abī Sa'īd, and it takes the ruling of being Marfū' [raised to the Prophet], and many great Imāms have narrated from Hāshim, among them Shu'bah, Sufyān and others from the Hufādh.

Al-Hāfidh al-'Irāqī said in his "Alfiyyah": {What has been narrated from a Sahābī wherein it cannot be said by his own opinion, it takes the ruling of being Marfū', upon the one who speaks about the occurrences such as what is to come [in the future], so the judgement for this being raised [to the Prophet] is firmly established}

So it takes the ruling of being Marfū', and there's no place to perform Ijtihād in it, and it's on the same level as saying: "The Prophet(صلى الله عليه وسلم) said", therefore whoever recites Sūrat al-Kahf unrestrictedly, on any day of the week, on any of the nights, even if he read it daily, that would be recommended, a light would stretch between you and the ancient house.

And this Hadīth was narrated by Hushaym ibn Bashīr as it's recorded in [Sunan] al-Dārimī in opposition to what Shu'bah and Sufyān narrated [i.e. They didn't mention "Friday"], so he [i.e. Hushaym] mentioned it with the phrase, whoever recites Sūrat al-Kahf on the "night of Jum'ah", and it has been differed upon on Hushaym, and the narrations of Shu'bah and Sufyān [that don't mention "Friday"] are more Authentic than the narration of Hushaym.

And it was narrated by Hammād ibn Nu'aym al-Khuzā'ī as it has been reported in [Mustadrak] al-Hākim, so he mentioned it [i.e. The Hadīth], "Whoever recites Sūrat al-Kahf on the day of Jum'ah" and likewise he attributed it to the Prophet(صلى الله عليه وسلم), and this [Narration] is #Defective due to 2 defects:

The First Defect: What's correct is that it's Mawqūf upon Abī Sa'īd and as we previously stated it

takes the ruling of being Marfū'.

The Second Defect: That he mentioned it with the phrase "al-Jum'ah", and Nu'aym ibn Hammād al-Khuzā'ī has a poor memory.

Imām Yahya ibn Maʿīn(رحمه الله تعالى) said regarding him: "He's trustworthy in his religion, weak in his memory",

And Imām al-Nasā'ī(رحمه الله تعالى) said regarding him: "He has made too many singular narrations disagreeing with the well-known Imāms, so he reached a stage where his reports/narrations are not used as proof"

سورة الكهف تقرأ يوم الجمعة او ليلة الجمعة او يوم السبت او يوم الأحد ومن قرأها أضاء له نور فيما بينه وبين البيت العتيق وقد ثبت عن أبي سعيد من طريق أبي هاشم عن أبي مجلز عن قيس بن عباد عن أبي سعيد الخدري قال (من قرأ سورة الكهف أضاء له من النور فيما بينه وبين البيت العتيق هذا إسناد صحيح الى أبي سعيد وله حكم المرفوع وقد روى عن هاشم جمع عظيم من الأكابر منهم شعبة وسفيان وآخرون من الحفاظ قال الحافظ العراقي في ألفيته "وما أتى عن صاحب بحيث لا \* يقال رأيا حكمه الرفع على. ما قال في المحصول نحو من أتى \* فالحاكم الرفع لهذا اثبتا"، فله حكم المرفوع ولا مجال للإجتهد فيه وبمنزلة أن يقول "قال النبي صلى الله عليه وسلم"، إذا من قرأ سورة الكهف مطلقاً في أي يوم من الأيام في أي ليلة من الليالي ولو قرأتها يوماً كان مستحباً لك أضاء لك من نور فيما بينك وبين البيت العتيق، روى هذا الحديث هشيم بن بشير كما عند الدارمي مخالفاً لشعبة وسفيان فذكره بلفظ من قرأ سورة الكهف "ليلة الجمعة" واختلف فيه على هشيم ورواية شعبة وسفيان أصح من رواية هشيم ورواه حماد بن نعيم الخزاعي كما عند الحاكم فذكره من قرأ سورة الكهف "يوم الجمعة" وكذا نسبه الى النبي صلى الله عليه وسلم وهذا معلول بعلتين، العلة الأولى: الصواب وقفه على أبي سعيد تقدم له حكم المرفوع، العلة الثانية: أنه ذكر فيه لفظ "الجمعة" ونعيم بن حماد الخزاعي سيئ الحفظ، قال عنه الإمام يحيى بن معين رحمه الله تعالى "ثقة في دينه ضعيفٌ في حفظه وقال عنه الإمام النسائي رحمه الله تعالى "كثر تفرد عن الأئمة المعروفين فصار الى حد من لا يحتج بخبره"

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

6 November 2016 00:31

#### Radwan Dakkak updated his status.

199. There's no authentic Hadīth from the Messenger of Allāh(صلى الله عليه وسلم) pertaining: {The command of saying Bismillāh} before entering the toilet, what has been [authentically] narrated before entering the toilet is, {Allāhumma inī A'ūthu bika min al-Khubthi wal-Khabā'ith}, and the Hadīth: {Alhamduliāh al-lathī Ath-haba 'anī al-Atha} when exiting from the toilet is #Weak, and there's nothing authentic concerning this matter.

لا يصح حديث عن رسول الله ﷺ في (الأمر بالتسمية) قبل دخول الخلاء ، الوارد عند دخول الخلاء ، (اللهم اني أعوذ بك من الخيث والخبائث) ، حديث (الحمد لله الذي أذهب عني الأذى) عند الخروج من الخلاء ضعيف ولا يصح في الباب شي .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

5 November 2016 22:26

#### Radwan Dakkak updated his status.

198. Every Hadīth that has been narrated: {Pertaining to the virtue of dying on the day of Jum'ah or its night} isn't Authentic.

. كل حديث ورد (في فضل الموت يوم الجمعة أو ليلتها) لا يصح

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

5 November 2016 22:25

#### Radwan Dakkak updated his status.

197. Every Hadīth: That mentions a punishment for forgetting what one has memorised from the Qur'ān, then it's #Weak.

. كل حديث: فيه وعيد على نسيان حفظ القرآن فهو ضعيف

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

5 November 2016 22:25

#### Radwan Dakkak updated his status.

196. The Hadīth: {Whoever memorises the Qur'ān visually, Allāh will lessen the punishment upon his parents, even if they were Disbelievers} is a #Fabricated Hadīth.

. حديث: ( من حفظ القرآن نظراً خفف الله العذاب عن والديه وإن كانا كافرين ) حديث مكذوب

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

5 November 2016 22:24

#### Radwan Dakkak updated his status.

195. The Hadīth: {May Allāh have mercy upon the one who refrains from backbiting against himself} has no basis to it.

. حديث: ( رحم الله امرأً كف الغيبة عن نفسه ) لا أصل له

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

5 November 2016 22:22

#### Radwan Dakkak updated his status.

194. The Hadīth: {Tawāf around the house [i.e. Ka'bah] is Salāh except that you can speak in it} isn't Authentic, and it's not affirmed to be raised to the Prophet(صلى الله عليه وسلم).

. حديث ( الطواف بالبيت صلاة إلا أنكم تتكلمون فيه ) لا يصح ولا يثبت رفعه إلى النبي ﷺ

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

Note: It's authentic upon Ibn 'Abbās(رضي الله عنهما).

5 November 2016 22:21

#### Radwan Dakkak updated his status.

193. The Hadīth: {At the end of every Khatma [Completion of the Qur'ān] is an answered du'ā} is #Fabricated

. حديث ( عند كل ختمة دعوة مستجابة ) موضوع

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

5 November 2016 22:21

#### Radwan Dakkak updated his status.

192. The Hadīth: {Witr is a duty, so whoever doesn't perform Witr is not from us} isn't Authentic.

حديث: (الوتر حق فمن لم يؤتر فليس منا) لا يصح

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

5 November 2016 22:21

#### Radwan Dakkak updated his status.

191. The Hadīth: {Allah and His angels invoke blessings upon those who are on the right side of the rows} the Hadīth is #Maqlūb [i.e. Switched], and what's correct is: {upon those who are on the first/front rows}

. (حديث: (إن الله وملائكته يصلون على ميامن الصفوف) الحديث مقلوب والصواب (على أوائل الصفوف

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

5 November 2016 22:20

#### Radwan Dakkak updated his status.

190. The Hadīth: {For one of you to be stabbed in the head with an iron needle is better for him than that he should touch a woman who is not permissible for him} is #Defective, and what's correct is that it's Mawqūf, so it is the saying of: a Companion [i.e. Ibn Mas'ūd].

حديث:(لأن يغرس في رأس أحدكم بمخيط من حديد خير له من أن يمس امرأة لا تحل له) معلول ، والصواب وقفه فهو قول : صاحب

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

#### Radwan Dakkak updated his status.

189. The Hadīth: {The Wudū' for whomever doesn't mention the name of Allāh isn't accepted} is #Very\_Weak, and it's not acceptable to be raised to "Hassan" by strengthening all the weak chains together.

حديث (لا وضوء لمن لم يذكر اسم الله عليه) ضعيف جداً ولا يصح تحسينه بالشواهد

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

5 November 2016 22:19

#### Radwan Dakkak updated his status.

188. The Hadīth: {The intention of a believer is greater than his actions} is #Munkar, however the meaning is #Correct.

حديث: (أن نية المؤمن أبلغ من عمله) منكر ، ولكن معناه صحيح

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

5 November 2016 22:19

#### Radwan Dakkak updated his status.

187. The Hadīth: {He [the Prophet] used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and when using "his Siwāk"} the #Addition {And when using his Siwāk} is #Shātha [Weak].

حديث:(كان رسول الله ﷺ يعجبه التيمن في تنعله وترجله وطهوره وسواكه ) زيادة (وسواكه) شاذّة

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

5 November 2016 22:19

#### Radwan Dakkak updated his status.

186. The Hadīth: {When (a man) sits between the four parts of his wife's body and exerts himself, then Ghusl becomes obligatory} the #Addition {Even if there is no orgasm} is #Shātha [Weak]

حديث: (إذا جلس بين شعبها الأربع ثم جهدها فقد وجب الغسل) زيادة (وإن لم يُنزل) شاذّة

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

5 November 2016 22:19

#### Radwan Dakkak updated his status.

185. The Hadīth of Umm Salamah: {The Prophet (صلى الله عليه وسلم) prayed 'Asr, then he came into my house and performed two Rak'ah, so I said: You prayed a Salāh which you didn't used to pray}, the #Addition {onto Umm Salamah's words}: {Shall we make up for it if we missed it, he [the Prophet] replied: No} is #Shātha [Weak].

حديث أم سلمة: (صلى ﷺ العصر، ثم دخل بيتي فصلى ركعتين ، فقلت: صليت صلاة لم تكن تصلّيها) زيادة . (أفنقضيهما إذا فاتت قال: لا) شاذّة

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

5 November 2016 22:18

#### Radwan Dakkak updated his status.

184. {Placing the fingers in both ears while giving the Adhān} is #Shātha [weak], for it is narrated in the Sahīhayn without this #Addition, and it has been narrated in Sahīh al-Bukhārī as a Mu'allaq [Hanging] narration: {That he used to give Adhān while his hands were down} and this is more #Correct.

وضع الأصبعين في الأذنين عند الآذان ) شاذة ففي الصحيحين بدون هذه الزيادة ، وجاء في الصحيح معلقاً (أنه) . كان يؤذن سادلاً يديه) وهذا أصح

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

5 November 2016 22:18

**Radwan Dakkak added a new photo.**



Idiots 🤡🤡

5 November 2016 21:22

**Radwan Dakkak added a new photo.**



**Abu Umar Talha Khan** very true  
5 November 2016 21:13

**Ali Alan Nassif %Haqq**  
5 November 2016 21:16

5 November 2016 21:09

**Radwan Dakkak shared IlmFeed's video.**

Allāhumma Bārik 😊

5 November 2016 20:46

**Radwan Dakkak updated his status.**

“If you talk to a man in his second language, you're talking to his brain. If you talk to him in his mother's language, you're talking to his heart”

5 November 2016 17:54

**Radwan Dakkak added a new photo.**



**Radwan Dakkak** I learnt the Hashtags off this guy on my friend's list Jay Bladario Check out his wall...  
5 November 2016 18:35

I don't know of any better feeling than being alone in the Masjid with the Qur'ān right between your hands, reciting the words of Allāh(سبحانه وتعالى) #True\_Love

#Change\_Your\_Life  
#No\_FB  
#Worship\_Allāh  
#Recite\_Qurān  
#Dhikr  
#Sabr  
#Purify\_Your\_Intentions  
#Humbleness  
#No\_Riyā  
#Manners\_Of\_The\_Qurān  
#Seek\_Knowledge  
#Implement\_Knowledge  
#Benefit\_Others  
#FeeSabeelilah.

5 November 2016 10:34

**Radwan Dakkak updated his status.**

?[People of the Qur'ān أهل القرآن Who are

People] علماء [Scholars] have differed over who they are, but what's correct is that [The of the Qur'ān] are those who frequently recite the Qur'ān and act upon its verses, even if they didn't

.memorise its letters

(حفظه الله)Shaykh Sulaymān al-'Alwān -

5 November 2016 08:37

#### Radwan Dakkak added a new photo.

□

"Misrepresenting the opponent by making up accusations against him benefits him more than it harms him, for if the people knew that he lied against him once, they would consider all of what he mentions about him as lies every time."

~ Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله)

4 November 2016 22:07

#### Radwan Dakkak updated his status.

IT'S NOT ALLOWED TO TOUCH A WOMAN IN RUQYA

"Likewise, some of those who do Ruqyā have become lenient, he places his hands upon the woman, and this is Harām and isn't permissible, and it's not allowed for a man to touch a woman that isn't lawful for him, and whenever a Rāqī is found placing his hand on a woman, it's compulsory to condemn him and prevent him from doing Ruqyā, except if he repented, and it's not permissible for a man to place his hand upon a woman. Many of those who do Ruqyā have been seduced by the women due to sitting with them and doing Ruqyā on them, and some of the women sit down and don't understand, some women don't understand, she thinks this is from the consequences of the Ruqyā, that even some of the women after making her Tawbah and she admits to this, that some of those who do Ruqyā had illicit unlawful relations with her, she thinks this is from the end-result of the necessity of Ruqyā until she is discharged [from the symptoms and evil effects]..."

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

4 November 2016 19:26

#### Radwan Dakkak updated his status.

Noble Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله تعالى):

What is the ruling on sending Allāh's mercy and forgiveness upon the deceased innovator?

Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله) said:

Bismillāhi al-Rahmānī al-Rahīm

The deceased innovator whose Bid'ah doesn't take him outside the fold of Islām, he takes the same ruling as the rest of the Muslims, Salāh is prescribed upon him, and it's not mandatory upon everyone, and he is to be asked for Allāh's forgiveness, mercy and pleasure.

And I do not know anyone from Ahl al-Sunnah who said that it's not allowed to ask Allāh's mercy and forgiveness upon the people of innovation in all cases, for this is the saying of the Khawārij al-Māriqīn [i.e. Those who have left the correct understanding of Islām and the Prophet's Manhaj], and the people of misguidance who have distorted from the Truth.

And the comprehensive principle regarding this is that everyone who says: Lā ilāha ilā Allāh and testified that Muhammad is the Messenger of Allāh, and we do not know of any clear Kufr from him, then he's to be prayed upon and be asked for Allāh's forgiveness, for when Allāh(سبحانه وتعالى) prohibited making Istighfār for the Mushrikīn in His statement: {It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives} this is an evidence regarding the permissibility of making Istighfār for the people of innovation and sinners who are counted among the people of the Qiblah.

And some of the people have assumed that the refraining of some Imāms of the Salaf from performing Salāh upon them is an evidence that it's not allowed to ask Allāh's mercy upon them, and this is from the fabricated assumptions which contradicts the Qur'ān, Sunnah and Consensus.

For the muslims in the east and the west have remained praying upon everyone who displays his Islām, who isn't known to have Hypocrisy or Apostasy. So whoever knows from him any of that [i.e. Hypocrisy or Apostasy], then it's forbidden to perform Salāh upon him.

And whoever doesn't know from him any of that [i.e. Hypocrisy and Apostasy], then it's not permissible to seek nearness to Allāh by abandoning Salāh upon him if there was no apparent Maslaha [Benefit/Interest] in doing so. For some Imāms of the Salaf would refrain from performing Salāh upon the people of desires/innovation and those who sin openly, so that the people of innovation can put a stop to their innovation, and the people of sins can put a stop to their desires,



so it is from the aspect of denouncing Munkarāt [acts of evil], and achieving general Masālih [Benefits/Interests] for the muslims, and this is from the acceptable acts for the sake of Maslaha, and it has many equivalent examples in the Shari'ah.

For the Prophet(صلى الله عليه وسلم) abandoned Salāh upon the person who killed himself, it was narrated by Imām Muslim(رحمه الله) in his "Sahīh" (978).

And he abandoned Salāh upon the one who has Debt, but he didn't abandon the fulfilment [of the obligation of praying on him], and he said to the Muslims: {Perform Salāh upon your companion} it was narrated by Bukhārī (2298) and Muslim (1619).

And he abandoned Salāh upon the one who is dishonest in the war booty, it was narrated by Ahmad (4/286), Abū Dāwūd (2710), al-Nasāī (4/64), Ibn Mājah (2848), and there's a difference of opinion regarding the authenticity of its chain.

Shaykh al-Islām Ibn Taymiyyah(رحمه الله) said in al-Fatāwah (24/286), "And whoever doesn't know of any hypocrisy from him, and he's a Muslim, it's permissible to make Istighfār for him and perform Salāh upon him, infact that is prescribed, and it's to be ordered as Allāh(سبحانه وتعالى) said: {and ask forgiveness for your sin and for the believing men and believing women}."

And he said in Minhāj al-Sunnah (5/235), "So every muslim who doesn't know that he's a Munāfiq, it's permissible to make Istighfār for him and perform Salāh upon him, even if he had Bid'ah or Fisq, however it's not compulsory upon everyone to pray over him. And if abandoning Salāh upon the caller towards Bid'ah, and the one who displays Fujūr [Indecent/Shameful acts], has a Maslaha in a way of deterring people [from such evil acts and innovation], then abstaining from performing Salāh would be prescribed for whoever's abandonment of Salāh would be effective as a deterrent [from his evil acts or innovation] by not praying upon him...}

And in general, Istighfār for the Mushrikīn and Kuffār is prohibited in the Shari'ah and the proofs for it are many, and this is from the agreed upon [matters].

And Istighfār upon whoever is besides these people [i.e. Kuffār] whom are from the Ahl al Qiblah is prescribed according to the agreement [of the Scholars], and nobody disagreed with that other than the Khawārij and Mu'tazilah, for the Khawārij were the first ones to make Takfīr upon Ahl al Qiblah because of sins, and they believe something which isn't a sin to be a sin, and they declare lawful the blood of the Muslims, and the Prophet(صلى الله عليه وسلم) gave a description of them by his statement: {They kill the people of Islām and leave alone the idolators} it was narrated by al-Bukhārī (3344) and Muslim (1064) from the Hadīth of Abī Sa'īd.

And the Mu'tazilah agree with the Khawārij that the people of Major sins will eternally abide in hell, and that it's forbidden to make Istighfār for them and ask for Allāh's mercy upon them.

And they [i.e. Mu'tazilah] disagree with them in regards to the ruling upon them in the Dunyā, so they are upon a level between two levels, so they are not believers which makes Istighfār prescribed for them, and neither are they Kuffār who will be removed far away [from Jannāh], and this is False due to many evidences, Allāh(سبحانه وتعالى) said: {and has made hateful to you Kufr [disbelief], Fusūq [Defiance] and 'Isyān [Disobedience]. Those are the [rightly] guided}, so Allāh has differentiated between Kufr and Fusūq and 'Isyān, and he made it three levels:

1. al-Kufr
2. Al-Fusūq which isn't Kufr.
3. Al-'Isyān which is a level beneath al-Fisq, so he is a disobedient sinner ('Āsi) and isn't a Fāsiq, and the Khawārij do not comprehend this reality, and they consider Fisq as Kufr.

Allāh(سبحانه وتعالى) said: {And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah . And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly. (9) The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy (10) .}

So Allāh(سبحانه وتعالى) has described both fighting groups with Ēmān and Brotherhood, and he commanded reconciling between them, and this Āyah is among the best of which is used as proof against the Khawārij who make Takfīr upon Sins.

And Allāh(سبحانه وتعالى) said: {Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills} So Allāh(سبحانه وتعالى) made what is beneath Shirk as hanging under His will [i.e. Allāh can choose to punish him in the hellfire or forgive him], so he is not a Kāfir as the Khawārij claim.

And the Ahādīth on the Shafā'ah [Intercession] and taking out the Monotheist Sinners from the hellfire is Mutawātirah, and it is a fatal blow against the Madhab of the Khawārij and the people of Irjā'.

And in Sahīh Muslim (116) from the chain of Hammād ibn Zayd from Hajjāj al-Sawāf from Abī al-Zubayr from Jābir that al-Tufayl ibn 'Amr al-Dūsī came to the Prophet(صلى الله عليه وسلم), so he said O Messenger of Allāh: {Do you need strong, fortified protection? The tribe of Daus had a fort in the pre-Islamic days. The Apostle (ﷺ) declined this offer, since it (the privilege of protecting the Holy Prophet) had already been reserved for the Ansar. When the Apostle (ﷺ) migrated to Medina, Tufail son of Amr also migrated to that place, and there also migrated along with him a man of his tribe. But the climate of Medina did not suit him, and he fell sick. He felt very uneasy. So he took hold of an iron head of an arrow and cut his finger-joints. The blood streamed forth from his hands, till he

died. Tufail son of Amr saw him in a dream. His state was good and he saw him with his hands wrapped. He (Tufail) said to him: What treatment did your Allah accord to you? He replied. Allah granted me pardon for my migration to the Apostle (ﷺ): He (Tufail) again said: What is this that I see you wrapping up your hands? He replied: I was told (by Allah): We would not set right anything of yours which you damaged yourself. Tufail narrated this (dream) to the Messenger of Allah (ﷺ). Upon this he prayed: O Allah I grant pardon even to his hands}.

And this Hadīth is Sahīh, among the best of which is used as evidence against the Khawārij who make Takfīr upon the Kabā'ir [Major Sins] and the Murji'ah who say that sins won't cause any harm, and Allāh knows best.

4 November 2016 13:01

### Radwan Dakkak updated his status.

Some of the Fuqahā' have viewed it Disliked to say {Ramadān} on its own without the word {Month of...}, because of the Hadīth: {Do not say Ramadān, for verily Ramadān is one of the names of Allāh}, however this Hadīth is Weak and Fabricated, and it's perfectly fine to say Ramadān on its own.

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

3 November 2016 23:55

### Radwan Dakkak updated his status.

Forgive me if I haven't gotten back to your questions, I got really sick. Alhamdulillah, being sick makes you appreciate the good health that Allāh has given us. So always be thankful to Allāh for giving you good health. I'll get back to you soon Inshā'Allāh, I just need some rest as I'm also very tired, Bārak Allāhu feekum.

2 November 2016 23:05

### Radwan Dakkak updated his status.

What is the ruling on Abandoning Hajj?

Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله) said:

And Hajj is one of the pillars of Islām which the Muslims have agreed upon, and it is the 5th pillar from the pillars of Islām in most of the Ahādīth, as that has been mentioned in the Sahīhayn and others from the Hadīth of ibn 'Omar(رضي الله عنهما), and Allāh(سبحانه وتعالى) said: “And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds.”

Allāh's statement: “But whoever disbelieves”, it is said: by the abandonment of Hajj, and this is the Madhab of 'Omar ibn al-Khattāb(رضي الله عنه), and ibn 'Omar(رضي الله عنهما), and a narration from Ahmad(رحمه الله), and the Madhab of Sa'd ibn Jubayr(الله), and a group from the Māliki Fuqahā', and it is one of the two statements from ibn 'Abbās(رضي الله عنه).

So based upon this saying: The one who intentionally abandons Hajj without an excuse would become a Kāfir, by the general meaning of the verse where Allah says: “But whoever disbelieves”, and Kufr here: is Major disbelief which takes one outside the fold of Islām.

And several scholars have held the view, and it is one of the two narrations from Imām Ahmad(رحمه الله): That whoever abandons anything from the Pillars of Islām, then he's a Kāfir, so whoever abandons Salāh, then he's a Kāfir, and this is agreed upon by the Sahābah, and this Ijmā' has been mentioned by Ishāq(الله), and Imām Ahmad(الله) says: “Whoever abandons Zakāt, then he's a Kāfir”, and this is a saying from a group of scholars, and they used the Hadīth of Abī Hurayrah(رضي الله عنه) as proof: “those amongst the Arabs who wanted to become apostates became apostates”, for their rejeotance of Zakāt, and he also called the abandoner of Siyām & Hajj a Kāfir.

And some of the scholars said: he doesn't disbelieve except by abandoning the Shahādatayn and the Salāh, because of the Ijmā' regarding that, but as for the abstainer of Zakāt, whoever doesn't fight over that, and the abandoner of Siyām and Hajj, then they do not disbelieve, because when the Prophet(صلى الله عليه وسلم) mentioned the abstainer of Zakāt, and the Hadīth is in Muslim, he said: “and he sees whether his path is to take him to Paradise or to Hell”, because if he was a Kāfir, the Prophet(صلى الله عليه وسلم) wouldn't have said “Either takes him towards Jannāh or takes him towards the Hellfire”, because the Kāfir will not smell the fragrance of Paradise, and this is the view of the Majority of the Scholars[that the abandoner of Hajj is not a Kāfir].

And those that do not make Takfīr upon the abandoner of Hajj, say that if the abandoner of Zakāt didn't disbelieve, then it would be more deserving for the abandoner of Hajj to not disbelieve, and they responded to this verse: “But whoever disbelieves”, they said: Whoever says that Hajj is not compulsory, then this is the Kāfir, and this is proven from ibn 'Abbās(رضي الله عنهما) that he said this statement, when he said: “[And whoever disbelieved], meaning: he claimed that it's not

compulsory”

And a group of scholars said: “But whoever disbelieves” meaning: Whoever claims that it’s decidable between doing it and leaving it, then this is the Kāfir, and as for whoever denies the obligation of Hajj, then he’s a Kāfir by Ijmā’, even if he performed Hajj.

2 November 2016 15:47

### Radwan Dakkak updated his status.

What is the ruling on the Ash'ariyyah of our time?

Shaykh 'Alī al-Khudayr(حفظه الله) responded by saying:

The Ash'ariyyah are two types:

1. Grave worshipping pagans, so these [Ash'ariyyah] are Mushrikīn.
2. Pure Ash'ariyyah, who do not have any kind of Major Shirk, so these [Ash'ariyyah] take same ruling as the Ashā'irah who preceded them.

And the Ashā'irah of the past are two types:

1. The First Ash'ariyyah, so these are Kullābiyyah, and they are an innovated sect, and are not made Takfīr upon.
2. The Second Ash'ariyyah, and they are not made Takfīr upon by the Majority of the Scholars due to Ta'wīl [Interpretation], and a few Scholars went towards making Takfīr upon them, such as Ibn Hazm, Ibn al-Jawzī, al-Dustī, and some of the Hanābilah, but what's correct is that it differs depending upon the time and place, so if it was a time of where the Sunnah is widespread and openly displayed, or a place where the Sunnah is clear and apparent, like in the time of Imām Mālik(رحمه الله), Ahmad(رحمه الله), and al-Shāfi'ī(رحمه الله), then someone adopts al-Ash'ariyyah, then this person is a Kāfir, and if the time was a time of ignorance where Bid'ah is widespread and the Sunnah is Hidden, such as the time of Ibn Taymiyyah(رحمه الله) and Muhammad Ibn 'Abdul Wahhāb(رحمه الله), then no Takfīr is made until the Misconception is removed and he acts arrogantly [in denying the text], and Allāh knows best.

Pay Attention: There's a group [of Scholars] who are from Ahl al Sunnah in general, however they agreed with the Ashā'irah [in certain issues], and their situation is unlike the situation of the Ashā'irah from giving precedence to the intellect over the text [Qur'ān & Sunnah], rather their situation is giving precedence to the Qur'ān and Sunnah and rejecting giving precedence to the intellect, such as the likes of al-Bayhaqī(رحمه الله), Ibn Fūrak(رحمه الله) and similar to them, so what these [Scholars] fell into are called slips/mistakes, so whatever falsehood they have would be rejected, and their position would be preserved and their knowledge would be benefitted from.

2 November 2016 09:42

### Radwan Dakkak updated his status.

#Linguistic\_Benefit:

Shaykh Khālid al-Mardhī al-Ghāmīdī(حفظه الله) said:

It's not correct to say "Shirk in Tawhīd" and "Shirk in Tawhīd al-Rubūbiyyah" and "Shirk in Tawhīd al-Ulūhiyyah"

And what's correct is our statement "Shirk in al-Ulūhiyyah" and "Shirk in al-Rubūbiyyah"

And the reason for this: Is that Tawhīd opposes Shirk and cannot be joined together.

For Tawhīd isn't connected to Shirk, but rather it is connected to 'Ibādah, Ulūhiyyah and Rubūbiyyah.

But as for whoever singles out [Allāh in worship] and came with Tawhīd, it cannot be said that he has committed Shirk in his Tawhīd, rather he has committed Shirk in his 'Ibādah.

And it's correct to say "al-Kufr bit-Tawhīd" [i.e. Disbelief in Tawhīd - Not believing in Tawhīd]

~ Sharh Thalāthat al-Usūl page 41

2 November 2016 06:47

### Radwan Dakkak shared a link.

<https://telegram.me/UlamaArchives>

<https://telegram.me/UlamaArchives>

<https://telegram.me/UlamaArchives>

This is a channel I created to share the works of the Righteous Scholars, feel free to join. May Allāh(سبحانه وتعالى) place Barakah in it and allow it to be a source of goodness and benefit for all Muslims, Āmīn.

1 November 2016 22:14

#### Radwan Dakkak updated his status.

One of my all-time favourites:

"The Hadīth is weak...but it sounds pretty sound to me"

~ Shaykh al-Muhaddīth Hamzah Yūsuf 2.0 🌟

1 November 2016 18:04

#### Radwan Dakkak updated his status.

.recommended spending no more than 15 mins a day on Facebook (حفظه الله)Shaykh Ahmad Jibrīl

This is advice for myself before anyone else. If we have a lot of free time, create the passion to memorise the Qur'ān and revise it. Listen to lessons and study Arabic/Deen, yes I know it requires much more effort than coming on Facebook to give your 2 cents, however this is what's best for you. If you have a friend who can motivate you, that would be great! Don't speak too much, .surround yourself with people who bring benefit for your Dunyā & Ākhirah

O Allāh, I seek refuge in you from knowledge that does not benefit. May Allāh allow us to make use .of our time and purify our intentions while learning the Deen

1 November 2016 10:43

#### Radwan Dakkak updated his status.

Two things define you

Your patience when you have nothing

Your attitude when you have everything.

1 November 2016 09:52

#### Radwan Dakkak added a new photo.

**Abdullah Husain** Akhi does he have any works in english? In book form, besides that which you translate and post. (Btw jazakAllah khairan for that)

1 November 2016 13:57

1 November 2016 09:18

#### Radwan Dakkak updated his status.

What is the ruling on taking photos and videos?

Shaykh Abū Umar(حفظه الله) responded by saying:

There's a big difference of opinion on this issue, can be summarized in the following:

1- Drawing objects with a soul is extremely prohibited and carries a severe punishment.

2- Making objects with a soul (teddy bears, statues/toys in the shape of animals, balloons in the shape of an animal, etc.) also prohibited. There may be an exception for dolls according to some scholars, and for educational purposes according to others.

3- Taking photos with a camera - this is where most of the dispute lies. Some totally prohibit it with the exception of necessity (ID, etc.), others allow it generally. Keeping these photos in an album or hanging them around the house is another issue and is prohibited. Some allow keeping them if they are hidden at all times.

4- Taking videos is allowed.

31 October 2016 21:40

### Radwan Dakkak updated his status.

One of the most absurd things I heard on Saturday Night: "Khawārij Takfeeri's never smile"

Lol, seriously?! Just go check out the faces of the Shuhadā' and tell me which ones are {not} smiling :)

Question: Who are the Khawārij in our times that make Takfir upon Major Sins, and what are those Major sins?

Answer: The Khawārij Takfeeri's in our time make Takfir upon those that listen to Musiká and drink alcohol...

☹ Is this guy even living in the 21st century, not even the Hāzimī's make Takfir upon those who listen to Musiká or drink alcohol.

~ As I said, it was the most pointless talk I've ever heard. Stay in the UK, your Madkhali Da'wah won't ever succeed in Sydney :) #No\_Knowledge

31 October 2016 20:34

### Radwan Dakkak updated his status.

#Weak\_Hadīth "The menstruating woman and the one who is in a state of impurity (Janābah) should not recite anything of the Qur'ān"

This Hadīth is well-known amongst the Fuqahā', and many of the Fuqahā' have acted upon it, and they believe it's Harām for the menstruating woman to recite the Qur'ān.

However what's correct is that this Report is #Munkar singular narration, and it was rejected by Imām Ahmad(رحمه الله), and he said: "Bātil", and Ibn Taymiyyah(رحمه الله), Ibn al-Qayyim(رحمه الله) and a group of Scholars have mentioned the consensus of the Hufādh regarding its weakness.

And whenever Ismā'il Ibn 'Ayyāsh narrates from other than the people of Shām, then his narrations are not accepted, so if he narrates from 'Irāqī's or Hijāzī's, then his Hadīth is #Weak, and the Shaykh he narrated this Hadīth from is Mūsa Ibn 'Uqba who is Hijāzī from al-Madīnah.

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله).

Side Note: This is the strongest Hadīth used by the Majority of the Scholars to prohibit the person in Janābah from reciting the Qur'ān, however it's weak and there's many narrations of the Salaf testifying to this, infact a consensus, and Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله) has written a 22 page book going through all the opinions and showing why the strongest opinion is that it's permissible to recite the Qur'ān in the state of Janābah, and Allāh(جل وعلا) knows best.

31 October 2016 18:23

### Radwan Dakkak shared a link.

[https://www.youtube.com/watch?v=IFSY0OGekvI&list=PLZqDbkjpHp5QSBi6YMo6-cJ08\\_9uPrLL4&index=1](https://www.youtube.com/watch?v=IFSY0OGekvI&list=PLZqDbkjpHp5QSBi6YMo6-cJ08_9uPrLL4&index=1)

[https://www.youtube.com/watch?v=IFSY0OGekvI&list=PLZqDbkjpHp5QSBi6YMo6-cJ08\\_9uPrLL4&index=1](https://www.youtube.com/watch?v=IFSY0OGekvI&list=PLZqDbkjpHp5QSBi6YMo6-cJ08_9uPrLL4&index=1)

[https://www.youtube.com/watch?v=IFSY0OGekvI&list=PLZqDbkjpHp5QSBi6YMo6-cJ08\\_9uPrLL4&index=1](https://www.youtube.com/watch?v=IFSY0OGekvI&list=PLZqDbkjpHp5QSBi6YMo6-cJ08_9uPrLL4&index=1)

The Best most comprehensive Arabic Classes in English that I know of by Ustadh Abu Taubah. Take notes from all the 198 videos (10 mins each), everything mentioned is extremely Beneficial for all levels!

31 October 2016 12:45

### Radwan Dakkak updated his status.

have mentioned an {Ijmā'} that (رحمه الله) and Al-Hāfidh Ibn Rajab (رحمه الله) Imām Ibn 'Abdūl Hādī :this Hadīth is weak

would sleep in the state of Janābah (صلى الله عليه وسلم) Ā'isha said: {The Messenger of Allāh' .{without touching water

mistakenly authenticated it, and all the later scholars followed (رحمه الله) However, Imām al-Bayhaqī his Authenticating, when there is a Consensus from the Salaf regarding the weakness of this Hadīth, and this is only one example of the importance in returning back to the sayings of the Early Imāms instead of relying upon the Later Scholars

31 October 2016 11:14

#### Radwan Dakkak updated his status.

said: {And (سبحانه وتعالى)said: {And Fitnâ is greater than Killing}, and Allâh (سبحانه وتعالى)Allâh .{Fitnâ is worse than Killing

mentioned in the Tafsîr of this Āyah: Abū al-'Āliyah, Mujāhid, Sa'īd Ibn (رحمه الله)Imām Ibn Kathīr :Jubayr, 'Ikrimah, al-Hassan, Qatādah, al-Dahhāk, and al-Rabī' Ibn Anas said

{Shirk is worse than Killing}

31 October 2016 10:41

#### Radwan Dakkak updated his status.

came to the Kuffār of Quraysh and said to (صلى الله عليه وسلم)Authentic\_Hadīth The Prophet# :them while they were sitting near the ka'bah, he said

Listen to me, O Quraysh! By the One in Whose hand is the soul of Muhammad, I have brought} ,{slaughter to you

.It was narrated by Imām Ahmad in his Musnad from the Hadīth of 'Abdillāh ibn 'Amr ibn al-'Ās

.(حفظه الله)Authenticated By Shaykh Sulaymān Ibn Nāsir al-'Alwān# ~

31 October 2016 00:31

#### Radwan Dakkak updated his status.

I pursued knowledge like a mother who is seeking her only lost son.

- Imām al-Shāfi'ī(رحمه الله)

31 October 2016 00:03

#### Radwan Dakkak updated his status.

I do not know of any Scholar in our times that are better than these 5 Giants:

1. Shaykh Hamūd al-'Uqlā'ī(رحمه الله)
2. Shaykh Nāsir al-Fahad(حفظه الله)
3. Shaykh 'Alī al-Khudayr(حفظه الله)
4. Shaykh Sulaymān al-'Alwān(حفظه الله)
5. Shaykh Ahmad Jibrīl(حفظه الله)

30 October 2016 23:14

#### Radwan Dakkak updated his status.

Something that annoys me:

1. Brothers on Haqq who only talk about 'Aqīdah.
2. Moderates who only talk about Fiqh.

If brothers on Haqq start learning Fiqh, they can bring moderates onto the correct 'Aqīdah by teaching them Fiqh & Tawhīd together, not just Tawhīd alone. Use Hikmah when giving da'wah, don't expect moderates to come onto the correct 'Aqīdah straight away. That will never happen except in rare circumstances. By the way, I'm not having a go at my brothers, I love you all for the sake of Allāh ☺ And I know that it's annoying when moderates only focus on Fiqh, ignoring Tawhīd and the Affairs of the Ummāh, but you must remain patient and make du'ā for them 🤲

30 October 2016 21:55

#### Radwan Dakkak updated his status.

#Fakes Those who bash their wives are usually the nicest to strangers. Their heart is full of #Nifāq and #Cowardliness. They act like the best people in public when they are the most vicious abusive #Dogs to their own family, with all my respect to {dogs} ofcourse. Wallāh I can't believe domestic violence is happening in so many households.

30 October 2016 21:38

## Radwan Dakkak shared Muhammad Mustaqeem Shah's video.

Haha I love this teacher :)

30 October 2016 15:35

## Radwan Dakkak shared a link.

[https://youtu.be/LA\\_wAqD6uPA](https://youtu.be/LA_wAqD6uPA)

[https://youtu.be/LA\\_wAqD6uPA](https://youtu.be/LA_wAqD6uPA)

[https://youtu.be/LA\\_wAqD6uPA](https://youtu.be/LA_wAqD6uPA)

I love this Sūrah - The first 10 Āyāt declare the innocence of our Mother أم المؤمنين [The Mother of the Believers] - عائشة - 'Ā'isha(رضي الله عنها) from those مشركين [Polytheists] and مرتدين [Apostates] that accuse her chastity, i.e. The Shi'a Filthy Rāfidah, may Allāh(سبحانه وتعالى) destroy them AND those who {Love} them!!!

30 October 2016 14:40

## Radwan Dakkak updated his status.

said: "I am the Prophet of Mercy and the (صلى الله عليه وسلم)Authentic\_Hadīth The Prophet#  
"Prophet of War

Muhammād ibn Tarīf al-Kūfī narrated to us, he said, Abū Bakr Ibn 'Ayyāsh narrated to us, from in one of (صلى الله عليه وسلم)'Āsim, from Abī Wā'il, from Huthayfah, he said: I met with the Prophet :the streets of al-Madīnah, so he [i.e. The Prophet] said

I am Muḥammād, and I am Ahmad, and I am the Prophet of Mercy, and the Prophet of Tawbah," and I am the Muqaffī [Last in Succession], and I am the Hāshir [Gatherer], and I am the Prophet of "[Malāhim [Battles and Wars

(Musnad Ahmad(22827 and 22934 ~

would describe himself (صلى الله عليه وسلم)And in another narration it says, the Messenger of Allāh :to us by some names, so he said

I am Muḥammād, and Ahmad, and al-Muqaffī [Last in succession], and al-Hāshir [The Gatherer]," . "and the Prophet of Mercy and the Prophet of War

(Sahīh Ibn Hibbān(6314 ~

.and others (حفظه الله)Authenticated by Shaykh al-Muhaddīth Khālīd al-Hāyek#

30 October 2016 13:24

## Radwan Dakkak updated his status.

I just heard the worst lecture given in my life by a deviant Madkhalī.

29 October 2016 21:07

## Radwan Dakkak updated his status.

183. The Hadīth: {A Group of my Ummah will continue to Prevail on the basis of the Truth} it was narrated by no less than 15 Companions, but as for the #Addition "Until the last of them fights the Dajjāl", it's #Shātha [Weak].

حديث (لا تزال طائفة من أمتي على الحق طاهرين) رواه ما لا يقل عن 15 صحابياً وأما زيادة حتى يقال  
. آخرهم الدجال فهي شاذة

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 15:25

## Radwan Dakkak updated his status.

182. The Hadīth: {I have left behind amongst you something which you will never go astray by if you hold onto it, it is the Book of Allāh and the Sunnāh of His Prophet} and what's Preserved: is without mentioning {And the Sunnah of His Prophet}

حديث:(إنني قد تركت فيكم ما إن اعتصمتم به فلن تضلوا أبدا ، كتاب الله ، و سنة نبيه) المحفوظ: عدم ذكر  
((وسنة نبيه))



(حفظه الله) Shaykh Sulaymān ibn Nāsir al-'Alwān ~

29 October 2016 15:20

#### Radwan Dakkak updated his status.

181. The Hadīth: {The Messenger of Allāh (صلى الله عليه وسلم) cursed the one who sits in the middle of a lesson} is #Weak, and some [Scholars] interpreted it upon the foolish person who takes that position for mockery to make others laugh, but it's not correct to interpret it, for it is: #Defective.

حديث:(لعن رسول الله ﷺ من جلس وسط الحلقة) ضعيف ، وأوّلُه قوم ، على السّفيه الذي يقوم مقام سخريه ليضحكهم ولا يصح تأويله فهو: معلول

(حفظه الله) Shaykh Sulaymān ibn Nāsir al-'Alwān ~

29 October 2016 15:18

#### Radwan Dakkak updated his status.

180. The Hadīth of Umm Salamah: {In the time of the Prophet (صلى الله عليه وسلم), women in postnatal bleeding (after childbirth) used to wait for forty days} is #Weak, it revolves around Massā al-Azdiyah and her Hadīth is #Defective due to 2 defects, but it has been affirmed from Ibn 'Abbās that he said: {The woman in Nifās [post-natal bleeding] should wait for approximately forty days}, and anything else [mentioned] are educated guesses which don't have proof.

حديث أم سلمة : (كانت النفساء تجلس على عهد النبي أربعين يوم) ضعيف ، مداره على مسّنه الأردية وحديثها معلول بعلتين ، وثبت عن ابن عباس أنه قال: (النفساء تنتظر نحواً من أربعين يوماً) وغير هذا اجتهدات ليس لها دليل .

(حفظه الله) Shaykh Sulaymān ibn Nāsir al-'Alwān ~

29 October 2016 15:11

#### Radwan Dakkak updated his status.

179. The Hadīth: {Whenever you pass by the grave of a Mushrik, give him the tidings of Hell-fire.} the outwardness of the chain appears to be Authentic, however it's #Defective according to the agreement of the Hufādh.

. حديث:(حيثما مررت بقبر كافر فبشره بالنار) طاهر إسناده الصحة ولكنه معلول باتفاق الحفاظ

(حفظه الله) Shaykh Sulaymān ibn Nāsir al-'Alwān ~

29 October 2016 15:10

#### Radwan Dakkak updated his status.

178. The Hadīth: {Whoever swears [about an oath] and says: 'If Allah wills (Inshā'Allāh), then he will not have broken it} is #Defective due to it being Mawqūf, and the Mawqūf [narration] is stronger than the Marfū', so it is Mawqūf upon Ibn 'Omar.

حديث:(من حلف على يمين فقال إن شاء الله لم يحنث) معلول بالوقف ، ووقفه أصح من رفعه فهو موقوف على ابن عمر

(حفظه الله) Shaykh Sulaymān ibn Nāsir al-'Alwān ~

29 October 2016 15:10

#### Radwan Dakkak updated his status.

177. The Hadīth: {That the Prophet (صلى الله عليه وسلم) commanded Umm Waraqah to lead the inmates of her house in prayer} is a #Defective report, and it's not acceptable to be used as evidence, and what's correct is that it's permissible for a woman to lead other women [in Salāh].

حديث:(أن النبي ﷺ أمر أم ورقة أن تؤم أهل دارها ) خبر معلول ولايصح الاستدلال به والصّواب جواز إمامة المرأة للنساء .

(حفظه الله) Shaykh Sulaymān ibn Nāsir al-'Alwān ~

29 October 2016 15:09

#### Radwan Dakkak updated his status.

176. The Hadīth: {The best Dhikr is 'Lā ilāha ilā Allāh', and the best du'ā is 'Alhamduliḥ'} was narrated by al-Tirmidhī, and it's a #Weak Hadīth.

. حديث (أفضل الذكر لا إله إلا الله, وأفضل الدعاء الحمد لله ) رواه الترمذي وهو حديث معلول

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 15:08

#### Radwan Dakkak updated his status.

175. The Hadīth: {Whoever prays to Allah for forty nights (in congregation), catching up with the first takbeer, he will be recorded as being free from two things...(free from the Fire and free from hypocrisy)} the general masses quote it, but this isn't authentic from the Messenger of Allāh(صلى الله عليه وسلم), it's a #Defective report according to the agreement of the Muhadditheen, and it was #Defected by Imām Abū ʿĪsa [al-Tirmidhī and others, and he considered it to be Mawqūf [i.e. Authentic upon the Sahābī], whereas Ibn al-Jawzī went towards weakening it in all cases.

حديث: (من أدرك تكبيرة الإحرام أربعين ليلة كتبت له براءتان . . .) يتناقلونه العامة ، وهذا لا يصح عن رسول الله ﷺ خبر معلول باتفاق المحدثين ، وأعله الإمام أبو عيسى وغيره ، ورجح وقفه ، ومال ابن الجوزي إلى تضعيفه مطلقاً .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 15:08

#### Radwan Dakkak updated his status.

174. The Hadīth: {Takbīrat al-Ihrām [i.e. The Takbir to begin the Salāh] is greater than the Dunyā and what's within it}, the general masses narrate it from the Prophet(صلى الله عليه وسلم), and this has no basis from the Messenger of Allāh(صلى الله عليه وسلم), and it's not known to have an Isnād [chain of transmission] from what I remember.

حديث : (تكبيرة الإحرام خيرٌ من الدنيا وما فيها) العامة يروونه عن النبي ﷺ وهذا ليس له أصل عن رسول الله ولا يُعرف بإسناد فيما أحفظ .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 15:08

#### Radwan Dakkak updated his status.

173. The Hadīth of: {Reciting Sūrat al-Kāfirūn before sleep} is #Weak.

. حديث : ( قراءة سورة الكافرون عند النوم ) ضعيف

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 15:07

#### Radwan Dakkak updated his status.

172. The Hadīth of 'Ā'isha in [Sunan] Abī Dāwūd: {The Prophet(صلى الله عليه وسلم) would pray 2 Rak'ahs after 'Asr, and forbade others from performing them} is #Weak, Ibn Ishāq was alone in reporting it.

. حديث عائشة عند أبي داود: (كان النبي ﷺ يصلي ركعتين بعد العصر وينهى عنهما) ضعيف تفرد فيه ابن اسحاق

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 15:07

#### Radwan Dakkak updated his status.

171. The Hadīth of Ibn Hawālah: {He [the Prophet] then placed his hand on my head and said: Ibn Hawalah, when you see the caliphate has settled in the holy land, earthquakes, sorrows and serious matters will have drawn near} is #Weak

حديث ابن حوالة: (وضع ﷺ يده على رأسي ثم قال: يا ابن حوالة إذا رأيت الخلافة نزلت الأرض المقدسة فقد دنت الزلازل) ضعيف

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 15:06

#### Radwan Dakkak updated his status.

170. The Hadīth of Ibn 'Abbās: {That when Allāh revealed the Verses of the Mu'awithatayn [Sūrat al-Nās & Sūrat al-Falaq], a knot was untied/loosened from each verse (that was revealed)}, this isn't #Correct and there's no report that is affirmed regarding that which could be relied upon.

حديث ابن عباس: (أن الله حين أنزل آيات المعوذتين انحلت بكل آية عقدة) هذا غير صحيح ولم يثبت في ذلك . خبر يمكن الاعتماد عليه .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 15:05

#### Radwan Dakkak updated his status.

169. The Hadīth: {He does not believe in the Qur'ān, who declares lawful what it prohibits.} is #Weak, it was narrated by Ibn Battāh(رحمه الله) and others, however its meaning is correct.

. حديث:(ما آمن بالقرآن من استحل محارمه) ضعيف رواه ابن بطة وغيره ولكن معناه صحيح

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 15:05

#### Radwan Dakkak updated his status.

168. The Hadīth: {Whoever follows game becomes preoccupied with it (and neglectful toward other duties),} it was narrated from Abī Hurayrah and Ibn 'Abbās and it's #Weak, and it's not Authentic with all of its chains put together.

. حديث ( من تتبع الصيد فقد غفل ) روي عن أبي هريرة وابن عباس وهو ضعيف ولا يصح بمجموع الطرق

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 15:05

#### Radwan Dakkak updated his status.

167. The Hadīth of 'Ā'isha: {The Messenger of Allāh(صلى الله عليه وسلم) would sleep [in the state of Janābah] without touching water} this [Hadīth] is unanimously agreed upon as being #Weak

حديث عائشة: (كان رسول الله ﷺ ينام من غير أن يمس ماء) هذا مجمع على ضعفه

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 15:04

#### Radwan Dakkak updated his status.

166. The Hadīth: {Your Lord is impressed by a young man who doesn't have childish behaviour} is #Weak, 'Abdullāh ibn Lahī'ah was alone in reporting it.

. حديث:(عجب ربك من شاب ليست له صيوه) ضعيف لتفرد به عبد الله بن لهيعة

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 14:58

#### Radwan Dakkak updated his status.

165. The Hadīth of 'Ā'isha(رضي الله عنها): {I saw the Messenger of Allāh(صلى الله عليه وسلم) praying cross-legged} is #Weak, due to the Tafarrūd [Singular Narration] of Abī Dāwūs al-Hafīrī, even though he is Trustworthy.

. حديث عائشة رضي الله عنها( رأيت رسول الله ﷺ يصلي متربعاً) ضعيف لتفرد أبي داود الحفري به مع أنه ثقة

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 14:57

#### Radwan Dakkak updated his status.

164. The Hadīth: {Whosoever begins the day feeling family security and good health; and possessing provision for his day is as though he possessed the whole world} is #Weak, however its meaning is correct.

حديث:(من أصبح آمناً في سربه ، معافى في بدنه ، عنده قوت يومه ، فكأنما حيزت له الدنيا بحذافيرها) ضعيف . ولكن معناه صحيح .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 14:54

#### Radwan Dakkak updated his status.

163. The Hadīth: {A Group of my Ummah will continue to Prevail on the basis of the Truth} it was narrated by no less than 15 Companions, but as for the #Addition "Until the last of them fights the Dajjāl", it's #Shātha [Weak].

حديث (لا تزال طائفة من أمتي على الحق طاهرين) رواه ما لا يقل عن 15 صحابياً وأما زيادة حتى يقاتل آخرهم الدجال فهي شاذة .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 14:54

#### Radwan Dakkak updated his status.

162. The Hadīth: {Brother, do not forget us in your du'ā} isn't authentic whatsoever, it revolves around 'Āsim ibn 'Ubaydillāh who is #Weak

. حديث:( لا تنسنا يا أخي من دعائك ) لا يصح بحال ، مداره عاصم بن عبيد الله وهو ضعيف .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 14:53

#### Radwan Dakkak updated his status.

161. The Hadīth: {I do not make the mosque lawful for a menstruating woman nor a person in Janābah} isn't Authentic from the Prophet(صلى الله عليه وسلم), it revolves around Jusrah bint Dujājah, and al-Bukhārī said: "Jusrah has wonders [i.e. Strange things]!"

حديث:(لا أحل المسجد لحائض ولاجنب) لا يثبت عن النبي ﷺ ، مداره على جصرة بنت دجاجة ، وقال البخاري: عند جصرة عجائب .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 14:53

#### Radwan Dakkak updated his status.

160. The Hadīth [where a Sahābī said he touched his penis and whether he needs to make wudū', the Prophet replied]: {No, it is only a part of your body} is #Weak, Qays ibn Talq was alone in reporting it, and the Hadīth of Busrah: {Whoever touches his penis must perform wudū'} is stronger than it.

حديث: (إنما هو بضعة منك) ضعيف وتفرد به قيس بن طلق ، وحديث بسرة (من مس ذكره فليتوضأ) أقوى منه

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 14:52

#### Radwan Dakkak updated his status.

159. The Hadīth: {Salāh in the Qubā' [Mosque] is like having the reward of 'Umrah} is #Weak.

حديث: (صلاة في قباء كأجر عمرة) ضعيف

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 14:52

#### Radwan Dakkak updated his status.

158. The Hadīth: {Verily from the signs of the [final] hour is when a person doesn't give Salāms except to someone he knows} is #Weak, it was narrated by Ahmad in his "Musnad" and the chain contains Shurayk, who has a poor memory.

حديث: (إن من اشراط الساعة أن لا يُسلم المرء إلا على من عرف)ضعيف رواه أحمد في مسنده وفي اسناده . شريك وهو سيىء الحفظ .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 14:51

Radwan Dakkak updated his status.

157. The Hadīth: {Tie it [i.e. The camel] and put your trust in Allāh} is #Munkar, al-Mughīrah was alone in narrating it from Anas, and it was graded "Gharīb" by al-Tirmidhī, and Yahya ibn Saīd said: "This, according to me, is Munkar"

حديث: ( اعقلها وتوكل ) منكر تفرد به المغيرة عن أنس ، واستغربه الترمذي ، وقال يحيى بن سعيد: هذا عندي منكر .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 14:50

Radwan Dakkak updated his status.

156. The Hadīth: {Whoever sends 10 prayers upon me in the morning and evening, I will give him my intercession(on the day of judgement)}

حديث:(من صلى علي حين يُصبح وحين يُمسي عشراً أدركته شفاعتي) ضعيف رواه الطبراني وفي سنده انقطاع

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 14:50

Radwan Dakkak updated his status.

155. The Hadīth: {All the children of Ādam are sinners, and the best of sinners are those who repent} is #Weak

حديث:( كل بني آدم خطاء وخير الخطائين التوابون ) ضعيف

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 14:49

Radwan Dakkak updated his status.

154. The Hadīth: {When someone whose religion and character you are pleased with comes to you then marry him} it was narrated by al-Tirmidhī and its chain is #Weak.

. حديث: (من جاءكم من ترضون دينه وخلقه فأنكحوه..) رواه الترمذي وإسناده ضعيف

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 14:49

Radwan Dakkak updated his status.

153. The reported Hadīth pertaining Sadaqah in Ramadān being equal to giving 2 Sadaqah's outside of Ramadān, this report is #Munkar, however there's no dispute that Sadaqah in Ramadān is greater in comparison to other [months].

الحديث الوارد في أن الصدقة في رمضان تعدل صدقتين في غير رمضان هذا خبر منكر لكن لا نزاع في أن الصدقة في رمضان أفضل منها في غيرها .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 14:49

Radwan Dakkak updated his status.

152. The Hadīth of Ḥabībah bint Tajrāt where she said: {I saw the Prophet(صلى الله عليه وسلم) while he was doing Saī [walking/strolling] between the Safā and the Marwā, and that his Izār was spinning around from the intensity of the walking/strolling} this Hadīth was narrated by Ahmad and others, however it's #Defective, Imām 'Abdul Barr(رحمه الله تعالى) said it has Iḏtirāb [inconsistencies/confusion] in its chain.

حديث حبيبة بن تجرة قالت (رأيت النبي صلى الله عليه وسلم وهو يسعى بين الصفا والمروة وإن منزهه ليدور من شدة السعي) الحديث رواه أحمد وغيره لكنه معلول قال عنه الإمام ابن عبد البر رحمه الله تعالى في إسناده إضطراب

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 14:48

Radwan Dakkak updated his status.

151. The narrated Hadīths that the Prophet(صلى الله عليه وسلم) performed Hajj twice after the Hijrah are all #Munkar, and its Nakārah [Discrepancy] was certified by Imām al-Bukhārī, Ahmad Ibn Hanbal, al-Tirmidhī and a group among the Muḥaddītheen.

الأحاديث الواردة أن النبي صلى الله عليه وسلم حج حجتين بعد الهجرة كلها منكرة وقد جزم بنكراتها الإمام البخاري وأحمد بن حنبل والترمذي وطائفة من المحدثين

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 14:38

Radwan Dakkak updated his status.

150. The Hadīth of Abī Dhilāl from Anas: {Whoever sits in his Musallāh remembering Allah until the sun has risen, then he prays two Rak'ah, then for him is the reward like that of a Hajj and Umrah: 'Complete, complete, complete} This report is #Weak, infact I do not know of any difference of opinion amongst the Early Scholars regarding its #Weakness, rather the authenticating and strengthening of this Hadīth began in around the time of Imām al-Mundhirī, but as for whoever was before Imām al-Mundhirī, then nobody went towards [authenticating] it, and that's why Imām Abū 'Īsa [al-Tirmidhī] weakened it, and it was weakened by others from the Hufādh, and there's nothing authentic concerning this matter that he receives the reward of a Hajj and 'Umrah, complete, complete, complete, therefore it's not allowed to say that this restricted reward is in "al-Fadā'il" [virtuous deeds], even though the Salāh was included within the Main Hadīth [of the chapter], however the reward mentioned here isn't included part of the main Hadīth [of the chapter], and in the chapter is 2 Hadīths: The first Hadīth of Abī Dhar in [Sunan] al-Tirmidhī and he authenticated it, that the Prophet(صلى الله عليه وسلم) said: {Allāh, the most high said said: "Son of Adam: Perform four Rak'ah for Me in the beginning of the day it will suffice you for the latter part of it."}. This is the first proof, the Second: is the Hadīth of 'Amr ibn 'Absa in Sahīh al-Imām Muslim that the Prophet(صلى الله عليه وسلم) said: {Then pray Fajr and refrain from praying until the sun has risen, until it rises [10-20 mins after sunrise], then pray for Salāh is attended and witnessed (by the angels)}, so his saying: {then pray} i.e. After sunrise: {for Salāh is attended and witnessed (by the angels)}, so the Prophet(صلى الله عليه وسلم) has shown that Salāh is prescribed after sunrise, therefore the Salāh is included within the Asl [main Hadīth of the chapter], and as for sitting down, then it has been affirmed in [Sahīh] Muslim, there's no problem about this, it has been narrated in Sahīh al-Imām Muslim from the Hadīth of Jābir ibn Samurah that he said: {When the Prophet prayed Fajr he would remain seated where he had prayed until the sun had risen} There's no problem regarding this, rather the discussion is only regarding the reward: {He will have like the reward of a Hajj and 'Umrah, complete, complete, complete}, then this report is #Weak, so thereupon we do not use it as proof, even if it was in al-Fadā'il [virtuous acts].

حديث أبي ظلال عن أنس (من جلس في مصلاه حتى تطلع الشمس ثم صلى ركعتين كان له كأجر حجة وعمره تامة تامة تامة) هذا الخبر ضعيف بل لا أعلم خلاف بين العلماء الأوائل في تضعيفه إنما نشئ التصحيح والتقوية في هذا الحديث من عصر تقريبًا الإمام المنذري وأما من كان قبل الإمام المنذري لم يذهب إليه أحد ولذلك أبو عيسى ضعفه وضعفه غير واحد من الحفاظ ولا يصح في هذا الباب شيء أن له أجر حجة وعمره تامة تامة تامة إذًا هذا أجر مقيد لا يصح أن نقول هذا في الفضائل وإن كانت الصلاة مندرجة ضمن أصل لكن الثواب لم يندرج هنا ضمن أصل وفي الباب حديثان الحديث الأول حديث أبي ذر عند الترمذي وصححه أن النبي صلى الله عليه وسلم قال (قال الله تعالى يا بن آدم صلّ لي من أول النهار أربع ركعات أكفك آخره) هذا الدليل الأول الدليل الثاني حديث عمرو بن عبسة في صحيح الإمام مسلم أن النبي صلى الله عليه وسلم قال (ثم صلّ الفجر ثم أمسك عن الصلاة حتى تطلع الشمس حتى ترتفع ثم صلي فإن الصلاة مشهودة محظورة) فقوله (ثم صلّ) أي بعد طلوع الشمس (فإن الصلاة مشهودة محظورة) فقد بين النبي صلى الله عليه وسلم مشروعية الصلاة بعد طلوع الشمس إذًا الصلاة مندرجة ضمن أصل وأما الجلوس فهو ثابت في مسلم لا إشكال فيه فقد جاء في صحيح الإمام مسلم من حديث جابر بن سفيّرة قال (كان رسول صلى الله عليه وسلم يجلس في مصلاه إذا صلى الفجر حتى تطلع الشمس حسنًا) هذا لا إشكال فيه الكلام فقط عن الأجر (له كأجر حجة وعمره تامة تامة تامة) فهذا الخبر ضعيف إذًا لا نحتج به ولو كان في الفضائل .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 14:35

Radwan Dakkak updated his status.

Dans les deux fatawa suivante, le sheikh Nasir al-Fahd - qu'Allah le rafermisse dans sa Foi et le libère - expose dans un premier temps les avis ayant existé sur le sujet, et dans la seconde, il donne son avis sur le sujet, et répond à ceux qui font le takfir de ceux qui voient l'excuse de l'ignorance, j'invite donc les lecteurs à lire les deux fatwas en entier afin de bien comprendre l'avis du sheikh.

#### Question 28

On le questionna : Pouvez-vous nous faire, qu'ALLAH vous préserve, un petit résumé sur la question du 'Udr Bil Jahl (excuse de l'ignorance) ?

Il répondit qu'ALLAH le préserve: Il existe trois avis différents au sujet de l'excuse de l'ignorance :

1- (Un avis) qui excuse pour ignorance de manière générale (mouttlaqan).

2- (Un avis) qui n'excuse pas pour ignorance concernant le tawhid (base/fondement de l'adoration) de manière générale, que ce soit dans l'appellation (le fait de l'appeler kâfir) dans ce monde (dounya) ou son houkm (jugement final) dans l'au-delà ; (c'est un avis) qui le considère comme méritant l'enfer éternel même si le message prophétique (ar-rissâla) ne lui est pas parvenue, et (ce point de vue) s'appuie sur le pacte initial (Mithâq).

3- (Le troisième avis) et il est le plus probable (proche du haqq) : il y a ce qui peut être excusé pour ignorance et ce qui ne peut pas l'être:

a) (l'ignorant) peut être excusé concernant les questions subtiles (massâ'il khafiyya) telles que (les questions liées) au qadr (destin), au îmân (foi), aux attributs (d'ALLAH 'azza a jal), ainsi que le houkm des œuvres pieuses autres que le tawhîd telles que la prière, la zakât, l'interdiction du vin, etc.

b) (l'ignorant) ne sera pas excusé dans le tawhîd d'adoration ('ibâda) comme l'invocation (dou'â), le sacrifice, le vœu etc.; car ceci est le fondement de l'islam et de la religion de tous les Messagers. Puis, celui qui ignore cela est soit :

- Un ignorant qui ne sera pas excusé dans ce monde et dans l'au-delà, dans le sens qu'il ira en enfer pour l'éternité qu'ALLAH nous en préserve, et c'est celui à qui la preuve (houjja) a été présentée par le biais du message prophétique. (Il n'est pas excusé pour ignorance), qu'il ait recherché (la vérité) ou qu'il s'en est détournée, qu'il ait compris la hujja/la rissâla ou pas.

- Un ignorant qui sera excusé dans l'au-delà sans pour autant l'être dans ce bas monde, et c'est celui à qui la preuve n'a pas été présentée comme celui qui a grandi dans le lointain désert ou dans les hautes montagnes, ou comme les gens de la fatra (qui n'ont pas reçu de message prophétique), etc. Celui-ci sera traité dans ce bas monde comme les polythéistes (mouchrikîne) ; quant à l'au-delà, son cas revient à ALLAH soubhânnah. Il est plus juste de dire que les gens comme lui seront mis à l'épreuve, Wallâhou a'lam.

Et dans une autre fatwa, sheikh Nasir al-Fahd clarifie sa position sur le udhr bi jahl et nous donne sa position quand à ceux qui voit udhr bi jahl:

Le fils du sheikh Nasir dit:

Le père (terme de respect) Nasir al-Fahd, m'a appelé mercredi.

Je lui ai alors demandé : l'excuse pour cause d'ignorance est -t-elle une innovation (bid'a) Et qu'elle est le jugement de celui qui excuse (l'ignorant)?

Il répondit : oui (l'excuse pour cause d'ignorance) est une innovation (bid'a), mais celui qui excuse l'ignorant n'est pas innovateur (mibtadi'), tant que les fondements sur lesquels il se base (pour justifier l'excuse pour cause d'ignorance) sont les fondements des gens de la sounna et du groupe (Ahlu sounna wal jama'a), celui qui est qualifié d'innovateur est celui qui diverge de l'un des principes majeurs des fondements ou qu'il réunisse en lui plusieurs fondements des innovateurs.

(Puis il me cita plusieurs exemples tiré de propos de certains Imams parmi les Salafs, des propos qui étaient en accord avec certains parmi les innovateurs Jahmites et autres, des propos tenus par les innovateurs et pourtant cela ne les ont pas fait sortir de la sounna; (j'ai oublié les exemples qu'il me donna).)

Je lui ai dit : as-tu vu celui qui rend mécréant pour cela (l'excuse pour cause d'ignorance) [il parle de ceux qui rendent mécréant ceux qui donne l'excuse de l'ignorance.], et argue en utilisant la règle (celui qui ne rend pas le mécréant, mécréant, à alors mécrut).

Il me répondit : il fait erreur; car il exclut le fondement même (de l'utilisation de cette règle) sans prendre en considération les empêchements.

Alors qu'exclure les conditions, les règles de bases, sans prendre en considération les empêchements, fait tomber (puis il cita une parole que je n'ai pas clairement compris, et j'avais honte de lui faire répéter).



Sheikh 'Ali ibn Khudayr al-Khudayr sur ceux qui donne l'excuse de l'ignorance (dans le shirk akbar).

Le cheikh 'Ali al Khudhayr - qu'Allah le libère - a dit concernant le jugement de celui qui excuse [par l'ignorance] (ndt: dans le shirk akbar):

1er cas :

Si il excuse par l'ignorance, car il ne fait pas de différence entre le "shirk" (ndt: donner un ou des associés à Allah) et la "mécréance" (ndt: reniement du Texte scriptuaire), et que l'ignorance, en tant que telle, est une excuse pour la mécréance, et donc une excuse pour le shirk (ndt: le sheikh ici parle du fait que celui qui ne fait aucune distinction entre le shirk et le kufr, excusera le shirk de la même manière qu'il excuse le kufr (reniement du texte) qui peut être excusé par l'ignorance dans certains cas), et qu'il est sur la voie de Ahl as-Sunna à propos de la foi (ndt: c'est à dire sur la définition de la foi), alors celui-là a commis une erreur et son jugement est celui du fautif parmi Ahl as-Sunna et on ne le déclare ni mécréant ni innovateur.

2eme cas :

Si il excuse par l'ignorance le shirk tout en considérant que l'égorgement (pour autre qu'Allah), par exemple, ou autre parmi les actes d'adoration fait pour autre qu'Allah, est du shirk, et que l'égorgement pour autre qu'Allah est du shirk, et ceci dans l'absolu de l'acte (ndt: c'est à dire qu'il considère l'acte en lui même comme du shirk akbar de manière générale), et qu'il ne dit pas qu'il faut être convaincu [de la licéité de cet acte] ou qu'il faille regarder la 'aqîda [de celui qui commet cet acte], et que cette personne [qui excuse par l'ignorance] est sur la voie de Ahl as-Sunna à propos de la foi, qu'elle [la foi] est parole, acte, et croyance, alors celui-là s'est trompé comme celui qui précède (ndt: le 1er cas) et il y a en lui une des branches de l'innovation.

3eme cas :

Si il excuse par l'ignorance le shirk mais qu'il prétend que l'égorgement, le vœu (an-nadhr), et ce qui s'en suit, pour autre qu'Allah, n'est pas du shirk, à moins que l'on soit convaincu qu'il y a un associé à Allah, ou que celui pour qui on égorge détient des pouvoirs, et autre, de la part d'Allah, ou il apparaît qu'il ne le déclare pas associateur à moins qu'il soit convaincu [de la licéité de cet acte], et ne le considère pas associateur dans l'absolu du (simple fait) de l'égorgement et de son acte, alors celui qui prétend cela est un murji<sup>2</sup> innovateur, et à plus forte raison si son avis sur la foi est qu'elle est parole et croyance, et que les actes et les obéissances [à Allah] ne sont pas pris en compte dans cette appellation ("foi"), et qu'il conditionne toute mécréance par la croyance, ou par le fait de rendre licite l'illicite (istihlâl), ou par ce qu'il y a dans le cœur.

4eme cas :

Si il excuse par l'ignorance le shirk majeur (shirk akbar) et qu'il prétend que l'égorgement pour autre qu'Allah n'est pas du sirk à moins qu'il y ait conviction, mais que c'est tout de même un indice de (la présence du) shirk ou de la mécréance, et que celui qui prétend cela dit à propos de la foi qu'elle est connaissance, instruction et approbation, et qu'il ne fait pas de la croyance du cœur et de l'acte du cœur des éléments de la foi, alors celui-là est un jahmiyy mécréant innovateur égaré.

Remarque :

Il y a une différence entre l'excuse par l'ignorance dans le shirk majeur comme mentionné précédemment, et l'excuse par l'ignorance de la situation et de ses ambiguïtés.

Par exemple... lorsque quelqu'un excuse par l'ignorance dans le shirk et [considère] que toute personne qui égorge pour autre qu'Allah est associatrice même s'il est ignorant, mais que concernant un individu en particulier il ne fait pas l'excommunication (takfîr) à cause de ce shirk, non pas parce que ce dernier (celui qui a commis l'acte) est ignorant, mais parce qu'il ignore si il l'a commis ou pas.

Et si tu veux plus de détails concernant l'ignorance de la situation, alors réfère toi à la section concernant l'ignorance de la situation et ses ambiguïtés, et réexamine les derniers détails de Kitâb al-Haqâ<sup>2</sup>iq, ainsi que la question des manifestations (traits) des associateurs qui s'affilient aux gens de la qibla.

Qu'Allah te conforme et te raffermisse sur la croyance des gens de la Sunna et du Tawhîd.

29 October 2016 14:18

<http://ddata.over-blog.com/3/74/65/05/Le-Califat-Ottoman--1-.pdf>

<http://ddata.over-blog.com/3/74/65/05/Le-Califat-Ottoman--1-.pdf>

<http://ddata.over-blog.com/3/74/65/05/Le-Califat-Ottoman--1-.pdf>

The Shirk and Kufr of the Ottoman Empire by Shaykh Nāsir al-Fahad(حفظه الله) translated into French.

29 October 2016 14:16

#### Radwan Dakkak updated his status.

149. It has been narrated from 'Alī(رضي الله عنه) that the Prophet(صلى الله عليه وسلم) said to Fātimah when a 'Aqīqah was performed on behalf of al-Hassan: {O Fātimah, shave his head and give the weight of his hair in Sadaqah}, this Report is #Weak and nothing concerning this matter is Authentic from the Messenger of Allāh(صلى الله عليه وسلم), thereupon it is not prescribed to get seek nearness [in worship] to Allāh by giving Sadaqah [on behalf of the child], but if he wants to give a general Sadaqah, then he will receive a reward for that, Allāh will give him in return what he gave out [in Sadaqah], but as for intending to give Sadaqah on behalf of the hair [of the child], then this requires proof, and the proof for this here is Weak and isn't authentic from the Prophet(صلى الله عليه وسلم).

رُوِيَ عن علي رضي الله عنه أن النبي صلى الله عليه وسلم قال لفاطمة لما عَقَّ عن الحسن (يا فاطمة احلقي رأسه وتصدقي بزنة شعره فضة) هذا الخبر ضعيف ولا يصح في الباب شيء عن رسول الله صلى الله عليه وسلم فعلى هذا لا يُشرع التعبد بالصدقة فإذا أراد أن يتصدق صدقة عامة فله أجرها ويخلف الله عليه نفقته أما يتقصد الصدقة عن الشعر فهذا يحتاج إلى دليل والدليل هنا ضعيف ولا يثبت عن النبي صلى الله عليه وسلم .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 13:39

#### Radwan Dakkak updated his status.

148. The Hadīth of Abī Dhar and Ibn Mas'ūd which have been narrated that the "Kursī" in relation to the "Throne" [i.e. 'Arsh] is like a ring in the jungle, are both #Defective

. حديث أبي ذر وابن مسعود الواردان في أن الكرسي بالنسبة للعرش كالحلقة في الفلاة معلولان

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 13:34

#### Radwan Dakkak updated his status.

147. The reported Ahādīth from the Prophet(صلى الله عليه وسلم) pertaining "al-Mahārīb" [i.e. The elevated chambers] are all #Weak.

. الأحاديث الواردة عن النبي صلى الله عليه وسلم في المحارب كلها ضعيفة

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 13:33

#### Radwan Dakkak updated his status.

146. The Hadīth: {Perform Hajj for yourself, then make Hajj on behalf of Shibrimah}, this report is #Defective, and what's correct is that it's Mawqūf upon Ibn 'Abbās, as it was held by Imām Ahmad, al-Dāraqutnī and the Major Hufādh.

حديث ( حج عن نفسك ثم حج عن شبرمة ) هذا الخبر معلول والراجح وقفه على ابن عباس كما ذهب إلى ذلك الإمام أحمد والدارقطني وأكابر الحفاظ .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 13:30

#### Radwan Dakkak updated his status.

145. The Hadīth: {A sign of man's good observance of Islam (his piety) is to keep away from that which does not concern him} is #Defective, and its Defect is due to it being a Mursal report, it was narrated by Mālik from al-Zuhri from 'Alī ibn al-Hussein Zayn al-Ābidīn from the Prophet(صلى الله عليه وسلم).

حديث ( من حسن إسلام المرء تركه ما لا يعنيه ) معلول وعلته الإرسال رواه مالك عن الزهري عن علي بن

. الحسين زين العابدين عن النبي صلى الله عليه وسلم

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

Note: The Mursal narrations of 'Alī ibn al-Hussein - Zayn al-Ābidīn - were authenticated and used as proof by Imām al-Bukhārī, Imām Ahmad, Imām al-Dāraqutnī and others, but as for the Mursal narrations of al-Zuhrī, then they are weak according to the Majority of the Muhaddītheen.

29 October 2016 13:29

#### Radwan Dakkak updated his status.

#RePost Imām Anwar al-'Awlakī(رحمه الله) said:

Al-Makarrī, the classical Muslim historian. He said, and this was while the Muslim Towns were falling down, al-Makarrī says:

The Muslim Towns were being invaded by the crusaders one town after another, and they were falling one after another, and you can walk into the Mosques of Andalus, and you can hear nothing about what is happening to the Muslims!

فلا مذكر ولا داع

Nobody talks about it in the Khutbah, nobody talks about it in the lessons, nothing! The Scholars are talking about theoretical things and they are leaving the Ummāh, and the Ummāh is being betrayed and they are doing nothing!

Ibn Hazm al-Andalusī, the famous scholar from Andalus, was so frustrated and fed up with the situation of the scholars and the Imāms of al-Andalus, he said:

"Do not be deceived by these Fussāq (corrupt people)."

He called them Fussāq, corrupt. He said:

"Don't be deceived by these Fussāq who claim to be scholars while they are wearing the skins of sheep on hearts of wolves."

He said what are they doing? They are doing nothing for the Ummāh. The Ummāh is falling down, the Ummāh is being fought against, and the land of al-Andalus is being invaded, and they are talking about some other issues. You know, don't think that our religion is just, we talk about theoretical things and we stay away from what is happening to the Ummāh. That is why the Muslims in Spain, lost Spain.

29 October 2016 13:19

#### Radwan Dakkak updated his status.

143. The Hadīth of Ibn 'Abbās that the Prophet (صلى الله عليه وسلم) said: {Whoever hears the call to prayer must answer, and whoever doesn't answer, then there is no Salāh for him, except for the one that has an excuse}, what's correct is that this Report is Mawqūf upon Ibn 'Abbās, and the Major Hufādh have preferred to be Mawqūf [i.e. Authentic from the Ibn 'Abbās, not the Prophet].

حديث ابن عباس أن النبي صلى الله عليه وسلم قال: (من سمع النداء فليجب ومن لم يجب فلا صلاة له إلا من عذر) هذا الخبر الراجح وقفه على ابن عباس وقد رجح وقفه أكابر الحفاظ .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 12:55

#### Radwan Dakkak updated his status.

142. The Hadīth: {Shall I direct you to the greatest name of Allāh, which was the du'ā of Yūnus, a man [among the Sahābah] said: O Messenger of Allāh, did Yūnus have a specific [du'ā], so he [the Prophet] replied: Haven't you heard of Allāh's statement:

"(So We responded to him) and saved him from the distress. And thus do We save the believers" [21:88]

So any Muslim who makes this supplication [i.e. Lā ilāha ilā ant, Subhānaka inī kuntu min al-Dhālimīn] 40 times when he is sick, and he dies from that state of sickness he was in, he will be given the reward of a Martyr}

This report is #Munkar, and isn't authentic, and Ibn Kathīr(رحمه الله تعالى) has alluded to this in his Tafsīr.

حديث ( هل أدلكم على اسم الله الأعظم دعاء يونس قال رجل يا رسول الله هل كانت ليونس خاصة فقال ألم تسمع قوله تعالى ونجيناه من الغم وكذلك نجى المؤمنين فأي مسلم دعا بها في مرضه أربعين مرة فمات

في مرضه ذلك أعطي أجر الشهيد) هذا الخبر منكر ولا يصح وقد أشار إليه ابن كثير رحمه الله تعالى في تفسيره .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 12:52

#### Radwan Dakkak shared a link.

<https://youtu.be/CmgyzNFbVVQ>

<https://youtu.be/CmgyzNFbVVQ>

<https://youtu.be/CmgyzNFbVVQ>

Allāhu Akbar; Shaykh al-Muḥaddīth 'Abdullāh al-Sa'd(حفظه الله) doing lessons on {Sharḥ 'ilal al-Tirmidhī} by al-Hāfidh Ibn Rajab(رحمه الله) ☺ Uploaded 2 hours ago :)

29 October 2016 11:21

#### Radwan Dakkak added a new photo.

**Radwan Dakkak** Lol, vallāh cuz I did not not steal it from you.

29 October 2016 11:28

**Abdullah Al Rafi** The whole Ottoman empire?

29 October 2016 12:30

**Radwan**

**Dakkak** <https://ia801409.us.archive.org/34/items/UthmaniStateNStandPointOfDawaOfIbnWahab/UthmaniKhilafa-NasrFahd.pdf> Read this brother.

29 October 2016 14:14

**KT Karim** Someone made a good point on this that a pervet can just use the small one and other women would open the door for him and then he can sneak and peak on women :/

29 October 2016 17:20

**Radwan Dakkak** I'm sure she would ask who it is before opening the door.

29 October 2016 23:48

The Ottoman Empire abolished the Sharī'ah of Allāh & fell into grave worship, however this is really interesting.

29 October 2016 11:14

#### Radwan Dakkak updated his status.

141. The Hadīth: {Whenever you go past the grave of a Mushrik, then give him the glad-tidings of hell}, the Later Scholars were misled by the outwardness of the chain, so they authenticated it, whereas the Early Scholars have unanimously agreed that it's not Authentic, except as a Mursal report [i.e. Weak], and that it's from the narrations of al-Zuhri from the Prophet (صلى الله عليه وسلم), and some of them mentioned it from al-Zuhri from Sālim from the Prophet (صلى الله عليه وسلم), and there's nowhere for Ibn 'Omar to be mentioned in this Report.

حديث (حيث مررت بقبر رجل مشرك فبشره بالنار) اعتر بظاهر إسناده المتأخرون فصحوه بينما اتفق الأوائل على أنه لا يصح إلا مرسلًا وأنه من رواية الزهري عن النبي صلى الله عليه وسلم ومنهم من ذكره عن الزهري عن سالم عن النبي صلى الله عليه وسلم ولا أصل لذكر ابن عمر في هذا الخبر

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 01:52

#### Radwan Dakkak updated his status.

140. The Hadīth of 'Abbās al-Jushamī from Abī Hurayrah(رضي الله عنه): {Thirty verses [i.e. Sūrat al-Mulk] which intercede's for a man until it makes him enter Jannāh}. This has a #Hidden\_Defect which many people do not know about, and that is because Imām al-Bukhārī(رحمه الله) views that 'Abbās al-Jushamī didn't hear from Abū Hurayrah(رضي الله عنه), so this is from the Hidden Defects which is said about a Hadīth that it is Ma'lūl [Defective].

حديث عباس الجشمي عن أبي هريرة (ثلاثون آية شفعت لصاحبها حتى أدخلته الجنة) هذا له علة خفية قد لا يعلمها كثير من الناس وذلك أن البخاري يرى أن عباس ما سمع من أبو هريرة فهذا من العلل الخفية تقول عن الحديث بأنه معلول .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

**Radwan Dakkak updated his status.**

139. The Hadīth: {May Allāh(جل وعلا) have mercy upon the one who prays 4 Rak'ahs before 'Asr} This Hadīth comes from the narration of Muḥammad ibn Maymūn ibn Mahrawān from his grandfather from ibn 'Omar(رضي الله عنهما), and this report is defected, it has Tafarrūd, and Imām ibn Abī Hātim(رحمه الله) has mentioned in al-'ilal from Abī Dāwūd al-Tiyālīsī(رحمه الله) that he said "Stay away from this". This was mentioned by Imām Abū Zur'at al-Rāzī(رحمه الله) and others from the Hufādh.

It has been narrated by al-Tirmidhī, Abū Dāwūd & a group of scholars from the narration of Abī Ishāq al-Sabī'ī from 'Āsim ibn Damrah from 'Alī(رضي الله عنه) that he said: {The Messenger of Allāh(صلى الله عليه وسلم) used to pray 4 [Rak'ahs] before 'Asr} This Hadīth is #Good, and 'Āsim ibn Damrah as Imām al-Tirmidhī(رحمه الله) said in his Jāmi', he is Trustworthy among the Scholars of Hadīth and he has heard from 'Alī(رضي الله عنه), so this Hadīth is Good. Therefore praying 4 [Rak'ahs before 'Asr] is Authentic from the actions of the Prophet(صلى الله عليه وسلم), not from his sayings.

حديث (رحم الله امرأً صلى قبل العصر أربعاً) هذا الحديث من رواية محمد بن ميمون بن مهران عن جده عن ابن عمر وهذا الخبر معلول فيه تفرد وقد ذكر ابن أبي حاتم في العلل عن أبي داود الطيالسي قال "دع عنك ذا" هذا ذكره أبو زرعة وغيره من الحفاظ جاء عند الترمذي وأبو داود وجماعة من رواية أبي إسحاق السبيعي عن عاصم بن ضمرة عن علي رضي الله عنه قال (كان رسول الله صلى الله عليه وسلم يصلي قبل العصر أربعاً) وهذا حديث جيد وعاصم بن ضمرة كما قال الترمذي في جامعه هو ثقة عند أهل الحديث وقد سمع عن علي فالحديث هذا جيد إذًا صحّت الأربع من فعل النبي صلى الله عليه وسلم لا من قوله .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 01:45

**Radwan Dakkak updated his status.**

138. The Hadīth: {Give glad tidings to those who walk (to the mosques) in the dark, of perfect light on the Day of Resurrection} this Hadīth is #Weak, it has several chains, and all of it is #Defective, and nothing from that is Authentic, however in general the meaning is correct, without including the mentioned reward.

حديث (بشر المشائين بالظلم بالنور التام) هذا حديث ضعيف وله طرق وكلها معلولة ولا يصح من ذلك شيء . ولكن في الجملة هذا المعنى صحيح دون تحديد الأجر المسمى .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 01:38

**Radwan Dakkak updated his status.**

137. A hadīth has been narrated from the authors of the "Sunan" {Whoever doesn't trim his moustache, then he's not from us}, and all the men of narrators are Trustworthy, but what's correct is that this Report is #Defective, it has a #Hidden\_Defect which is Inqitā' [i.e. A break/disconnection in the chain]

ورد حديث عند أهل السنن (من لم يأخذ من شاربه فليس منا) ورجاله ثقات ولكن الصواب أن هذا الخبر معلول له علة خفية وهي الانقطاع .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 01:37

**Radwan Dakkak updated his status.**

136. The Hadīth: {Salāh during Ramadān is equivalent to 70 Salāh}, this report is #Munkar, not authentic from the Prophet(صلى الله عليه وسلم).

. حديث (صلاة في رمضان تعدل سبعين صلاة) هذا خبر منكر لا يصح عن النبي صلى الله عليه وسلم

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 01:36

**Radwan Dakkak updated his status.**

135. The Hadīth: {You and your wealth belong to your father} is #Weak.

. حديث (أنت ومالك لأبيك) ضعيف

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 01:36

#### Radwan Dakkak updated his status.

134. The Hadīth: {whoever follows game becomes preoccupied with it (and neglectful toward other duties),} This report was narrated by Abū Dāwūd(رحمه الله) in his "Sunan", and it has been narrated from the Hadīth of Ibn 'Abbās and Abī Hurayrah, and both [Hadīths] are #Weak, even though its meaning has some truth to it.

حديث (من تتبع الصيد فقد غفل) هذا الخبر رواه أبو داود في سننه وقد جاء من حديث ابن عباس وجاء من حديث أبي هريرة وكلاهما ضعيفان وإن كان المعنى له شيء من الصحة .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 01:35

#### Radwan Dakkak updated his status.

133. The Hadīth: {Whoever learns the language of a people will be safe from their plots}, this has no basis from the Messenger(صلى الله عليه وسلم), rather what has been proven from the Prophet(صلى الله عليه وسلم) in [Sunan] al-Tirmidhī and others is that the Prophet(صلى الله عليه وسلم) commanded Zayd to learn the language of the Jews [i.e. Hebrew], and he said: {I am not safe from them} and this Hadīth is #Authentic.

حديث (من تعلم لغة قوم آمن مكرهم) هذا لا أصل له عن رسول صلى الله عليه وسلم إنما ثبت عن النبي صلى الله عليه وسلم عند الترمذي وغيره أن النبي صلى الله عليه وسلم أمر زيد أن يتعلم لغة اليهود وقال إني لا آمنهم وهذا حديث صحيح

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 01:35

#### Radwan Dakkak updated his status.

132. The Hadīth: {Whoever dies on the day of Jum'ah will be saved from the torture of the grave} has several chains, but nothing from that is authentic.

. حديث (من مات يوم الجمعة آمن الفتان) له طرق ولا يصح من ذلك شيء

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 01:32

#### Radwan Dakkak updated his status.

131. The Hadīth: {Every loan which brings a benefit is Ribā} this Hadīth is #Munkar according to the agreement of the Hufādh, and it is from the Hadīths of Bulūgh al-Marām, and this Hadīth was narrated by al-Hārith ibn Abī Usāmah, and he's unanimously agreed upon as being weak, however this is taken from the Fundamental Principle: {Every loan which brings a benefit is Ribā}

حديث (كل قرض جر نفع فهو ربا) هذا حديث منكر باتفاق الحفاظ وهو من أحاديث البلوغ وهذا حديث رواه (الحارث بن أبي أسامة ومتفق على ضعفه ولكن هو مأخوذ من قاعدة (كل قرض جر نفع فهو ربا

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 01:24

#### Radwan Dakkak updated his status.

130. In [Sunan] al-Tirmidhī from the Hadīth of 'Attā' from Zayd ibn Khālid al-Jahnī, that the Prophet(صلى الله عليه وسلم) said: {Whoever provides the food for a fasting person to break his fast with, then for him is the same reward as his (the fasting person's), without anything being diminished from the reward of the fasting person}. It was narrated by Abū 'Īsa(رحمه الله) and he said this Hadīth is "Hassan Sahīh", but what's correct is that it's #Defective, it has a precisely minute hidden defect, and this defect is that it's not proven that 'Attā' heard from Zayd ibn Khālid al-Jahnī, and thereupon, Imām 'Alī Ibn al-Madīnī(رحمه الله) said: [The narration of] 'Attā' from Zayd ibn Khālid is Mursal [i.e. There's a break between the two].

عند الترمذي من حديث عطاء عن زيد بن خالد الجهني أن النبي صلى الله عليه وسلم قال (من فطر صائماً كان له مثل أجره غير أنه لا ينقص من أجر الصائم شيئاً) رواه أبو عيسى وقال هذا حديث حسن صحيح والصواب أنه معلول له علة دقيقة وهذه العلة أن عطاء لم يثبت سماعه من زيد بن خالد الجهني ومن ثم قال . الإمام علي بن المديني عطاء عن زيد بن خالد مرسل

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 01:17

#### Radwan Dakkak updated his status.

129. The Hadīth: {For one of you to be stabbed in the head with an iron needle is better for him than that he should touch a woman who is not permissible for him}. This [Hadīth] was narrated by al-Tabarānī(رحمه الله) and others, however it's #Defective, and what's correct is that it's Mawqūf, as it has been narrated by Ibn Abī Shaybah(الله) and others, so it is a saying of a Sahābī.

حديث (لَأَنْ يُطْعَنَ فِي رَأْسِ أَحَدِكُمْ بِمِخْطَطٍ مِنْ حَدِيدٍ خَيْرٌ لَهُ مِنْ أَنْ يَمَسَّ امْرَأَةً لَا تَحِلُّ لَهُ) هذا رواه الطبراني وغيره ولكنه معلول والصواب وقفه كما جاء عند ابن أبي شيبة وغيره فهو قول صاحب

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 01:17

#### Radwan Dakkak updated his status.

128. The Hadīth: {Shave it all or leave it all} from the narration of Ma'mar from Ayyūb, this is #Defective, because Ayyūb is 'Irāqī, and Ma'mar [narrating] from the 'Irāqī's has weakness, and the Later Scholars have been misled by the outwardness of the chain, so they went towards Authenticating it.

حديث (احلقوه كله أو اتركوه كله) من رواية معمر عن أيوب وهذا معلول لأن أيوب عراقي ومعمر عن العراقيين فيه كلام وقد اغتر بظاهره المتأخرين فتتابعوا على تصحيحه

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 01:16

#### Radwan Dakkak updated his status.

127. The Hadīth: {The water of Zamzam is for whatever it is drunk for} is #Weak, it's not Authentic as a Marfū' or Mawqūf narration, even the Mawqūf came through Mu'āwiyah in "al-Fākihī" and there is talk/weakness regarding the chain, however in the [same] topic, there's another [narration]: {it is food that satisfies}, this has been narrated in Sahīh al-Imām Muslim: {and a cure for the sick.} this was narrated by Abū Dāwūd al-Tiyālīsī, and in the topic, there is other than that from the Hadīths that point out towards the virtue of Zam Zam water, and al-Fākihī(الله) and other Scholars have narrated many Āthār [Reports] from the Sahābah and the Tābi'īn and those that followed them pertaining the virtue of Zam Zam water, regarding the virtues of drinking it and using it for dropsy, relaxation, and a cure [for the sick] and similar to that.

حديث (ماء زمزم لما شرب له) ضعيف لا يصح مرفوعا ولا موقوفا حتى الموقوف جاء عن معاوية عند الفاكهي وفي إسناده كلام ولكن في الباب غيره (طعام طعم) وهذا جاء في صحيح الإمام مسلم (وشفاء سقم) رواه أبو داود الطيالسي وفي الباب غير ذلك من الأحاديث الدالة على فضل ماء زمزم وأورد الفاكهي وغيره من أهل العلم آثار كثيرة عن الصحابة وعن التابعين وعن تابعيهم في فضل ماء زمزم في فضل شربه والاستقاء منه والتروي والاستشفاء به ونحو ذلك

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 October 2016 01:15

#### Radwan Dakkak added a new photo.

□

29 October 2016 01:03

#### Radwan Dakkak updated his status.

#Transcribed from my beloved Shaykh al-'Allāmah Ahmad Ibn Mūsā Jibrīl(الله) about the story of the Necklace and Tawakkul:

Tawakkûl is putting your full trust in Allāh(سبحانه وتعالى), you may go through dark tunnels in your life, that's part of life and a part of a believers life, you think they're dark, but Allāh(سبحانه وتعالى) always chooses whats best for you خبر كلُّ أمره المؤمن إن أمره كله خير "its astonishing the matter of a believer, everything that happens to him is good" you may not know it, you may not see the wisdom of it in this life, you may later on see it, if you don't see it in this life you will see it in the life after, ibn Rajab(الله) mentioned this story of Qādīl Māristān, Qādīl Māristān(الله) said about himself "I was hungry one day in Makkah and i became hungry one day that i couldn't find anything



to eat so i went walking around in Makkah, i found a pouch, a tightly tied pouch, i picked it up and brought it to my house, and then in my house when i untied it, i found a beautiful necklace of pearls, it's like i've never seen anything like it before, he went from a difficult time to the utmost of ease, but tawakkul didn't waver a tiny bit in his heart, full tawakkul on allah when he was walking around hungry and the same tawakkul now that he's a millionaire, it didn't last for long, the circumstance change but tawakkul remains firm, unwavering tawakkul, as soon as he walked in Makkâh, right after that he walked in Makkah he heard a old man calling out "I lost a necklace and i have 500 Dinâr reward for whoever brings me back the necklace" he said i called the old man, that was bad news for him, he thought he was a millionaire, he said i called the old man "come to my house, i think i have your pouch" so he told the old man describe the necklace for me, he said the old man did not only describe the necklace, but he described the pouch, and the string that was tied around the pouch and the number of pearls and the string that held the pearls together and every single detail about the necklace, so he said i gave him the necklace, it had to be him, no way he could have known all those details, and he handed me 500 Dinar, and just as i was about to take it, i thought to myself, he said I don't deserve this and I refused the reward, the man kept insisting on giving the reward and it was as if Abû Bakr(رحمه الله) wanted to keep his reliance on Allâh(سبحانه وتعالى) totally, refusing for the reward for something he felt he really didn't deserve, he didn't do nothing to deserve that money, so the old man took the reward and left.

Qādîl Māristān(رحمه الله), who's name is Abû Bakr, nickname Abû Bakr said I left Makkâh after that and i took the ocean and on the way the ship began to sink, all the money on board sunk and many of the passengers, most of them died, he said i seen a small raft while i was in the water, i held onto it and the wind kept blowing me and blowing me for such a long time, until i got to a occupied island, when i landed on the island, he said i immediately went to the masjid finding that theres no one there, so i began to recite Qur'ân, the people in the masjid, they came to me[stranger in town], they asked " could you teach us Qur'ân" [they've seen him reciting], "could you teach us Qur'ân", he said "Yes" then they began to overwhelm him with gifts, then he said i started seeing pages in the masjid so i began reading them, pages of the Qur'ân, they said "you even know how to read and write" he said " YES" they told him "Will you teach us and our children how to read and write" and they began to learn from him how to read and write, and also they showered him with gifts, then they told him one day, after being there for some time "We have this problem, we have this young orphan girl..She has recently been orphaned, her father died, we want you to marry her" This was a tactic they did to try keep him in town, and attached to the town so he will not think of ever leaving them, he resisted, he wasn't even thinking about marriage. But based on their insistence he said i agree to marry her, he married her. Ok, the night of the wedding, when they presented her to him, he said I looked at her and I was startled and astonished, and i was unable to raise my eyes off her neck, i seen the necklace i gave the oldman some time ago on her neck! This is a true & authentic story, he wasn't looking at his new brides face, even though she's mentioned as being one of the most beautiful women in that town, in that island, the relatives around him said, "You broke that orphans heart!" How could you look at the necklace and not at her? You're breaking her heart, it's like you're saying she's ugly by your looks, he said i began to tell them the story of how i found that necklace on her neck and how i returned it to some old man in makkah and how i left makkah and then the ship sunk and how i arrived to their island, i told them the whole details of the story, they began to shout and cry, La ilaha ila Allah, Allahu akbar, La ilaha ila allah, Allahu akbar, and the crowds in the town began to gather, he said "why are you people doing this? And why are you astonished?" They told him: The man you gave the necklace too is the father of this girl, and whats more astonishing than that, is we always used to hear him say "I never met a muslim on the face of this earth like the man who returned the necklace.. to me" and they said we always used to hear him make duaa "O Allah unite that man who returned the necklace with my daughter as her husband", he used to always ask Allah that he be the husband to his daughter and Allah answered his du'a.

This is what happens with tawakkul, during hard times, your tawakkul needs to go unwavering, and that light will reappear at the end of the tunnel, tawakkul is your source of ease and happiness, in both difficult and happy times. That's not the end of the story, look it, from tunnel to tunnel, you see the light, then you go into another tunnel, he said I lived with her a very nice life, and Allah blessed me with 2 children, tawakkul through ease and hardship, then she died, she died, his wife died, another hardship, so he said me and my sons inherited the necklace, then my 2 children died, another hardship but tawakkul is still there, he said then i sold the necklace for 100,000 Dinar, and thats where i got the wealth, he was explaining later on how he got the wealth he has "Wa man-yatiqillah yaj3al lahu makhraja" Whoever fears Allah, he keeps his duty to Allah, Allah will always find him a way out, from every single difficulty you can imagine "wa yarzuqhum min haythu la yahtasib" he will provide him from sources he could never imagine. It will come from sources you never even perceive, "Wa man yatawakkal 3ala Allahi fahuwa hasbu" Whoever puts his trust in Allah, he will be sufficient for him, whoever puts his trust in Allah, he will suffice him!

28 October 2016 21:47

Radwan Dakkak added a new photo.

□

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۚ ١٨٦ البقرة

الحمد لله

28 October 2016 21:35

#### Radwan Dakkak shared a link.

<https://youtu.be/QXTq5HFs6Ek>  
<https://youtu.be/QXTq5HFs6Ek>  
<https://youtu.be/QXTq5HFs6Ek>  
😊😊😊

28 October 2016 20:10

#### Radwan Dakkak updated his status.

#Weak\_Hadīth {Messenger of Allah (ﷺ) said, "Verily! The world is accursed and what it contains is accursed, except remembrance of Allah and what facilitates it, the scholar and the seeker of knowledge.}

~ Shaykh Sulaymān al-'Alwān (حفظه الله)

Note: Shaykh 'Abdūl 'Azīz ibn Ibrāhīm al-Khudayr said this Hadīth was narrated by al-Tirmidhī & it is Mudtarib [Inconsistencies in the chain], it has 'Abdūl Rahmān ibn Thābit who Imām Ahmad (رحمه الله) said about him "He's not strong" & Yahyā ibn Ma'īn (رحمه الله) said "He is weak in Hadīth". Likewise, Al-Tirmidhī (رحمه الله) graded it "Hassan Gharīb", i.e. Weak.

28 October 2016 20:04

#### Radwan Dakkak updated his status.

points out that when Ahmad used "weak" hadīth, he never used erroneous (رحمه الله) Ibn al-Qayyim hadīth, munkar [rejected] hadīth or hadīth coming from completely non-acceptable sources; he would only use a strong kind of weak hadīth, which is similar to what was later called hassan

(Refer to "I'lām al-Muwaqqafīn" (1/31

and others, before the time of al-Tirmidhī (رحمه الله) According to Shaykh al-Islām ibn Taymiyyah (and Ahmad was before the time of al-Tirmidhī), in general, hadīth were divided into only two categories: Sahīh and Da'īf (weak). However, the Da'īf were of different levels. There were D'a'īf that were absolutely rejected and there were Da'īf that were close to but not to the level of Sahīh. This latter category could be accepted and acted upon. According to this theory, this stronger category of Da'īf is what is known today as hassan

:wrote (رحمه الله) Ibn Taymiyyah

Weak [among the early Scholars] were of two types: weak that cannot be used as evidence, and" this is weak in al-Tirmidhī's terminology, and weak that could be used as evidence, and this is hassan in al-Tirmidhī's terminology. This is similar to the case of two different leves of illness in Fiqh. One thoe of illness is where the person is considered to be on his deathbed and he is not allowed to give more than one-third of his wealth in charity. The other is where he is barely sick and may do what he wishes with all of his wealth. That is why one finds in Ahmad's and other jurists' statements that they are using weak hadīth as proofs. They use as evidence hadīth like those of 'Amr ibn Shu'ayb, Ibrāhīm al-Hujayrī and others. This is what those [early] scholars called weak while they are superior to many hassan hadīth. Infact, some scholars consider such hadīth to be ".Sahīh

(Refer to Sharh Hadīth Innama al-Amaal Bi-l-Niyyaat wa Innamaa likulli Amrin ma Nawa (page 11

Hence, Ahmad's statements cannot be used as evidence that Ahmad himself ever accepted or acted on the basis of what are today called weak hadīth. This opinion, therefore, was not unique to .Imām Ahmad. This was the way of all the early scholars, according to al-Shātibi

(Refer to al-I'tisām (1/226

commentary upon the Forty Hadīths of al-Nawawī (حفظه الله) Shaykh Jamāl al-Dīn Zarabāzo ~ ((1/71-72

28 October 2016 19:11

#### Radwan Dakkak shared a link.

[https://youtu.be/\\_7UhGMdHE0o](https://youtu.be/_7UhGMdHE0o)  
[https://youtu.be/\\_7UhGMdHE0o](https://youtu.be/_7UhGMdHE0o)  
[https://youtu.be/\\_7UhGMdHE0o](https://youtu.be/_7UhGMdHE0o)  
Lovely video.

28 October 2016 15:52

**Radwan Dakkak** If using the Arabic > Arabic is too difficult for you, start with the Arabic > English {until} you can understand Arabic through Arabic, which is what you want. This is what has helped me, I hope it helps you as well.  
28 October 2016 11:13

**Radwan Dakkak** I came across this recently, it's a nice site I recommend for those who want accurate translations from Arabic > English, places it in a sentence as well.  
28 October 2016 11:30

**Abdullah Sarhan Ahsant**  
28 October 2016 12:03

Whenever I go through a lesson, I put the dictionary from "almaany.com" aside the video on Youtube, and if there is any word that is new to me, I would search it up without the need of stopping the video.

There are many other dictionaries that are beneficial, and I have 2 personal ones, but this online one is so convenient and quick. If you keep doing this, you will see a big improvement in your Arabic!

28 October 2016 11:08

#### Radwan Dakkak updated his status.

If I was to give a Noble Prize for the best Psychologist of the year, it would be none other than Muftī Ismā'īl Mēnk.

~ Daleel is his amazing FB page with 2 million likes, he's living in Lala land.

27 October 2016 21:29

#### Radwan Dakkak updated his status.

126. The Hadīth: {Aftara 'Indakum al-Sā'imūn Wa Akala Ta'āmakum al-Abrāru Wa Sallat 'Alaykum al-Malā'ikah} and some people add: {Wa Thakarakum Allāhu Feeman 'Indahu} and there's no basis for this addition, the chain of this report seems to appear Authentic, Trustworthy [Narrator] from Trustworthy from Trustworthy from Trustworthy, and those who look towards the outwardness of the chains would authenticate it, and that's why it's highly possible that the Later Scholars have agreed upon Authenticating it, whereas it's a #Weak report. Ma'mar is Precise from the men of the "Jamā'ah", there is no problem in this, rather the problem is that he narrated it from Thābit al-Bunānī, and Thābit al-Bunānī is Trustworthy and Precise, there's no dispute regarding his status as an Imām, but whenever Ma'mar narrates from the people of 'Irāq, especially the Basrī's, and Thābit al-Bunānī is a Basrī, he would come up with Munkarāt and wonders, so this report is #Munkar and isn't Authentic, and it doesn't have an Authentic chain of narration, it was weakened by 'Alī ibn al-Madīnī(رحمه الله) and others from the Hufādh.

حديث (أفطر عندكم الصائمون وأكل طعامكم الأبرار وصلت عليكم الملائكة) وبعض الناس يزيد (وذكركم الله فيمن عنده) ولا أصل لهذه الزيادة ، هذا الخبر طاهر إسناده الصحة ثقة عن ثقة عن ثقة والذين ينظرون إلى طواهر الأسانيد يصحونه ولذلك يكاد يتفق المتأخرون على تصحيحه وهو خبر ضعيف مَعْمَرُ ثقة ثبت من رجال الجماعة هذا لا إشكال فيه وإنما الإشكال أنه رواه عن ثابت البُنَانِي وثابت البُنَانِي ثقة ثبت لا نزاع في إمامته ولكن مَعْمَرُ إذا روى عن أهل العراق وخاصة البصريين منهم وثابت بصري أتى بالمنكرات وأتى بالعجائب فهذا الخبر منكر ولا يصح وليس له طريق ثابت قد ضعفه علي بن المديني وغيره من الحفاظ .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

27 October 2016 19:02

#### Radwan Dakkak updated his status.

125. The Hadīth of Mu'qal from Abī al-Zubayr from Jābir: {The Messenger(صلى الله عليه وسلم) forbade selling dogs and cats}, these two reports were #Weakened by several Hufādh, because it comes through the narration of Mu'qal ibn 'Ubaydillāh from Abī al-Zubayr, and it is more likely to have come from the Hadīths of Ibn Lahī'ah instead of Mu'qal ibn 'Ubaydillāh.

حديث معقل عن أبي الزبير عن جابر (نهى رسول صلى الله عليه وسلم عن ثمن السنور والكلب) وقد أُعْلِيَ هذين الخبرين غير واحد من الحفاظ لأنه من رواية معقل بن عبيد الله عن أبي الزبير وهو من أحاديث ابن لهيعة أشبه من أحاديث معقل بن عبيد الله .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

27 October 2016 18:57

#### Radwan Dakkak updated his status.

124. The well known Hadīth which mentions "Munkar wa Nakīr": {two black-blue angels come to him [in the grave], one called al-Munkar and the other called an-Nakeer, and they make him sit} was narrated by al-Tirmidhī, Ahmad and a group of Scholars, and al-Tirmidhī(رحمه الله تعالى) said about this Hadīth, "Hassan Gharīb", and it was called "Gharīb" by several Scholars, however Imām Ahmad(رحمه الله) was asked: Do you say "Munkar and Nakīr"? He replied: "Yes", it is like Imām Ahmad(رحمه الله تعالى) goes towards strengthening this Report and towards Authenticating it, and thereupon, several Scholars have attributed to him that he Authenticates the Hadīth, such as al-Safārīnī(رحمه الله) and a group of Scholars, because Imām Ahmad(رحمه الله) was asked: Do you say Munkar and Nakīr? He replied: "Yes, I say Munkar and Nakīr".

الحديث المشهور الذي فيه منكر ونكير (ثم يأتيه ملكان أزرقان أحدهما منكر والآخر نكير فيجلسانه) رواه الترمذي وأحمد وجماعة وهذا الحديث قال عنه الترمذي رحمه الله تعالى حسن غريب وقد استغربه غير واحد ولكن قيل للإمام أحمد رحمه الله أنقول منكر ونكير؟ قال نعم كأن الإمام أحمد رحمه الله تعالى يميل إلى تقوية هذا الخبر وإلى تصحيحه ومن ثمّ عزا له غير واحد من العلماء أنه يصححه كالسفارينى وجماعة من العلماء لأن الإمام أحمد قيل له أنقول منكر ونكير؟ قال نعم أقول منكر ونكير .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

27 October 2016 18:54

#### Radwan Dakkak updated his status.

123. The Hadīth: {Give precedence to Quraysh and do not give precedence to others over them} is #Weak.

. حديث (قدموا قريشًا ولا تقدموها) ضعيف

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

27 October 2016 18:34

#### Radwan Dakkak updated his status.

122. The long Hadīth of Abā Dhar(رضي الله عنه) regarding the numbers of the Prophets was narrated by Ibn Hibbān(رحمه الله) & others, and it is: #Munkar

. حديث أبا ذر الطويل في عدد الأنبياء رواه ابن حبان وغيره وهو: منكر

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

27 October 2016 18:27

#### Radwan Dakkak updated his status.

121. The Hadīth: {Allāhumma ij'alhā Riyāhan walā taj'alhā Rīhan} is #Weak, it was narrated by al-Shāfi'ī(رحمه الله) in "al-Umm" as a Mursal report, and what can be used instead is: {Allāhumma inī As'aluka Khayruhā wa Khayru mā Feehā..}.

حديث (اللهم اجعلها رباحا ولا تجعلها ريحًا) ضعيف رواه الشافعيّ في الأم مرسلاً ويغني عنه: (اللهم إني أسألك . . .) خيرها وخير ما فيها

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

27 October 2016 18:26

#### Radwan Dakkak updated his status.

120. The Hadīth: {Whoever prays 6 Rak'āt after al-Maghrib} is #Munkar, it revolves around 'Omar ibn Abī Khath'am, he was weakened by Abū 'Īsa [al-Tirmidhī], and al-Bukhārī said that 'Omar is "Munkar al-Hadīth", therefore his Hadīth is discarded.

حديث (من صلى بعد المغرب ست ركعات) منكر مداره على عمر بن أبي خثعم ، ضعفه أبو عيسى ، وقال البخاريّ بأن عمر منكر الحديث فحديثه مطروح .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

27 October 2016 18:25

#### Radwan Dakkak updated his status.

119. The Hadīth: {Salāh in Masjid al-Harām is equivalent to 100,000 Salāh} was narrated by Ahmad

from the Hadīth of al-Zubayr and its chain is #Good.

. حديث (الصلاة في المسجد الحرام بمائة ألف صلاة) رواه أحمد من حديث ابن الزبير وإسناده جيد

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

27 October 2016 18:25

#### Radwan Dakkak updated his status.

118. Reciting the Mu'awithāt [The three Qul's] 3 times [each] in the morning and evening Adkhār is #Weak, and what's preserved is 1 time [each] without [reciting]: {Qul Huwa Allāhu Ahad}, only the Mu'awithatayn [Sūrat al-Nās & Sūrat al-Falaq].

قراءة المعوذات ثلاث مرات في أذكار الصباح والمساء ضعيف والثابت مرة واحدة وبدون (قُلْ هُوَ اللَّهُ أَحَدٌ) فقط المعوذتين .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

27 October 2016 18:25

#### Radwan Dakkak updated his status.

117. Every Hadīth that has been narrated pertaining "al-Kusūf", nothing from it is Authentic except for the Hadīth of Ibn 'Abbās and 'Ā'isha, and al-Bukhārī did not authenticate other than these 2 [Hadīths].

. كل أحاديث الكسوف لا يصحّ منها إلا حديث ابن عباس وعائشة ولا يصحّ البخاريّ غيرهما

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

27 October 2016 18:24

#### Radwan Dakkak updated his status.

116. The addition made by Muslim Ibn Ibrāhīm al-Farāhīdī from Shu'bah in the Hadīth of 'Ā'isha: {He [the Prophet] used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and when using "his Siwāk"}. This addition in [Sunan] Abī Dāwūd, the wording: {and when using his Siwāk} is Shātha [Weak], al-Farāhīdī was alone in mentioning it, and the Hufādh differed with him, therefore it's #Shātha [Weak].

زيادة مسلم بن إبراهيم الفراهيدي عن شعبة في حديث عائشة: (كَانَ يُعْجِبُهُ التَّبَيُّنُ فِي تَغْلِيهِ وَتَرْجُلِهِ وَطَهْوَرِهِ "وَسِيوَاكِه"). هذه الزيادة عند أبي داود لفظية: (وَسِيوَاكِه) شاذّة ، تفردّ به الفراهيدي وخالفه الحفاظ وهي شاذّة

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

27 October 2016 18:24

#### Radwan Dakkak updated his status.

115. {Salāh in congregation is 25 times greater than performing Salāh individually}, this Hadīth was narrated by Abū Dāwūd in his Sunan, and he added [onto it]: {and Salāh in a jungle [is greater]...}, and this [particular] report is #Defective due to 2 defects: The 1st defect: That it was narrated by Abū Mu'āwiyah Muhammad ibn Khāzin al-Darīr, and Abū Dāwūd has pointed out in his "Sunan" that he wasn't alone in narrating it, rather 'Abdūl Wāhid also narrated it, but this Tafarrūd [Singular Narration] from Abī Mu'āwiyah and 'Abdūl Wāhid is unacceptable, the 2nd defect: That the report is in [Sahīh] al-Bukhārī without this addition, therefore it's an anomalous addition, and those who did not mention it are more authentic and precise than those who mentioned it.

صَلَاةُ الْجَمَاعَةِ تَفْضُلُ عَلَى صَلَاةِ الْفَرْدِ بِخَمْسٍ وَعِشْرَيْنَ دَرَجَةً) روى هذا الحديث أبو داود في سننه ، وزاد: (وَصَلَاةٌ فِي قَلَاةٍ) وهذا الخبر معلول بعلتين: العلة الأولى: أنّه قد رواه أبو معاوية محمد بن خازم الضرير ، وأشار أبو داود في سننه إلى أنّه لم يتفرد به ، تابعه عبد الواحد ، وهذا التّفَرُّد من أبي معاوية ومن عبد الواحد غير مقبول ، الأمر الثاني: أنّ الخبر في البخاريّ بدون هذه الزيادة فهي زيادة شاذّة ، ومن لم يذكرها أوثق وأصبط ممن ذكرها .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

27 October 2016 18:24

#### Radwan Dakkak updated his status.

114. The addition made by Hammād ibn Zayd in [Sunan] al-Nasāī, and [the addition of] Abī Mu'āwiyah ibn Khāzim al-Darīr in [Sahīh] al-Bukhārī, from the chain of Hishām ibn 'Urwah, from his father, from 'Ā'isha pertaining the Hadīth of menstruating, the Prophet(صلى الله عليه وسلم) said:

(رحمه الله) [Weak/Anomalous], Mālik has narrated the Hadīth in the Muwattā, and from his same chain, it was narrated by the Shaykhān [Bukhārī & Muslim] in their Saḥīḥ's, and the Hadīth was narrated by the Major Hufādh from Hishām ibn 'Urwah, from his father, and not a single one of them mentioned this addition: {and Perform wudū' for every Salāh}, this addition is Shātha [Weak], because the ones who did not mention it are more Authentic and Precise than those who mentioned it.

زيادة حمّاد بن زيد عند النسائي ، وأبي معاوية محمد بن خازم الضرير عند البخاريّ ، عن هشام بن عروة ، عن أبيه ، عن عائشة في حديث الجيظ، قال صلى الله عليه وسلم: (وَتَوَضَّئِي لِكُلِّ صَلَاةٍ) هذه الزيادة شاذّة ، فقد روى الحديث مالك في الموطأ وعن طريقه رواه الشيخان في صحيحهما ، وروى الحديث أكبر الحفاظ عن هشام بن عروة ، عن أبيه ، عن عائشة ، ولم يذكر واحدٌ منهم زيادة: (وَتَوَضَّئِي لِكُلِّ صَلَاةٍ) هذه الزيادة شاذّة ، لأنّ من لم يذكرها أوثق وأصبط ممن ذكرها

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

27 October 2016 18:24

Radwan Dakkak updated his status.

113. [The narrator] "Shahr", even if 'Abdūl Humayd ibn Bahrām narrated from him, he's #Weak, and he is the one who added the addition in the Hadīth of Ibn 'Omar in the story of the presence of Jibrīl, he said: {And to perform Hajj and 'Umrah}, this wording came from the chain of Shahr, and this addition is #Munkar and unaccepted, what's correct: Is that he mentioned al-Hajj without mentioning 'Umrah, and this a Proof used by those who say 'Umrah is compulsory, but this narration is #Weak, even if it came through the chain of 'Abdūl Humayd ibn Bahrām from Shahr.

شهر ولو روى عنه عبد الحميد بن بهرام هو ضعيف ، وهو الذي زاد الزيادة في حديث ابن عمر في قصة مجيء جبريل ، قال: (وَأَنْ تَحُجَّ وَتَعْتِمِرَ) هذه الزيادة من طريق شهر وهذه الزيادة منكرة لا تقبل ، الصواب: أنّه ذكر الحجّ ولم يذكر العمرة ، وهذا حُجَّةٌ من يقول بوجوب العمرة ، وهذه الرواية ضعيفة ، ولو جاءت من طريق عبد الحميد بن بهرام عن شهر

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

27 October 2016 18:22

Radwan Dakkak updated his status.

112. It has been narrated in the Saḥīhayn: That the Prophet (صلى الله عليه وسلم) was asked, what deed is the best? So he replied: {Salāh at its [prescribed] time}, and in a narration from al-Hākim: {Salāh at the beginning of its time}, however this wording is #Shātha [Weak - Contradicts a stronger narration].

جاء في الصحيحين: أنّ النبي صلى الله عليه وسلم سُئِلَ أي العمل أفضل؟ قال: (الصَّلَاةُ لَوْفِئِهَا) وفي رواية عند الحاكم: (الصَّلَاةُ فِي أَوَّلِ وَفِئِهَا) لكن هذه الرواية شاذة .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

27 October 2016 18:22

Radwan Dakkak updated his status.

111. The narration of Ma'mar from al-Zuhrī, from Mahmūd ibn Rabī, from 'Ubādah, that the Prophet (صلى الله عليه وسلم) said: {The Salāh is not accepted for the one who doesn't read the Fātiha and something more}, the [additional] wording: {something more} is #Shātha [Weak/Anomalous] and it is in [Saḥīḥ] Muslim, because the Hufādh have narrated this Hadīth from al-Zuhrī, and not a single one of them mentioned what Ma'mar mentioned, it is an Anomalous/Weak wording [added by Ma'mar].

رواية معمر عن الزهري ، عن محمود بن ربيع ، عن عبادة ، أنّ النَّبِيَّ صلى الله عليه وسلم قال: (لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِقَائِمَةِ الْكِتَابِ قَضَاءً) لفظة: (قَضَاءً) شاذّة وهي في مسلم ، لأنّ الحُقَاط قد رَوَوْا هذا الحديث عن الزهري ، ولم يذكر واحدٌ منهم ما ذكر معمر هي لفظة شاذة

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

27 October 2016 18:21

Radwan Dakkak updated his status.

110. said: {If one of (رحمه الله)Muslim narrated in his Saḥīḥ: That the Prophet (صلى الله عليه وسلم) you has sexual intercourse with his wife and wishes to repeat he should perform ablution between them} Ibn Khuzaymah and al-Hākim added: {for it makes one more active in returning}, this addition is Shātha [Weak], it came through the chain of Muslim Ibn Ibrāhīm al-Farāhīdī, from Shu'bah, and Ghandar differed with him [i.e. Muslim Ibn Ibrāhīm], so he narrated the Hadīth from Shu'bah without mentioning this addition, and Ghandar is amongst the most Authentic people in narrating from Shu'bah, and Khālid al-Hārith also differed with him [i.e. Muslim Ibn Ibrāhīm], so he narrated the Hadīth from Shu'bah without mentioning this addition, likewise from Shu'bah, he [i.e. Khālid al-

روى مسلم في صحيحه: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (إِذَا أَتَى أَحَدُكُمْ أَهْلُهُ ثُمَّ أَرَادَ أَنْ يَغُودَ فَلْيَتَوَصَّأْ بَيْنَهُمَا وَضُوءًا). زاد ابن خزيمة والحاكم: (قَائِلُهُ أَنْشَطَ لِلْعُودِ) ، هذه الزيادة شاذة ، جاءت من طريق مسلم بن إبراهيم الفراهيدي ، عن شُعبة ، وخالفه غندر ، فروى الحديث عن شعبة ولم يذكر هذه الزيادة ، وغندر هو أوثق الناس في شُعبة ، وخالفه أيضًا خالد بن الحارث فروى الحديث عن شعبة ولم يذكر هذه الزيادة ، كذلك عن شعبة رواه عن عاصم الأحول ، ورواه جماعة عن عاصم الأحول عن أبي المتوكل عن أبي سعيد الخدري عن النبي صلى الله عليه وسلم ، ولم يذكروا هذه الزيادة .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān (حفظه الله)

27 October 2016 18:21

Radwan Dakkak updated his status.

109. The Hadīth: {If people continue to fall behind (i.e., in acquiring virtues), Allah puts them behind}, Abū Dāwūd added: {until Allah will keep them away (from the front) in the Hell-fire} and this narration is Shātha [Anomalous] and #Weak.

حديث (لَا يَبْرَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخَّرَهُمُ اللَّهُ) زاد أبو داود: (حَتَّى يُؤَخَّرَهُمُ اللَّهُ فِي النَّارِ) وهذه الرواية شاذة وضعيفة .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān (حفظه الله)

27 October 2016 18:20

Radwan Dakkak updated his status.

108. The addition: {(That deed is to) recite SubhānAllāh ten times, and Alhamdulilāh ten times}, this wording is #Shātha [Weak/Anomalous] in the Hadīth of 'Alī(رضي الله عنه).

. زيادة (تُسَبِّحُونَ فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا وَتَحْمَدُونَ عَشْرًا) هذه اللفظة شاذة في حديث علي

~ Shaykh Sulaymān ibn Nāsir al-'Alwān (حفظه الله)

27 October 2016 18:20

Radwan Dakkak updated his status.

107. The narration that is reported in al-Tirmidhī: {It was said: Who are they O messenger of Allāh? He replied: They are those who are upon similar to what me and my companions are upon today}, and this is a #Weak Shāth [Anomalous] narration, because it came through the chain of 'Abdūl Rahmān Ibn Ziyād ibn An'am al-Ifriqī, and he has a poor memory, and al-Falastīnī mentioned the same thing as him in "al-Du'afā" by al-Uqaylī, and he [i.e. Al-Falastīnī] is [also] weak, but the meaning is correct: That the Jamā'ah are those who are upon similar to what the Prophet(صلى الله) was upon. (عليه وسلم)

الرواية الواردة عند الترمذي (قِيلَ: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: هُمْ مَنْ كَانَ عَلَى مِثْلِ مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي). وهذه رواية شاذة ضعيفة ، لأنها جاءت من طريق عبد الرحمن بن زياد بن أنعم الإفريقي ، وهو سيء الحفظ وتابعه الفلسطيني عند العقيلة في الضعفاء وهو ضعيف ، والمعنى صحيح: أَنَّ الجماعة هم من كانوا على مثل ما كان عليه النبي .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān (حفظه الله)

27 October 2016 18:20

Radwan Dakkak updated his status.

106. The narrated Hadīth pertaining the sacrifice: {Allāhumma Hātha minka wa laka} was narrated by Abū Dāwūd, however it's #Defective.

. الحديث الوارد عند الذبح (اللَّهُمَّ هَذَا مِنْكَ وَلَكَ) رواه أبو داود لكنه معلول

~ Shaykh Sulaymān ibn Nāsir al-'Alwān (حفظه الله)

27 October 2016 18:19

Radwan Dakkak updated his status.

105. The Hadīth of 'Abdul Razzāq, from Sufyān, from Khālid al-Haddā', from Abī Qulābah, from Abī Asmā' al-Rahabī, from Thawbān, that the Prophet(صلى الله عليه وسلم) said: {Three will fight one another for your treasure, each one of them the son of a caliph, but none of them will gain it. Then



the black banners will come from the east, and they will kill you in an unprecedented manner." Then he mentioned something that I do not remember, then he said: "When you see them, then pledge your allegiance to them even if you have to crawl over the snow, for that is the caliph of Allah, Mahdi], and in this [chain], all the men of narrators are Hufādh, and all of them are Precise wherein none of them are differed upon, however Imām Ahmad(رحمه الله تعالى) rejected it, and that is because it comes from the narration of 'Abdul Razzāq from Sufyān in Makkāh, and whenever Imām Ahmad(رحمه الله تعالى) would denounce something from the Hadīths of 'Abdul Razzāq, he made it among his narrations from him [i.e. Sufyān] in Makkāh.

حديث عبد الرزاق ، عن سفيان ، عن خالٍ الجَدَّاء ، عن أبي قلابه ، عن أبي أسماء الرحبي ، عن ثوبان ، أنَّ النبي صلى الله عليه وسلم قال: (يَقْتِيلُ عِنْدَ كَثْرَتِكُمْ ثَلَاثَةَ كُلِّهِمْ ابْنُ خَلِيقَةٍ ، ثُمَّ لَا يَصِيرُ إِلَّا وَاحِدًا مِنْهُمْ ، ثُمَّ يُخْرِجُ الرِّائِبَاتِ الشُّؤْد مِنْ قِتْلِ الْمَشْرِقِ ، فَيَقْتُلُوْكُمْ قِتْلًا لَمْ يَقْتُلْهُ قَوْمٌ ، قال: وَذَكَرَ شَيْئًا تَسِيئَتُهُ قال: فَإِذَا رَأَيْتُمُوهُ فَبَايَعُوهُ وَلَوْ حَنْوًا عَلَى التَّلَجِ ، فَإِنَّهُ خَلِيقَةُ اللَّهِ الْمُهْدِيِّ)وهذا رجاله كلهم حُفَّاط ، وكلهم أنباء لا يُخْتَلَفُ فِي وَاحِدٍ مِنْهُمْ ، ولكن الإمام أحمد رحمه الله تعالى أنكره ، وذلك لِأَنَّهُ من رواية عبد الرزاق ، عن سفيان في مَكَّة ، وكان الإمام أحمد رحمه الله تعالى كلما استنكر شيئًا من أحاديث عبد الرزاق جعله من مروياته عنه في مكة .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

27 October 2016 18:18

### Radwan Dakkak updated his status.

"said: "I do not know of a sin after Kufr that is greater than Zinā (رحمه الله)Imām Ahmad

As it's mentioned in Sahīh al-Bukhārī regarding the punishment of Adulterers on Yawm al-Qiyāmah, they will be placed in a "Tannūr" subhānAllāh

we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually..." said, "In that oven there was much (□)clay-lined for baking bread)." I (the narrator) think the Prophet added, "We looked into it and found naked men and women, and (□)noise and voices." The Prophet behold, a flame of fire was reaching to them from underneath, and when it reached them they cried [loudly..." [Sahīh al-Bukhārī

27 October 2016 17:04

### Radwan Dakkak updated his status.

Honestly, there's no need to constantly remind others to seek knowledge. I'm sure the brothers know that it's necessary to do so, they just need to force and motivate themselves. May Allāh protect us from laziness and allow us to make the most of our time.

27 October 2016 16:22

### Radwan Dakkak updated his status.

Shaykh Muḥammād Saʿīd Saqar al-Madanī put together the words of the 4 Imāms condemning blind following in poetry, so he said:

"And the Guided Imāms of Knowledge say, do not act upon\*\*\*our words, without a valid text to support it

This is proof that we must take from the Hadīth\*\*\*And that is how it was in the past and present

The Imām, Abū Hanīfah said\*\*\*It cannot be for anyone who has Islām

To take my words so that it falls in opposition\*\*\*to the Hadīth and the Chosen Book

And Mālik, the Imām of the land of Migration\*\*\*He said while pointing towards the chamber cells

Every speech has within it what's accepted\*\*\*and within it is what's rejected except for the words of the Messenger

And al-Shāfiʿī said, if you see\*\*\*my words opposing what you have narrated

Of the Hadīths, then throw at the wall\*\*\*the statements of mine which go against the reports

And Ahmad said to them, do not write\*\*\*what I say, rather search for the origins of that

So listen to the statements of the 4 Imāms of Guidance\*\*\*And act upon it, for there is much benefit in it

To silence those who have fanaticism\*\*\*And the fair-minded hold tightly onto the Prophet صلى الله عليه وسلم

27 October 2016 11:08

## Radwan Dakkak shared a link.

<https://youtu.be/4DJHmq2yShs>  
<https://youtu.be/4DJHmq2yShs>

A Shaykh who is very dear me, a man of wisdom and knowledge, I really miss him so much, may Allāh keep him steadfast and free him:

I remember when I went to my parents, I was quite confused as to what to do - and my mother she told me, she said, "Son, remember death only comes once in life."

And my father who is 84/85 years old and is technically blind said to me:

"Son, I would prefer to see you die in prison and that you are keeping to your principles and to what you believe in rather than for you to sell your soul and to be rejected by yourself first and foremost and of-course by your Lord."

27 October 2016 09:41

## Radwan Dakkak updated his status.

Shaykh Sulaymaan Al 'Alwaan answers a question regarding the Murji'ah

Question:

As-Salaam Aleykom Shaykh, May Allah grant you good and a long life. A while ago when you spoke about takfeer, the mistakes that happens [when you apply it], and the outcome of it. And this scenario maybe happening, but because of this a new way [Manhaj] has appeared, that which we call irjaa of today. They have made the religion more softer than the clothes of Samir as mention by some of the Salaf. Can you give us more details about this or explain to us [Murjism] in general? Would you like to mention anything about that for us?

Answer:

Correct! When the Manhaj [Methodology] of Khawarij appeared, as an outcome of that, the Manhaj of Murji'a appeared, and Ahlu Sunnah is between the Khawarij and Murji'a.

The Khawarij make takfeer because of major sins, and Murji'a don't make takfeer on the Nawaqid [Nullifiers of Islam], and they restrict the nawaqid to [a persons] Juhood [denying] and making the Halal Haram and similar.

And Ahlu Sunnah is between these. So the one who commits a deed of Kufr and all the conditions are full field, and all the barriers are removed, and this is not required for all the nullifiers, because there are some that aren't in need of this [i.e to fulfill the conditions and remove the barriers]. So the ruling on such a person is clear, he committed an act that nullifies the principle of Iman.

And what is kufr? This is a speech, deed, belief that nullifies the principle of Iman, and can't exist together with Iman.

There has appeared as you have mentioned, groups that have approached these clear deeds like: Shirk with Allah Subhanahu Wata'ala, assisting the disbelievers against Muslims, replacing the Shariah, or changing the religion, making matters which are Haram by consensus Halal, making mockery of the religion, shirk to Allah, making tawaf around the graves, or making du'a to the dead and similar [to that], then he approaches these clear deeds of disbelief and restrict [the application] to Juhood [denying], Istihlaal [making it halal] or l'tiqaad [believing]. Ibn Taymiyyah called these people as mentioned in [his book] "as-Sarim al-Maslul" "al-Djahmiyyah al-Inaath"..

And they appeared as an outcome of the appearance of Khawarij, those who if they saw a big sin, they would declare him as a disbeliever and out of the fold of Islam, and they would make his blood and wealth Halal, and they have call the lands of Islam the land of war and disbelief.

Then appeared those who call the land of disbelief as the land of Kufr, but they call it the land of Islam; and they don't make takfeer upon the Kuffar. And Ahlu Sunnah is in the midst of these [two methodologies].

But the brothers question was about those who hasten in Takfeer, but without a doubt this [does not cause] less harm than that and this isn't worse than that. A person have to look upon the madhab of Ahlu Sunnah Wa'l Jama'ah and accept it clearly, because this is the religion of The Lord of the worlds. This isn't the religion of this one or that one.

And if this [the Understanding of Ahlu Sunnah] isn't delivered to the people, then the bad outcome will appear for the Muslim community. And what are this [that will come]. That which he is saying, people will think it's true, and what other are saying isn't true, and likewise.

After that the truth will be lost between these two astray and deviant groups. Khawarij went in extremism with regard to takfeer, and the Murji'a went in extremism with regard to Irjaa. Those [Khawarij] make takfeer because of sins, and these [Murji'ah] don't make takfeer upon Nullifies of Islam. Maybe some of them [Murji'ah] are trying to find excuses for the heads of Kufr, so the way of truth have been lost between them [Khawarij and Murji'ah].

And the fundamentals of Ahlu Sunnah is an obligation to accept clear, so the truth won't mix with falsehood.

27 October 2016 08:37

#### Radwan Dakkak added a new photo.

Abdullah Sarhan \*takes out notepad\*  
26 October 2016 23:33

"I once saw a man kiss her"

26 October 2016 23:26

#### Radwan Dakkak updated his status.

Shurayk said, "They [i.e. Murji'ah] are the worst of people. The extreme Shi'ites [Rawāfidih] are sufficient in evil, but the Murji'ah lie against Allāh, the Powerful, the Mighty." [As-Sunnah Vol.1/312]

Imām Az-Zuh'rī, may Allāh be merciful to him, said, "No innovation [Bid'ah] was innovated in Islām that was more harmful to its people than this; meaning Al- Irjā'." [Al Ibanah Vol. 2/885]

And Al-Awzā'ī said, "Yahya and Qatādah used to say, 'There is nothing from the desires, which was more feared by them upon the nation [Ummah] than Al-Irjā'.'" [Al-Ibanah Vol. 2/885-886]

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله).

26 October 2016 22:06

#### Radwan Dakkak updated his status.

said: "I am amazed at the one who knows the Isnād [Chain of Narration] (رحمه الله)Imām Ahmad "and its Authenticity, yet goes towards the opinion of Sufyān

26 October 2016 21:56

#### Radwan Dakkak shared a link.

[https://youtu.be/My2\\_qMasBSU](https://youtu.be/My2_qMasBSU)  
[https://youtu.be/My2\\_qMasBSU](https://youtu.be/My2_qMasBSU)  
[https://youtu.be/My2\\_qMasBSU](https://youtu.be/My2_qMasBSU)  
Sharh al-Usūl al-Thalātha by Shaykh Haytham Sayfaddīn(حفظه الله) - Remain patient in going through these lessons while taking notes. Don't give up, be thirsty for knowledge!

26 October 2016 13:51

#### Radwan Dakkak shared Haytham Sayfaddīn's post.

Must read, extremely beneficial.

26 October 2016 13:47

#### Radwan Dakkak shared a link.

<https://youtu.be/0aVSA0fPbDI>  
<https://youtu.be/0aVSA0fPbDI>  
<https://youtu.be/0aVSA0fPbDI>  
Sharh Nuzhat al-Nadhar by Shaykh al-Muhaddīth Sa'd al-Humayd(حفظه الله). There are {52} beneficial lessons.

26 October 2016 13:44

#### Radwan Dakkak updated his status.

Teach children to be kind, to offer help & motivate others, to be humble & always look for the good. Teach them humanity that's so lacking.

## Radwan Dakkak updated his status.

I felt that it's extremely necessary to share this before releasing the full-Sharh regarding the #Adab and how we deal with differences in Fiqh by Shaykh Sulaymān al-'Alwān:

"The second point - To be aware of an important issue:

That you find from some people that if they memorise an issue of knowledge, they think they have memorised all of knowledge, so he goes out to argue, heated debates, mockery of others, belittling them & ridiculing them, or that they don't know as much as he knows, or they don't understand as much as he understands, or they don't memorise as much as he memorises, or they don't look at things the way he does, and this is an enormous disease which a slave could be inflicted with, he might perceive it or not, but regardless it's an enormous disease, and that's why the Salaf used to abhor the one who memorises an issue and makes it out to be as if all of knowledge is within that issue.

So when we learn these rulings of Hajj, we might take some comparative law amongst the Madhabs and mention what's most correct, and this doesn't mean that what I mention as being most correct is the truth, I could consider something more correct while someone else would differ with me, and others might say something is more correct, and I could say he's mistaken.

So the issues are divided into the following categories:

1. The issues that the Muslims have unanimously agreed upon, and this consensus is clear cut, there's no dispute in this, such as the obligation of Hajj, this is from the clear cut matters, such as standing at 'Arafah, this is from the clear cut matters, there is no problem in affirming this & mentioning a consensus upon it, and arguing on behalf of it, because it is from what's known in the religion by necessity.

2. Issues that the Scholars have agreed upon, however it's a speculative consensus, so the general masses are obliged to adhere to this speculative consensus, however this doesn't mean that the Mujtahideen among the Imāms and the Scholars who are firmly grounded in knowledge do not regulate the position of agreement or the position of dispute, and this doesn't mean that if someone performs Ijtihād in an issue among the issues, that we wave in his face the sword of the speculative consensus, rather it's obliged upon us to give everyone his rightful position, and this is why Imām Ahmad(رحمه الله) denounced whoever claimed a consensus in the likes of these issues, and he says: "And what does he know, perhaps they differed, and whoever claims a consensus, has certainly lied". And Ibn Qudāmah(رحمه الله) did what's best, when he would comment on the likes of these issues: "We do not know of any difference of opinion in this matter" and "this is something which I haven't memorised any difference of opinion from any scholar", he safeguards what might be possible to mention a difference of opinion in the issue, he says: "I do not know any difference of opinion", or he attributes the statement to someone else, for e.g. He'll say: "Ibn al-Mundhir mentioned a consensus", "Ibn Qudāmah mentioned a consensus", so that he's safeguarded from disavowal by this statement, because many speculative consensus's are not established, and most of the time, these quoted consensus's are attached under a general topic, then you would find a difference from Abī Hanīfah(رحمه الله), or a narration from Imām Ahmad(رحمه الله), or from Imām Dāwūd al-Dhāhirī(رحمه الله), or from Imām Abī Muḥammad ibn Hazm(رحمه الله), because what's correct is that the consensus is established with Imām ibn Hazm(رحمه الله), because he's a major Imām, and a Jurist, even if he is rebuked for abandoning Qiyās[analogy], and going into exaggeration in taking by the apparent[of the texts], he is still an Imām, Muhaddith, Faqīh.

3. The differed upon matters, and the proofs are clear in it, then in this case, we must take the proofs without attacking others, and without impugning their feelings, statements and opinions, a person puts forth his opinion and says: "This is what appears to me" or "This is most correct", meaning: in my view, and it doesn't mean that if it's most correct in his view, that it's the truth in all cases, because he could make mistakes in using the proof, such as if the Hadith [he used] was weak, and he could be mistaken in applying the proof in a [certain] reality, and there could be a stronger proof than his proof in the matter, so a person must safeguard himself in the likes of these issues.

4. The matters where there is no proof in it, rather it is based upon reasoning, then this is more lenient than what came before it, and imposing an opinion in the likes of these issues is ignorance. Blind ignorance is to impose your opinion upon others, especially in these matters, a person is not prevented from saying what he views is most correct, and he is not prevented from performing Ijtihād if he was suitable for performing Ijtihād, however he's prevented from making himself a custodian in the religion, and a custodian in determining the rulings and matters of Ijtihād! And a student receives such etiquettes from his teacher, if he sees from his teacher, calling others innovators and deviant, he will obtain this etiquette, and this is why you can know a student by his teacher, from his sharpness, his Fiqh, by his understanding, by his manners and etiquettes, so it's necessary to take these matters into consideration, and these are important etiquettes for the student of knowledge to know and be aware of." [End Quote]

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

Brothers & Sisters, we must be humble when someone asks us a question, even though it may seem "stupid" or "rude" or about "a harām matter", you should never insult, curse or belittle them. This is not the da'wah of our beloved messenger(صلى الله عليه وسلم)

While studying the Sharh of Sahīh al-Bukhārī from Shaykh Sulaymān al-'Alwān(حفظه الله), I would like to share some of the manners and Prophetic morals I have learnt from it, you're more than welcome to read it if you have time ☺

Now this hadīth I'm quoting is in the Musnad of Imām Ahmad and its chain is authentic from the hadīth of Abī Umāmah(رضي الله عنه), that a man came to the Prophet(صلى الله عليه وسلم) in the presence of the Sahābah(رضوان الله تعالى عليهم), so the man said "O messenger of Allāh, allow me to commit zinā" and the Sahābah were troubled by what he said, so they said "go go" ya3nī get him away from us.

But the Prophet(صلى الله عليه وسلم) sat him down, and taught him politely & advised him ☺ So the Prophet(صلى الله عليه وسلم) said to him "Would you accept it for your mother[to commit zinā]" so he said No, the Prophet(صلى الله عليه وسلم) said "And likewise the people will not accept it for their mothers", the Prophet(صلى الله عليه وسلم) said "Would you accept it for your daughter" so he said No, the Prophet(صلى الله عليه وسلم) said "And likewise the people will not accept it for their daughters", would you accept it for your sister? Would you accept it for you aunty[dad's side]? Would you accept it for your aunty[moms side]? So every time the man is saying No! So likewise the people do not accept it for these people[our sister & mothers etc...], so if you don't accept it for these people, how can you accept it to the daughters of others, and they don't accept this for their daughters, then the Prophet(صلى الله عليه وسلم) placed his hands on his chest and said "O Allāh, purify his heart, guard his private parts & forgive his sins" so the man did not ever return back to this [filthy act] which is zinā wal-iyāthubillāh.

Now the point of this story is to touch on something very important, which is the adab derived from it. This man asks about a matter which is prohibited by the consensus of the Ummāh & a matter which is hated and despised by all the Messengers sent by Allāh(جل وعلا) which is known by Fitrāh as being an evil thing, however the Prophet(صلى الله عليه وسلم) sat him down and taught him subhānAllāh - He did not belittle him, insult him or curse him because this is a time & place to learn, and then what would happen if you told him "May Allāh curse you, get away from us" what have we benefitted from that? He would most likely remain upon his Fujūr[indecent acts] & his sins and he would hate you and remain upon his sins, and we're in a need of giving people directions & to create awareness of our beautiful deen, not to deter people away from us by using filthy language, rude words, rude way in dealing with others.

Foul language doesn't support the truth, nor does it destroy falsehood, it just shows to the people that you have a bad character & sincere people respect a person with knowledge & character, not a person who gets angry & tries to force his opinion upon others by belittling them. Unfortunately when you read some books from the Scholars where they refute some deviant, they start off with "The heretic said, the Atheist said, the misguided innovator said" then he mentions the most disgusting language you would see in the language, belittling the other person physically without even refuting the arguments...

Brothers and sisters, if you are not able to refute the people of misguidance, give the opportunity to others, please do not result to swearing & be like them, especially filthy sects like the Rāfidah/Brelvī Sūfī's who will say a million F words because from the characteristics of Ahl al-Sunnāh is manners & justice, being fair. We are in the middle path, we drop all types of arrogance.

SubhānAllāh, some people will not be able to refute you, so they just claim you're misguided, you're khawārīj, you're this, you're that so the laymen will stay away from you - Because they don't have the required knowledge to refute you, so they will exaggerate the issue & claim its a huge matter, so the laymen might think it doesn't need a response, whereas in reality the person is unable to respond.

When people don't have a strong foundation and a solid argument argument to refute you, they will start raising their voice, start insulting you & cursing you, whereas we are not like them. Our Salaf taught us to say "I don't know" because if we speak without knowledge, they can easily refute us, and we will be shaming the truth from our ignorance.

And never force someone to follow the opinion of some Shaykh, you can't do this especially in matters where the great scholars differed, yes you can tell them, this is more correct, here are my evidences, and you should follow this. But to raise a sword upon him and say "Oi, you must do this" as if the Haq is solely with you...He will give you 100 questions to answer, but he can't even answer 1 question. I have so much things to say, but this post is pretty long.

So let's go back to the way of our beloved messenger(صلى الله عليه وسلم) and respect the intellect of the people by giving clear proofs which back up what you say. May Allāh(جل وعلا) keep us firm upon this deen وصلى الله وسلم على سيدنا محمد وعلى اله وصحبه اجمعين #Re

26 October 2016 10:56

## Radwan Dakkak updated his status.

Helping someone might not change the world, however it will definitely change the world for that person 🙏

**Radwan Dakkak updated his status.**

My beloved brothers in Islām, get used to saying the best of words at all times. A quality of a believer is having {Gentleness} and {Kindness} to his Brother, especially in his speech, this is what brings 'Love' to one another:

Allāh(سبحانه وتعالى) says: {And tell My servants to say that which is best} [17:53].

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ ٥٣ الإسراء

One day, Al-'Abbās(رضي الله عنه) was asked, "are you bigger or the Messenger of Allāh(صلى الله عليه وسلم)?"

So he replied: "The Messenger of Allāh(صلى الله عليه وسلم) is bigger than me, and I was born before him" 😊

So allow your tongue to get used to saying the best of words at all times, may Allāh(سبحانه وتعالى) preserve you all, be {Nice} to each other, you don't even have to speak, give your brother a wonderful {Smile} to cheer him up, and not only are you cheering him up, pleasing Allāh by doing so, you are also giving Sadaqah, Allāhu Akbar, what a wonderful religion we have, 'Smiling' is Charity, so always smile :)

26 October 2016 10:37

**Radwan Dakkak updated his status.**

Ibn Rajab, may Allāh have mercy on him, is reported to have said:

"The evil ending of an individual is primarily due to the slave's hidden secret sins which the people are unaware of."

قال ابن رجب رحمه الله:  
خاتمة السوء تكون بسبب ذنوب باطنة للعبد لا يطلع عليها الناس.

26 October 2016 08:58

**Radwan Dakkak added a new photo.**

□

26 October 2016 01:14

**Radwan Dakkak added a new photo.**

□

25 October 2016 19:48

**Radwan Dakkak updated his status.**

- When the ignorant address you, give them {Salāms}.

- Don't complain to the people about the Ummāh, make du'ā to Allāh and do something!

- The Prophet(صلى الله عليه وسلم) said: {There are two blessings which many people waste: health and free time}.

Do everything Fee Sabeelilah ﷻ Ignore the trouble-makers.

25 October 2016 18:42

**Radwan Dakkak updated his status.**

104. In Musnad al-Imām Ahmad(رحمه الله تعالى), he said: 'Abdūl Razzāq narrated to us, he said: al-Mundhir ibn al-Nu'mān al-Aftas narrated to us, from Wahab ibn Munbah, from Ibn 'Abbās, from the Prophet(صلى الله عليه وسلم) that he said: {An army of 12,000 will come out of Aden-Abyan. They will give victory to Allah and His Messenger, they are the best between me and them}. And this is an #Authentic chain towards the Messenger of Allāh(صلى الله عليه وسلم), and the men of narrators

are all Trustworthy, and al-Mundhir ibn al-Nu'mān al-Aftas was Authenticated by Imām Yahyā Ibn Maʿīn(رحمه الله تعالى) and nobody discredited him.

في مسند الإمام أحمد رحمه الله تعالى قال: حدثنا عبد الرزاق ، قال: حدثنا المنذر بن النعمان الأفيطس ، عن وهب بن منبه ، عن ابن عباس ، عن النبي صلى الله عليه وسلم قال: (يَخْرُجُ مِنْ أَيْتِنِ اثْنَتَا عَشَرَ أَلْفًا يَنْصُرُونَ اللَّهَ وَرَسُولَهُ هُمْ خَيْرُ مَنْ بَيَّنِّي وَبَيَّنَّهُمْ) وهذا إسناد صحيح لرسول الله صلى الله عليه وسلم ورجاله . كلهم ثقات ، والمنذر بن النعمان الأفيطس وَثَّقَهُ الإمام ابن معين رحمه الله تعالى ولم يجرجه أحد .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

25 October 2016 00:34

Radwan Dakkak updated his status.

103. The Hadīth: {Whoever persists in asking for forgiveness, Allah will grant him relief from every worry, and a way out from every hardship, and from every trial well-being} is #Weak and isn't Authentic.

حديث : (مَنْ لَرِمَ الْاِسْتِغْفَارَ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ هَمٍّ قَرَجًا وَمِنْ كُلِّ ضِيقٍ مَخْرَجًا وَمِنْ كُلِّ بَلَاءٍ عَافِيَةً) ضعيف ولا يصح

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

25 October 2016 00:34

Radwan Dakkak updated his status.

102. The narrated report: {Whoever separates between a mother and her child, then Allah will separate between him and his beloved on the Day of Judgement} is #Weak.

الأثر الوارد (مَنْ فَتَّقَ بَيْنَ وَالِدٍ وَوَلَدَهُ فَتَرَكَ اللَّهُ بَيْنَهُ وَبَيْنَ أَحَبِّهِ يَوْمَ الْقِيَامَةِ) ضعيف

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

25 October 2016 00:33

Radwan Dakkak updated his status.

101. {Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew}, some people add onto the Hadīth an addition, they mention: {he returns back from his [previous] sins}, this addition is not in the Sahīhayn, not either of them, yes it has been narrated, however it is #Shātha [Weak], but its meaning is correct, however we are also in a state of worship by the wording of the Prophet(صلى الله عليه وسلم) and showing what he said and what he uttered and what he didn't utter.

مَنْ حَجَّ فَلَمْ يَرْفُثْ وَلَمْ يَنْسُقِ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ) ، بعض الناس يزيد في الحديث زيادة يقول: (رَجَعَ مِنْ دُنْيَوِيهِ) هذه اللفظة ليست في الصَّحِيحِينَ وَلَا فِي أَحَدِهِمَا ، نعم هي رُوِيَتْ لَكِنَّهَا شَاذَّةٌ وَالْمَعْنَى صَحِيحٌ لَكِنْ نَحْنُ مُتَعَبِدُونَ أَيْضًا بِلَفْظِ النَّبِيِّ ﷺ وَبَيَانُ مَا قَالَ وَمَا نَطَقَ بِهِ وَمَا لَمْ يَنْطِقْ بِهِ

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

25 October 2016 00:33

Radwan Dakkak updated his status.

100. The Hadīth of 'Ā'isha(رضي الله عنها): {I saw the Messenger of Allāh(صلى الله عليه وسلم) praying while sitting cross-legged}, This report is #Defected, even though it is the Tafarrūd [Singular Narration] of Abū Dāwud al-Hafārī who is Thiqah [Trustworthy].

حديث عائشة رضي الله عنها (رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي مُتَرَبِّعًا) هذا الخبر معلول وإن كان قد تفرد به أبو داود الحفري وهو ثقة

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

25 October 2016 00:11

Radwan Dakkak updated his status.

99. The reported Hadīth where the Prophet(صلى الله عليه وسلم) was asked about the 'Aqīqah, so he replied: {Verily Allāh does not love al-'Uqūq and it is as if he disliked the word [al-'Aqīqah]}. This Hadīth is #Weak and isn't Authentic from the Prophet(صلى الله عليه وسلم), and the authors of the Sunan have narrated from the narration of Qatādah from al-Hassan from Sumrah that the Prophet(صلى الله عليه وسلم) said: {Every boy is mortgaged by his 'Aqīqah}, so this is a proof of



calling it: {ʿAqīqah}.

الحديث الوارد في أَنَّ النبي ﷺ سُئِلَ عن العقيقة فقال: (إِنَّ الله لا يحب العقوق وكأَنَّهُ كره الاسم). الحديث هذا ضعيف ولا يصح عن النَّبِيِّ ﷺ وقد رَوَى أهل السُّنَن من رواية قتادة عن الحسن عن سمرة أن النبي ﷺ قال: (كُلُّ غلامٍ مُرَّتَهَنٌ بعقيقته) فهذا دليلٌ على تسميتها : عقيقة

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

25 October 2016 00:11

#### Radwan Dakkak updated his status.

98. The Hadīth: {Whoever washes a deceased person should make Ghusl} is #Defective

حديث: (من غسل ميتًا فليغتسل) معلول

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

25 October 2016 00:10

#### Radwan Dakkak updated his status.

97. The Hadīth of Abī Ishāq al-Sabīṭī, from al-Aswad, from Ā'isha(رضي الله عنها): {That the Messenger of Allāh(صلى الله عليه وسلم) would sleep in the state of Janābah without touching water}. The outwardness of the chain appears to be Authentic, and thereupon the Later Scholars have gone towards Authenticating it, and it was Authenticated by Ibn 'Abdīl Barr, al-Bayhaqī, Ibn Hazm in "al-Muhallāh", and it's highly likely that the Contemporary Later Scholars have agreed upon its Authenticity as well, whereas it's a Munkar Report according to the Agreement of the Hufādh, and no prominent Imām in Authenticating and Weakening has Authenticated it, rather it was Authenticated by the Later Scholars amongst whom we mentioned, but as for the Early Scholars such as Yahyā, Ahmad, 'Alī, al-Bukhārī, Muslim, al-Nasā'ī, al-Tirmidhī, Abī Dāwūd, and al-Dāraquṭnī: Then they have agreed upon the #Weakness of this Report, and the saying [pertaining this issue] belongs to them, and Abī Ishāq al-Sabīṭī made a mistake in it.

حديث أبي إسحاق السبيعي ، عن الأسود ، عن عائشة رضي الله عنها: (قد كان رسول الله ﷺ ينام جنبًا من غير أن يمسَّ ماءً). طاهر إسناده الصَّحَّةُ ومن تَمَّ نواطأ المتأخرون على تصحيحه ، وصححه ابن عبد البر ، وصححه البيهقي ، وصححه ابن حزم في المُحَلَّى ، ويكاد يتفق المتأخرون المعاصرون على صحته أيضًا ، وهو خير مُنكر باتفاق الحفاظ ولم يُصححه إمامٌ معتبرٌ قوله في التصحيح والتضعيف ، إنما صححه المتأخرون فيمن ذكرنا ، أما الأوائل كيحيى ، وأحمد ، وعلي ، والبخاري ، ومسلم ، والنسائي ، والترمذي ، وأبي داود ، والدارقطني: فأثقفوا . على ضعف هذا الخبر ، والقول قولهم ، وقد غلط فيه أبو إسحاق السبيعي

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

25 October 2016 00:10

#### Radwan Dakkak updated his status.

96. The Hadīth of Safwān ibn 'Assāl: {Indeed, the angels lower down their wings over the student of knowledge, being pleased with what he's doing}. This report has been narrated Mawqūfan and Marfū'an to the Messenger of Allāh(صلى الله عليه وسلم), and what's correct regarding it: Is that it's Mawqūf upon Safwān [i.e. Authentic to this Sahābī], and raising it [to the Prophet] is questionable.

حديث صفوان بن عَسَّال: (إِنَّ الملائكة لَتَضَعُ أجنحتها لطالب العلم رضىً بما يصنع). هذا الخبر جاء موقوفًا وجاء مرفوعًا إلى رسول الله ﷺ والصواب فيه: أَنَّهُ موقوف على صفوان ، وفي رفعه نظر

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

25 October 2016 00:09

#### Radwan Dakkak updated his status.

95. The Hadīth: {Verily, Allāh loves the one who can see what's beneficial during the times of confusion}, this Hadīth is Munkar, not authentic from the Messenger of Allāh(صلى الله عليه وسلم), and the best that can be said about it is that it's from the sayings of some of the Salaf such as al-Hassan al-Basrī and others.

حديث (إِنَّ الله يحبُّ صاحب البصر النَّافع عند ورود الشبهات) هذا الخبر مُنكر لا يصح عن رسول الله ﷺ ، وأحسن أحواله أن يكون من أقاويل بعض السلف كالحسن البصري وغيره

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

25 October 2016 00:08

#### Radwan Dakkak shared Hussin Goss's post.

## Radwan Dakkak updated his status.

#Maslaha\_Important Shaykh Nāsir al-Fahad(حفظه الله) was asked: When some of them are handed over the leadership [i.e. Authority to rule], he prostrates to the grave of Atatürk, because it is a condition which isn't possible to step down upon in the constitution, and some people say it's permissible to prostrate to an idol in this situation, for the Maslahah [Interest] of the Ummāh, and likewise the members in the Jihādī Groups, such as Hamās and others, so what is the ruling pertaining such a statement, and what is the response to it?

Shaykh Nāsir al-Fahad(حفظه الله) responded by saying: This is an enormously significant matter, and it's not permissible to commit Kufr whatsoever, except in the case of Ikrāh [Coercion] alone, as it's mentioned in the Āyah, and whoever goes forth into it [i.e. Kufr] while he isn't coerced, then upon him is the curse of Allāh, even if he intended good, considering that many of those who affiliate themselves to the Islamic Party have fallen into Kufr from many aspects by claiming Maslahah for Islām, such as the prostrating of this deviant person towards that Tāghūt - if it's proven - and such as taking an oath to respect the constitution, and Tahākum [seeking judgement] towards man-made laws, and abolishing al-Walā' wal-Barā' and other than that, so I'll mention two proofs in this topic, the First [of the two Proofs] is to show the Manhaj of the Prophet(صلى الله عليه وسلم) pertaining the Maslahah of Da'wah, and the Second [Proof] is showing the ruling of whoever adopts a Manhaj contrary to his [the Prophet's] Manhaj.

As for the First [Proof]: It is the Makkāh Period, so from the well-known Mutawātir knowledge of what happened to the Messenger(صلى الله عليه وسلم) and his Companions from trials and tribulations under the hands of the Kuffār, among them who were killed, and among them who were tortured, and among them who were confined/imprisoned, and among them who were driven out [of their homes] such as the migration to al-Habasha, and among them who were besieged such as the Prophet(صلى الله عليه وسلم) and those with him in the mountain hide-out of Abī Tālib for 3 years, that they even ate trees, and other than that. And Makkāh was ruled by Abī Jahl and his companions, and they didn't want from the Prophet(صلى الله عليه وسلم) that he worships their idols, rather what they simply wanted is for him to remain silent from insulting it and making Takfīr upon them and making Takfīr upon their forefathers and similar to that, and if they [i.e. kuffār] wanted to lower their positions for something like that [i.e. abstaining from Takfīr upon their idols and forefathers], they would be the quickest people to abandon it [i.e. their positions] and give his companions what they wish, infact it's narrated in the Seerah that they offered him [i.e. The Prophet] leadership, and the proof for this is Allāh's statement: {They wish that you would soften [in your position], so they would soften [toward you].}, except that the greater Maslahah [Interest] and the Trustworthy Handhold is holding onto Tawhīd, and having Barā'ah [Enmity, Disavowal and Hatred] from all that maligns it, and it is [having] al-Kufr Bit-Tāghūt. And based upon the Qiyās [Analogy] of these contemporary people, then the Maslaha [Interest] of the Da'wah would necessitate to remain in power/leadership, even if he doesn't hold onto & preserve Tawhīd and commits many Nullifiers of Islām!!

As for the Second [Proof]: It is what has been narrated pertaining the Khawārij, the Hadīths are Mutawātir regarding them and vilifying them: {They will exit from Islām}, {(The Khawarij) are the worst of the slain who are killed under heaven}, {Dogs of the Hellfire}, {Glad Tidings to whoever kills them}..and other than that, while he mentioned their immense acts of worship: {(A group of people will appear among you) whose Salāh and Fasting will make you think little of your own Salāh and Fasting}, and they were people of Qiyām, Salāh and Qirā'ah, and this is well known from their Seerah, yet the Sahābah unanimously agreed upon fighting them and vilifying them, and it's well known that they only intended good from what they did, and they desired the truth, and they exalted Islām and its slogans/symbols, and they abstained from sins and Major sins that they even made Takfīr upon whoever commits something from it, and even with all of this, when they took a Manhaj other than the Manhaj [Methodology] of the Prophet(صلى الله عليه وسلم), their great acts of worship didn't intercede for them, and their good intentions didn't intercede for them, and they desired the Truth, so how about the situation of these contemporary [Maslaha Sell outs] among whom committed nullifiers [of Islām] which wasn't committed by the Khawārij, and they [i.e. Maslaha sell outs] adopted a Manhaj contrary to the Manhaj of the Prophet(صلى الله عليه وسلم) and his Companions, infact contrary to the Manhaj of the people of innovation such as the Khawārij, Mu'tazilah, Zaydiyyah, Ashā'irah and other than them, for all of them do not permit committing Kufr for the sake of Maslahah, and Allāh(سبحانه وتعالى) knows best.

24 October 2016 20:16

## Radwan Dakkak updated his status.

"A king had 10 wild dogs.  
He used them to torture and kill any minister that misguided him.

A minister once gave an opinion which was wrong and which the king didn't like at all...  
So he ordered that the minister to be thrown to the dogs.

The minister said,  
"I served you loyally 10 years and you do this..?"

The king was unrelenting.

Minister pleaded "Please give me 10 days before you throw me to the dogs"  
The king agreed.

In those 10 days the minister went to the keeper of the dogs and told him he wanted to serve the dogs for the next 10 days...

The guard was baffled...  
But he agreed.  
So the minister started feeding the dogs, caring for them, washing them, providing all sorts of comfort for them.

So when the 10 days were up...

The king ordered that the minister be thrown to the dogs as sentenced .

When he was thrown in,  
everyone was amazed at what they saw..  
The dogs were wagging their tails playing with the condemned minister..licking his feet.

The king was baffled at what he saw. " what happened to the dogs? !!!" He growled.

The minister then said;"  
I served the dogs for only 10 days and they didn't forget my service...  
Yet I served you for 10 years and you forgot all at the first mistake!"...

The king realised his mistake

and

Replaced the dogs with crocodiles !!

24 October 2016 17:33

#### Radwan Dakkak added a new photo.



24 October 2016 16:58

#### Radwan Dakkak shared Gems of shaykh Ahmad Musa Jibril's photo.



24 October 2016 15:08

#### Radwan Dakkak shared الوعي العربي's photo.

"Shaykhs are followed by millions, yet they are still tweeting about Adkhār in the Morning and Evening, while the blood of the Muslims is flowing in Syria and 'Īraq, Allāh won't ask you about the Adkhār, however he will ask you about supporting the blood of the Muslims!"

24 October 2016 11:58

#### Radwan Dakkak updated his status.

There are two extremes my beloved brothers:

1. Those who only have knowledge about the affairs of the Ummāh, where they can tell you the exact date of certain events and what exactly happened. However when it comes to knowledge of the Religion, they don't know much at all.

2. Those who only have knowledge about the religion, and mostly focus on basic 'Fiqh' while ignoring Tawhīd and Walā' & Barā'. And they generally shun others from learning about the affairs of the Ummāh, claiming everything is 'Grey', infact they themselves are ignorant of Matters of 'Aqīdah, Takfīr, Qitāl and the affairs of the Ummāh.

- As Muslims, we must have Knowledge of our Religion and the affairs of the Ummāh, and there's no doubt the person who acts upon his Knowledge and is upon the Haqq is more beloved to Allāh than someone who merely quotes Qur'ān, Sunnāh and the 'Ulemā' without implementing what he says.

What's amazing is the brothers who are aware of the affairs of the Ummāh are usually upon the correct 'Aqīdah, they just need some directions and guidance to keep them firmly grounded upon

the Haqq. They need to equip themselves with Knowledge, so the people of Irjā' do not overcome them through their Misconceptions and Doubts, and likewise with those who are Extreme and Hasty in performing Takfīr not according to the Guidelines and established Principles of Ahl al-Sunnāh wal-Jamā'ah.

Alhamdulillah, many brothers and sisters who have knowledge of the affairs of the Ummāh are becoming much more motivated & passionate to study Knowledge of the Deen. This way, the deviants will not be able to overcome you, and when they condemn certain actions, you can easily refute such misconceptions, most people can't even differentiate between the rulings that deal with a Kāfir Aslī and a Kāfir Murtad, because the ignorant Murji'ah quote the Seerah of the Prophet (ﷺ) during battles with Kuffār Asliyyīn and apply it today upon Kuffār Murtaddīn.

This is why I want all my beloved brothers & sisters to know their religion, and we don't simply want people to study 'Aqīdah and Takfīr, rather studying Fiqh, Tafsīr and Hadīth is just as important, because if we just focus on Tawhīd, it gives the deviants the platform to speak about Fiqh & Hadīth, while they themselves have many mistakes in Fiqh and Hadīth without anyone being able to correct them. Also what I've learnt through experience is that people are not going to come straight to Tawhīd, unless you teach them Hadīth and Fiqh. So my humble advice is to expand on your knowledge, especially by striving to learn {Arabic} and the {Qur'ān}, and instead of solely focusing on Tawhīd and {'Aqīdah}, learn {Usūl} and {Hadīth} and {Fiqh} and {Tafsīr} and don't forget, {Adab} is one of the most important sciences, no matter how much on the Haqq you are, if you don't strive to improve on your character and manners, humbling yourself to Allāh and having gentle and kind speech, even with {Deviants!}, people will reject your Da'wah.

May Allāh (سبحانه وتعالى) bless you all in this Dunyā and the Ākhirah, and by the way, I'm not asking from every brother and sister to be a {Shaykh} in the deen, we need Doctors, Teachers, Engineers, Nurses, Builders, IT, Video Designers etc...However because of the amount of ignorance that is being spread from the wicked Scholars, we really need more brothers and sisters learning the deen, so we make up for this gap and when Muslims return back to the religion upon the pure Tawhīd and authentic Knowledge, free from shirk and bid'ah, we will have victory, may Allāh (جل وعلا) allow us to spread the Haqq, with all of our speech based upon evidence from the Qur'ān, Sunnāh, Ijmā' and the sayings of the Scholars of the past and present, without concealing any knowledge, and may Allāh bless your path for seeking 'ilm to lift ignorance off yourselves and protect you from any form of Shirk, Deviation, Corrupt Intentions and allow you to be an asset for this oppressed Ummāh in the field you are best at. Whatever you're good at and can help the Ummāh in, do it to the best of your ability, and work together, unite upon the truth and speak against falsehood, even if you get called names and insulted. Refuting the people of innovation is more beloved to Allāh than praying, fasting and performing I'tikāf, Bārak Allāhu feekum.

24 October 2016 11:42

### Radwan Dakkak updated his status.

Something I wrote up from memory of what Shaykh Sulaymān al-'Alwān (حفظه الله) said regarding wearing the Izār below the ankles;

The view which correlates with the proof is very clear according to Shaykh Sulaymān al-'Alwān (حفظه الله), there are two Hadīths:

1. "Whatever of the Izār is below the ankle is in the hellfire" - This is a general prohibition for having the Izār below the ankle, without restricting it to pride.

2. There's another Hadīth that says whoever has the Izār below the ankle with pride, Allāh won't look at him on the day of judgement.

Therefore, we have two separate rulings, and it's not permissible to mix them together whatsoever.

- The one who has the Izār below the ankle, is in the fire. [General]

- The one who has the Izār below the ankle with pride, Allāh won't look at him on the day of judgement [Specific].

So there are two different punishments, the latter is much greater! Whoever wears it without pride below the ankles is in the fire, and whoever wears it with pride, Allāh will not look at him!

As for the Prophet (ﷺ)'s statement to Abū Bakr (رضي الله عنه) that he isn't among those who do it out of pride, then we must understand that it was the culture of the rich Arabs to drag their Izār below the ankle out of pride, and secondly, Abū Bakr had an excuse to have the Izār below the ankle where he told the Messenger (ﷺ) "my Izār keeps falling and I try to bring it up", SubhānAllāh and who today wears it below the ankle and puts it up? That's exusable, and this is like the case with someone who only has 1 Izār and isn't able to fix it or get another one, he is excused for that time being. It doesn't change the fact that it's Harām to have the Izār below the ankle with or without pride, they are both Harām and dragging the Izār with pride is greater in its prohibition and punishment.

I hope that made sense, and Allāh knows best.

24 October 2016 10:20

#### Radwan Dakkak updated his status.

And say: "Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish." [17:81]

24 October 2016 09:15

#### Radwan Dakkak added a new photo.

□

Brief Meanings of SubhanAllah, Alhamdulillah, Allahu Akbar, and La ilaaha illa Allah:

The following three are also known as tasbeeh, tahmeed, takbir, and tahleel in the Arabic language.

Subhan Allah (سبحان الله): Meaning Allah is perfect in an absolute sense without any defects or imperfections in any sense of the word.

Alhamdulillah (الحمد لله): Meaning all praise and thanks belong to Allah alone because He is the originator of everything. To praise or thank something is indirectly praising and thanking Allah because He is its true Creator.

Allahu Akbar (الله أكبر): Meaning Allah is greater than everything else not just in your life but the entire existence.

La ilaaha illa Allah (لا إله إلا الله): There is no deity worthy of worship except Allah alone.

24 October 2016 09:00

#### Radwan Dakkak added a new photo.

□

24 October 2016 03:41

#### Radwan Dakkak updated his status.

The Criterion for committing the Lesser of Two Evils:

- That it's clear/apparent.

- That it doesn't oppose a certified Maslahah [Benefit/Interest], and the Ijtihād of a Scholar in this situation is taken into consideration, and Ibn Hajr (رحمه الله) mentioned that it's not allowed to commit Kufr for the sake of Maslahah.

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān (حفظه الله)

24 October 2016 01:34

#### Radwan Dakkak shared Abu Umar's post.

Don't go to the {Last Chance} movie. Acting, lying, deceiving and being a fake personality is not the way of the Prophet (صلى الله عليه وسلم).

24 October 2016 00:56

#### Radwan Dakkak updated his status.

allow us to have the best of manners when we disagree with each other. (سبحانه وتعالى) May Allāh .The solution is to return back to the evidences from the Qur'ān & Sunnāh with Adab

23 October 2016 23:12

#### Radwan Dakkak updated his status.

قال رسول الله صلى الله عليه وسلم:

إذا ضَلَّتْ المرأةَ خمسها وصامت شهرها وخَفِطَتْ فرجها وأطاعت زوجها قيل لها ادخلي الجنة من أي أبواب الجنة تَبِثْتِ.

## Radwan Dakkak updated his status.

If birds would speak.  
We'd study their words for years.

What they've seen,  
And where they've been.

Cognitive ecstasy.

23 October 2016 20:23

## Radwan Dakkak added a new photo.

**Radwan Dakkak** Ik heb geleerd van Abū 'Āsim al-Maghribī :)) Nederlands is nauw verwant aan Engels... woorden op het Engels gelijkende :)

23 October 2016 19:42

**Radwan Dakkak** [VIDEO] De Uitleg van de Vier Stelregels LES #4: De definities van at-Tawhīd & ash-Shirk Docent: Abū Āsim al-Maghribī Youtube: <https://www.youtube.com/watch?v=YBfW3nXA4zA> Alleen audio (mp3): [http://www.islamonderwijs.nl/lessen/de-vier-stelregels/Les\\_4\\_-\\_De\\_definities\\_van\\_at-Tawhid\\_en\\_ash-Shirk\\_-\\_Uitleg\\_vd\\_4\\_Stelregels\\_-\\_Abu\\_Asim\\_al-Maghribi.mp3](http://www.islamonderwijs.nl/lessen/de-vier-stelregels/Les_4_-_De_definities_van_at-Tawhid_en_ash-Shirk_-_Uitleg_vd_4_Stelregels_-_Abu_Asim_al-Maghribi.mp3) Inleiding + Eerste Stelregel van het boek: [http://www.islamonderwijs.nl/lessen/de-vier-stelregels/De\\_Vier\\_Stelregels\\_\(NL\)\\_-\\_v2\\_-\\_matn.pdf](http://www.islamonderwijs.nl/lessen/de-vier-stelregels/De_Vier_Stelregels_(NL)_-_v2_-_matn.pdf) Volgende week vrijdag 28 oktober 2016 is les #5, met weer een live uitzending op De Zuivere Aanbidding, in shā' Allāh!

24 October 2016 00:22

SERIE: Fatāwā & Quotes van al-'Ulamā' ar-Rabbāniyyīn inzake de 'Aqīdah & de Manhāġ van as-Salaf aṣ-Ṣāliḥīn

Vertaling: IslamOnderwijs

Fatwā #1: At-Taqlīd (het volgen zonder bewijs) in de 'Aqīdah (geloofsleer)

Vraag: "Is at-Taqlīd (het volgen zonder bewijs) in de 'Aqīdah (geloofsleer) toegestaan? En is de uitspraak "Ik ben op de 'Aqīdah van die en die" correct?"

Antwoord van al-'Allāmah 'Aliyy ibn Guḍayr al-Guḍayr (فك الله أسرهم):

"Ja, dat is toegestaan volgens Ijmā' (consensus). De Ijmā' is overgeleverd door as-Safārīniyy in zijn 'Aqīdah[1] en door an-Nawawiyy, maar er moet sprake zijn van al-ġazm (zekerheid) in de geloofsleer. Hij, Verheven is Hij, heeft gezegd:

﴿فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾ (٤٣)

"Vraag het dus degenen die kennis hebben, indien jullie niet weten." - [An-Nahl, 43]

Hij heeft dus slechts het vragen en het doen van taqlīd op hen (het volgen van hen zonder bewijs) verplicht gesteld. En omdat de 'āmiyy (leek, doorsnee persoon) de bewijzen niet kent en niet memoriseert, dus is het boven zijn vermogen:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

"Vrees daarom Allāh voor zover jullie daartoe in staat zijn," - [At-Tagābun, 16]

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

"Allāh belast geen ziel boven haar vermogen." - [Al-Baqarah, 286]

En de correctheid van de uitspraak "Ik ben op de 'Aqīdah van die en die", indien je met "die en die" - laten we zeggen - de Boodschapper ﷺ en zijn metgezellen bedoelt, dan is er niets op tegen. En indien je iemand anders bedoelt dan dient er gekeken te worden wie "die en die" is. Indien zijn geloofsleer de geloofsleer van Ahl as-Sunnah is, zoals al-'Imām Aḥmad bijvoorbeeld, of Mālik, en dergelijke, dan is er niets op tegen, vanwege de toegestaanheid van at-Taqlīd. En wat beter is dan dat, is dat hij zegt dat hij op de geloofsleer van de Salaf (de Voorgangers) of de metgezellen is, en dergelijke."

Bron: Iḥābat Faḍīlati aṣ-Ṣayg 'Aliyy al-Guḍayr 'alā As'ilat al-Liqā' alladī uḡriya ma'a Faḍīlatihi fi Muntadā as-Salafiyyūn (Beantwoording van de eminente Sayg 'Aliyy al-Guḍayr op de vragen van de ontmoeting die met hem gehouden is op 'As-Salafiyyūn' forum), pagina 3, vraag 4

[1] D.w.z. in zijn gedicht ad-Durraʿ al-Muḍiyyah fī ʿAqd Ahl al-Firqatʿ al-Marḍiyyah, ook bekend als al-ʿAqīdah as-Safārīniyyah

23 October 2016 14:39

#### Radwan Dakkak updated his status.

Stay humble

23 October 2016 13:58

#### Radwan Dakkak added a new photo.

□

23 October 2016 11:32

#### Radwan Dakkak added a new photo.

□

**Adnan Obeid** السلام عليكم ورحمة الله وبركاته  
23 October 2016 13:04

**Radwan Dakkak** وعليكم السلام ورحمة الله وبركاته  
23 October 2016 13:06

23 October 2016 11:28

#### Radwan Dakkak added a new photo.

□

said: "I wish all the people would benefit from this knowledge [that I leave (رحمه الله)Imām al-Shāfiʿī "behind], without any of it being attributed to myself

Commentary upon Hadīth #13 - (رحمه الله)Fath al-Bārī(1/41-42) by al-Hāfidh ibn Rajab al-Hanbalī ~ in the chapter of Ēmān from Saḥīḥ al-Bukhārī

22 October 2016 23:13

#### Radwan Dakkak updated his status.

#Important Shaykh Nāsir al-Fahad(حفظه الله) was asked about the Guidelines of Takfīr upon a specific individual:

Question: Asalāmu 'Alaykum Wa Rahmatullāhi Wa Barakātuḥu our noble Shaykh; What are the guidelines of Takfīr? And who has the right to perform Takfīr upon a specific individual? And do the laymen have the right to make Takfīr upon whoever insults the Messenger or allies with the Kuffār, whether he was ignorant or knowledgeable? And what is your opinion regarding those who abstain from Takfīr and warn from that? And what is your opinion regarding the one who calls for discussion and debate in the way which is best?

May Allah give you aid and success, and lead your steps on the straight path, and make Jannāḥ our abode and your abode.

Answer: Wa 'Alaykum Asalām Wa Rahmatullāhi Wa Barakātuḥu, to proceed;

The discussion regarding the guidelines of Takfīr has very long details attached to it, however I'll summarise that for you.

So from the most important guidelines of Takfīr are 3 matters:

1. That there is established proof on the reason behind performing Takfīr.
2. That the action of the individual for this reason behind performing Takfīr is clear, and doesn't have any doubtful possibilities in it.
3. Impediments/Preventions [of Takfīr] are removed, and it is 4 [things]: Coercion, Ignorance, Interpretation and Mistake.



And every impediment from these impediments [of Takfīr] has details attached to it.

And everyone who has knowledge in an issue has the right to make a judgement in it, even if he was from the laymen, and that is like the one who knows that Tārik al-Salāh [Abandoner of Salāh] is a Kāfir, then he sees someone who doesn't pray, then he has the right to make Takfīr upon him, and also like the one who hears someone mocking the Deen, and similar to that.

But as for performing Takfīr upon Specific Individuals:

Then know, may Allāh bless you, that the Madhab of Irjā' in this time of ours deeply penetrated into those who affiliate themselves to the Salafiyyah, so they became two types:

1. Whoever states by his tongue or in his articles; there's no speech or actions that constitute Kufr, rather all that falls back to Belief in the Heart.

2. The one who affirms that there are sayings and actions which constitutes Kufr, however he doesn't see anyone as a Kāfir.

And there's no doubt that both Madhabs are false, and the first one is more absurd than the second, and the one who ponders over the Seerah of the Prophet (صلى الله عليه وسلم) and his Companions, and the Imāms [of the Ummāh] will know the invalidity of these Madhabs.

For the first thing that the Sahābah did after the Prophet (صلى الله عليه وسلم) passed away, is Takfīr upon a nation of people and fighting them, and what has become most prevalent & famous from the Salaf is their Takfīr upon the Jahmiyyāh and the heads of the Jahmiyyāh, such as al-Jahm, al-Ja'd, Bishr al-Marīsī, Ibn Abī Du'ād and others.

And the most prevalent thing which gathered the innovators against Shaykh al-Islām Ibn Taymiyyāh (رحمه الله) was his Takfīr upon those who they believe are amongst the Awliyā' [Saints], such as Ibn 'Arabī, Ibn al-Fāridh, al-Tilmisānī, al-Qūnawī and others.

And the most prevalent thing which Shaykh al-Islām Muḥammād ibn 'Abdūl Wahhāb (رحمه الله) was most hated for, is the issue of him performing Takfīr upon grave worshippers and other than them.

And al-Shaykh Muḥammād ibn 'Abdūl Wahāb (رحمه الله) said in the 3rd treatise from his "Rasā'il al-Shakhsiyyah": {If they were for more than 20 years affirming day & night, secretly & openly that the Tawhīd which this man displayed is the religion of Allāh & His Messenger, however the people do not obey us, and that what he rejected was Shirk while he was truthful in his rejection, but only if he would abstain from Takfīr & Fighting, he would be upon the truth}

And he said in his 29th Risālah: {And you know what they say, that if the people of opposition [i.e. Muḥammad ibn 'Abdul Wahhāb] would abandon Takfīr and Fighting, they would be upon the religion of Allāh & His Messenger}.

And he said in his 38th Risālah: {However, today they argue with one misconception, so know the answer to it, and what they say is that all of this is truth, we bear witness that it's the religion of Allāh & His Messenger, except for the Takfīr & Fighting, and what's astonishing is the one who isn't able to answer this [misconception], if they affirmed that this is the religion of Allāh & His Messenger, how can't we make Takfīr upon the one who rejects it & kills those who ordains it [i.e. The Deen] & imprisons them? How can the one who sends orders to imprison them [the believers] not be a Kāfir? How can the one who comes to the people of Shirk & urges them in holding onto their religion & adorning it for them, and encourages them in killing the Muwahrīden & taking their wealth not be a Kāfir? How can't he be a Kāfir if what he urges and encourages is what the Messenger (صلى الله عليه وسلم) rejected? And he [the Prophet] forbade it and called it Shirk in Allāh, and he testified that the one who has enmity to them and hates their people, and orders the Mushrikīn to be killed is the religion of Allāh and His Messenger, and know [O muslim] that the proofs support making Takfīr upon a righteous muslim if he commits Shirk in Allāh, or he became amongst the Mushrikīn [in fighting] against the Muwahrīdeen even if he didn't make Shirk, [the proofs for making Takfīr upon him] is too much to be specified from the words of Allāh and his Messenger and the sayings of all the Scholars}.

22 October 2016 13:48

### Radwan Dakkak shared Haytham Sayfaddīn's post.

Looking forward to reading the upcoming posts. Don't let those who conceal knowledge & run away from discussions deceive you.

22 October 2016 12:04

### Radwan Dakkak updated his status.

:refutes the "Maslaha" sellouts, this is translated from a talk (حفظه الله) Shaykh Sulaymān al-'Alwān

There's no doubt the Masālih and Mafāsīd is an enormous topic, an important topic, a topic that has a deep Usūl, a Major Fiqh issue, a topic which is linked to many actions and matters of the religion.

However this topic isn't set by the desires of the people nor their own personal Maslaha, where they

give precedence of their own Maslahah over the Masālih of the Religion

As for the situation of the sahabah when they would apply this principle, Abū Bakr didn't say about those who apostated, "Oh, Wallah the Maslahah is to leave them and not fight them, and win their hearts", rather he gathered the armies of the muslims, when 'Omar and the Major Sahābah opposed him, Abu Bakr said: "Wallāhi I will fight whoever makes a distinction between the Salāh and the .”Zakāt

Abū Bakr also said]: "Wallahi even if they refrain from giving me a piece of rope which they used to] ".[pay during the time of the Prophet [I will still fight them

Abū Bakr wasn't concerned about a piece of rope and the like of that, but rather this is altering/changing the Shari'ah and altering the deen [by not fighting apostates], a distortion and deformation of wala' and Bara', he [i.e. Abū Bakr] defended the religion of Allāh, when 'Omar opposed his decision, he didn't accept it, even though it was the objection of 'Omar! That 'Omar :said

It was nothing but Allah Who opened Abu Bakr's chest towards the decision to fight, and I came to“ know that his decision was right.” [Sahīh Bukhārī]. So he followed Abū Bakr pertaining that matter .[[of fighting the apostates

said in the Sahīhayn: “I have been commanded to fight people till (صلى الله عليه وسلم)The Prophet they testify La ilaha illallah (there is no true god except Allah) and testify that I'm the Messenger of Allāh, and establish Salāh and give Zakāt; and if they do it, their blood (life) and property are "secured except by the right of Islām

So Abū Bakr applied this principle and he didn't take into account the issue of “Masālih” and “Mafāsīd”, the Maslahah is to establish the Shari'ah, right now they [i.e. Deviants] say the Maslahah is not to establish the Shari'ah in fear of the western countries, and the United Nations [of Kufr] .”[would unite against them, “So we would apply man-made laws [instead

If you actually established the shari'ah and were you to apply the shari'ah of Allah, these man-made laws would dread and the enemy would be afraid of you, but we have now become like the foam of the sea. The enemy aren't afraid of us, rather we are afraid of them, so instead of having them pay us the jizyah, giving it [to us] with their hands while they are little, [rather] right now we give them “the maslahah” and the like of that to please them, and searching for their love, because we didn't .(جل وعلا)establish the shari'ah of Allah

said pertaining this issue: "The Messenger of Allāh prohibited us from (رضى الله عنه)Rāfi' ibn Khadij doing something that was beneficial for us, but the obedience to Allah and to His Messenger is [more BENEFICIAL to us." [Sahīh Muslim

This is the real form of the principle of “Masaalih” and “Mafaasid”, however some of the people are disillusioned, they abolish the Shari'ah, and the Thawābit [Fundamental Constants] of the Religion, and he plays with it, under the pretext of “Freedom” and “Equal Justice”, then he uses the excuse of “Masaalih” and “Mafaasid” to justify that, and he doesn't even believe in the Thawābit [Fundamental Constants of the deen] to begin with, he isn't able to confront the Ummah with “Offensive Jihād”, they mess around with [the term] "Offensive Jihād", and when they mention Jihād, they mention it with shyness in regards to Palestine alone, but as for Kashmir, Afghanistan, Chechnya, philippines, this bothers & annoys them, they only mention Jihād for Palestine for many reasons, there are even Kuffār who defend & support us in this issue, the European countries in its entirety supports the Palestinian cause, but who is there to support the other causes? Islām is one, it doesn't change over the change of time, it remains the same, just like it's obligatory to support the !...Palestinian cause, it's more deserving to be the same elsewhere

The discussion regarding “Masaalih” and “Mafaasid” must be subject by proof from the shari'ah, not subject by the desires of the people & their desires, not fooling/messing around with the terminologies [of the Shari'ah], he says we are fighting terrorism and he doesn't specify what this so called terrorism means, they associate with the disbelievers in this [label], and they don't specify .[[who this label is referring too

They abstain from Allāh's statement: {Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and [acting justly toward them] [60:8

Who are the ones that aren't fighting us because of our religion? This speech is directed to a group among the Disbelievers and agents of the Zionists, these people fight us because our religion, and we strive against them in the best way, Allāh says the ones who oppress, rather they are the oppressors, so why should we play around with the Postulates and Thawābit [Fundamental .Constants] of the Shari'ah under these filthy pretexts

Educational# (حفظه الله)Shaykh Sulaymān Ibn Nāsir al-'Alwān ~

22 October 2016 11:53

## Radwan Dakkak updated his status.

May Allāh make our lives revolve around إستغفار [Istighfār], توبة [Repentance], إنباء [Continuously repenting to Allāh], قيام [Getting up at Night to pray and make du'ā] and ذكر [Remembrance of Allāh]. May Allāh forgive our أخطاء [Mistakes] and معاصي [Sins].

**Radwan Dakkak updated his status.**

Brothers, you're supposed to make an effort to wear nice clothes, smell nice, look good, be clean and have a smile on your face, especially on a Friday. Follow the Sunnah of your beloved Prophet(صلى الله عليه وسلم), may Allāh give you all a life full of good deeds.

21 October 2016 23:20

**Radwan Dakkak updated his status.**

I just wanna say that I love you all for the sake of Allāh(سبحانه وتعالى). You guys cheer me up so much, your love and passion for the deen is what our Ummah needs more of. The amount of brothers I'm seeing return back to the Haqq is incredible, it brings so much delight that you can't even think of. I ask Allāh to unite us all together in Jannāt al-Firdaws, just imagine being united in Jannah, yâ Allāh!! May Allāh make me and you among those who love Him and those He loves ﷻ

20 October 2016 22:49

**Radwan Dakkak updated his status.**

#Amazing ☺ Takfīr according to the Tawāghīt government scholars

By Ash-Shaykh Al-'Allāmah Nāsir Ibnu Hamad Al-Fahd fakk Allāhu asrah

Know, my Muslim brother, that from the most important criteria of Takfeer, which most of the people of knowledge have unfortunately neglected, is that the person who commits any of the nullifiers of Islām should not be from the rulers (those in authority), because making Takfeer of the rulers, no matter what nullifier of Islām they had committed, is something which would almost cause the skies to split, the earth to break open and the mountains to fall apart.

Their criterion is built upon two important principles:

The first principle is that every evidence, whether it is from the Qur'ān or Hadeeth, which indicates that the rulers have breached one of the tenets of Islām can either be interpreted or abrogated.

The second principle is that every consensus (Ijmā') which indicates that the rulers have breached one of the tenets of Islām is erroneous, and because it is the rulers who have breached (one of the tenets of Islām), suddenly there arises two opinions regarding this matter.

And "those who are well-grounded in knowledge" have agreed upon these two principles (above), and it is only those who are "young in age" with "foolish dreams" (sufahaa' ul-ahlaam) who are ignorant of these principles. And the evidence for this criterion (daabit) is from the Qur'ān, the legal (shar'ee) principles, and the deriving (al-istiqrāa') of evidences. As for the evidence from the Qur'ān, it is Allāh's statement regarding what Fir'awn had said [to his people];

{I show you only that which I see (correct) and I guide you only to the path if guidance} [40:29]

And one of the foundational (usooli) principles is that 'consideration is given to the general meaning of the text and not its specific circumstance. So this speech, even though the Fir'awn at the time of Mūsā said it, applies to all of the pharaohs from the rulers of today, since they do not show their people except what they see (correct) and they guide them only to the path of right guidance. And so, if we make Takfeer of them with what is clear from the evidences or consensuses, it would be contrary to the statement of Fir'awn, "and I only guide you to the path of guidance," [as they believe that they are the ones who guide the people, just like Fir'awn], and this is apparent.

As for the proof from the legal (shar'i) principles, it is the well-known shar'i principle which "those who are firmly grounded in knowledge" have agreed upon, which is: "The elders (shuyūkh) have more understanding and experience." And as for the derived proofs, it is apparent through istiqrāa' (the deriving of proofs) that there are consensuses which have been explained regarding some actions that can nullify a person's Islām. But if the rulers perpetrate any of them [the nullifiers of Islām], then research and investigation suddenly direct us to two opinions [principles] in this issue.

And here are two examples (of the above):

The first is that Ibn Hazm, Ibn Katheer and others have narrated consensus about the shirk of legislating rulings, and how a person becomes an apostate by doing that. However, when the rulers breach this tenet of Islām, then suddenly there appears to be two opinions [principles] regarding this issue.

The second is that Ibn Bāz, Ibn Humayd and others have narrated consensus regarding the disbelief of the one who assists the disbelievers against the Muslimīn, but then when the rulers commit this act of disbelief, suddenly there appears to be two opinions [principles] regarding this matter.

And this is always the general rule [according to government scholars], which you must "bite and hold onto with your molar teeth"

The Exception:

And know, may Allāh bless you, that this criterion [of the government scholars] is not always the general rule, rather it has an important exception and the one who doesn't recognise it would fall into contradiction and confusion. And the exception is that if the ruler breaches a tenet of Islām, only then would the rule apply. However, when he nullifies one of the tenets of the united nations, he is no longer infallible, and the rule would no longer apply.

An example of that is Saddam Hussayn. When he abided by the laws of the united nations, then Ba'athism, socialism, nationalism, arbitration laws, and the massacres and slaughtering, and so forth did not matter; rather he was (called) the "Eastern Gatekeeper", the "Noble Knight" and (even) "Salāhudīn". However, when he breached one of the tenets of the united nations – and I seek refuge in Allāh – when he occupied Kuwayt, then the system of being infallible did not apply to him any longer and he was then considered a disbeliever, apostate, Ba'athist, socialist and tyrant! So understand well this exception [of the government preachers].

20 October 2016 21:09

#### Radwan Dakkak shared الوعي العربي's video.

Several years ago, al-'Arefe the Talafi makes du'ā for Bashār al-Shaytān and says whoever wants evil for wali al-Amr of this country (Bashār of Syria), may Allāh make his plot [tied] around his neck and make him preoccupied with himself. #DontForget

20 October 2016 20:40

#### Radwan Dakkak updated his status.

If that (claim of ignorance) in the Salāh and Zakāt is not excused, then what about that which is greater than the prayer and the Zakāt from the basis of the Dīn which is Tawhīd, allegiance with the Muslims and Kufr in the Tāghūt?

Ibn Taymiyyah quoted the agreement of the Companions and the Imāms that whoever disputes the obligation of the clear and Mutawātir obligations such as the Prayer, Fasting, and Hajj, or disputes the prohibition of the clearly forbidden Mutawātir things such as vile evil deeds, and disputing the permissibility of some of the clear Mutawātir allowable things such as meat, then he is a Kāfir apostate whose repentance must be sought. If he was to repent (that is good), otherwise he should be killed. If he was to conceal that, he would be a Zindīq Munāfiq."

He did not excuse him in the four pillars, so what then about the first one which is the most tremendous? Shaykh Muhammad ibn 'Abdul Wahhāb(رحمه الله) said:

"Ibn Taymiyyah does not view that there is excuse [for ignorance] in the clear matters"

~ al-Durar al-Saniyyah (9/405)

- [Shaykh Nāsir al-Fahad(الله حفظه)]

20 October 2016 12:43

#### Radwan Dakkak updated his status.

Shaykh Muhammad ibn 'Abdul Wahhāb(رحمه الله) said:

"Ibn Taymiyyah does not view that there is excuse [for ignorance] in the clear matters"

~ al-Durar al-Saniyyah (9/405)

20 October 2016 12:18

#### Radwan Dakkak updated his status.

You see those who spend meaningless life analysing the works of for example Edgar Allan Poe or Shakespeare. They analyse it and spend a lifetime studying it. They study it in so much detail that if you were to give them a few pages and tell them did Shakespeare write this, they will look at it for a few moments and tell you no way this could have been his work because this word was not like this and he would have used this word instead of that word.

As Muslims, we have the likes of this man Ibn Qāsim, 'Alī Al Khudayr and Nāsir Al Fahd who took on the noble cause of studying the works of Ibn Taymiyyah, Ibnul Qayyim, Muhammad Ibn Abdul Wahhāb and his followers of Najd. May Allāh hasten their release and may Allāh have mercy on those who are dead of them.

Ash-Shaykh Ahmad ibnu Mūsā Jibrīl hafithahullāh

**Radwan Dakkak added a new photo.**

**Radwan Dakkak** Just for the benefit: {Principle}: "Affirming the description of Shirk despite ignorance before applying the Hujjât al-Risâliyyâh" A) Shaykh al-Islâm Ibn Taymiyyâh(رحمه الله) said: "Allâh(سبحانه وتعالى) has informed us about Hūd(عليه السلام), that he said to his people: {worship Allah ; you have no deity other than Him. You are not but inventors [of falsehood].} [11:50]. So He referred to them as investors [of falsehood] before He ruled upon them with an authority for them to go against, because of them ascribing other gods besides Allâh, so the label of Shirk is established before the Risâlah, and it's affirmed that these labels are pre-existent [to the Message reaching them], and likewise with the label of Jahl and Jâhiliyyâh, and it is said: Jâhiliyyâh and Jâhilan before the arrival of the Messenger, but as for punishment [upon the Jâhil], then no" B) Allâh(سبحانه وتعالى) said: {And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah . Then deliver him to his place of safety. That is because they are a people who do not know.} [9:6]. So He(جل وعلا) called them Mushrikeen before hearing the Hujjâh. C) Allâh(سبحانه وتعالى) said: {Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from misbelief] until there came to them clear evidence} [98:1] So He(جل وعلا) called them Mushrikeen before the Bayyinah. D) Ahl al Fatrah who used to ascribe partners [to Allâh]: The Salaf have agreed that they are Mushrikûn, except that they aren't punished until after the Hujjât al-Risâliyyâh [has reached them], while they [the scholars] differed between themselves regarding this matter [Whether Ahl al Fatrah aren't punished in the Dunyâ alone or aren't punished in both the Dunyâ & the Âkhirah until the Hujjâh reaches them]. E) The Shirk from the people of Nûh(عليه السلام) is the first Shirk that occurred on the face of the Earth, and it's well-known with certainty that Âdam(عليه السلام) left his descendants behind upon Pure Tawhîd, then [afterwards] Shirk became widespread from his descendants, and they became Mushrikîn, so Allâh(سبحانه وتعالى) sent Nûh(عليه السلام), who is the first Messenger for the inhabitants of Earth, and it's well-known that Nûh(عليه السلام) would address his people that they are Mushrikîn, not Muslimûn, so where is the Messenger who established the Hujjâh upon them before Nûh, for the description of Shirk & its rulings to be applied upon them? F) The 'Ulemâ', Mufasssîreen, Linguists, Historians unanimously agreed upon calling the Arabs before the advent [of the Prophet] by "Mushriki al-'Arab", and Inshâ'Allâh to come, more would be spoken about the Principle of "The difference between the Ism(name) & Hukm(ruling)"

20 October 2016 12:05

**Radwan Dakkak** <https://justpaste.it/zikc> Important read.

20 October 2016 12:07

**Jamal Ud-Din El-Kiki** There is a third category which is atheism: of not exactly worshipping anything at all. Yet one may argue atheists are mushrikeen because they worship their hawaa.

20 October 2016 13:55

**Radwan Dakkak** Yes akhi, Shaykh Nasir al-Fahad said those have negated Tawheed by abstaining from worshipping Allah. I don't believe that's Shirk though?

20 October 2016 13:56

**Jamal Ud-Din El-Kiki** There's also the case of the murtadd who left Islam for a reason other than Shirk. Also the munafiq. Can't call them muwahhideen or mushrikeen.

20 October 2016 14:00

**Radwan Dakkak** Oh true they make themselves judges, they also have a dead heart, Ibn al-Qayyim says they are complete slaves to their lusts and desires.

20 October 2016 14:00

**Jamal Ud-Din El-Kiki** Radwan Dakkak and especially in the case of democracy, it is an instance of making those lusts and desires a source of legislation, hence the Shirk.

20 October 2016 14:05

**Radwan Dakkak** Na'am - Forcing it upon the population ☹️

20 October 2016 14:06

**Fayez Kanaan** What book is that

20 October 2016 16:29

**Radwan Dakkak** ♥️

20 October 2016 16:31

**Ibrahim At-Tounsi Dabboussi** Radwan Dakkak what you mean here? We call him mushrik + we believe he is punished in dunya and akhira since the hujjah is established? You meant the badiyyah right? They are the ones who we call mushrikeen but we dont believe he is punished in dunya and akhira untill hujjah has been established on him?

7 November 2017 02:21

**Muhammad Deen** But since they are mushrikeen, after they die they will reside in jahannam forever.

29 April 2018 06:37

calls those that commit Shirk as "worshippers of other than Allāh", and i's (رحمه الله) Ibn Taymiyyāh impossible to be a {Muslim} if you are a worshipper of other than Allāh as mentioned by Shaykh 'Alī When the Scholars say "Withhold from Takfīr until Hujjah has been applied .(حفظه الله) al-Khudayr on the grave-worshippers", this refers to punishing them in the Ahkām of the Dunyā, not the {Takfīr} that is known to us of "Calling him a Mushrik", rather whoever falls into clear Major Shirk is a Mushrik, but we do not believe he is {Punished} in the Dunyā & Ākhirah until the Hujjah has been .established upon him

[And never would We punish until We sent a messenger." [17:15"

20 October 2016 11:29

#### Radwan Dakkak updated his status.

People will hate you for what you've been blessed with. That's to be expected. Don't respond with hate. But ask Him to grant them more.

~ Psychologist of Zimbabwe ☺

19 October 2016 23:55

#### Radwan Dakkak updated his status.

At times, solely focusing on our differences can cause division, forgetting what we agree upon. We have a firm methodology when it comes to 'Aqīdah, Hadīth and Fiqh, and what we believe our Imāms are upon is the Ijmā' of the Salaf in those issues. We do not accept differences on matters that are agreed upon by the Salaf. And before we speak about incidents and actions of certain people, we can provide evidences for that, showing what's true from what's false, however if we don't have common terms on 'Aqīdah & Fiqh, this would affect the judgement being made on certain actions, we would go to a dead end where both sides hold onto their own opinion speaking against the other side. I believe it's necessary to tolerate one another and unite as Muslims, but the best way to unite is to return back to what the Salaf have agreed upon, not rejecting the Consensus's that have been made or adding innovated conditions which the Scholars of the past did not mention. I would simply like to focus on sharing knowledge and avoiding arguments, I really encourage mature and calm discussions, suitable questions, feedback and fair criticism. May Allāh guide us all towards what is correct and rectify the situation of our Ummāh.

19 October 2016 22:59

#### Radwan Dakkak updated his status.

This is a response against an indirect post made against us for following the Methodology of the Early Scholars of Hadīth, and our stance with Shaykh al-Albānī:

1. No one disputes that Shaykh Muḥammād ibn Nāsir al-Dīn al-Albānī(رحمه الله) is a Reviver and Strong defender of the Sunnāh. Most of that post was speaking about his virtues which I don't think anyone can deny.
2. Our main concern is not how great Shaykh al-Albānī(رحمه الله), our concern is his Methodology of Hadīth, adopting Principles which contradict the Salaf. "Hidden jealousy towards Shaykh al-Albānī" I seek refuge in Allāh from such speech, rather it's our sincerity in following the truth, not a personal attack against al-Albānī(رحمه الله).
3. We do not dismiss the Hadīth Grading of the Later Scholars all-together, that's a misconception and only an ignorant person would do so. Rather, we benefit from the sayings of Ibn Hazm, al-Nawawī, Ibn al-Mulaqqin, Ibn Hajr, al-Albānī and their reasons for authenticating and weakening the Hadīth, however what we are mostly concerned about is the statements of the Salaf and always returning back to the Imāms of Hadīth who didn't mix up principles from the Usūliyyeen and Mutakalimeen.
4. We are not blind followers or 'ignorant', rather what we provide from the Scholars upon the Usūl of the Early Scholars such as Shaykh Sulaymān al-'Alwān(حفظه الله), Shaykh 'Abdul 'Azīz al-Taréfē(حفظه الله), Shaykh 'Abdullāh al-Sa'd(حفظه الله), Shaykh Nāsir al-Fahad(حفظه الله) etc...is based upon proof. We do not follow Shaykh Sulaymān al-'Alwān(حفظه الله) because he's simply one of the most greatest & knowledgeable Scholars of our time, rather we take the proof he provides, including quoting the early Imāms such as Bukhārī, Muslim, Abu Dāwūd, Al-Nasā'ī, al-Tirmidhī, Ahmad, al-Dāraquṭnī, Yahya ibn Ma'īn, 'Alī ibn al-Madīnī, Ibn 'Adī, 'Abdul Rahmān ibn Mahdī, Yahya ibn Sa'd al-Qattān, Shu'bah ibn al-Hajjāj, Sufyān al-Thawrī etc...And infact, I check the Hadīths from many scholars before I share something from Shaykh Sulaymān al-'Alwān حفظه الله even though he is an absolute genius.
5. Infact, a post should be made for the real "blind followers" who quote a Hadīth from Imām Abū 'Īsa al-Tirmidhī(رحمه الله) and they do not even mention the Grading of al-Tirmidhī on his own Hadīth that he collected! Rather, the biggest blind followers are those who only follow what Shaykh al-Albānī(رحمه الله) has said and they have no clue what anyone else from the Scholars of Hadīth have said or returning back to the Imāms of the Salaf.

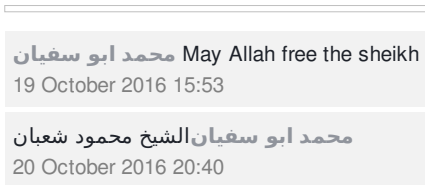


6. What does "Mileebaariy" manhaj mean, I don't like seeing these over-complicated words which confuse people. The Haqq should be presented in a good manner, what I see is baseless claims and arguments which we already agree upon. The core issue hasn't been tackled, it's simply a rant against someone you disagree with, just like the lectures on 'dangers of Takfir', I don't see any explanations, Shuroot and Mawānī' of Takfir, just 'warning' people from it.

May Allāh guide us to the truth, and Allāh knows best.

19 October 2016 13:01

#### Radwan Dakkak added a new photo.



19 October 2016 00:27

#### Radwan Dakkak updated his status.

We must all ask ourselves, how many Āyât of the Qur'ān or Hadīths are we memorising per day? Don't ever neglect memorization, May Allāh reward me and you.

18 October 2016 11:26

#### Radwan Dakkak updated his status.

#Tawhīd Salāh is an act of worship, among the most noble acts of worship. It is not valid and will never be valid, except of the slave prays it while implementing what Allāh has commanded him to do in it and what not to do! So whoever violates it by something which necessitates its invalidity, then his prayer is not valid. And likewise with the other acts of worship, such as Zakāt, Sawm, Hajj etc...Don't you know that the one who prays with no Tahārah while he has the ability to do so, then his Salāh is Bātil?! Because the Salāh is missing a {condition}. So likewise with Tawhīd, it is not valid if one of its {conditions} are missing, such as knowledge about the meaning of Lā ilāha ilā Allāh. He cannot be a Muwahhīd without knowing without knowing its meaning, just like a person who prays without Tahārah doesn't have his Salāh accepted! Likewise if a slave doesn't make rukū' in Salāh, his Salāh will not be accepted, and the exact same with Tawhīd, if a slave of Allāh doesn't disbelieve in the Tāghūt, then he has no Tawhīd! Disbelieving in the Tāghūt such as leaving the Major Shirk in all of its types and categories, and disbelieving in its people and having enmity to them. Please learn your Tawhīd my beloved brothers, this post cannot do justice to explain what Tawhīd is, it requires you going through explanations of the books of Tawhīd from the Scholars and the material is all out there, may Allāh reward you all!!

17 October 2016 22:55

#### Radwan Dakkak updated his status.

Whoever replaces 1 punishment or law is a Kāfir by Ijmā', however whoever leaves off a specific punishment due to a whim or desire is what the Salaf considered Kufr Duna Kufr.

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله).

17 October 2016 22:52

#### Radwan Dakkak updated his status.

Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله) said:

"Tawhīd is to single out Allāh in worship, so whoever singles out Allāh in worship, then he must show disavowal from Shirk and its People, and whoever doesn't show disavowal from Shirk and the Mushrikīn, then he isn't a Muslim, and that's why in the 10 Nullifiers of Islām by Shaykh al-Islām Muhammad ibn 'Abdul Wahāb(رحمه الله): {Whoever doesn't make Takfir upon the Mushrikīn or has doubts in their Kufr}; We make Takfir upon the Jews, Christians and Mushrikīn, and we believe in having Barā'ah from them!

Allāh says: {So when you have abandoned them [i.e. Their Shirk]}

Allāh says: {So when he had left them and those they worshipped other than Allah}



Allāh says: {There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allāh.}

And Allāh says: {none can share in His Decision and His Rule}

So it's necessary to have disavowal from Shirk and its people, and a person should not picture that Shirk is to merely make Tawāf around a grave, or call upon other than Allāh, or he says "O so and so, forgive me" or "have mercy upon me", this is Shirk without a doubt, however there's another type of Shirk, there's Shirk of Love, Shirk of Obedience, Shirk of Ruling by other than what Allāh has revealed, because Allāh says: {none can share in His Decision and His Rule}, therefore whoever rules by the cursed man-made laws, then he's a Mushrik in Allāh and a Kāfir. {Verily, Judgement is only for Allāh} and {Whoever doesn't rule by what Allāh has revealed, then surely they are the disbelievers}, therefore it's necessary to disbelieve in these Legislators [Besides Allāh].

Shaykh al-Islām Ibn Taymiyyah (رحمه الله) said: {Whenever a person makes Halāl what is Harām by consensus or makes Harām what is Halāl by consensus or replaces the Shari'ah that is agreed upon by consensus, then he is a Kafir by the agreement of the scholars of Fiqh}"

~ [End Quote] Taken from a lecture.

17 October 2016 22:41

### Radwan Dakkak updated his status.

If you are a Muslim, keep your brothers and sisters in your du'ā.

17 October 2016 14:14

### Radwan Dakkak added a new photo.

KT Karim What if his is statement was incorrect

17 October 2016 10:27

**Radwan Dakkak** Shaykh Nāsir al-Fahad (حفظه الله) was asked, It's mentioned in the authentic Hadīth: "Whoever says to his brother O kāfir, then surely one of them is such" so is this from the Nullifiers[of Islām]? Shaykh Nāsir al-Fahad (حفظه الله) responded by saying: Takfeer upon a muslim which appears to me, and Allāh (جل وعلا) knows best, is upon three categories: 1. The one who had ta'wīl[a valid interpretation] in his speech[of calling a muslim, Kāfir], there's no sin upon him, rather he could be rewarded as it was considered by several Scholars [i.e. Such as ibn al-Qayyīm], and this is indicated by 'Omar's (رضي الله عنه) saying to Hātīb (رضي الله عنه): "Allow me to strike the neck of this hypocrite" and the saying of Usayd (رضي الله عنه) to Sa'd ibn 'Ubādah (رضي الله عنه) "Indeed you're a hypocrite, you argue on behalf of the hypocrites" and other than that, And al-Bukhārī (رحمه الله) has written a chapter in al-Adab al-Mufrad "The chapter of whoever doesn't view the disbelief of one who said that[takfeer] out of interpretation or ignorance" 2. Whoever said it with the purpose of oppression/injustice, and enmity of opposition & accusation, while he views him[his opponent] in his innerself as a believing monotheist, then this person is in danger, however it doesn't appear [to mean] and Allāh (جل وعلا) knows best, that his kufr is major kufr, rather he could've fell into an enormous sin & minor kufr, and this is what the majority of the people of knowledge are upon. 3. Whoever made takfeer upon him without an interpretation or misconception, so here he becomes a kāfir because he made Ēmān as Kufr, and upon this al-Bukhārī (رحمه الله) named a chapter "Whoever makes takfeer on his brother without ta'wīl, then he is like what he said" and he mentioned some texts[evidences] regarding this "Whoever says to his brother...[till the end of the hadīth]" Pay attention: The difference between the first[case] and the second[case] is that the first[case] is a ta'wīl based upon a valid[sharī] interpretation by using evidences from the texts[Qur'ān & Sunnāh], and with the purpose of establishing[the truth] for [the sake of] Allāh (سبحانه وتعالى), and ordaining the good & forbidding the evil, and as for the second[case], then his interpretation is not a valid[Sharī] interpretation, even if he used evidences from the Shari'ah with the purpose of enmity against his opponent, oppression/injustice and gaining victory for himself, and Allāh (جل وعلا) knows best.

17 October 2016 10:34

16 October 2016 23:55

### Radwan Dakkak updated his status.

I must say, the dutch speaking brothers from Holland have been very active in Da'wah and spreading the Haqq, may Allāh reward them for all their efforts.

16 October 2016 23:18

## Radwan Dakkak shared Timbuktu Seminary's video.

Love this

16 October 2016 18:10

## Radwan Dakkak added a new photo.



Shaykh al-Muhaddīth 'Abdullāh al-Sa'd(حفظه الله) said: "The transmitted Hadīths regarding the virtues of the middle night of Sha'bān, nothing is authentic from it according to the majority of the scholars of Hadīth, and these Hadīths are not strengthened with all of its chains, and that is for two reasons:

1. It is either extremely weak[from its Isnād]
2. It is either weak because of defects.

Therefore, it is a night like the rest of the nights, it doesn't have any virtue, and it's not specified for du'ā, nor Dhikr[remembrance of Allāh], nor is its night for Prayer[Qiyām], nor is its day for Fasting[Siyām]".

16 October 2016 12:33

## Radwan Dakkak added a new photo.



**Radwan Dakkak** This is the amazing book

16 October 2016 16:07

**Radwan Dakkak** No, I wish :(

16 October 2016 16:09

**Radwan Dakkak** I don't know if you can find it online akhī.

16 October 2016 16:31

What has become prevalent among some students of knowledge is the reliance upon the sayings of some contemporary scholars regarding the grading of a Hadīth, and abandoning the sayings of the Early Imāms, that even some of them narrate a Hadīth from al-Tirmidhī(رحمه الله) & mentions the grading of it from the sayings of some of the contemporary scholars, and leaves off the grading of al-Tirmidhī(رحمه الله) on his own Hadīth [that he narrated], or that the Hadīth might be reported by the people of Sunan, and it was authenticated for instance by Ibn Khuzaymah(رحمه الله) or Ibn Hibbān(رحمه الله), and he doesn't give heed to any of this at all, and he goes searching for the statements of some Scholars regarding the grading of this Hadīth, and this is wrong, and what's necessary is being concerned/occupied with the sayings of the Early Imāms, and benefitting from the sayings of the Contemporary Scholars.

~ Shaykh 'Abdullāh al-Sa'd(حفظه الله) in his book "How to be a Muhaddīth" volume 1 pg 31.

16 October 2016 12:31

## Radwan Dakkak updated his status.

Shaykh al-Muhaddīth 'Abdullāh al-Sa'd(حفظه الله) was asked: A man came out on one of the satellite channels and said that the Prophet(صلى الله عليه وسلم) didn't make du'ā against the Kuffār, is this true?

The Shaykh responded by saying: No, this isn't correct, rather Imām al-Bukhārī(رحمه الله) wrote a chapter "Making du'ā against the Kuffār and making du'ā for the Kuffār", performing du'ā against them is prescribed, and performing du'ā for them with guidance is prescribed, and the Prophet(صلى الله عليه وسلم) said: "May Allāh(جل وعلا) curse the jews and the christians, they took the graves of their prophets as mosques" [Agreed Upon], and he also said: "May Allāh(جل وعلا) destroy the jews and the christians, they took the graves of their prophets as mosques".

16 October 2016 12:25

## Radwan Dakkak added a new photo.



'Lower your gaze'

**Radwan Dakkak shared Peasfull Speakers's video.**

#Rare\_Topic Evil Scholars by Shaykh Ahmad Jibrīl حفظه الله

16 October 2016 00:15

**Radwan Dakkak updated his status.**

94. The narrated Hadīth regarding the impermissibility of praying Salāh behind the one who spat towards the Qiblah, so the Prophet (صلى الله عليه وسلم) said: {He should not lead you in Salāh', so when it was time for Salāh and the man wanted to go forth [to lead], the Sahābah prevented him from leading them in Salāh, and they said: The Messenger of Allāh (صلى الله عليه وسلم) prevented us from allowing that, so when he [the man] finished from his Salāh, he went to the Prophet (صلى الله عليه وسلم), so the Prophet (صلى الله عليه وسلم) said: 'Yes, you have indeed caused harm to Allāh & His Messenger'. This was narrated by Abū Dāwūd (رحمه الله) and this report is #Weak, there is someone Majhūl [Unknown] in the chain.

الحديث الوارد في التَّهْيِ عن الصَّلَاة خلف من بَصَقَ تُجَاه القبلة فقال النبي ﷺ : (لا يصلي بكم ، فلما حضرت الصلاة وأراد الرجل أن يتقدم منعه الصحابة أن يصلي بهم ، وقالوا: إِنَّ رَسُولَ اللَّهِ ﷺ منع من ذلك ، فلما فُِرغ من الصلاة ذهب إلى النبي ﷺ فقال له النبي ﷺ: نعم إنك آذيت الله ورسوله) هذا رواه أبو داود وهذا الخبر ضعيف في إسناده مجهول .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān (حفظه الله)

15 October 2016 17:06

**Radwan Dakkak updated his status.**

93. The Hadīth: {The one who holds onto my Sunnāh during the times of corruption of my Ummāh will have 50 rewards, they [i.e. Sahābah] said: O Messenger of Allāh: From us or from them [i.e. Those who come after], he replied: Rather, from amongst you}. This report has a #Weak chain, in the chain is 'Omar ibn Shākir who isn't to be used as evidence, and this [Hadīth] is from the isolated narrations from al-Tirmidhī [i.e. Not found in the other 5 books of Hadīth], he mentioned it and narrated it with 3 narrators in the chain [to the Prophet].

حديث (الْمُتَمَسِّكُ بِسُنَّتِي عند فسادِ أُمَّتِي له أجرُ خمسين ، قالوا يا رسول الله: مَنَّا أو منهم؟ قال: بل منكم). هذا الخبر إسناده ضعيف في إسناده عمر بن شاكِر لا يُحتج به ، وهو من أفراد الترمذي قد ذكره وأسنده ثلاثاً .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān (حفظه الله)

15 October 2016 17:06

**Radwan Dakkak updated his status.**

92. The Hadīth of sending 10 Prayers upon the Prophet (صلى الله عليه وسلم) in the morning and evening, this was narrated by al-Tabarānī (رحمه الله) and others, but there's a break in the chain, and there's nothing authentic from the Prophet (صلى الله عليه وسلم) regarding this topic.

حديث الصَّلَاة على النَّبِيِّ ﷺ عَشْرًا في الصباح والمساء ، هذا رواه الطبراني وغيره وفي إسناده انقطاع ولا يصح عن النَّبِيِّ ﷺ شيء في هذا الباب .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān (حفظه الله)

15 October 2016 17:05

**Radwan Dakkak updated his status.**

91. The Hadīth: {Ribā has 70 odd types, the least [serious] being a man committing Zinā with his Mother}. This report is Fabricated, it has no basis from the Messenger of Allāh (صلى الله عليه وسلم), al-Hākim (رحمه الله) has narrated it in his Mustadrak and Authenticated it, and this is an error from him, this report is #Fabricated, however it's proven in [Musnad] al-Bazzār from Ibn Mas'ūd (رضي الله عنه) that he said: {Ribā has 70 odd types, and Shirk is similar to that}.

حديث (الرِّبَا بضْعٌ وسبعون بابًا أدناها كُنْكَاحُ الرَّجُلِ أُمَّهُ) هذا خبرٌ موضوعٌ لا أصل له عن رسول الله وقد رواه الحاكم في المستدرک وصحَّحه وهذه غلطٌ منه ، هذا خبرٌ موضوعٌ ولكن صحَّ عند البزار أن ابن مسعود قال: ((الرِّبَا بضْعٌ وسبعون بابًا والشرك مثل ذلك .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān (حفظه الله)

15 October 2016 17:04

90. The Hadīth: {Alḥamdulilahi-lathi Ath-haba 'anī al-Atha wa 'Āfānī} was narrated by Ibn Mājah and it's #Weak, and there's nothing Authentic in this topic, neither this Hadīth or other than it, and the Hadīth: {Whenever the Messenger of Allāh(صلى الله عليه وسلم) would exit from the bathroom, he would say: 'Ghufrānak'}, This report is #Defected due to 2 defects: The first defect: The Jahālah [Unknownness] of Yūsuf ibn Abī Burdah, and the second defect: That the Tafarrud [Singular narration] of Yūsuf ibn Abī Burdah pertaining this report cannot be relied upon, for this Hadīth is a main Hadīth in the chapter, and it's not known except from this chain, and the Usūl [Main Hadīths of the chapter] aren't accepted from other than the Trustworthy Narrators [When they are alone in narrating a Hadīth].

حديث (الحمد لله الذي أذهب عني الأذى وعافاني) رواه ابن ماجه وهو ضعيف ، ولا يصح في الباب شيء لا هذا الحديث ولا غيره وحديث (كان رسول الله ﷺ إذا خرج من الخلاء قال: غفرانك) هذا الخبر معلول بعلمتين: العلة الأولى: جهالة يوسف بن أبي بردة ، العلة الثانية: أنَّ تفرد يوسف بن أبي بردة في هذا الخبر لا يحتمل ، فإنَّ هذا الحديث أصل في الباب ولا يُعرف إلا من هذا الطريق ، والأصول لا تُقبل عن غير الثقات .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

15 October 2016 17:04

#### Radwan Dakkak updated his status.

89. The Hadīth of 'Abdul Razzāq from Ma'mar from al-Zuhri from Sālim from Ibn 'Omar that the Prophet(صلى الله عليه وسلم) said to 'Omar: {May you wear garments that are new, and may you be praised in your lifetime, and may you die a martyr}, this report is considered Munkar according to the agreement of the Hufādh.

حديث عبد الرزاق عن مَعْمَر عن الزُّهريِّ عن سالم عن ابن عمر أنَّ النَّبِيَّ ﷺ قال لِعُمَرَ: (لبس جديدًا ، وعش حميدًا ، ومُت شهيدًا) هذا خبر منكّر باتفاق الحفاظ .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

15 October 2016 17:03

#### Radwan Dakkak updated his status.

88. The Hadīth of al-Zuhri from Nabhān, from Umm Salamah, that the Prophet(صلى الله عليه وسلم) said: {Are you also blind}. [Refer to Sunan Abī Dāwūd 4112 for context]. This Hadīth is Authentic according to the strongest opinion amongst the Scholars of Hadīth, and Nabhān is Sadūq [Truthful], and al-Tirmidhi(رحمه الله) has Authenticated his Hadīth, and this raises his Jahālah [Unknownness] from him, and likewise his Hadīth was Authenticated by Ibn Khuzaymah(رحمه الله), Ibn Hibbān(رحمه الله) and a group of Scholars, and he hasn't come with anything that is Munkar [denounced] from him, and whoever isn't declared Thiqah [i.e. Declared Trustworthy from a Scholar], and one of the prominent Imāms Authenticate his Hadīth, and the narrator is upright/precise, then his Hadīth is declared Authentic, and therefore the Narrator isn't put down beneath the level of Sadūq [i.e. Truthful].

حديث الزُّهري عن نهان ، عن أم سلمة ، أنَّ النَّبِيَّ ﷺ قال: (أَفَعَمَيَاوَانِ أَنتُمَا). هذا حديث صحيح في أصح قولي أهل الحديث ، ونهان صدوق ، وقد صحَّح له التِّرْمِذِيُّ وهذا يرفع جهالته ، وكذلك صحَّح له ابن خزيمة وابن حبان وجماعة ، ولم يأت بما يُنكر عليه ، ومن لم يُوثَّق وصحَّح له أحد الأئمة المُتَرَبِّين واستقام مَرُوثُهُ فإنه يُصَحَّح حديثه ولا ينزل حينئذٍ الرَّاوي عن مرتبة الصدوق .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

15 October 2016 17:03

#### Radwan Dakkak updated his status.

87. Several Hadīths have been narrated that the Lord, the Mighty and Majestic, descends on the middle of the night of Sha'bān [i.e. 15th Night], so Allāh will forgive for every slave that doesn't associate partners onto Him, and during this time: The provisions are divided and every affair is decreed, and the reports pertaining this are numerous, and it's all #Weak, nothing from that is Authentic from the Prophet(صلى الله عليه وسلم).

ينزل في النصف من ليلة شعبان فيغفر الله لكل عبد لا يُشرك بالله شيئًا ، وفي هذا وردت أحاديث أن الرب الوقت: تُقسم الأرزاق والأجال ، والأخبار في هذا كثيرة وكلها ضعيفة ولا يصح عن النَّبِيِّ ﷺ من ذلك شيء .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

15 October 2016 17:02

#### Radwan Dakkak updated his status.

86. The Hadīth: {Allāhumma Bārik Lanā Fī Rajab Wa Sha'bān Wa Ballighnā Ramadān}. It was

narrated by al-Tabarānī(الله رحمه الله) and it is a #Munkar report which isn't Authentic from the Messenger of Allāh(صلى الله عليه وسلم).

حديث (اللهمَّ بارك لنا في رجب وشعبان وبلغنا رمضان) . رواه الطبراني وهو خبر مُنكر لم يصح عن رسول الله ﷺ.

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(الله حفظه الله)

15 October 2016 17:01

### Radwan Dakkak updated his status.

85. Every Hadīth that has been narrated from the Prophet(صلى الله عليه وسلم) of prohibiting the person in Janābah from reciting the Qur'ān, then it's #Weak.

كل حديث ورد عن النبي ﷺ في نهى الجُنُب عن قراءة القرآن فهو ضعيف

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(الله حفظه الله)

15 October 2016 17:00

### Radwan Dakkak updated his status.

84. Every Hadīth that has been narrated of the need to wash your penis and testicles from pre-seminal fluid is weak, and what's preserved from the Prophet(صلى الله عليه وسلم) is that he said: {He should wash his penis and perform wudū'}.  
كل حديث ورد في غسل الأُتُيْن من المذي فهو ضعيف ، المحفوظ عن النَّبِيِّ ﷺ قال: يغسل ذكره ويتوضأ

. كل حديث ورد في غسل الأُتُيْن من المذي فهو ضعيف ، المحفوظ عن النَّبِيِّ ﷺ قال: يغسل ذكره ويتوضأ

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(الله حفظه الله)

15 October 2016 17:00

### Radwan Dakkak updated his status.

83. All the Hadīths from the Prophet(صلى الله عليه وسلم) regarding Sujūd al-Shukr are Defected/Weak, Sujūd al-Shukr has been proven from Ka'b ibn Mālik(رضي الله عنه) in the Sahīhayn, and this makes one perceive that it takes the ruling of being Marfū' [Elevated & Coming from the Prophet], because how would Ka'b ibn Mālik know about Sujūd al-Shukr? This is an individual act of worship, and I do not think he would do that without any divine command, this is what appears [to me] while knowledge is left to Allāh, that it takes the ruling of being Marfū'.

كل الأحاديث عن النَّبِيِّ ﷺ في سجود الشكر معلولة ، ثبت عن كعب بن مالك في الصحيحين سجود الشكر ، وهذا يُشْعِرُ بأنَّ له حكم المرفوع ، لأنَّه ما يُدْرِي كعب بن مالك عن سجود الشكر؟ هذه عبادة مستقلة ، ولا أظنه يفعل ذلك بلا أمر توقيفيٍّ ، هذا ممَّا يطهر والعلم عند الله أنَّ له حكم المرفوع .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(الله حفظه الله)

15 October 2016 16:59

### Radwan Dakkak updated his status.

82. It has been narrated in Abī Dāwūd from the chain of Thawr, from al-Husayn al-Hibrānī, from Abī Sa'īd, from Abī Hurayrah, that the Prophet(صلى الله عليه وسلم) said: {If anyone wipes himself with stones, he should do it an odd number of times. If he does so, he has done well; but if not, there is no harm} This report is Defected/Weak.

جاء عند أبي داود من طريق ثَوْر ، عن الحصين الحبراني ، عن أبي سعيد ، عن أبي هريرة ، أنَّ النبي ﷺ قال: (من استجمر فليوتر من فعل فقد أحسن ومن لا فلا حرج). وهذا الخبر معلول

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(الله حفظه الله)

15 October 2016 16:59

### Radwan Dakkak updated his status.

81. Many Hadīths have been narrated from the Prophet(صلى الله عليه وسلم) regarding the prohibition of lying down on one's stomach, and that this is the sleep of hellfire, and the sleep of the inhabitants of hellfire, and you will find some Scholars who authenticated these Hadīths, however these Hadīths came from the chain of Yahyā Ibn Abī Kathīr, from Ya'īsh ibn Tihfah, from his father, from the Prophet(صلى الله عليه وسلم), and there is Idtirāb in these Hadīths, and Imām al-Bukhārī(الله رحمه الله) has alluded to some of that, and likewise al-Dāraqutnī(الله رحمه الله) in "al-īlal", even though the outwardness of the chains seem to appear Authentic, except that it has Idtirāb [inconsistencies in the chain], and what's correct: Is that there's not a single authentic Hadīth

regarding the impermissibility of lying down on one's stomach, and every Hadīth that has been narrated pertaining the impermissibility of sleeping on one's stomach, then it's #Defected, and based upon this, sleeping on one's stomach would be Permissible without being Disliked, because there's no Authentic Hadīth from the Prophet(صلى الله عليه وسلم) regarding the impermissibility of doing that, and by principle it's permissible [unless an authentic text prohibits doing so].

وردت أحاديث أنّ النبي ﷺ نهى عن الاضطجاع على البطن ، وأن هذه نومةٌ جهنمية ، وأنها نومة أهل النار ، ويوجد من صحّح هذه الأحاديث من العلماء ، ولكن هذه الأحاديث جاءت من طريق يحيى بن أبي كثير ، عن عبيش بن طهّقه ، عن أبيه ، عن النبي ﷺ وفي هذه الأحاديث اضطراب ، وقد أشار إلى شيء من ذلك الإمام البخاري رحمه الله ، والدارقطني في العلل ، وإن كانت ظاهر الأسانيد الصّحّة إلّا أنّ فيها اضطرابًا والصّواب: أنّه لا يصحّ في التّهي عن الاضطجاع على البطن حديث ، وكل حديث ورد في التّهي عن النّوم على البطن فهو معلول ، وعلى هذا يكون النّوم على البطن جائزًا بلا كراهة ، لأنّه لم يثبت حديث عن النّبي ﷺ في التّهي عن ذلك ، والأصل الجواز

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

15 October 2016 16:58

Radwan Dakkak updated his status.

80. There's not a single Hadīth that's authentic from the Prophet(صلى الله عليه وسلم) regarding [du'ā at] the "Multazam", however there's nothing wrong with standing at the "Multazam" due to it being authentic from Ibn 'Abbās(رضي الله عنهما), and it's not strange to say that: It takes the ruling of being raised to the Prophet(صلى الله عليه وسلم), because in reality, there is no place for making Ijtihād in it, wherein a man comes to stand between the Hajr al-Aswad [The Black Stone] and the door [of the Ka'bah] out of his own Ijtihād, what's apparent: Is that it takes the ruling of being Marfū' [i.e. Elevated and Coming from the Prophet].

لا يصح عن النبي ﷺ في الملتزم حديث ، لكن لا بأس بالوقوف عند الملتزم لثبوته عن ابن عباس ، وقد يقال وغير بعيد هذا: بأنّ له حكم المرفوع لأنّه لا مجال في الحقيقة للاجتهاد بحيث يأتي رجل يقف بين الحجر الأسود ، وبين الباب مجتهدًا ، الطاهر: أن لهذا حكم المرفوع .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

15 October 2016 16:57

Radwan Dakkak updated his status.

79. Abū Dāwūd has narrated 2 Hadīths regarding [du'ā at] the "Multazam" {(place of clinging) is the part of the Ka'bah that is between the Black Stone and the door of the Ka'bah}: The first person in the chain is: al-Muthanā ibn al-Sabāh, and he is Matrūk al-Hadīth [Completely Abandoned], and as for the second: in the chain is al-Hajjāj ibn Artā', and he is #Weak in Hadīth.

روى أبو داود في الملتزم حديثين: الأول في إسناده : المثنى بن الصباح ، وهو متروك الحديث ، والثاني: في إسناده الحجاج بن أرطاة وهو ضعيف الحديث .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

15 October 2016 16:57

Radwan Dakkak updated his status.

78. The narrated Hadīths of [the Prophet] going to the grave [of the deceased] and scattering three handfuls of soil [from the Earth] over the graves are all Munkar, and there's nothing authentic from that at all.

. الأحاديث الواردة في الحنو على القبر ثلاث حثّيات كلها مُنكرة ولا يصح من ذلك شيء

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

15 October 2016 16:56

Radwan Dakkak updated his status.

77. Imām Yahyā ibn Saīd al-Qattān, Imām Muḥammād ibn Yahyā al-Thuhalī, Imām Ahmad, al-'Uqaylī and al-Dāraqutnī have agreed that all the Hadīths related to giving a single Salāms [To Complete Salāh] are #Weak.

اتفق الإمام يحيى بن سعيد القطان ، والإمام محمد بن يحيى الذهلي ، والإمام أحمد ، والعقيلي ، والدارقطني على أن كل الأحاديث في التسليمة الواحدة فهي ضعيفة

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

15 October 2016 16:56

#### Radwan Dakkak updated his status.

76. The narrated Hadīth regarding the Adhān in the ear of the newborn is #Weak, not authentic from the Prophet(صلى الله عليه وسلم), and likewise the Iqāmah in the ear of the boy, there's not a single Hadīth from the Messenger of Allāh(صلى الله عليه وسلم) regarding that, all the reports regarding this [matter] are Munkar.

الحديث الوارد في الأذان في أذن المولود ضعيف لا يصح عن النَّبي ﷺ وكذلك الإقامة في أذن الصَّبِيِّ لا يثبت في ذلك حديث عن رسول الله ﷺ كل الأخبار في هذا مُنكرة .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

15 October 2016 16:55

#### Radwan Dakkak updated his status.

75. The narrated Hadīth from the Prophet(صلى الله عليه وسلم) that he wiped his head twice or thrice during wudū' is a #Weak Hadīth.

. الحديث الوارد عن النبي ﷺ بأنه مسح رأسه مرتين أو ثلاثة في الوضوء حديث ضعيف

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

15 October 2016 16:54

#### Radwan Dakkak updated his status.

74. It has been narrated in the Sahīhayn: That the Prophet(صلى الله عليه وسلم) said: {Whoever builds a Masjid for the sake of Allāh, Allāh will build for him a house in Jannāh}, but if a man builds a Mosque in the desert where nobody prays in it, he wouldn't receive this reward, because what's intended: Is to built a Mosque for people to pray in.

جاء في الصحيحين: أَنَّ النَّبي ﷺ قال: (من بَنَى لِلَّهِ مَسْجِدًا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ) ولو أَنَّ رجلاً بَنَى مَسْجِدًا فِي الصَّحْرَاءِ لَا يَصَلِّي بِهِ أَحَدًا لَمْ يَحْصِلْ لَهُ هَذَا الْأَجْرُ ، لِأَنَّ الْمَقْصُودَ : أَنَّ تَبْنِيَّ مَسْجِدًا يُصَلِّي فِيهِ .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

15 October 2016 16:53

#### Radwan Dakkak updated his status.

73. The famous Athar [Report]: {Whoever has a lot of sins, then let them give others water to drink}, this report has no basis from the Messenger of Allāh(صلى الله عليه وسلم), and it's not proven from the Sahābah(رضي الله عنهم), rather Ibn 'Abbās(رضي الله عنهما) was asked about the best kind of Sadaqah? So he replied: "Giving someone water to drink from", and he used as evidence that the inhabitants of hell would say: {Pour upon us some water or from whatever Allah has provided you} [7:50], so this is a proof regarding the virtue of water.

الأثر المشهور (أَنَّ من كثرت ذنوبه فليسقي الماء) هذا الخبر لا أصل له عن رسول الله ﷺ ولم يثبت عن الصحابة سقي الماء واستدل على هذا : رضي الله عنهم , وإنما سُئِلَ عبد الله بن عباس عن أفضل الصدقات؟ فقال بأن أهل النار يقولون: {أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ} [الأعراف:50] . فهذا دليلٌ على فضل الماء

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

15 October 2016 16:52

#### Radwan Dakkak updated his status.

72. The narrated Isrā'eelī report in which Allāh(عز وجل) says: {Verily, from amongst My slaves is he whose Ēmān cannot be rectified except through poverty, and were I to make him rich, it would surely corrupt him. And Verily, from amongst My slaves is he whose Ēmān cannot be rectified except through richness, and were I to make him poor, it would surely corrupt him}. It was narrated by al-Hakīm al-Tirmidhī in "al-Nawādir" and it's weak, however the meaning is correct.

يقول: (إِنَّ من عبادي من لا يصلح إيمانه إِلَّا الفقر ولو أغنيته لأفسده ذلك ، الأثر الإسرائيلي الوارد في أَنَّ الله وإنَّ من عبادي من لا يصلح إيمانه إِلَّا الغنى ، ولو أفقرته لأفسده ذلك) رواه الحكيم الترمذيّ في النوادر وهو ضعيف لكن المعنى صحيح .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

15 October 2016 16:51

#### Radwan Dakkak updated his status.



71. The Athar [Report] of 'Omar ibn al-Khattāb(رضي الله عنه) that du'ā is held between the heavens and the Earths [i.e. Du'ā doesn't reach the Heavens] until you send blessings upon your Prophet, this report isn't Authentic from the Messenger of Allāh(صلى الله عليه وسلم).

أثر عمر بن الخطاب رضي الله عنه بأنَّ الدُّعاء مُعلَّق بين السَّمَاء والأَرْض ما لم تُصَلَّ على نبيك فهذا خبرٌ لا يصح عن رسول الله ﷺ .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

15 October 2016 16:51

#### Radwan Dakkak updated his status.

70. In the Athar [Report] that mentions 'Omar(رضي الله عنه) giving a Khutbah upon the pulpit, and while he was delivering his Khutbah, he would say: "Yā Sāriyah, the mountain, the mountain", meaning: "Go to the mountain, Go to the mountain", and this story was narrated by al-Bayhaqī(رحمه الله) in "Dalā'il al-Nubuwwāh", and Ibn 'Asākir(رحمه الله) in his "Tārīkh", and the chains have Līn [some weakness], however a group of Later Scholars have strengthened this story by its numerous chains, so they said: That the story through its numerous chains is #Hassan, but as for the individual chains, then it has some talk [regarding its weakness].

كان يخطب على المنبر ، وبينما هو يخطب كان يقول: يا سارية الجبل الجبل ، أي: الزم - في الأثر أن عمر الجبل ، الزم الجبل ، وهذه القصة رواها البيهقي في دلائل النبوة ، وابن عساكر في تاريخه ، وفي الأسانيد لبن ، ولكن قوى هذه القصة بالمجموع طائفة من المتأخرين ، فقالوا: أنَّ القصة بمجموعها حسنة ، وأما بمفردها ففهيها كلام .

Note: Sāriyah was the man who 'Omar(رضي الله عنه) appointed to lead the Muslim Army.

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

15 October 2016 16:50

#### Radwan Dakkak updated his status.

69. What's correct from the sayings of the Scholars of Hadīth is the permissibility of narrating a Hadīth by its meaning, under certain conditions: The 1st condition: That he's from the people of Knowledge, because the Jāhil who doesn't understand [Hadīth] might apply it incorrectly, and that he might mention an exemption [of something from the Hadīth] without mentioning the [actual] exemption from it or vice versa, The 2nd condition: That he must be knowledgeable pertaining what is given off from the meaning [of the Hadīth], The 3rd condition: That this is not done within the Names and Attributes [of Allāh], for it is obligatory to mention the Hadīths pertaining the Names and Attributes [of Allāh] by its exact wordings, because it's not permissible to mention the Attribute [of Allāh] by its synonyms, The 4th condition: That this is not performed in the restricted Adhkār [i.e. The Adhkār the Prophet specifically mentioned], because the restricted Adhkār must be mentioned with its exact wordings, since you are in a state of worship with [the utterance of] Dhikr by its wordings, not its meanings, so it's permissible [to narrate a Hadīth by its meanings] if the conditions have been met, otherwise it's not allowed.

الصواب من قولي أهل الحديث جواز رواية الحديث بالمعنى وذلك بشروط : الشرط الأول: أن يكون من أهل العلم ، لأنَّ الجاهل الذي لا يفهم قد يأتي به على غير وجهه ، ولأنَّه قد يذكر المستثنى دون المستثنى منه أو العكس ، الشرط الثاني: أن يكون عالمًا بما يُحيل المعاني ، الشرط الثالث : أن لا يكون هذا في الأسماء والصفات ، فإنَّه يجب نقل أحاديث الأسماء والصفات بألفاظها لأنَّه لا يجوز أن تذكر الصفة بمرادفها ، الشرط الرابع : أن لا يكون هذا في الأذكار المقيدة ، لأنَّ الأذكار المقيدة يجب ذكرها بألفاظها ، فأنت متعبد بالذكر بلفظه لا بمعناه ، فإذا توفرت الشروط جاز وإلا فلا

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

15 October 2016 16:48

#### Radwan Dakkak updated his status.

Abdul-Malik narrates that his father; Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله), said: "Every person who falls in to Major Shirk while living in the land of the Muslims is a Mushrik."

قال والدي: كل من وقع منه الشرك الأكبر وهو يعيش في بلاد المسلمين فإنه مشرك

Note: Shaykh 'Abdul 'Azīz al-Tarēfē(حفظه الله) also says wherever the Qur'ān & Sunnah is widespread in the land, no one is excused for matters known by necessity & makes Takfir upon all Arab Shī'as, as he views the Hujjāh is pre-established upon all of them knowing Arabic & living in Muslim Lands, but Shaykh Sulaymān al-'Alwān(حفظه الله) says all Shī'a Rāfidah that have read the Qur'ān are Kuffār for denying what's known by necessity & committing Shirk by calling upon other than Allāh, without separating between the Arab & Non-Arab Rāfidhī. He mentions none of the Scholars of Hadīth narrated from the Rāfidah who insulted Abū Bakr & 'Omar and accuse 'Ā'isha, because they are Kuffār.

Side Note: However, what's correct is that the Hujjāh is pre-established upon everyone that falls

into Clear Major Shirk unrestrictedly. As for whoever falls into Kufr in the Clear Matters, then yes we agree that the Hujjah is pre-established upon them in the Muslim Lands, and can only be excused if he was in a desert far away from the daleel, or was a revert or was raised in the land of Kufr.

15 October 2016 11:38

#### Radwan Dakkak shared a link.

<https://youtu.be/cXIbiJkEGqE>

<https://youtu.be/cXIbiJkEGqE>

<https://youtu.be/cXIbiJkEGqE>

Sharh of Jāmi' al-Tirmidhī by Shaykh al-Muhaddīth Sa'd al-Humayd(حفظه الله). Very beneficial.

15 October 2016 09:38

#### Radwan Dakkak shared a link.

<https://youtu.be/RISK-do2-5Y>

<https://youtu.be/RISK-do2-5Y>

<https://youtu.be/RISK-do2-5Y>

Many new lessons by Shaykh al-Muhaddīth 'Abdullāh al-Sa'd(حفظه الله), must take notes. Check out the channel for the latest uploads, Sharh of Kitāb al-Tawhīd by Ibn Khuzaymah, Sharh Sahīh al-Bukhārī, Sharh Jāmi' al-Tirmidhī & more.

15 October 2016 09:24

#### Radwan Dakkak updated his status.

Ummah is suffering too much, it's killing meeeee...May Allāh relieve my heart from this pain!!! Lā Hawlā Walā Quwatā ilā Billāh, how saddening is our situation :( I need to fear Allāh & strive harder!

14 October 2016 20:50

#### Radwan Dakkak updated his status.

Share this around so that Muslims can know the reality of the Madkhalis. I'm going to write up something detailed Inshā'Allāh regarding the Murji'ah of our times & the past, solely taken from Shaykh Turki's lessons in defining who the Murji'ah are & outlining their main deviances, but this is a good read for now. [I wrote something very similar regarding the Madkhalis, but I've taken this post I'm sharing from someone else as it's written in a better fashion]

[Note: I will share Shaykh Sulaymān al-'Alwān's refutation against those "Maslaha" deviants very soon Inshā'Allāh - And if Allāh wills, I will refute other common misconceptions that the Murji'ah use on separate posts]:

For those who don't know who these Madkhalis are, they are followers of Rabee' ibn Haadi al-Madkhali, who spread this corrupt version of Salafiyyah, he is their most famous scholar. They have an exaggerated and extreme understandings of Jarh and Tabdee'. Jarh is the science of disparaging narrators due to deficiency in their trustworthiness. This was practiced by the scholars so as to know from who Hadeeth can be accepted from, and from who should it be rejected. They also used it in the later generations in the sense from who can knowledge be taken from. Tabdee' is to declare someone an innovator.

This extremity is most clear in their wrong application of the principle "whoever does not declare the innovator to be an innovator then he is an innovator." So they misapply this principle as the Takfiri groups misapply the correct principle "whoever does not declare the Kaafir to be a Kaafir then he is a Kaafir." The starting point for the average and typical Madkhali (layman or scholar) is Sayyid Qutb. Whoever does not declare him to be an innovator, then he is an innovator. Whoever does not declare the one who abstained from Tabdee' of Sayyid, to be an innovator, then he also is an innovator, and onwards, until NO ONE is left on the earth except the few members of their little cult!

The innovations and deviance of the Madaakhilah include:

- Believing that legislating manmade laws, complete abstinence from ruling by the Shari'ah, or resisting to rule by the Shari'ah, seeking judgement from Taghoot, are all just minor Kufr, that do not exit the doer from the religion of Islaam, except with Istihlaal. Istihlaal is to believe his sin to be permissible. So they make the sins of major Kufr and major Shirk equal to lesser sins like adultery, drinking alcohol, etc., by placing the condition of Istihlaal on the major Kufr, which only exists as a condition for minor Kufr.

- Believing that actions of the limbs are not a pillar nor condition for the existence of Imaan for one to be ruled a Muslim. So for them one can never pray, give Zakaah, fast Ramadaah, or do Hajj, never do Wudoo', never get Tahaarah, etc., and he would still be a Muslim, who's Islaam can save him from Hellfire eventually. They would label him a sinner, as for a Kaafir, then no. So they have

followed the Murji'ah of the past.

- Exaggerating the concept of excuse due to ignorance with regards to the rulers even if they pronounced their Istihlaal of their legislating man-made laws.
- Believing that major Walaa' (alliance/friendship) with the Kuffaar is not major Kufr, unless the person internalizes a Kufr intention, such as wishing to aid the religion of Kufr, or to destroy Allaah's Religion, etc. So if one were to lead the crusade against Islaam, head it, support it by wealth and blood, he would still be a Muslim, until he pronounces the internalized intentions of Kufr. So they do not make the act itself Kufr, until this innovated condition is proven.
- Labelling those who do Takfeer of the apostate rulers and their soldiers to be Khawaarij or Takfiris. They prohibit Khurooj against these apostate rulers, due to the fact that they rule them to be Muslims. If they rule some of them to be Kuffaar, they still prohibit it due to the fact it is not led by an Imaam (head of Muslim state).
- Belittling the importance of awareness of current affairs and events, saying that such is only for the rulers and scholars, and that the laymen have no need for such. This foolish idea leads many laymen to believe the rulers in their lands to be Muslims, because they are unaware of the Kufr that he practices. So these laymen sometimes end up sacrificing themselves for the apostate ruler by being his sincere servants and slaves.
- Testing people on their positions regarding certain individuals they have labelled innovators. If the person agrees with them regarding their Tabdee' then he is befriended, if not, he is taken as an enemy and belittled. The individuals they test people by, many times are labelled innovators based upon some of the above misunderstandings.
- They blindly follow the official government scholars on their stances towards their governments and politics. So if the government scholars say peace with the Jews is fine in Palestine, the Madaakhilah parrot his words. Note: Ibn Baaz or Ibn 'Uthaymeen are NOT Madakhalis.
- Holding a few people to be scholars in what they call "Manhaj." No one else can be questioned on these "Manhaj" issues. These "Manhaj" doctors include Rabee', 'Ubayd al-Jaabiree, etc. They follow them blindly in issues of Jarh and Tabdee'.

The Madaakhilah tend to have a supportive position of the Saudi apostate regime, although they are supportive of most of the apostate regimes in general. But due to the fact that some of them do do Takfeer of some of these regimes (Syria, Libya, etc.), they always are in agreement in praising and supporting the Saudi regime by heart and soul.

They are very quick and easy in declaring people to be innovators, even over issues which are not innovation. As for things that are indeed innovation, if one falls into them, they prohibit reading or praising anything that person wrote. For example, Sayyid Qutb had innovations, but so did many many scholars of the past and present, who Ahl as-Sunnah, as well as the Madaakhilah, both quote, such as Ibn Hazm, an-Nawawee, Ibn Hajr, etc. Yet they absolutely prohibit to treat the books of Sayyid Qutb, or others like him in the same respect.

Due to the fact that they hold many of these apostate rulers to be legit Muslims rulers/governments, those who revolt against them, actually even to just speak a word of truth that is against them, are classed as rebellious Khawaarij bandits, they permit allying and befriending the apostate governments, even if that ends up in aiding these apostates against a Muslim. This is probably the worst of the Madaakhilah's crimes (for those who hold this position) since it is apostasy, the apostasy of Mudhaaharah (helping the Mushrikeen against the Muslims).

In the end, they tend to take positions that are favourable for Islaam's enemies, harsh against the Muslims, mimicking the Khawaarij in their "killing of Islaam's people, leaving the idol-worshippers."

14 October 2016 10:43

### Radwan Dakkak updated his status.

Shaykh al-Islām Ibn Taymiyyah(رحمه الله) said:

"And the difference is established between Love for Allāh and Love with Allāh, so the people of Tawhīd and Sincerity love other than Allāh for the sake of Allāh, while the Mushrikīn love other than Allāh along with Allāh, such as the love of the Mushrikīn for their gods, and the love of the Christians for the Messiah, and the love of the people of desires for their leaders"

: قال شيخ الإسلام ابن تيمية رحمه الله  
والفرق ثابت بين الحب لله والحب مع الله، فأهل التوحيد والإخلاص يحبون غير الله لله، والمشركون يحبون غير الله مع الله، كحب المشركين لألهتهم، وحب النصارى للمسيح، وحب أهل الأهواء رؤسهم.. [المجموع: 10/465].

13 October 2016 23:27

### Radwan Dakkak shared a link.

<https://archive.org/details/SulaymanAlwanFatawah>  
<https://archive.org/details/SulaymanAlwanFatawah>

13 October 2016 21:58

#### Radwan Dakkak updated his status.

68. The Weak Hadīths in Fadā'il al-A'māl [Virtuous Acts] is divided into 2 types: The 1st type: 'Whose weakness is agreed upon', then this isn't permissible to be acted upon in all cases, and the 2nd type: 'What is differed Upon', this Imām weakens, and this Imām Authenticates, then this is what's permissible to be acted upon in the Fadā'il according to those who adopt that view [i.e. Those who say you can act upon the weak Hadīth in Fadā'il].

الأحاديث الضعيفة في فضائل الأعمال تنقسم إلى قسمين : القسم الأول: ما أتفق على ضعفه ، فهذا لا يجوز العمل به مطلقاً ، الأمر الثاني: ما اختلف فيه ، هذا يُضعفه وهذا يُصححه ، فهذا الذي يسوغ العمل به في الفضائل عند من يقول بذلك .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

13 October 2016 19:19

#### Radwan Dakkak updated his status.

67. The Hadīth of 'Amr ibn Sharīd from his Father regarding the prohibition of leaning on your left hand behind one's back, and that it's a sitting which causes the wrath [of Allāh] upon a person, is #Defected due to it being Mursal, although a person must avoid and stay away from doing this.

حديث عمرو بن شريد عن أبيه في التَّهي عن الاتكاء على اليد اليسرى خلف الظهر وأنها جلسة المغصوب . عليهم معلول بالإرسال ومع ذلك ينبغي للإنسان أن يجتنب ويتقي هذا .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

13 October 2016 19:18

#### Radwan Dakkak updated his status.

66. The Hadīth: {Islām began as something strange and it will return to being something strange}, this doesn't mean that a person gives up [i.e. Surrenders] to the environment wherein he says: Islām is strange today, then sits down, no, the future is for Islām, and the proofs are Mutawātirah [Explicit and Numerous] from the Prophet(صلى الله عليه وسلم) that the future is for Islām, and that the Rightly Guided Khilāfah will return, and that the present situation of this Ummāh would be linked to its past.

حديث (بدأ الإسلام غريبًا وسيعود غريبًا . . ) وليس معنى هذا أنَّ الإنسان يستسلم للواقع يقول: الإسلام اليوم غريب ثم يجلس ، لا ، فالمستقبل للإسلام ، والأدلة متواترة عن النبي ﷺ في أن المستقبل للإسلام ، وأن الخلافة الراشدة ستعود ، وأن حاضر هذه الأمة سيرتبط بماضيها

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

13 October 2016 19:17

#### Radwan Dakkak updated his status.

65. The Hadīth: {Islām began as something strange and it will return to being something strange}, this is regarding the matters/affairs that are relative, it would be strange during a time compared to another, within a land in comparison to another, within a place compared to another, it might be strange for a person in comparison to another, and this is because of his strong persistence and attentiveness to the affairs [surrounding him], and due to his strong God-Consciousness.

حديث (بدأ الإسلام غريبًا وسيعود غريبًا . . ) هذا من الأمور النسبيَّة ، يكون غريبًا في زمن دون زمن ، في بلد دون بلد ، في مكانٍ دون مكان ، وقد يكون غريبًا عند شخصٍ دون شخص ، فهذا لقوَّة تمسُّكه ولتدقيقه في المسائل ، ولقوَّة ورعه .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

13 October 2016 19:14

#### Radwan Dakkak updated his status.

64. In Sahīh Muslim, it mentions that the Prophet(صلى الله عليه وسلم) said: {Two (things) are found among men which are tantamount to unbelief: slandering one's lineage and lamentation on the dead}. As for a person who informs about himself that he's from a particular tribe, then there's nothing wrong with this according to the agreement of the Scholars.

في صحيح مسلم أنَّ النَّبِيَّ ﷺ قال: (انتنان في الناس هما بهم كفر ، الطعن في النسب والنيابة على الميت) أما كون الإنسان يخبر عن نفسه بأنَّه من القبيلة القلانيَّة فهذا لا نزاع فيه باتفاق العلماء

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

13 October 2016 19:08

#### Radwan Dakkak updated his status.

63. The Hadīth: {The best of you are those who live long and do good deeds} is a #Good Hadīth

حديث (خيركم من طال عمره وحسن عمله) حديث جيد

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

13 October 2016 19:07

#### Radwan Dakkak updated his status.

62. It's impermissible to Authentic and Weaken [Hadīths] based upon the outwardness of the chains, because this would result in a severe offence of doing injustice to the Sunnāh.

. لا يجوز التصحيح ولا التضعيف بناءً على ظواهر الأسانيد لأنَّ هذا سيجني على السَّنة جناباً عظيمة

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

13 October 2016 19:06

#### Radwan Dakkak updated his status.

61. The reported Hadīths regarding the virtues of Makkāh and al-Madīnah are Stronger in Authenticity than the reported Hadīths pertaining the virtues of al-Shām, and there are many [Hadīths], just like there are many Hadīths & Mutawātir [Hadīths] narrated regarding the virtues of al-Shām.

الأحاديث الواردة في فضل مكَّة والمدينة أصحُّ من الأحاديث الواردة في فضل الشَّام وهي كثيرة كما أنَّه ورد في فضل الشَّام أحاديث كثيرة ومتواترة

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

13 October 2016 19:06

#### Radwan Dakkak updated his status.

60. The Hadīth: {Regarding the man who consecutively recited in his Salāh 'Qul Huwa Allāhu Ahad', so the Prophet(صلى الله عليه وسلم) said: 'Inform him that Allāh loves him'}, this report was weakened/impugned by Ibn Hazm and al-Sāji followed him [in his weakening], but what's correct is that it's #Authentic.

حديث : (الرَّجُلُ الَّذِي يَكْرُرُ فِي صَلَاتِهِ قُلْ هُوَ اللَّهُ أَحَدٌ فَقَالَ ﷺ : أَخْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ) طعن في هذا الخبر ابن حزم وتبعه الساجي والصَّواب أنَّه صحيح

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

13 October 2016 19:05

#### Radwan Dakkak updated his status.

59. Some of the Mutakalimeen have put forth 4 conditions for the Mutawātir, and this is False, and what's correct regarding the definition of Mutawātir is: "What is proven with a chain to the Prophet(صلى الله عليه وسلم) and the Ummāh has recieved it with acceptance", therefore the Hadīth of 'Omar ibn al-Khattāb(رضي الله عنه): {Verily, Actions are but by intentions} would be included within the Mutawātir [Hadīths].

جعل بعض المتكلمين أربعة شروط للمتواتر وهذا باطل والصحيح في معنى المتواتر : ما ثبت إسناده إلى النبي ﷺ وتلقته الأمة بالقبول فيدخل في المتواتر حينئذٍ حديث عمر بن الخطاب رضي الله عنه (إنَّما الأعمال بالنيَّات .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

13 October 2016 19:05

#### Radwan Dakkak updated his status.

58. The Hadīths pertaining: {Raising the hands at all places during the Salāh} are all Munkar, and what's affirmed is four places. Three of them are agreed upon by the Majority of the Scholars of Hadīth, and what's differed upon is rising from the first Tashahhūd.

أحاديث : (رفع اليدين في كل موضع من الصلاة) كلها منكرة والثابت أربعة مواضع ثلاثة اتفق عليها أكثر أهل الحديث واختلف في القيام من التشهد الأول .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

13 October 2016 19:04

#### Radwan Dakkak updated his status.

57. The Hadīth: {If you have always been good (benevolent) to one of them [i.e. Your wife], she will say, 'I have never received any good from you'.} This is not for all women, the Messenger(صلى الله عليه وسلم) is speaking about some women, otherwise you will find from among them the righteous and grateful.

حديث : (لو أحسنن لإجدهنَّ الدهر ، قالت: ما رأيت منك خيرًا قط) ليس لكل النساء فالرسول ﷺ يتحدث عن بعض النساء وإلا فمنهنَّ الصالحات الشاكرات .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

13 October 2016 19:04

#### Radwan Dakkak updated his status.

56. The statement when leaving from Salāt al-Maghrib: {Allāhumma Ajirni min al-Nār seven times}, this Hadīth has Idtirāb [inconsistencies within the chain], because al-Hārith ibn Muslim is not known, and it was weakened/defected by Imām Abū 'Īsa [al-Tirmidhī] and he considered it as a Mawqūf Hadīth [i.e. Authentic from the Sahābī, not the Prophet], whereas Ibn al-Jawzī leaned towards its weakness in all cases.

قول عند الانصراف من صلاة المغرب : (اللهم أجرنى من النار سبع مرات) هذا الحديث فيه اضطراب لأنَّ الحارث بن مسلم غير معروف وأعله الإمام أبو عيسى ورجَّح وقفه ، ومال ابن الجوزيَّ إلى تضعيفه مطلقاً .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

13 October 2016 19:03

#### Radwan Dakkak updated his status.

55. The Hadīth: {The Witr is a duty, so whoever doesn't perform Witr is not from us} isn't Authentic.

. حديث : (الوتر حق فمن لم يوتر فليس منا) لا يصح .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

13 October 2016 19:02

#### Radwan Dakkak updated his status.

54. The addition: {Rabbī al-Malā'ikati wa-Rūh} after Salāt al-Witr is a #Weak Addition.

. زيادة (ربِّ الملائكة والروح) بعد صلاة الوتر زيادة ضعيفة

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

13 October 2016 19:02

#### Radwan Dakkak updated his status.

53. The Hadīth: {The Messenger of Allah (ﷺ) forbade eating two dates at once}, this is while eating in the company of others, and during the times of hunger, as of right now [i.e. our situation] or whoever was alone, then there's nothing wrong with doing so.

حديث : (نهى ﷺ أن يقرن الرجل بين التمرتين) هذا في الأكل الجماعي وفي زمن الجوع أما الآن أو من كان وحده فلا مانع .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

**Radwan Dakkak updated his status.**

52. The Hadīth: Had you said in the evening: {A'ŭthu Bi-Kalimāt-illāhi al-Tāmmāt min Shari Mā Khalaq}, it was narrated by Muslim, and this is specifically for the evening, excluding the morning, due to the clear context of the Hadīth.

حديث: أَمَا لَوْ قُلْتُ حِينَ أَمْسَيْتُ : (أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ) رَوَاهُ مُسْلِمٌ وَهَذَا خَاصٌّ بِالْمَسَاءِ .  
دون الصباح لطاهر الحديث .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

13 October 2016 18:59

**Radwan Dakkak updated his status.**

51. The Hadīth {Bismillāh, Tawakaltu 'Ala Allāh Walā Hawlā Walā Quwatta ilā Billāh} comes from the chain of Ibn Jurayj from Ishāq ibn 'Abdillāh ibn Abī Talha from Anas ibn Mālik, and it is Defected/Weak.

حديث (بسم الله توكلت على الله ولا حول ولا قوة إلا بالله) من طريق ابن جُرَيْج عن إِسْحَاق بن عبد الله بن أبي طلحة عن أنس بن مالك وهو معلول

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

13 October 2016 18:58

**Radwan Dakkak updated his status.**

Sisters that follow the posts, I don't accept 'Friend Requests' or 'Messages'. I'm not doubting anyone's intention, only Allah knows what's in the hearts. But if you have any questions, my advise is to ask a Trustworthy Qualified Shaykh. If you can't reach a Shaykh, then ask another Sister who can direct you to a person of knowledge, I'm simply a layman who shares the statements of the Scholars, Barak Allahu feekum. However, if it's extremely necessary to ask an important question as a final option related to the posts, you can write a comment under one of the posts, and if Allah permits, I would respond. I hope this is what Allah would be pleased with, may Allah be pleased with me & allow me to purify my intention at all times, and this is what Shaykh Ahmad Jibril, Shaykh Nasir al-Fahad, Shaykh Sulayman al-'Alwan and the Scholars would be acceptable with from what I've read when it comes to giving Da'wah on social media, and Allah knows best.

13 October 2016 12:49

**Radwan Dakkak updated his status.**

How can you ever put your brothers down? You need to motivate each other, put each other up, be positive and encouraging, because that way such a person will be able to do his best at the highest level, that's when you truly want the best for someone, you support them & bring happiness to them, you cheer them up. Now this doesn't mean don't ordain the good and forbid the Munkar to avoid 'hurting people' as many use as an excuse! Rather, even when you advise someone on a mistake or shortcoming you see from them, do it in the right way, sit with them privately, be polite & before mentioning whatever the fault may be, make them feel comfortable & talk about another topic, then you can gently advise them, and when you advise somebody, don't go on & on for minutes on end, this is not nice, this is not right. I have not found the Prophet(صلى الله عليه وسلم) or the Sahābah do such a thing, unless it was a serious mistake wherein the Prophet(صلى الله عليه وسلم) wanted them to seriously regret it, sitting back from a Ghazwā, innocent death etc...So if you see a fault in somebody, please be nice and don't keep talking about it, like subhānAllāh one day I overheard a brother advising another, and he kept speaking about 1 mistake & I felt like it was putting the other guy down unnecessarily, it was going on for 1 minute, I was hoping he would stop, the other brother was just remaining silent, wasn't a nice thing to see, so I had to tell the other guy, please stop, that's enough, there's no need for that, may Allāh preserve you both. As Muslims, unity is essential, and putting each other up & smiling to each other is what builds the strong love and brotherhood. Infact, I really believe if you give advice to your brother in Islām, you must hug him afterwards, make him feel special & in his heart, because if your claim of wanting people to turn back to Allāh is true, and that you want the Ummāh to unite, isn't it achieved through treating your brother in a nice & gentle way, so be a good person Inshā'Allāh. There are times where it's necessary to be harsh, however in general you must be soft & have good character or else the people would turn away from you, even if you're upon the Haqq. Btw, an important note so no one gets the wrong message, our Ummāh will only achieve victory through Sabr and Yaqeen, and by uniting upon Tawhīd, not 'winning the hearts' by stepping down on Fundamental Principles using the excuse of 'Maslaha Shar'iyyah', hold firmly onto the Haqq, don't ever compromise on that. May Allāh unite the Ummāh upon the correct Manhaj & destroy the Mushrikeen & Apostates who have united upon Falsehood.

13 October 2016 10:56



#### Radwan Dakkak updated his status.

There are those who have knowledge and are sincere, they mention what is for them and what is against them. Then you have others who have knowledge, but only mention what is for them and hide what is against them...

12 October 2016 19:34

#### Radwan Dakkak updated his status.

50. The Dhikr: {Asbahnā 'ala Fitrat al-Islām wa Kalimat al-Ikhlās, Wa Deenu Nabiyyinā Muḥammād, wa milati Abinā Ibrāhīma Ḥanīfan Musliman} has an #Authentic Chain.

ذِكْرُ : (أصبحنا على فطرة الإسلام وكلمة الإخلاص ، ودين نبينا محمد ﷺ وملة أبينا إبراهيم حنيفاً مسلماً) إسناده صحيح .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

12 October 2016 17:59

#### Radwan Dakkak updated his status.

49. The Dhikr: {Yā Hayyu Yā Qayyūm Bi-Rahmatika Astaghīth, Asluḥ Lī Sha'nī Kulahu Walā Takilnī ila Nafsī Tarfat 'Ayn} in the morning & evening Adhkār has a #Hassan Chain.

ذِكْرُ : (يا حيُّ يا قيوم برحمتك أستغيث ، أصلح لي شأني كله ولا تكلني إلى نفسي طرفة عين) في أذكار الصباح والمساء إسناده حسن .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

12 October 2016 17:56

#### Radwan Dakkak updated his status.

48. If the text of the Ḥadīth differs, but the meaning & narration is agreed upon, it is said: {Narrated by al-Bukhārī and Muslim}, and there's no difference between the terms 'Rawāḥul Bukhārī' or 'Akhrjahul Bukhārī'. [i.e. Both mean Narrated by al-Bukhārī].

إذا اختلف متن الحديث واتفق معناه وروايته يقال عنه : رواه البخاريّ ومسلم ، ولا فرق بين مصطلحي رواه البخاري أو أخرجه البخاري

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

12 October 2016 17:55

#### Radwan Dakkak updated his status.

47. The Ḥadīth: {Verily, Allāh will deter 70 types of bad deaths because of Sadaqah} isn't Authentic.

. حديث : (إِنَّ الله ليدراً بالصَّدقة سبعين ميتة من السوء) لا يصح

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

12 October 2016 17:54

#### Radwan Dakkak updated his status.

46. The Ḥadīth: {Whoever recites 'Qul Huwa Allāhu Ahad' ten times, a house would be built for him in Jannāh} is Weak.

. حديث : (من قرأ قل هو الله أحد عشر مرات يُبَيَّ له بيتاً في الجنّة) ضعيف

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

12 October 2016 17:53

#### Radwan Dakkak updated his status.

45. The Ḥadīth: {Giving Sadaqah extinguishes the Lord's anger} is Munkar and isn't Authentic.

حديث : (الصَّدقة تطفئ غضب الرّب) منكر ولا يصح

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

12 October 2016 17:53

#### Radwan Dakkak updated his status.

44. The Hadīth: {Cure your sick ones by giving Sadaqah} is Weak

. حديث : (داووا مرضاكم بالصدقة) ضعيف

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

12 October 2016 17:52

#### Radwan Dakkak updated his status.

43. The Hadīths that: {Wudū' must be made for women who experience irregular non-menstrual bleeding for every Salāh} are all Defected/Weak according to the Strongest opinion amongst the the Scholars of Hadīth, and the one who has urinary incontinence would be joined along with that.

. أحاديث (وضوء المستحاضة لكل صلاة) كلّها معلولة في أصحّ قولي أهل الحديث ويلحق به من به سلس البول

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

12 October 2016 17:49

#### Radwan Dakkak updated his status.

42. The Hadīth: {Whoever seeks knowledge to contend with the scholars, or to use it to argue with the fools, and to have people's faces turn towards him, then he shall be admitted to the Fire} is Weak, but it's meaning is correct and what can be used instead is [The Hadīth Qudsī]: {I am the One Who is most free from want of partners}

حديث: (من تعلّم العلم ليجاري به العلماء أو يماري به السُّفهاء أدخله الله النَّار) ضعيف ومعناه صحيح يغني عنه: (أنا أغنى الشركاء)

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

12 October 2016 17:47

#### Radwan Dakkak updated his status.

41. The Hadīth {Whoever leads someone to good, he is like the one who does it} is Munkar, what can be used instead is: {He who guides (others) to an act of goodness, will have a reward similar to that of its doer} It was narrated by Muslim in his Sahīh.

حديث (الدّال على الخير كفاعله) منكر ويغني عنه : (من دلّ على خيرٍ ، فله مثل أجرِ فاعله) أخرجه مسلم في صحيحه .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

12 October 2016 17:47

#### Radwan Dakkak updated his status.

were of the view that the Tā'īfat ul- (رحمه الله)Imām Ahmad ibn Hanbal & (رحمه الله)Alī ibn al-Madīnī .Mansūrah will be in al-Shām

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

12 October 2016 17:16

#### Radwan Dakkak shared الصفحة الرسمية ( الطريفي ) الشيخ عبدالعزيز

Specifying 'Āshūrā' for performing Ghusl, cleaning [oneself] and putting on perfume, Hennā and Kohl is among the acts which have no basis to it, and neither did anyone from the Salaf recommend it whatsoever.

~ Shaykh 'Abdūl 'Azīz al-Tarēfē(حفظه الله)

12 October 2016 13:24

#### Radwan Dakkak updated his status.

The Murji'at al-Fuqahā' who are known among the Ahnāf were mistaken in defining Ēmān as Speech & Belief in the Heart, however when it comes to applying Takfīr upon a person falling into a nullifier of Islām, they do so just like Ahl al-Sunnāh, but they say "He's a Kāfir for committing that nullifier because it shows that he is a Kāfir in his heart" even if he claimed otherwise. And regardless of the fact they are called Murji'at al-Fuqahā' they view some acts as nullifiers of Islām which the Majority of the Scholars disagree with them, for e.g. As it's well known in the Fiqh of the Hanafī's, whoever prays Salāh intentionally without wudū' has committed Major Kufr, whereas the Majority disagreed with them, and many other examples. However the Murji'ah of our time are nothing like these people, and I'm writing up a piece to share in the near-future Inshā'Allāh regarding the main deviances of the Murji'ah of our time ☺

11 October 2016 20:02

#### Radwan Dakkak updated his status.

Their Istianah is Ya Hussain!

Their Istiathah is Ya Ali!

When it comes to their Istighathah, it's YA OBAMA! :)

~ Shaykh Ahmad Jibrīl (حفظه الله)

11 October 2016 19:47

#### Radwan Dakkak updated his status.

Wisdom in prolonging victory is so the disguises can fall & true colors come out  
Few remain like a painting  
Allah promised to protect #Syria

~ Shaykh Ahmad Jibrīl (حفظه الله)

11 October 2016 19:43

#### Radwan Dakkak updated his status.

40. [Sunan] al-Nasā'ī and Musnad Ahmad doesn't have a man who's a liar or fabricator in their chains, and likewise with Sunan Abī Dāwūd, as for al-Tirmidhī and Ibn Mājah, they have some, and they are very few.

النسائي ومسنند أحمد ليس في أسانيدهما رجل كذاب أو وضاع وكذلك سنن أبي داود ، أما الترمذي وابن ماجه . فيهما وهم قلة .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān (حفظه الله)

11 October 2016 18:55

#### Radwan Dakkak updated his status.

39. The Hadīth: {None of you [truly] believes until his desires are subservient to that which I have brought.} is weak, it revolves around [the narrator] Nu'aym ibn Hamād al-Khuzā'ī (رحمه الله), and he was weakened by Abū Dāwūd (رحمه الله), al-Nasā'ī (رحمه الله) and a group of Scholars.

حديث : ( لا يؤمن أحدكم حتى يكون هواه تبعا لما جئت به ) ضعيف مداره على نعيم بن حماد الخزاعي وضعفه أبو داود والنسائي وجماعة

~ Shaykh Sulaymān ibn Nāsir al-'Alwān (حفظه الله)

11 October 2016 18:52

#### Radwan Dakkak updated his status.

38. More than {50 Hadīths} have been narrated from the Prophet (صلى الله عليه وسلم) pertaining the obligation of performing Salāh in congregation.

رُوي عن النَّبي ﷺ أكثر من (خمسین حديثًا) في وجوب صلاة الجماعة

~ Shaykh Sulaymān ibn Nāsir al-'Alwān (حفظه الله)

11 October 2016 18:51

#### Radwan Dakkak updated his status.

37. The Hadīth: {Salāh in congregation is 27 times greater than Salāh alone}, this doesn't prove that it's permissible to pray Salāh individually, rather it is to show the level of greatness.

حديث : (صلاة الجماعة أفضل من صلاة الفذ بسبع وعشرين درجة) هذا لا يدلُّ على جواز الصَّلَاة منفردًا وإثما لبيان الأفضلي .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

11 October 2016 18:51

#### Radwan Dakkak updated his status.

36. The Hadīth: {Whoever prays 4 [Rak'ahs] before and after Dhuhr, Allāh will make the hellfire Harām for him} is Weak & Disconnected.

. حديث : (من صَلَّى أربعًا قبل الطُّهْر وأربعًا بعدها حَرَّمَ الله على النَّار) ضعيف منقطع

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

11 October 2016 18:50

#### Radwan Dakkak updated his status.

35. The Hadīth: {Every boy is mortgaged by his 'Aqīqah, so slaughter for him on the seventh day, and shave his head, and name him.}, this is the #Strongest reported Hadīth pertaining the 'Aqīqah.

حديث (كل غلام مرتهن بعقيقته تذبح عنه يوم سابعه ويُحلق رأسه ويُسمى) هذا أصحُّ حديثٍ ورد في العقيقة

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

11 October 2016 18:49

#### Radwan Dakkak updated his status.

Before you break your fast, just imagine how amazing it is to have 1 year of sins expiated, subhānAllāh how easy was that! May Allāh expiate our sins & grant us patience in doing more good deeds until we meet Him & see His face in Jannāh!

11 October 2016 18:27

#### Radwan Dakkak updated his status.

34. The Hadīth: {Hold onto her feet [i.e. Please & Obey your mother], so you'll be rewarded with Jannāh} was narrated by Abū Dāwūd(رحمه الله) in his Sunan, and it is a #Good Hadīth, the like of it is used as evidence, and it is a proof regarding the enormous rights the parents have.

حديث: (الْزَم قَدَمِيهَا فَتَمَّ الْجَنَّة) رواه أبو داود في سُنَّته وهو حديث جَيِّد يُخْتَجُّ بمثله وهو دليلٌ على عِظَم حقِّ الوالدين .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

11 October 2016 18:20

#### Radwan Dakkak updated his status.

33. Fundamental Hadīth Principle: Every narration from the Prophet(صلى الله عليه وسلم) that mentions: {He's forgiven for what has passed and what is to pass}, the phrase {what is to pass [wa mā ta'akhar].} is Shāthā [Anamalous/Weak].

. قاعدة حديثية : كل رواية عن النَّبِيِّ ﷺ فيها: (عُفِّرَ له ما تَقَدَّمَ وما تَأَخَّر) فلفظة (وما تأخَّر) شاذة

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

11 October 2016 18:18

#### Radwan Dakkak updated his status.

32. The Hadīth: {Paradise lies beneath the feet of the Mothers} is a Munkar Hadīth which isn't authentic from the Prophet(صلى الله عليه وسلم), infact several Scholars have certified that it's

Fabricated.

. حديث: (الجَنَّةُ تحت أقدام الأمهات) حديث منكر لا يصح عن النَّبي ﷺ بل جزم غير واحد من العلماء بأنَّه موضوع

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

11 October 2016 18:17

#### Radwan Dakkak updated his status.

31. The Addition: {or they will certainly be of less account with Allah than the beetle which rolls dung with its nose.}, Hishām ibn Sa'd was alone in narrating this, and he has a poor memory.

زيادة ( . . ليكوننَّ أهون على الله من الجُعَلَانِ التي تدفع بأنفها التُّنن ) هذه تفَرَّد بها هشام بن سعد وهو سيء الحفظ .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

11 October 2016 18:16

#### Radwan Dakkak updated his status.

30. The Addition [in the du'ā after the Adhān]: {Innāka Lā Tukhlifu al-Mī'ād} is a Munkar Anamolous addition, it's not proven to accept it in any case whatsoever, and it's not allowed to mention it.

. زيادة (إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ) زيادة منكرة شاذة لا يثبت قبولها بأيِّ حالٍ من الأحوال ولا يصح قولها

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

11 October 2016 18:16

#### Radwan Dakkak updated his status.

29. The Hadīth: {Do not call a hypocrite sayyid (master), for if he is a sayyid, you will displease your Lord, Most High.} is Defected/Weak.

. حديث: ( لا تقولوا للمنافق سيِّد فَإِنَّهٗ إِنْ يَكُ سَيِّدًا فَقَدْ أَغَضِبْتُمْ رَبَّكُمْ عَزَّ وَجَلَّ ) معلول

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

11 October 2016 18:15

#### Radwan Dakkak updated his status.

28. The Hadīth: {May Allāh curse the one who sits in the middle of a Lecture} is Defected/Weak.

. حديث : (لعن الله من جلس وسط الحلقة) معلول

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

11 October 2016 18:14

#### Radwan Dakkak updated his status.

27. The Hadīth: {On this day you have been allowed to take off ihram when you have thrown the stones at the jamrahs, that is, everything prohibited during the state of ihram is lawful except intercourse with a woman. If the evening comes before you go round this House (the Ka'bah) you will remain in the sacred state (i.e. ihram), just like the state in which you were before you threw stones at the jamrahs} is #Defected\_Weak.

حديث: (إن هذا يوم رُخص لكم فيه إذا رميتم جمره العقبة أن تحلوا، فإذا غربت الشمس ولم تطوفوا بالبيت عدتم حُرما كما بدأتم) معلول

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

11 October 2016 18:13

#### Radwan Dakkak updated his status.

26. Two narrations have been reported pertaining the virtue of praying in Bayt al-Maqdis, the 1st narration: {That it's equivalent to 500 Salāh} and it's defected/weak, and the 2nd narration: {That it's equivalent to 250 Salāh}, this has nothing wrong with its chain, al-Fasawī(رحمه الله) & others have narrated it.

ورد في فضل الصلاة ببيت المقدس روايتان ، الراوية الأولى (أَنَّهَا تعدل خمسمائة صلاة) وهي معلولة ، والراوية الثانية (أَنَّهَا تعدل مائتين وخمسين صلاة) هذه لا بأس بإسنادها رواها الفسوي وغير

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

11 October 2016 18:12

#### Radwan Dakkak updated his status.

25. The saying of a Tābi'ī wherein it has no place for Ijtihād, then what's correct is that it doesn't take the ruling of being elevated [to the Prophet], such as the statement of Sa'īd ibn Jubayr(رحمه الله): {Whoever cuts [i.e. Removes] an amulet from a person, it is as if he's freed a slave}

قول التَّابِعِيِّ إِذَا كَانَ لَا مَجَالَ فِيهِ لِلْاجْتِهَادِ الصَّوَابِ أَنَّ لَيْسَ لَهُ حُكْمُ الرَّفْعِ كَقَوْلِ سَعِيدِ بْنِ جُبَيْرٍ (مَنْ قَطَعَ (تَمِيمَةً مِنْ إِنْسَانٍ كَانَ كَعَدْلِ رَقِيبَةٍ)

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

11 October 2016 18:11

#### Radwan Dakkak updated his status.

24. {Every matter of importance that isn't begun with Bismillāhi al-Rahmāni al-Raheem, then it's void [of any barakah].}, this report is Munkar, and there is also inconsistencies within the chain which increases its weakness & displays its discrepancy.

كل أمر ذي بال لا يبدأ فيه بسم الله الرحمن الرحيم فهو أقطع) هذا الخبر منكر وفي سنده أيضا اختلاف يزيد) . في ضعفه وبيئته نكارتة .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

11 October 2016 18:10

#### Radwan Dakkak updated his status.

23. {If the heart has Khushū', the body/limbs would have Khushū'} is a Munkar report, infact it's Fabricated.

. لو خشع قلب هذا لخشعت جوارحه) خبر منكر بل موضوع)

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

11 October 2016 18:08

#### Radwan Dakkak updated his status.

22. The Hadīth: {The wise man is the one who takes account of himself and strives for that which is after death} was narrated by al-Tirmidhī(رحمه الله), and in the chain of the Hadīth is Abū Bakr ibn Abī Maryam, and he is weak in Hadīth, and when al-Hākim(رحمه الله) said this Hadīth is Sahīh, al-Dhahabī(رحمه الله) rebuked him by saying: {No, by Allāh Abū Bakr ibn Abī Maryam is weak/flimsy}, and he mentioned in another place: {His weakness is agreed upon}.

حديث (الكَبِيرُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ) رواه التِّرْمِذِيُّ ، والحديث في إسناده أبو بكر بن أبي مريم وهو ضعيف الحديث ولمَّا قال الحاكم هذا حديث صحيح تَعَقَّبَهُ الذَّهَبِيُّ بقوله: لا والله أبو بكر بن أبي مريم واهٍ وقال عنه في موضع آخر مُجْتَمِعٌ عَلَى ضَعْفِهِ

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

11 October 2016 18:06

#### Radwan Dakkak updated his status.

21. An example of the men whose Hadīths revolve around between being weak and very weak are: {al-Hajjāj ibn Artā'}, {Alī ibn Zayd ibn Jad'ān}, {Rushdayn ibn Sa'd}, {Humayd al-'A'raj al-Qās}, {Attiyyāh al-'Ufee}, {Āsim ibn 'Ubaydillāh ibn 'Āsim ibn 'Omar ibn al-Khattāb}, {The Hadīths of the Trustworthy Mudallisīn whenever they do not clarify hearing [the Hadīth] while being among those who are famous for Tadrīs}.

أمثلة لرجال أحاديثهم دائرة بين الضعف والضعف الشديد: (الحَجَّاجُ بن أَرْطَأَةَ ، علي بن زيد بن جعدان ، رشدين بن سعد ، حميد الأعرج القاصّ ، عطية العوفي ، عاصم بن عبيد الله بن عاصم بن عمر بن الخطاب ، (أحاديث المدلسين الثقات إذا لم يصرحوا بالسماع واشتهروا بالتدليس

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

**Radwan Dakkak updated his status.**

20. {The most beloved names to Allāh are those which describe one as a slave of Allāh or which are derived from the name Muḥammād}. This phrase has become widespread among the people as if it's a Ḥadīth and they attribute it to the Prophet (صلى الله عليه وسلم), as if it's in the Ṣaḥīḥayn [Bukhārī and Muslim] or one of them, and I did not find any basis for it after immensely searching for it in the books of Ahl al Ḥadīth, so whoever attributed it to the Prophet (صلى الله عليه وسلم) has entered into the severe punishment [of taking his seat in the hellfire], because the least that can be said about it, is that it's unknown.

أَحَبُّ الْأَسْمَاءِ إِلَى اللَّهِ مَا عُتِدَ وَحُمِدَ) هَذَا اللَّفْظُ اشتهر بين النَّاسِ أَنَّهُ حَدِيثٌ وَيَعُزُّونَهُ إِلَى النَّبِيِّ ﷺ وَكَأَنَّهُ فِيهِ الصَّحِيحِينَ أَوْ فِي أَحَدِهِمَا وَلَمْ أَجِدْ لَهُ أَصْلًا بَعْدَ الْبَحْثِ الشَّدِيدِ عَنْهُ فِي كُتُبِ أَهْلِ الْحَدِيثِ فَمَنْ نَسَبَهُ إِلَى ﷺ فَقَدْ دَخَلَ فِي الْوَعِيدِ الشَّدِيدِ لِأَنَّهُ عَلَى أَقْلٍ الْأَحْوَالُ لَا يَعْلَمُ حَالَهُ

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

11 October 2016 16:53

**Radwan Dakkak updated his status.**

Been taking notes from the Scholars & nice Lectures about the Murji'ah, going to put together a nice piece Inshā'Allāh. It will touch on the main deviances of the Murji'ah of our time. By the way, Shaykh Sulaymān al-'Alwān(حفظه الله) refuted those who don't fight against Mushrikīn & abstain from applying the Sharī'ah, uniting with distorters for the sake of "Maslahah Shar'iyyah", May Allāh allow us to spread the Haqq.

11 October 2016 13:07

**Radwan Dakkak shared a link.**

<https://m.youtube.com/watch?v=HmdRv-Umz-E>  
<https://m.youtube.com/watch?v=HmdRv-Umz-E>

<https://m.youtube.com/watch?v=HmdRv-Umz-E>  
 It's not permissible to mix your intention of fasting the obligatory missed fasts from Ramadān with an optional Fast according to Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله). Just as if you missed praying the 2 Rak'ahs before Dhuhr with a valid excuse, you can make it up after Dhuhr, but it's not allowed to combine the intention of praying the 2 rak'ah sunnāh before Dhuhr with the Sunnāh after Dhuhr, you pray them separately. There's more details in the video touching on different types of combining intention & what's allowed, but I simply wanted to focus on this point of the impermissibility of combining the Niyyah of Qadā' of Ramadān with 'Āshūrā', and Allāh knows best.

11 October 2016 10:23

**Radwan Dakkak shared a link.**

<https://youtu.be/vk0yVaPascw>  
<https://youtu.be/vk0yVaPascw>

<https://youtu.be/vk0yVaPascw>  
 SubhānAllāh, this is the best marriage that ever existed. The Loyalty and Trust, Love and Compassion, Manners and Character, Truthful and Honest, Gentle and Friendly, Funny and Happy, Comfort and Taking care of one another, Fee Sabeelillah, undoubtedly this marriage was blessed from Allāh & will be an example for the sincere to follow.

11 October 2016 09:49

**Radwan Dakkak updated his status.**

Don't forget to fast tomorrow on 'Āshūrā' for 1 year of previous sins to be forgiven!

10 October 2016 23:04

**Radwan Dakkak updated his status.**

19. It was common amongst many of the Sahābah, that if he narrated a Ḥadīth, he would say after it: "or close to that, or similar to that, or something like that" and similar to these phrases that show their severe precautions, O Allāh how great of a people they were, how strict their sanctity [of preserving the Prophet's words] were, and how excellent are their traces they left behind for the people [as an example to follow], and how bad is the traces left by the people [of our times] in comparison to them.



كان كَنِيْرًا من الصَّحابة إِذا حَدَّثَ بِحَدِيثٍ قالَ عَقِبَتُهُ : أو قَرِيبًا من ذلك ، أو نحو ذلك ، أو شَبِيْهًا بِذلك ، ونحو هذه العبارات الدَّالة على بَيِّدَةٍ تَوْقِيْعِهِمْ ، فَلِلَّهِ دَرْهُمْ من أَقْوام ، ما أَشَدَّ وَرَعَهُمْ وما أَحْسَنَ أَثرَهُم على النَّاسِ وأَسْوأ أَثر النَّاسِ عَلَيْهِمْ .

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

10 October 2016 19:12

#### Radwan Dakkak updated his status.

18. If it was said to you: That Fulān said about a person you love: "Such & Such", you would go verify whether what he said is true about him, so how come you don't verify the Hadīths of the Messenger(صلى الله عليه وسلم), and whether he really did say it?

لو قيل لك : أَنَّ فلانًا قال عن شخصي تحبه : كذا وكذا لذهبت تتحقّق عن صحّة ما قيل عنه فلماذا لا تتحقّق من أحاديث الرسول ﷺ هل فعلا قالها ؟

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

10 October 2016 18:48

#### Radwan Dakkak updated his status.

17. The Hassan Hadīth is divided into 2 types: {Hassan in & of itself} and {Hassan due to supportive evidences} which is the Weak Hadīth if it has numerous chains, and its situation is if the Weak Hadīth was a result of poor memory from some of the narrators and what is similar to that, but if that weakness was arisen from lies by the narrator or being accused of that, then this doesn't cause his Hadīth to get raised to the level of Hassan due to supportive evidences.

الجَدِثُ الحَسَنُ ينقسم إلى قسمين : (حسن لذاته) و (حسن لغيره) وهو الحديث الضعيف إذا تعدّدت طرقه ، ومحلّه إذا كان الحديث الضعيف ناشئًا ضعفه عن سوء حفظ بعض رُواته وما إلى ذلك أما إذا كان الضعف ناشئًا . عن كذب الرّاوي أو تهمته بذلك فهذا لا يرتقي حديثه إلى درجة الحسن لغيره .

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

10 October 2016 18:47

#### Radwan Dakkak updated his status.

16. The Hadīth: {If you see a man frequently attending the Mosques, bear witness that he has Ēmān} was narrated by al-Tirmidhī(رحمه الله) and others, and in the chain is Abū al-Samh from Abī al-Haytham, and Abū al-Samh is Sadūq [Truthful], however his narrations from Abī al-Haytham has weakness.

حديث (إذا رأيتم الرجل يعتاد المساجد فاشهدوا له بالإيمان) رواه الترمذي وغيره وفي سنده أبو السّمح عن أبي الهيثم وأبو السّمح صدوق ولكن روايته عن أبي الهيثم فيها ضعف

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

10 October 2016 18:46

#### Radwan Dakkak updated his status.

I wrote this around 6 months ago in response to a question about sending condolences to a Kāfir & the ruling on cursing/speaking ill about a Kāfir, feel free to read for the benefit. The reason I'm sharing this is because of the weak Hadīth I just shared on my previous post:

Before I answer the question, I would like to remind you guys of the second last Hadīth in Bulūgh al-Marām in the Chapter of Funerals, where 'Ā'isha(رضي الله عنها) narrated that the Messenger of Allāh(صلى الله عليه وسلم) said "Do not speak badly of the dead, they have already seen the result of (the deeds) that they sent on before them." [Related by Al-Bukhārī]

Shaykh al-'Alwān(حفظه الله) has written a nice Sharh on this, if Allāh(سبحانه وتعالى) wills I'll get to translate it, but some scholars said that this Hadīth includes both the Muslims & Non-Muslims, so it's Harām to insult both, whereas others held this upon Muslims only, but what's correct is that it includes both the Muslim & Non-Muslim, and there are conditions for speaking badly about the non-Muslim.

So Shaykh Sulaymān al-'Alwān(حفظه الله) says if you speak badly about that non-Muslim who passed away which will hurt the feelings of his Muslim relative, then it's Harām. For instance, if you have a revert friend and his mother dies and you insult her, this is prohibited. However Shaykh al-'Alwān(حفظه الله) mentions that if no one is harmed by speaking against him or if this Kāfir harmed the muslims, then it's permissible to speak badly of him.

There's also the issue of cursing a Kāfir, it's important to know this. Cursing a living Kāfir personally

is not permissible, because you are asking Allāh(سبحانه وتعالى) to prohibit him from entering Jannāh, whereas Allāh(سبحانه وتعالى) could guide him. If the living Kāfir was an oppressor and enemy to Islām, it's permissible to curse him individually because of his {oppression} & transgression, the scholars didn't see anything wrong with that.

If the Kāfir died, it's permissible to curse him & say he's deemed to the hellfire as well, as Allāh(سبحانه وتعالى) says: "Indeed, those who deny Our verses and are arrogant toward them - the gates of Heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle. And thus do We recompense the criminals...They will have from Hell a bed and over them coverings [of fire]. And thus do We recompense the wrongdoers." [7:40-41].

Note: Even though Ahlal Fatrah are Kuffār in the dunyā, we should not curse them, as only Allāh(جل وعلا) knows their fate in the Ākhirah.

With regards to sending condolences for the disbeliever, if he was a Harbī, it's not permissible according to the agreement of the scholars.

Likewise, all scholars agree that it's Harām to say "RIP" or ask Allāh's forgiveness & mercy for a Kāfir, and the Āyāt & Ahādīth are numerous regarding this, and the Kāfir will eternally remain in hellfire.

If he was not a Harbī such as the Dhimmī & non-hostile to Islām, there's a difference of opinion. Many scholars permit sending condolences such as Al-Shāfi'ī(رحمه الله) and Abū Hanīfah(رحمه الله), whereas others prohibited it or remained silent about it.

A group of 'Ulemā' have said it's permissible if there is a Maslaha in doing so, such as bringing them to Islām, and this seems like the most balanced view, as it's quite disputable to say it's completely permissible & likewise there's not a strong evidence to prohibit doing so.

Shaykh ibn Bāz said you can say "Innā lillāh wa innā ilayhī Rāji'ūn" because all of mankind are "ilayhi Rāji'ūn" + send condolences especially if there's a Maslaha in doing so.

We must remember that we shouldn't take the disbelievers as friends nor allies or have walā' to them, but this doesn't mean we don't deal with them in business, work, visiting the sick, showing good manners etc...

The Prophet(صلى الله عليه وسلم) had natural "permissible" love for his uncle & mother, and no companion of the Messenger(صلى الله عليه وسلم) would speak badly about their death, however at the same time, we all agree they are destined for the hellfire, as we know from the other Hadīth the Prophet(صلى الله عليه وسلم) said to the man "My father and your father are in hell"

In the end, may Allāh(سبحانه وتعالى) protect us from Jahannām, but there is a time & place to say things, and if what you say hurts your muslim brother/sister, it's Harām to speak badly about that "specific random kāfir" who died, however if it doesn't bring harm or if he was an oppressor & similar to that, then there's nothing wrong with saying he will burn in the hellfire.

This is what I have to share, and Allāh(سبحانه وتعالى) knows best...

10 October 2016 13:57

#### Radwan Dakkak updated his status.

#Weak\_Hadīth The Messenger of Allāh ﷺ said: “Wherever you pass by the grave of a disbeliever then give him glad-tiding of the Hellfire.”

Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله) said: The outward look of the chain seems authentic, but it's defected/weak according to the agreement of the Hufādh [Imāms of the Salaf].

10 October 2016 13:37

#### Radwan Dakkak updated his status.

15. Several Scholars have certified that whoever narrates a Hadīth from the Messenger(صلى الله عليه وسلم) while he doesn't know its state [of Authenticity]: Then he's sinful, so the Preachers, Story-Tellers, those who give Khutbah's & other than them are included in that, whom mention the Hadīths and spread it between the people, while not knowing its state [of Authenticity], because he had the audacity of narrating Hadīth without knowledge.

جزم غير واحد من أهل العلم على أن من نقل حديثًا عن ﷺ وهو لا يعلم حاله : أنّه آثمٌ فيدخل في ذلك الوُعَاظ والقُصَّاص والخُطباء وغيرهم ممّن ينقل الأحاديث ويبثها بين الناس وهو لا يعلم حالها لأنّه أقدم على رواية الحديث من غير علم .

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

10 October 2016 12:01

#### Radwan Dakkak updated his status.

14. 'Hassan' according to al-Tirmidhī is: {Every Hadīth that doesn't have in the chain someone accused of lying, and neither is the Hadīth anamolous, and that it's narrated from another chain similar to that}

الحسن عند الترمذي هو : (كُلُّ حَدِيثٍ لَا يَكُونُ فِي إِسْنَادِهِ مِنْ يُتَّهَمُ بِالْكَذِبِ وَلَا يَكُونُ الْحَدِيثُ شَاذًا وَيُرَوَّى مِنْ غَيْرِ وَجْهِ نَحْوَ ذَلِكَ).

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

10 October 2016 11:51

#### Radwan Dakkak updated his status.

13. Everyone who narrates a Hadīth from the Prophet(صلى الله عليه وسلم) while he has doubts in it, is it Sahīh or not Sahīh? He would be among one of the liars because the Messenger (صلى الله عليه وسلم) said: {Whoever narrates a Hadīth from me while thinking it to be a lie, then he is one of the Liars}, and he [the Prophet] didn't say {while he knows it to be a lie}.

كل من روى عن النبي ﷺ حديثًا وهو شاكٌ فيه أصحُّ هو أو غير صحيح ؟ يكون كأحد الكاذبين لأنه ﷺ قال: (من حدَّث عني حديثًا وهو يرى أنه كذب فهو أحد الكاذبين) ولم يقل : وهو يستيقن أنه كذب .

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

10 October 2016 11:47

#### Radwan Dakkak updated his status.

12. Some people add onto the wordings of a Hadīth in the Adkhār, and they claim that there's nothing wrong with that if the meaning was correct, and this is a disaster, and these people deserve to be punished so that it would deter them & their likes among those who speak about Allāh without knowledge, because this is speaking about Allāh & the Messenger without proof.

بعض من النَّاس يزيدون في ألفاظ الأحاديث في الأذكار ويدَّعون أنَّه لا بأس بذلك إذا كان المعنى صحيحًا وهذه مصيبة وهؤلاء يستحقون العقوبة التي تردعهم وأمثالهم من القائلين على الله بلا علم لأنه قول على الله وعلى رسوله بلا برهان .

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

10 October 2016 11:37

#### Radwan Dakkak updated his status.

11. What's correct is that it's not allowed to act upon the Weak Hadīth in Fadā'il al-A'māl [Virtuous Acts] in all cases.

الصواب عدم العمل بالحديث الضعيف في فضائل الأعمال مطلقًا

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

Note: The Hadīths in Fadā'il al-A'māl which are agreed upon regarding their weakness aren't permissible to be acted upon by the agreement of the Scholars. However, if there's a difference of opinion amongst the Imāms, and the weakness of a Hadīth is shown to someone, what's correct is that shouldn't act upon it at all, however if he does follow the opinion that you can, there's no blame upon him.

10 October 2016 11:27

#### Radwan Dakkak updated his status.

10. The Preserved/Memorised Authentic Hadīths from the Prophet(صلى الله عليه وسلم) reaches around 10,000 - 15,000, and those who authenticate Hadīths based upon the outwardness of the chains, because of their poor knowledge and understanding, they authenticate [Hadīths] through Shawāhid, Mutāba'āt, Strange Books and Munkarāt that right now they have made the Authentic Hadīths exceed over 60,000, and this has no basis [at all], more than 40,000 of what they mentioned has no value whatsoever.

الأحاديث المحفوظة والصحيحة عن النبي ﷺ تبلغ نحوًا من عشرة آلاف إلى خمسة عشر ألفًا والذين يصحِّحون الأحاديث بطواهر الأسانيد لقلَّة بضاعتهم وفهمهم يصحِّحون بالشواهد والمتابعات والكتب الغريبة والمنكرات حتى أبلغوا الأحاديث الصحيحة الآن إلى أكثر من ستين ألفًا وهذا لا أصل له ، أكثر من أربعين ألفًا مما ذكره لا قيمة له

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

10 October 2016 10:43

#### Radwan Dakkak updated his status.

9. The science of al-'ilal [hidden defects in the Hadīths] is considered from amongst the most important sciences, and it's impermissible for whoever doesn't master this science to authenticate or weaken [Hadīths] based upon the outwardness look of the Chains.

عَلِّمُ الْعِلْلَ يُعْتَبَرُ مِنْ أَهَمِّ الْعُلُومِ وَيَحْتَزَمُ عَلَى مَنْ لَمْ يَتَقَنَّ هَذَا الْعِلْمَ أَنْ يَصَحِّحَ أَوْ يَضَعِفَ بِنَاءً عَلَى ظَوَاهِرِ الْأَسَانِيدِ

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

10 October 2016 10:27

#### Radwan Dakkak updated his status.

8. The affirmed/proven phrases pertaining the Dhikr while getting back up from Rukū' are four:

{Allāhumma Rabbanā lak al-Hamd} & {Allāhumma Rabbanā wa lak al-Hamd} & {Rabbanā lak al-Hamd} & {Rabbanā wa lak al-Hamd}.

الألفاظ الثابتة في ذكر الرفع من الركوع أربعة : (اللهم ربنا لك الحمد) و (اللهم ربنا ولك الحمد) و (ربنا لك الحمد) و (الحمد) و (ربنا ولك الحمد) .

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

10 October 2016 10:23

#### Radwan Dakkak updated his status.

7. All the narrated Āthār [Reports] pertaining the Qunūt of 'Alī (رضي الله عنه) against the people of Shām, or the Qunūt of the people of Shām against the army of 'Alī (رضي الله عنه), all of it is defected, and there's nothing authentic from it at all.

جميع الآثار الواردة في قنوت علي على أهل الشَّام أو قنوت أهل الشَّام على جيش علي كلها معلولة ولا يصح منها شيء

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

10 October 2016 10:19

#### Radwan Dakkak updated his status.

6. The famous Hadīth where the Prophet (صلى الله عليه وسلم) said: {If they placed the sun in my right hand & the moon in my left hand, for me to retract from this command [i.e. Performing Takfīr upon Mushrikīn of Quraysh & their forefathers], I would not do so} has Līn [some weakness].

الحديث المشهور أنَّ النبي ﷺ قال: (لو وضعوا الشَّمْسُ في يميني والقمر في يساري على أنْ أرجع عن هذا الأمر ما رجعت) فيه لين

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

10 October 2016 10:18

#### Radwan Dakkak updated his status.

5. The narrated Hadīths pertaining the virtue of al-Shām is related to the land and the inhabitants, however the reported Hadīths pertaining [the virtues of] Makkāh and Madīnah are related to the land, not its inhabitants.

الأحاديث الواردة في فضل الشام متعلقة بالأرض والأهل لكن الأحاديث الواردة في مكة والمدينة متعلقة بالأرض لا بالأهل .

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

10 October 2016 10:11

#### Radwan Dakkak updated his status.

4. The narrated Athar [Report/Hadīth]: {That if a man falls asleep during his Salāh [Sujūd], Allāh will speak about his magnificence to the angels}, this report isn't authentic from the Prophet (صلى الله عليه وسلم), except as a Mursal narration.

. الأثر الوارد : أَنَّ الرَّجُلَ إِذَا نَامَ فِي صَلَاتِهِ بَايَا اللَّهِ بِهِ الْمَلَائِكَةُ هَذَا الْخَبَرُ لَا يَصِحُّ عَنِ النَّبِيِّ ﷺ إِلَّا مَرْسَلًا

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

10 October 2016 10:08

#### Radwan Dakkak updated his status.

3. Many Hadīths have been narrated regarding 'al-Abdāl' [The pious servants of Allāh], and that they will be 40 men from al-Shām, and these Hadīths are all Munkar, and there's no authentic Hadīth from the Prophet(صلى الله عليه وسلم) regarding these pious servants of Allāh.

وردت أحاديث كثيرة في الأبدال وأنَّهم أربعون رجلًا بالشَّام وهذه الأحاديث كُلُّها منكرة ولا يصحُّ عن النَّبي ﷺ حديثًا في الأبدال .

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

10 October 2016 09:52

#### Radwan Dakkak updated his status.

2. The weakest supplication for Istiftāh is: {Subhānak Allāhumma wa Bihamdika wa Tabāraka Ismuka wa Ta'ālah Jaddūka walā ilāha Ghayruk}

. (أضعف أدعية الاستفتاح (سبحانك اللهم وبحمدك وتبارك اسمك وتعالى جدُّك ولا إله غيرك

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

10 October 2016 09:44

#### Radwan Dakkak updated his status.

Inshā'Allāh I'm going to share 200 #Hadīth Benefits from Shaykh Sulaymān al-'Alwān(حفظه الله), this is the first:

1. The strongest Hadīth that has been narrated pertaining du'ā al-Istiftāh [the du'ā you make when starting Salāh] is the Hadīth of Abū Hurayrah(رضي الله عنه):

{Allāhumma Bā'ad baynī wa bayna Khatāyāya Kamā Bā'adtu bayna al-Mashriq wal-Maghrib}

Then what follows it is the Hadīth of 'Alī(رضي الله عنه):

{Wajjāhtu Wajhī lilathi Fatara al-Samāwāti wal-Ard Hanīfan wa mā Anā min al-Mushrikīn Innā Salātī wa Nusukī wa Mahyāya wa Mamātī lililahi Rab-il 'Ālameen Lā Sharīk lah wa Bi thālika Umirtu wa Anā Awal ul-Muslimīn}.

أصحُّ حديث ورد في دعاء الاستفتاح حديث أبو هريرة (اللهم باعد بيني وبين خطاياي كما باعدت بين المشرق والمغرب) ثم يليه حديث علي (وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

10 October 2016 09:39

#### Radwan Dakkak added a new photo.

□

Frightening, an atom's weight of pride will prevent us from entering Jannāh!

9 October 2016 22:52

#### Radwan Dakkak updated his status.

The more 'Knowledge' you have, the more you must 'Act' upon!

9 October 2016 12:51

#### Radwan Dakkak added a new photo.

Abdul Aziz What happened to him

9 October 2016 10:27

**Radwan Dakkak** Just harassment from wrong doers.  
9 October 2016 10:36

one of the rare speakers of Haqq of (سبحانه وتعالى) free Shaykh Ahmad Jibrīl (حفظه الله), May Allāh .our time

9 October 2016 10:16

#### Radwan Dakkak updated his status.

A sincere message to all 'Marriage Experts' and those who only warn about 'some' of the dangers of Takfir. Look, I'm not telling you guys to stop giving Marriage advice or warn against Takfir, but if you ever do read this post, you have the choice to accept it or leave it. Now, I believe you have a serious deficiency in your da'wah of 'Marriage Advice'. There's no doubt we must all have the best of manners, be humble, not argumentative, arrogant, showing off, and in reality I can clearly see that I do have my own weaknesses in these areas & I'm trying to work on them. However, the Prophet (صلى الله عليه وسلم) told us to marry 'For Deen', so in my opinion from what I've observed on FB & I can be wrong, Allāh knows best, is that most Marriage Advisers don't focus enough on the 'Deen' part, even though the Prophet (صلى الله عليه وسلم) said this is more important than anything else. This means, you must focus more on Walā' & Barā', 'Aqīdah, important Fiqh Matters, Qur'ān, Arabic, Kufr Bit-Tāghūt. Otherwise, you're going to have ignorant brothers call sisters extremists for their 'Aqīdah when they have those family meetings & vice versa. As for those who love to warn against Takfir, I'm not saying don't do so, rather Takfir is an extremely huge topic which must be understood correctly, however when you warn from Takfir, please don't talk about one 'side' of the dangers of Takfir while ignoring the other danger. For instance, those who make Takfir on others without making 100% sure they've committed Kufr or they are extremely hasty in Takfir or they don't look at the barriers of Takfir when it's necessary, such people must be warned against. However, there's another 'danger' of abstaining from Takfir which is rarely mentioned, and Marriage Advisers must be aware of this, and that is not making Takfir upon those who commit clear Kufr & Shirk, and this is a major issue especially when it comes to Marriage, because of your Ijrā' in Takfir, you've abstained from performing Takfir upon clear Kuffār, so Fathers & Daughters will think it's okay to marry filthy Sūfī & Rāfidhī mushriks, therefore the Marriage is Bātil & you know what that means! Lā Hawlā walā Quwatā ilā Billāh. Also, if your husband apostates by committing a nullifier, فسخ العقد the marriage contract is void & the couple become separated without 'divorce' as it's known for those who study Fiqh, but because of your 'warning' against Takfir, the poor ignorant sister remains in a relationship with an Apostate committing Zinā with him without even knowing, Lā Hawlā walā Quwatā ilā Billāh. May Allāh (سبحانه وتعالى) guide our Ummāh to Tawhīd & at the 'Same' time, allow us to perfect our Manners & Character to be like the Messenger of Allāh صلى الله عليه وسلم.

8 October 2016 15:57

#### Radwan Dakkak updated his status.

#Nationalists and #Racists Please take note!

Shaykh Muḥammād Nāsir al-Dīn al-Albānī (رحمه الله) said:

"That a white man makes fun of a black man because of his skin color or vice versa, means to make fun of Allāh who created them."

[Silsilat al-Hudā wa-Nūr 24]

8 October 2016 10:40

#### Radwan Dakkak updated his status.

Group of Scholars Release Joint-Statement Declaring Takfeer of Saudi Government.

<https://worldofislam.info/news/index.php?page=Refutation/018>

7 October 2016 18:58

#### Radwan Dakkak updated his status.

Was playing some basketball & shooting, then some girl comes to say "Wowww, you're veryyy stronggg", alright get out of my face yā Kāfirah ☹

7 October 2016 11:42

#### Radwan Dakkak added a new photo.

7 October 2016 11:30

### Radwan Dakkak shared Marriage Is Sunnah's post.

SubhānAllāh

7 October 2016 10:30

### Radwan Dakkak updated his status.

Inshā'Allāh some very beneficial things would be shared in the future. Main things I have been transcribing & translating are:

1. {Usūl} Usūl al-Fiqh by Shaykh 'Alī al-Tamīmī(حفظه الله).
2. {'Aqīdah} Usūl al-Thalātha of Imām Muḥammād ibn 'Abdūl Wahhāb(رحمه الله) by Shaykh Haytham Sayfaddīn(حفظه الله).
3. {Fiqh} Explanation of the chapter of Hajj, Sharḥ al-Rawdh al-Murbi' by Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله).
4. {Hadīth} Sharḥ Saḥīḥ al-Bukhārī by Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله).
5. {Tawḥīd} Sharḥ Tajrīd al-Tawḥīd by Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله).
6. {Principles of Takfīr} by Shaykh Abū 'Abdūl Rahmān(حفظه الله).
7. {'Aqīdah} Nawāqīdh al-Islām of Shaykh Muḥammād ibn 'Abdūl Wahhāb(رحمه الله) by Shaykh Haytham Sayfaddīn(حفظه الله).
8. {Hadīth} Commentary upon the poem of al-Bayqūnī by Shaykh Nāsir al-Fahad(حفظه الله).
9. {General Translations} Sharing knowledge & Fatāwah from the Scholars, and you can tell the 4 Scholars I mostly share from are Shaykh 'Alī al-Khudayr(حفظه الله), Shaykh Nāsir al-Fahad(حفظه الله), Shaykh Sulaymān al-'Alwān(حفظه الله) & Shaykh 'Abdūl 'Azīz al-Tarēfē(حفظه الله).

And I've been learning from 10's of other Scholars & their lessons, you can't share everything :) For those who have asked, I have transcribed the first video of Shaykh Haytham Sayfaddīn(حفظه الله) completely of {Fiqh al-Sunnāh}, chapter of Tahārah, I'll share it tonight Inshā'Allāh, but as for the rest of the videos, I'm taking notes for myself only, Jazākum Allāhu Khayran.

7 October 2016 10:16

### Radwan Dakkak updated his status.

You must force yourself to do things, don't stress or procrastinate. The Ēmān in your heart can overcome everything! :) Speak & Complain to Allāh, not to the people, always be strong & fear Allāh wherever you are! If you are a person of Tawḥīd & Ēmān, you should be the happiest person on the face of this Earth, {always smile}, even during the hardest times! If you really love Allāh, you would give him your time, you would recite the Qur'ān & remain patient through obedience and doing good deeds until you see the face of your Lord, let's all be the best we can & ask Allāh to guide our Ummāh that is suffering. We need to remember that some things are out of our control, may Allāh(سبحانه وتعالى) reward you.

7 October 2016 09:20

### Radwan Dakkak updated his status.

If you feel you can't get out of bed to face a new day because of the trials in life, ask the Almighty to lift you & grant you strength.

7 October 2016 09:02

### Radwan Dakkak added a new photo.

□

Is marriage obstacle in the Path of Seeking Knowledge?

Shaykh Ibn 'Uthaymeen (may Allaah have mercy on him) was asked;



There is a seeker of shar'i knowledge who wants to get married, but he is afraid that if he gets married, that will distract him from seeking knowledge. What advice can you give him?

The Shaykh (may Allah have mercy on replied):

"Marriage is not an obstacle to pursuing knowledge, rather it may help in the pursuit of knowledge. A man may be blessed with a wife who reads and writes and can help him. Even if she does not do that, at least she can take away waswaas and thoughts of marriage, for marriage helps in the pursuit of knowledge, because it provides a suitable atmosphere for pursuing knowledge, a calm and peaceful atmosphere. The wife can free up lots of time for her husband that he used to spend in meeting his needs in the house. So my advice to this young man is to go ahead and get married, for there is a lot of good in it, and it is obedience to the command of the Prophet (peace and blessings of Allaah be upon him) and following his Sunnah and the Sunnah of his fellow Messengers."

● Source: Liqa' al-Baab il-Maftooh (3/56)

7 October 2016 07:34

#### Radwan Dakkak updated his status.

One thing I remember from Shaykh Ahmad Jibrīl (حفظه الله) about 3 years ago was when he said, those people who always smile when you see them are rare gems in this world who must be protected, subhānAllāh.

6 October 2016 23:48

#### Radwan Dakkak updated his status.

Ah SubhānAllāh, the light in my room died ☹️☹️☹️

6 October 2016 22:53

#### Radwan Dakkak updated his status.

Brothers like to say I go after the Murji'ah hard, well this is a must, who else let the Rawāfidh gain power & defended the apostate Tyrants day & night other than the Murji'ah. The reason why the Ummāh is in such a mess is because of the Murji'ah, they are the greatest Fitnā in our Ummāh, yet the ignorant are speaking against 'Extremism' in Takfir.

6 October 2016 22:41

#### Radwan Dakkak updated his status.

#Last\_Quote Don't 'pass on' gossip to others & get the reward of concealing the faults of others-> {#Allah will conceal your faults on the judgement day}

~ Shaykh Ahmad Jibrīl (حفظه الله)

6 October 2016 22:32

#### Radwan Dakkak updated his status.

Only in #saudi a 95 year old gets taken to prison for attempting to advise the King on a day the palace is open 4 all

~ Shaykh Ahmad Jibrīl (حفظه الله)

<https://youtu.be/Rqxc8BDspHg>

6 October 2016 22:27

#### Radwan Dakkak updated his status.

#Bahia\_Alrushoody sd.from her cell #Saudi minister of interior/MohammadBinNayef ordered the women beaten! A devil praised by the Ulama there

Our sister @ReemMogbel protests her ill husbands imprisonment in #saudi. They tear her clothe, beat her, interrogate her then release her!

~ Shaykh Ahmad Jibrīl (حفظه الله)

6 October 2016 22:23

#### Radwan Dakkak shared a link.

<https://youtu.be/L3csXaxssKc>  
<https://youtu.be/L3csXaxssKc>

#Saudi forces physically assaulting our honored sisters. May Allah delight my heart with their downfall!

~ Shaykh Ahmad Jibrīl (حفظه الله)

6 October 2016 22:21

#### Radwan Dakkak added a new photo.

□

{Classical Scholars} versus {Shyookh Google & the Murjia Rejects}!

~ Shaykh Ahmad Jibrīl (حفظه الله)

6 October 2016 22:18

#### Radwan Dakkak updated his status.

"Mute" scholars watching our sisters in #saudi get brutalized, tortured & imprisoned have a major deficiency in both their {manhood} & deen!

~ Shaykh Ahmad Jibrīl (حفظه الله)

6 October 2016 22:17

#### Radwan Dakkak updated his status.

Focusing on teaching aspects of minor fiqh to an audience that really needs to understand the major fiqh is ignorance or love of \$\$ or fame!

~ Shaykh Ahmad Jibrīl (حفظه الله)

6 October 2016 22:14

#### Radwan Dakkak updated his status.

#Buraydah\_Sit\_in Shaykh Al-Alwan said when people refused to aid the oppressed it allowed the oppressor to transgress in many ways

~ Shaykh Ahmad Jibrīl (حفظه الله)

6 October 2016 22:09

#### Radwan Dakkak updated his status.

When Imam Ahmad was imprisoned 'masses' gathered @ the house of khilafah protesting & seeking his release; Imam Ahmad was delighted w/ that!

~ Shaykh Ahmad Jibrīl (حفظه الله)

6 October 2016 22:07

#### Radwan Dakkak updated his status.

#Albuti made duaa every Fri from the Umayya Masjid for #Assad Jr & Sr/He had no mercy over the kids of #Syria may Allah have no mercy on him

Albuti compares #assad's thugs to sahabah #Syria [youtube.com/watch?v=Wpx-sX...](https://www.youtube.com/watch?v=Wpx-sX...)

Albuti in a "recent" talk calls on the ummah to fight under the banner of the Ameer #assad [youtube.com/watch?v=kDgF4J...](https://www.youtube.com/watch?v=kDgF4J...) ...

Albuti wishes to be equivilant to the finger of NasrElShaytan-head of HizbAlShaytan that's killing

our kids in #Syria

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 22:04

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#### Radwan Dakkak updated his status.

FACT: Morsi's 9 months in power brought more Shia influence to Egypt than Mubaraks entire 30 years in power.

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 21:59

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#### Radwan Dakkak updated his status.

Newly edited Arabic Booklet: \*Manners Of Dispute (blame)\*  
By Sh. Nasr Alfhd ناصر\_الفهد # archive.org/download/Mqama...  
Edited by his son.

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 21:56

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#### Radwan Dakkak updated his status.

Wife of Sh. Nasr Alfhd: Our kids 'must' learn & memorize al-Usool al-Thalatha... b/c the next generation may face a danger to their tawheed.

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 21:53

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#### Radwan Dakkak updated his status.

Umar asked a governor, "If U catch a thief what will U do?"  
He said, "Cut his hand"  
Umar, "and if a hungry man comes to me I'll cut ur hand"

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 21:52

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#### Radwan Dakkak updated his status.

(fiqh) Women are permitted to use pills that delay the menstrual cycle in order to fast all of #Ramadan (IF) they will cause no harm.

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 21:49

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#### Radwan Dakkak updated his status.

#Hadith "Do not desert one another!"  
The \*minimum\* amount of relationship to avoid deserting a #Muslim is exchanging salam.  
#Ramadan

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 21:49

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#### Radwan Dakkak updated his status.

S Sulieman alAlwan سليمان\_العلوان # refused to attend his hearing today stating that his charges r not considered a crime in the Koran&Sunnah

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 21:44

#### Radwan Dakkak updated his status.

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National anthem of Saudia "Long live the king 4 the flag &country"  
is Shirk

(Verily my salah sacrifice living & my dying are for ALLAH6:162

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 21:41

#### Radwan Dakkak updated his status.

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The Feroun of Musa was a tyrant against his people and the outside enemies as well.

The Ferouns of today are only tyrants against their own

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 21:40

#### Radwan Dakkak updated his status.

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I compiled over 45 authentic Hadeeth directing us to be different from other faiths!  
Pro interfaith say be like them!

Who do U listen to?!

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 21:38

#### Radwan Dakkak updated his status.

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IbnDarm sd(I seen Umar hit a man for loading too much weight on a camel)  
Camels have a weight limit  
Sheep get their paths paved  
That's Umar

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 21:37

#### Radwan Dakkak updated his status.

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When u feel ur patience is wearing thin remember how the angels will welcome u to Janna  
(SalamunAlaikum for u persevered in patience)13:24

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 21:36

#### Radwan Dakkak updated his status.

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One of the worries on the mind of Umar that he mentioned after being stabbed & on his deathbed  
was securing the release of Muslim prisoners

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 21:34

#### Radwan Dakkak updated his status.

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Ibn Aby Shaybah narrated that Umar said:(Securing the release of one Muslim captive is more  
beloved to me than the entire Arabian Peninsula)

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 21:34

#### Radwan Dakkak updated his status.

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Shaykh al-Alwan has a sentencing hearing in 12 hours  
The wicked are conspiring to imprison him  
May ALLAH protect him!  
#مؤامرة\_محاكمة\_العلوان

~ Shaykh Ahmad Jibrīl(حفظه الله)

Note: #Old\_News, really miss those times :(

6 October 2016 21:32

#### Radwan Dakkak updated his status.

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A wife scolded her husband for making dua that his friend finds a wife  
Hus.: He's single  
Wife: Don't u know the angel says ameen & same to u

~ Shaykh Ahmad Jibrīl(حفظه الله) lol

6 October 2016 21:25

#### Radwan Dakkak updated his status.

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"I've never made dua against anyone who wronged me! I want my entire reward from ALLAH"  
~Shaykh Naser al-Fahd (May ALLAH hasten his release)

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 21:24

#### Radwan Dakkak updated his status.

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(If u give thanks I'll give u more)14:7

Abu Hanifa: I attained knowledge by thanking ALLAH. When I understood, I thanked, & HE gave me more

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 21:22

#### Radwan Dakkak updated his status.

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Imam Ahmad: There are those we see once a year, yet we love them more than those we see daily.

~Applies to many I met online and never seen

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 21:21

#### Radwan Dakkak updated his status.

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(If) proper hijab was a western style, you would find nearly all the non-hijaby Muslim women in proper hijab.

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 21:20

#### Radwan Dakkak updated his status.

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Imams of Tawheed & defenders of the Prophet remain in Saudi prisons while Hamza Kashgari gets released hours ago after insulting our Prophet

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 21:18

#### Radwan Dakkak updated his status.

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Bilal remained firm under torture shouting AhadnAhad!

A short while after he was on top of all 3 of our holiest sites shouting ALLAHUAKBAR!

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 21:17

#### Radwan Dakkak updated his status.

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SALAT ALDUHA

= 360 charities

Minimum: 2 units

Max: unlimited

Timing: from approx. 10 minutes after sunrise to approx 10 min before Thuhur

Ayisha used to pray 8 units for SALAT ALDUHA and say:

If both my parents came back to life I would not leave SALAT ALDUHA to go see them!

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 21:15

#### Radwan Dakkak updated his status.

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Wiping the neck is a Bid'ah and not part of Wudu.

Nawawi, Ibn al-Qayyim and others said: There is no {authentic} hadith to support it

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 21:13

#### Radwan Dakkak updated his status.

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Even though many Ulama use it, there is not a single {authentic} hadith stating that (Ridwan) is the name of the guardian angel of Jannah.

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 21:12

#### Radwan Dakkak updated his status.

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There is no authentic hadith on the specialty of Karbala

They are fabricated by the Rafidah

Karbala occurred 61H. The Prophetﷺ died b/f it 11H

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 21:11

#### Radwan Dakkak updated his status.

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There is no evidence from the Koran or Sunnah to support that the name of the Angel of Death is Azrael

His name is the (Angel of Death)32:11

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 21:10

#### Radwan Dakkak updated his status.

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#SubhānAllāh Nacini kako da si olaksas tokom teskoca i iskusenja:

predosredjeno je

privremeno je

moglo je biti i gore

nisi iskusan vjerom

velike nagrade

6 October 2016 21:03

#### Radwan Dakkak updated his status.

Hurricane Sandy Donations

Saudi \$255 Million

UAE 100 Million

Qatar 100 Million

Bahrain 5M

But the kids of #Syria deserve to freeze to death

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 21:00

#### Radwan Dakkak updated his status.

They open the doors of the Kaabah for a singer!

And the doors of prison for a ālim-Imam!!

#KSA\_Arrest\_Alalwan

#اعتقال\_الشيخ\_سليمان\_العلوان

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 20:58

#### Radwan Dakkak updated his status.

A companion is saying, I never seen anyone smile more than the Prophet Muḥammād. Can you imagine that, a brother greets a brother with a smile, a sister greets her sister with a smile, or a kind word, or a pat on the back, or embrace, a key to open the heart, a true smile, a quick smile that slowly fades, Not those fake ones that come slowly and vanish real fast, those are the fake ones.

Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 20:47

#### Radwan Dakkak updated his status.

When U see a smile it does not necessarily mean they have no problems. It just means that Allah blessed them with enough eman to handle them

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 October 2016 20:38

#### Radwan Dakkak shared a link.

<https://justpaste.it/z1el>

<https://justpaste.it/z1el>

<https://justpaste.it/z1el>

Description of the Virtues of the First 10 days of Dhul Hijjāh by Shaykh 'Abdullāh al-Sa'd(حفظه الله)  
#Very\_Detailed

Note: This wasn't translated by me.

6 October 2016 18:01

#### Radwan Dakkak updated his status.

was asked: About the principle mentioned in previous question, (حفظه الله)Shaykh Nāsir al-Fahad whoever isn't able to solve an issue except by going through to the Tāghūt courts, then this is a Necessity, and Necessities make lawful the Muḥarramāt [Harām acts], not the Mukaffirāt [Kufr ?acts], so what is the Tafsīl in this issue

responded by saying: It's not permissible to go towards the (حفظه الله)Shaykh Nāsir al-Fahad



Tāghūt for judgement, except in the case of Ikrāh [Duress] alone, because it is Kufr, however some students of knowledge view that the Necessity here permits that [i.e. going to the Tāghūt court], using the Hadīth of al-Hajjāj ibn 'Alāt as evidence, just as some of the Scholars have entered 'Darūrah' [Necessity] into 'Ikrāh' [Coercion], as it was mentioned in the previous answer, but what's correct is that it's not permissible, however if he had Ta'wīl [Interpretation] such as these Ta'wīlāt [Interpretations], and he was in necessary need of that [going to the Tāghūt courts], then he doesn't .knows best (سبحانه وتعالى) become a Kāfir, and Allāh

6 October 2016 11:59

#### Radwan Dakkak updated his status.

Brothers, what benefit do you get from knowing whether al-Hajjāj was a Kāfir or not? The Imāms of the Tābi'īn who were present at that time differed, Imām al-Dhahabī(رحمه الله) said about al-Hajjāj, "We neither love him or curse him", Khalās, his affair is to Allāh(سبحانه وتعالى).

By the way, as long as you perfect your Tawhīd & have a good understanding of Takfīr & its principles, that's all you need. If you need to know the ruling on specific matters, we have the Scholars who have devoted their lives into this & we can benefit from their Fatāwah.

If you're going to ask a Layman such as myself for any ruling, then Shaykh Nāsir al-Fahad(حفظه الله) says:

"And everyone who has knowledge in an issue has the right to make a judgement in it, even if he was from the laymen, and that is like the one who knows that Tārik al-Salāh [Abandoner of Salāh] is a Kāfir, then he sees someone who doesn't pray, then he has the right to make Takfīr upon him, and also like the one who hears someone mocking the Deen, and similar to that." [End Quote]

I can only share with you what I have learnt, my personal opinion means nothing, the only time I would have a personal opinion is when two giants such as Shaykh Sulaymān al-'Alwān(الله حفظه) & Shaykh 'Abdullāh al-Sa'd(الله حفظه) differ on an issue, I would go along what seems to appear more stronger to me.

Important Note: I have no qualifications in the deen, I am learning the matters of the deen with you, what I simply do is share what the Scholars have said in an issue, while studying the basics of the Islamic Sciences, may Allāh(سبحانه وتعالى) reward you all.

6 October 2016 11:03

#### Radwan Dakkak added a new photo.

□



6 October 2016 00:13

#### Radwan Dakkak updated his status.

SubhānAllāh, I was just pondering over something. Many Muslims are imitating the Kuffār wherein it only humiliates them in this Dunyā & the Ākhirah. And many Kuffār are imitating Islām & Muslims for their own benefit in this Dunyā, for e.g. Think about the honey they recommended on the news, remember the Olympians doing Hijāmah, a Prophetic Medicine, and the list goes on & on, Islām is the solution for all of mankind, the Kuffār themselves have affirmed this from their speech & actions, they are implementing what Allāh(سبحانه وتعالى) & the Messenger(صلى الله عليه وسلم) have said for benefit in this Dunyā, yet Muslims shy away from the Qur'ān & Sunnāh and humiliate themselves by following the footsteps of the Kuffār! SubhānAllāh, how astonishing.

5 October 2016 22:10

#### Radwan Dakkak updated his status.

In our honourable Makkāh, some of the most honourable women of our time are in prison for seeking justice!

The Prophet(صلى الله عليه وسلم) never imprisoned a woman! Not even the Jewish woman that poisoned him! Nor the spy Hātīb(رضي الله عنه) sent!

~ Shaykh Ahmad Jibrīl(الله حفظه)

5 October 2016 20:59

#### Radwan Dakkak shared Shaykh Mohammed Aslam's post.

Sūfi Mushrik spoke the truth! Congratulations if you get engaged or married, but is that the only topic you can speak about. Even worse, are those snakes who gossip & backbite, give me a break. People spend their life in sin & major sins solely from their wicked tongues, and they don't even care, infact they think it's a good thing. Lā Hawlā walā Quwatā ilā Billāh. Forget about this Dunyā & reflect over the Ākhirah.

5 October 2016 20:39

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#### Radwan Dakkak updated his status.

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#Final\_Reminder If you want to know the true state of a person's heart, look at how he treats the rich & the poor. That in itself speaks volumes!

~ All reminders were Shared.

5 October 2016 15:14

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#### Radwan Dakkak updated his status.

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Don't waste time with those who pull you down each time you're trying to get up. Seek your strength from the Almighty. He's All-Knowing.

5 October 2016 15:13

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#### Radwan Dakkak updated his status.

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Don't spread rumours & don't listen to them. If you're in the company of those doing such things, refuse to take part & don't believe them.

5 October 2016 15:11

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#### Radwan Dakkak updated his status.

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Whatever you do, don't show off. Make your intention clear. Keep it between you & the Almighty. Any arrogance can make it all meaningless.

5 October 2016 15:09

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#### Radwan Dakkak updated his status.

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Beware the ones who appear 'religious' but still backbite, & gossip freely. Don't get involved with them. Spread love & compassion instead.

5 October 2016 15:07

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#### Radwan Dakkak updated his status.

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The sad truth is you can give people the best you have & it won't be enough. That's ok. Do your best anyway. Do it to please your Creator!

5 October 2016 14:59

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#### Radwan Dakkak updated his status.

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#So\_Important Do Not Reciprocate

Rasul Allah (sal Allahu alaihi wa sallam) said: "If somebody reproaches you and makes you feel ashamed of any of your defects, do not make him feel ashamed of any of his defects." [Abu Dawud]

Usually, when somebody points out one of our shortcomings, we immediately become defensive and start finding faults with them. But the advice of our beloved Rasul Allah (sal Allahu alaihi wa sallam), is that we should listen quietly and evaluate what we are being told. If there is something we can improve about ourselves, it is only to our own advantage to do so. If the criticism is unjustified, then we are rewarded for our patience and good behaviour in not retaliating. The angels will take care of defending our honour. Starting a counter attack opens the door for Shaytaan to come in and take over.

Once Hazrat Abu Bakr Siddiq (radi Allahu anhu) was sitting with the Prophet (sal allahu alaihi wa sallam) when a man came and started to abuse Hazrat Abu Bakr. Hazrat Abu Bakr remained silent. Finally, he started to speak in his defence. At this point the Prophet (sal Allahu alaihi wa sallam)

got up and left. Hazrat Abu Bakr immediately went after him and inquired if he had done something wrong. Rasul Allah replied that as long as he had been silent, angels had been speaking on his behalf, but when he started to respond, the devil came and sat down next to him. As the Prophet (sal Allahu alaihi wa sallam) could not remain seated where the devil was sitting, he left.

~ Shared.

5 October 2016 10:44

#### Radwan Dakkak added a new photo.

**Radwan Dakkak** ☺ I love to hear that, may Allāh preserve you my beloved brother, Āmīn wa iyyāk! ☺

5 October 2016 08:16

**Muhammad Deen** That is humbleness not arrogance as many people have nowadays.

29 April 2018 06:33

#Adab

5 October 2016 08:12

#### Radwan Dakkak updated his status.

When you're good at what you do, people will criticize & ridicule you. They might even spread lies & rumours. Keep going. The Almighty is All-Knowing.

5 October 2016 07:43

#### Radwan Dakkak updated his status.

SubhānAllāh, performing Wudū' without any reason is from the Wiswās [Whispering] of the Shaytān! I've personally seen some people make wudū' as a habit subhānAllāh, it's really awkward. Allāh(سبحانه وتعالى) has prescribed acts of worship for a reason, and wudū' is an act of worship which Allāh has blessed us with & there's a reason for it, ya'nī we perform wudū' before Salāh, for reciting the Qur'ān, making Dhikr, before we sleep, entering the Mosque, even after having permissible relations, you can perform wudū' & have relations again if you wish, it's even narrated from the Messenger of Allāh(صلى الله عليه وسلم) that he performed wudū' before replying to Salāms, [btw it's Recommended to renew wudū' for every Salāh even if you were pure according to Ijmā'].

As for repeating wudū' more than once without a reason, the Scholars have spoken against this & said it's from the Whispering of the Shaytān. It's authentically proven from an Imām of the Salaf, Ibrāhīm al-Nakhaī(رحمه الله) that he said: "They [i.e. Salaf] would say: Performing wudū' consecutively is from the Shaytān", and this was narrated by Imām Ibn Abī Shaybah(رحمه الله) in al-Musannāf (722) with an authentic chain. So please don't let the whispering of the Shaytān get to you. Jazākum Allāhu Khayran.

4 October 2016 20:27

#### Radwan Dakkak updated his status.

#Dhikr Several Imāms of the Salaf would not stand up after completing their obligatory Salāh, until they have finished making their Tasbīh, and this is authentic from 'Urwah ibn al-Zubayr(رحمه الله) and 'Attā' ibn Abī Rabāh(رحمه الله)

Refer to Musannāf 'Abdūl Razzāq (3204) and Musannāf Ibn Abī Shaybah (3146).

4 October 2016 19:45

#### Radwan Dakkak updated his status.

Shaving the beard is considered a minor sin, however if you continuously keep shaving, it turns into a Major Sin.

~ Interesting Notes from a Shaykh I was listening too, thoughts?

4 October 2016 18:06

#### Radwan Dakkak updated his status.

Sheikh 'Ali al-Khudayr on the Impediments of Takfeer:

Before knowing the impediments we must know the grounds of kufr, and they are: belief, speech, actions, doubt.

Indeed the definition of kufr is every speech or act or belief which has been stated in the texts of takfeer and expels the doer from the religion.

Their classification is as follows:

Impediments to the label of shirk, and that is compulsion, as Allah Ta'ala says: "Whoever disbelieves in Allah after his belief, except for one who is forced [to renounce his religion] while his heart is secure in faith"

And impediments to takfeer in obscure issues, which are issues which are only known in specific circumstances, and they mean issues of people of desires and innovations, such as the issues of Allah's names and attributes, and issues of the name of iman, and issues of destiny, and other issues that are not from extremism in anything preceding. The impediments are:

1. Ignorance
2. Incorrect interpretation of the Qur'an and the Sunnah
3. Blind following
4. Compulsion
5. Absence of texts that are necessary to learn the truth
6. Or it was informed to him but it has not been presented to him
7. Or it has been presented to him but he was not able to understand
8. Or it has been presented to him but a contrary argument was presented imposing incorrect interpretation on him
9. Or an ambiguity for which he is excused with Allah prevented him
10. Or he was a mujtahid in search for truth

Impediments of takfeer in clear issues, and they are general and specific:

1. Ignorance due to living in a remote wilderness (such as desert), or ignorance due to living in an era of kufr, or ignorance due to living and growing up in lands of kufr but who lived among the Muslims there is no excuse for him in clear issues and indeed he is either unqualified or liable.

2. Compulsion

Impediments of takfeer in general:

And here are the impediments of the doer:

1. Has not reached puberty
2. Is not of sound mind; that is lack of cognitive capacity due to insanity or unconsciousness or sleep or state of intoxication, or excessive joy or anger, such as the one who made an error due to excessive joy when he found his camel
3. The act of kufr was done unintentionally or without the corresponding meaning or outcome of kufr. However, if the act was planned and intended, but kufr was not intended with it, and did not make him disbelieve and although he knew it was kufr he does not carry it out, and this is not what we intended. And the meaning of the action or speech is not the meaning that mean kufr, such as the one who steps a paper and knows nothing about it, and if Qur'an is on that paper, and he did not intend to step on it or insult, unlike the one who tears apart a copy of the Qur'an because the tearing apart was deliberate, even if he does not intend to disbelieve with that.
4. Impediments in the grounds that the action or speech has been done, but is not outright or clear in its kufr.
5. Conformity and outcome when it is not deliberate and not conformed to, and absence of intention and conformity to the act is an impediment.
6. Impediments in the evidence which does not confirm his kufr with proof or confirmation
7. Argument for the ground of takfeer has not been established against him
8. Lack of options and that is compulsion

In regards to ignorance and wrong interpretation we will clarify them shortly, in sha Allah. These are the impediments to be taken into consideration.

These are the impediments not to be considered but some assume them as impediments, such as:

1. Fear
2. Not intending kufr
3. It only becomes kufr when accompanied by belief in the heart
4. Being from the rulers or scholars or da'ees (preachers) or mujahideen prevents takfeer on them, even if they come with outright clear kufr
5. Bad upbringing
6. Maslahah (to achieve the best outcome) of da'wah or good intentions, and what is being circulated around is that intention of maslahah even if it is an act of kufr does not make one a kafir
7. Joke and lack of seriousness, and it is not kufr except for the one who was serious
8. Absence of necessary laws or punishment, and some make that an impediment for the one who comes with clear kufr, and they say he does not become a kafir because if he indeed was made takfeer on he would be killed or rebelled against, and the significance of his kufr would be prevention from inheritance and separation from his spouse, and who did not receive that upon him there is no takfeer!

We say there is a difference between the names and rulings and it does not mean that lack of capacity to carry out the rulings prevents giving the corresponding label.

Sheikh Abdullateef said in Al-Menhaj pg. 316: "Whoever thinks and believes that the speech of the people of knowledge and their restriction to establishing evidence and receiving da'wah prevents the label of kufr and shirk and harlotry and that way is from the actions and words which were named by the legislator with those labels, and said that lack of established argument does not change the shari'ah labels, rather the label sticks as the legislator labelled them with kufr or shirk or fisq (immorality) with the shari'ah name and there is no prevention for it even if the doer wasn't punished if the argument against him has not been established and there is a difference between a sin being a form of kufr and takfeer upon the one who does it".

And with this opportunity I wish to explain the methodology and foundation of the modern day murji'ah and neo-defeatists and modernists and clarify their foundations in the topic of takfeer:

1. Warning against takfeer in all cases and warning against it in general without distinction
2. Generalisation of the differentiation between the speech and the one who says it, and action and the one who commits it, constantly and in every issue, regardless if it is from the topic of major shirk or clear issues for the one against whom the argument has been established and you find him say that a speech or an act is kufr and the regime is that of disbelievers, but the one who does it or says it or the associate of the regime is not declared a kafir despite that the grounds have been met and the impediments have been eliminated and you will find them constantly on this path. Thus there is no prominent person they make takfeer on except for those who were mentioned in the Qur'an and the Sunnah.
3. Abandoning the knowledge and fiqh of the topic of takfeer and warning against those who teach it and study the fiqh of it, and abolishment of teaching of takfeer and abandoning books on it; and warning against the books of the imams of the Najdi da'wah. They hold the teaching of the fundamentals of tawheed and reiteration of the Book of Tawheed by sheikh Mohammad Ibn Abdulwahhab unnecessary, and abandon the teaching of the nullifiers of Islam and consider the teaching of the nullifiers to be fitnah and audacious stance against takfeer.
4. Lack of concern, aversion and resentment for issues of al-walaa wal-baraa; and lack of concern for the issues of kufr bil-taghoot; and repetition that "indeed we are not worshippers with that, and Allah will not ask us about it, and there is no benefit in such knowledge".
5. Liberalism in the issues of the excuse of ignorance and expanding it, some even to the extent of the ignorant among the Jews and the Christians.
6. Da'wah to leniency and repetition of that.
7. Warning from the takfeer on dictators and dismissal of those who make takfeer on them and is hostile towards them because of that foundation.
8. Making individual persons from the politicians as the standard and the measure, and who makes takfeer on them, even if they come with grounds of explicit kufr and the impediments have been removed, they call him Harouri, Takfeeri, causer of discord, and that he is not from the people of the Sunnah or is not a Salafi but a Talafi, for indeed the issue of the application of takfeer upon an individual is an issue of ijtihad, and the reason is that we say, for example: "whoever worships other than Allah he is a mushrik kafir and whoever mocks the Qur'an he is an apostate"... And thus, this fundamental does not permit difference of opinion on it, and whoever opposes it is not from the people of the Sunnah, but for a prominent person it is a different case.

Note: and here are some selected fundamentals that we would like the brothers to benefit from:

1. Indeed Islam is worship of Allah alone, there is no partner to Him, and belief in His Messenger Mohammad, prayer and peace of Allah be upon him, and we are to follow what he came with, because a slave does not come with that except that he is a Muslim.
2. Indeed whoever expresses major shirk is a mushrik if he was not compelled.
3. The consequence that is confirmed upon him is the label of shirk does not happen before the argument has been established.
4. Necessity to differentiate between establishing the argument and understanding the argument.
5. Conditions of establishing the argument which a mushrik deserves is the consequence: a) the message has reached him; b) ability to access it.
6. Conditions of establishing the argument in the codes of law: a) ability to gain knowledge; b) capacity to act upon it.
7. Conditions of takfeer on people of desires and innovations: a) establishing the argument; b) removal of the ambiguities.
8. Impediments of takfeer on people of desires and innovations: a) absence of the texts necessary to learn the truth; b) or they are present but have not been presented to him; c) or they have been presented and he was not able to understand them; d) or they have been presented but a contrary argument was presented imposing incorrect interpretation on him; e) or an ambiguity for which he is excused with Allah prevented him; f) or he was a mujtahid in search of truth.
9. The argument is established upon the mukallef (a person bound by obligations of Islam) by understanding the concept of the message, not by comprehension of the truth and correctness.
10. Necessity to differentiate between clear and obscure issues.
11. Kufr from the denial of a known matter from the religion with the exemption of the one who does not live in the period of Islam or grew up in a remote desert, or lived and grew up in lands of kufr.
12. The one who contradicts anything from the obscure issues is not declared a kafir, except after the conditions have been affirmed and the impediments removed.
13. Whoever makes ijtihad in pursuit of the truth in obscure issues and does not obtain it will be rewarded, and the one who exceeds his capabilities is sinful.
14. Giving the label of disapproval to people of immorality and transgressions subject to removal of the impediments.

4 October 2016 17:51

### Radwan Dakkak shared Muhammad Ali's post.

4 October 2016 11:03

### Radwan Dakkak added a new photo.

□

4 October 2016 10:38

### Radwan Dakkak updated his status.

#Weak\_Hadīth {Messenger of Allah (ﷺ) said, "Verily! The world is accursed and what it contains is accursed, except remembrance of Allah and what facilitates it, the scholar and the seeker of knowledge.}

~ Shaykh Sulaymān al-'Alwān(حفظه الله)

Note: Shaykh 'Abdūl 'Azīz ibn Ibrāhīm al-Khudayr said this Hadīth was narrated by al-Tirmidhī & it is Muḍṭarīb [Inconsistencies in the chain], it has 'Abdūl Rahmān ibn Thābit who Imām Ahmad(رحمه الله) said about him "He's not strong" & Yahyā ibn Ma'īn(رحمه الله) said "He is weak in Hadīth". Likewise, Al-Tirmidhī(رحمه الله) graded it "Hassan Gharīb", i.e. Weak.

4 October 2016 09:09

### Radwan Dakkak updated his status.

Advice for myself & you, try as hard as you can to avoid jumping into arguments. If you want to share something, say "This is the view of so & so, feel free to read", don't compel the people to follow your Shaykh, rather try understand the deen with each other, don't act as an authority in this deen. We must word our comments in a good way, we don't want to hurt anyone's feelings since we are all brothers in Islām who want the best for each other. Don't be soft to 'Non Muslims' and harsh to your own brothers, this is a characteristic of the evil Khawārij.

4 October 2016 07:08

### Radwan Dakkak updated his status.

#Powerful Ibn 'Abd-al-Barr (رحمه الله) mentioned: "If those who have no knowledge would remain silent, the differing would come to an end."

4 October 2016 02:13

### Radwan Dakkak updated his status.

Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله) has memorised 9 books of Hadīth, and memorised the books of the Madhāhib to the extent that he was memorising "Al-Mughnī" by Imām Ibn Qudāmah al-Maqdisī(رحمه الله), in addition to this he has memorised Fatāwah of Ibn Hazm(رحمه الله), Ibn Taymiyyāh(رحمه الله), Ibn al-Qayyīm(رحمه الله). Shaykh Ibn 'Uthaymīn(رحمه الله) was 40 years older than Shaykh al-'Alwān(حفظه الله), yet he would recite to shaykh Sulaymān al-'Alwān(حفظه الله) & ask him to make any comments for his Sharh of a Fiqh book and revised it a second time after al-'Alwān made more than 30 comments. Shaykh Ibn 'Uthaymīn(رحمه الله) used to call up the Shaykh and ask him about the authenticity of certain Ahādīth & go along what he said, and that's why you will find online "This Hadīth was Authenticated by 'Alwān, ibn 'Uthaymeen agreed/went along with it". Shaykh Sulaymān al-'Alwān حفظه الله was even requested to be among the panel of senior scholars after serving time in prison if he speaks against the righteous, but he remained firm. He told them, Allāh has given me the blessing of explaining Kitāb al-Tawhīd 60 times in my lifetime, and right now I am 'explaining it' with my actions. Ya'nī, Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله) isn't any ordinary scholar, he is among the biggest giants on the face of this Earth, an Imām! He was banned from teaching in the Mosque, Shaykh Ibn Bāz(رحمه الله) tried to intercede on his behalf and praised him for his strong 'Aqīdah, but the oppressors (saudi Tāghūt govt) refused ibn Bāz's intercession. May Allāh(سبحانه وتعالى) protect him & keep him steadfast for all the good that he has left this Ummāh with.

3 October 2016 21:14

### Radwan Dakkak added a new photo.

**Radwan Dakkak** Not yet akhī, Inshā'Allāh in the future.

5 October 2016 08:13

Some brothers did a great job in compiling & transcribing the Seerah of Prophet Muhammād(صلى الله عليه وسلم) in Makkāh by Imām Anwar al-'Awlaqī(رحمه الله), here's the link for download:

<https://www.dropbox.com/s/btpbw3xyy8p8krd/The%20Life%20of%20Muhammad%20%E2%80%93%20Makkan%20Period.pdf?dl=0>

3 October 2016 19:26

#### Radwan Dakkak updated his status.

Lol awkward, I pressed 'deactivate' on Thursday & my account wasn't even deactivated...  
الحمد لله على كل حال

3 October 2016 10:35

#### Radwan Dakkak updated his status.

I feel like deactivating for a while for my own sake, Bārak Allāhu feekum.

29 September 2016 19:14

#### Radwan Dakkak updated his status.

The issue of committing sins such as backbiting & other than that for the person fasting, does it break his fast?

Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله) said: There's a difference of opinion:

1. Sins during the day of Ramadān are greater than other than it, because of the sanctity of the time, just like the sanctity of the place in al-Haram [i.e. Makkāh], however it doesn't break the fast, and this is what's correct.
2. That it breaks the fast, and that was chosen by Ibn Hazm(رحمه الله), but this is questionable, and what's correct is the first view.

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 September 2016 17:23

#### Radwan Dakkak updated his status.

It's recommended to not busy yourself with other than the Qur'ān, even if it was teaching knowledge, because 'Omar(رضي الله عنه) used to prevent [people] from too much speaking over the Qur'ān, and he would say to Abī Hurayrah(رضي الله عنه): {Either you stop [continuously narrating] the Hadīths from the Messenger of Allāh, or else I would send you walking on foot to another land} Narrated by Ibn 'Asākir(رحمه الله)

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 September 2016 17:10

#### Radwan Dakkak updated his status.

Whoever dies and has 30 days of Fasting [from Ramadān] to make up, and 30 men fast one day each on his behalf, it would be accepted.

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 September 2016 16:36

#### Radwan Dakkak updated his status.

Everything that has been narrated from the Sahābah that they used to pray Maghrib before breaking their fast, nothing from it is authentic.

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)



29 September 2016 16:31

#### Radwan Dakkak updated his status.

The ways of [praying] Witr:

1. That it's prayed with 2 Salāms
2. That it's prayed with 1 Salām & 1 'Tashahhūd'
3. That it's prayed like Maghrib, but this shouldn't be done, because it's narrated from Abī Hurayrah(رضي الله عنه) Marfū'an & Mawqūfan: {Do not make Salāh like Salāt al-Maghrib}, and what's correct is that it's Mawqūf [Authentic from Abī Hurayrah].

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

29 September 2016 16:22

#### Radwan Dakkak updated his status.

The conditions of I'tikāf for a woman:

1. The permission of her guardian
2. That she's safe from Fitnā
3. That she must be pure according to the Majority of the Scholars, and this [condition] is differed upon.

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله).

29 September 2016 15:35

#### Radwan Dakkak updated his status.

Shaykh Hamūd ibn 'Uqlā' al-Shu'aybī(الله رحمه الله) has very beneficial books & Fatāwah.

29 September 2016 00:16

#### Radwan Dakkak shared a link.

<https://archive.org/details/AL-MOHAGR1>

<https://archive.org/details/AL-MOHAGR1>

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Sharh al-'Aqīdah al-Tahāwiyyāh by Shaykh Hamūd ibn 'Uqlā' al-Shu'aybī(الله رحمه الله) #Audio

28 September 2016 23:58

#### Radwan Dakkak shared a link.

<https://youtu.be/PPBXIfdVyDk>

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4 Lessons by Shaykh Abū 'Abdūl Rahmān(حفظه الله) commenting upon: "Risālat Mashrū'iyyāt al-Ighlādh 'ala al-Rawāfidh" of Shaykh Nāsir al-Fahad(حفظه الله).

28 September 2016 23:27

#### Radwan Dakkak updated his status.

A lot of people who have learnt Arabic don't like to tell you that they struggled & put a lot of effort into learning it. That's why I get amazed when some people boast about knowing Arabic & start belittling those who are weak in Arabic, instead of helping them. They tell the laymen "Go learn Arabic & then come speak with me", SubhānAllāh, they make it out to seem that learning Arabic is easy, but no, I tell you that learning Arabic is very hard, especially when you first begin, and what's even harder is remaining motivated & focused.

Now, it's a bit hard for me to give you guys tips on the best way to learn Arabic, because everyone is at different levels. Now, I was very good at reading & writing since a kid, because of my parents sending me to school on Saturday, may Allāh reward them for that, however my comprehension & speaking skills was very weak, since I have only grew up in Australia & the language I would speak was predominantly English. Only time I would use Arabic was 50/50 at home or to teach my friends how to say the hard letters such as ع & ح and some other words lol, so I felt like I was a teacher in Arabic in front of friends when I was a complete Jāhil haha. Also, do you know how we Arabs say أَعْ

"akh" if we hurt ourselves, they found that cool as well lol. Btw, even though 99.99% of my mates were Kuffār, I was very respected growing up through primary & high school Alhamdulillah, infact I would fast during Ramadān, and class mates would bring food & snacks for me to take home ☺ Many have even identified themselves as muslims, I taught them wudū' & prayer.

Anyways, I totally got side tracked, the tips that I'm able to give are for those who already know how to read Arabic, but have poor comprehension & speaking skills, so among the best things which have helped my Arabic, especially in the last 10 months were:

1. Having Ikhhlās [Sincerity] & renewing my Niyyāh [Intention] while learning Arabic, studying only for the sake of Allāh, to help my brothers & sisters in Islām, wanting guidance for the Ummāh while it is in such a state of humiliation.
2. Absolute passion & dedication. Studying Arabic grammar & taking notes on my exercise book at every point highlighted in the videos.
3. Vocabulary which is what's most essential when it comes down to it tbh. So every time I read or hear a new word, I would look it up, so I would fully understand it the next time I see or hear it. Keep doing that for every new word you come across, otherwise, you're going to keep reading & hearing the same words without knowing what they mean, so instead of understanding 95% of the words in the sentence, you will remain only understanding 5% of the words in the sentence. It makes a big difference! Translating sentences from Arabic to English helps a lot too. Watching videos in Arabic with ENG translation is very beneficial. Reciting the Qur'ān & referring back to the Tafsīr & translation helped me a lot.
4. Speaking in Arabic whenever I get the chance, what would be ideal is to be in an Arab country, so in Australia it's much harder. It might sound funny, but speaking to yourself helps a lot, looking in the mirror pronouncing the words & letters has helped me lol. Reciting the Qur'ān, reading out loud while not disturbing anyone, listening to Shaykhs has helped a lot with fluency. But what's ideal is being with someone who you can interact with, that way you will learn together & push each other. I like to tell people, don't be shy, if we don't make mistakes, we will never learn. Speak Arabic as much as you can, and I'm talking about Fus7a only, try as much as you can to not speak slang, however using slang & english at times is fine Inshā'Allāh until you can speak 100% Fus7a.
5. Salāh has helped my Arabic, you might ask Salāh? Well, in Salāh, I get to constantly revise the chapters of the Qur'ān while reciting it, and because I have read the Tafsīr & Translation, it sticks to my mind. Knowing the meaning of the words individually & continuous reciting the Qur'ān is what helps me retain long Chapters memorised. Honestly during my whole life, I would recite chapters from the Qur'ān without knowing except 5% of it, so I was much more attached to the amazing recitation of the Qur'ān more than the meanings of it.

So this is what has helped my speaking & comprehension a lot. As for those who aren't able to read & write, I'm sure there are others who can give you very good advise on that. But no doubt, when it comes to learning and memorising anything, it requires sincerity, motivation & constant revision, and Allāh(سبحانه وتعالى) knows best.

28 September 2016 21:52

## Radwan Dakkak updated his status.

#Part\_3 Principle in #Takfir: "The difference between the clear & unclear matters" – There are 9 points under this principle: #Extremely\_Detailed

The First Point: The terminology/phrases used the Scholars regarding this matter.

The Scholars have unanimously agreed that excuse of ignorance differs from issue to issue, and that's why they differentiated between the clear matters wherein there's no excuse for a morally obligated person to be ignorant of it, and between the unclear matters, which falls under the topic of excuse of ignorance, and they referred to these issues with different phrases which go back to 1 meaning, so among them who referred to it as "Masā'il Dhāhirah" and "Masā'il Khafiyyāh" such as Shaykh al-Islām Ibn Taymiyyāh(رحمه الله), Shaykh Muḥammād ibn 'Abdūl Wahhāb(رحمه الله) and the A'immāt al-Da'wah, and among them who referred to it as "Matters which a morally obligated person can be ignorant about", which they called ('ilm al-Khāsah), and "Matters which a morally obligated person can't be ignorant about", which they called ('ilm al-'Āma), such as Imām al-Shāfi'ī(رحمه الله), and among them who referred to it as "Matters from Usūl al-Dīn", and others matters they refer as "Masā'il al-Furū'" such as Shaykh al-Islām Ibn Taymiyyāh(رحمه الله), and other than that from the terminology of the Scholars regarding the difference between the Clear & Unclear Matters.

The Second Point: Guidelines for the Clear Matters where ignorance isn't considered an excuse in it:

1. Matters known by necessity in the religion: i.e. What is widespread from the rulings of the religion, well-known among the Scholars & Laymen, wherein the Scholars have a clear cut Consensus.
2. Matters that are agreed upon which is found in the text from the book of Allāh(عز وجل) and the Sunnāh of His Messenger(صلى الله عليه وسلم), the followers of Islām mention it everywhere, among the laymen and scholars, and there's no room for mistake or interpretation in it.

The Third Point: What falls under the Clear Matters:

1. Tawhīd al-Ulūhiyyāh which is the reason Allāh sent the Messengers, and sent down the books, Shaykh al-Islām (رحمه الله) said: {And worshipping Allāh alone is Asl al-Dīn which is the Tawhīd that Allāh sent the Messengers by, and sent down the books for}. And likewise, Tawhīd al-Rubūbiyyāh is included within the Clear Matters.

2. Matters of Major Shirk such as the Shirk of grave worshippers, and diverting an act of worship to other than Allāh, such as Du'ā, a vow, a sacrifice...and other than that.

3. Matters known by necessity from the religion, or what is called: "The clear widespread ordainments", such as the 5 daily prayers, Zakāt, Siyām, Hajj, the prohibition of al-Fawāhish [Shameful acts] such as Zinā, Alcohol...and other than that, so there is no excuse of ignorance in this category except for the one who recently entered Islām, or whoever was raised in a desert far away, then he is excused for the message not reaching him, and his inability to learn, not merely ignorance, for ignorance with the ability to learn is not an excuse in these matters. And more details would be mentioned shortly regarding the one who recently entered into Islām, and whoever was raised in a far away desert, by the permission of Allāh, and the Scholars have unanimously agreed upon making Takfīr on whoever denies a ruling that's known from the religion by necessity, and this consensus was mentioned by a large number of Scholars, among whom is Ibn 'Abdīl Barr (رحمه الله), al-Qādhī 'Iyyādh (رحمه الله), Ibn Qudāmāh (رحمه الله), Shaykh al-Islām (رحمه الله)...and others.

4. What falls under the Clear Matters is: Knowledge which became famous and widespread from the subsidiary issues [Furū'] such as the ruling on eating during Fasting, and the prohibition of what was Halāl according to Consensus such as Bread and water and similar to that which doesn't become unclear to the general masses.

The Fourth Point: The Guidelines of the Unclear Matters which ignorance is considered an excuse in:

1. Matters that aren't known by necessity in the religion, because of it being hidden and not well-known, so it is from the knowledge known by the Scholars, not from the Knowledge known by the Masses.

2. Raised upon ignorance from a misconception attributed to the Qur'ān & Sunnāh, and that is why errors and interpretation occurs, and we will allude towards here that not every misconception or interpretation is excusable...and the discussion regarding that will come shortly by the permission of Allāh.

The Fifth Point: What falls under the Unclear Matters:

1. Matters of the names and attributes: Imām al-Shāfi'ī (رحمه الله) said: {Allāh has names and attributes which no one can deny, and whoever opposes it after the Hujjāh has been established upon him, has disbelieved..But as for before the establishment of the Hujjāh, then he is excused by ignorance}. And among that is the beliefs that contradict the belief of Ahl al-Sunnāh wal-Jamā'ah, such as the matters the Murji'ah, Ashā'irah & similar to them have fell into in this topic.

Shaykh al-Islām ibn Taymiyyāh (رحمه الله) said: {The fixed statement in this [issue], is that the statement might be Kufr such as the sayings of the Jahmiyyāh who say: Allāh does not speak, and He won't be seen in the hereafter, however it could be unclear to some people that it's Kufr, so we would apply the Takfīr upon the one who states this, and as some of the Salaf said: Whoever says: The Qur'ān is created, then he's a Kāfir, and whoever says: Allāh won't be seen in the hereafter, then he's a Kāfir, and the specific individual doesn't become a Kāfir until the Hujjāh is established upon him as we previously stated} [End Quote] And the discussion regarding the difference between General Kufr and Specific Kufr & the correct understanding for that will come shortly by the permission of Allāh (جل وعلا).

2. Minor Shirk: Such as taking an oath by other than Allāh (سبحانه وتعالى)

3. The pretexts of Shirk and its means: Such as seeking blessings through the traces of the Righteous.

4. Subsidiary matters [Masā'il al-Furū'] where its knowledge isn't widespread, and it's not known from the religion by necessity. And this differentiation between the Clear Matters & Unclear Matters is different to the differentiation made by the people of innovation between Usūl al-Dīn and its Furū' with regards to matters of Takfīr, because the matter can be from the issues of Furū' and clear, wherein a specific individual would become a Kāfir in it, and it's not permissible to exclusively limit [performing] Takfīr in the matters of Usūl alone, as the people of innovation say, and further discussion will come [regarding this] by the permission of Allāh (سبحانه وتعالى).

The Sixth Point: The scholars who affirmed the difference between the Clear Matters and the Unclear Matters in excuse of ignorance, while mentioning some of the quotes pertaining that:

[Among the Scholars who have stated that for instance, not being exclusive [to them alone] are: 1. Abu Hanīfah. 2. Al-Shafi'i. 3. Al-Qarafi al-Maliki. 4. Shaykh al-Islam ibn Taymiyyah. 5. Muhammad ibn 'Abdul Wahhab. 6. A'immat al-Da'wah: Ishaq ibn 'Abdul Rahman, Sulayman ibn Sahman, Abu Butayn & others. 7. Muhammad Hamid al-Fiqr. 8. Muhammad ibn Ibrahim. 9. Ibn Baz & others].

And Imām Abū Hanīfah (رحمه الله) said: {There's no excuse for anyone in being ignorant of knowing his creator, because what's necessary upon all of creation is knowing the Lord, glorified and exalted is He, and unifying Him, from what he sees of the creation of the Heavens and Earths and the rest of what Allah has created, but as for the obligations, then whoever doesn't learn it and it hasn't reached him, then no definite Hujjāh been established upon this person} [End Quote]

And Al-Shāfi'ī (رحمه الله) said: {Knowledge is of two types, General Knowledge, wherein no one who has a sane intellect can be ignorant of, then he gave examples ~ Such as the 5 daily prayers, fasting Ramadān, Hajj, Zakāt, the prohibition of Zinā, Killing, Stealing and Alcohol, then he mentioned that it's not possible for this knowledge to be mistakenly understood by the reports, nor interpretation, and it's not permissible to be disputed over, then he mentioned the second type: It is what stands on behalf of the servants from the subsidiary obligations...until the end of his words} [End Quote]

And if Imam al-Shāfi'ī (رحمه الله) considered the 5 daily prayers and the obligations from the knowledge which no one can be ignorant of, or possible for mistakenly understanding the report or be interpreted, because of the consensus of the Ummāh over these obligations, certainly Tawhīd would be more deserving of that, because it's from the greatest of obligations, and it's the reason the books & messengers were sent, and Shaykh al-Islam has explicit words in differentiating between the Clear Matters wherein the ignorant cannot be excused, and other than it from the Unclear Matters, so he said during his statements of rebuking those who study theology:

{And if this was from among the unclear statements, then it could be said: He is mistaken & misguided from it, the Hujjāh which declares its individual a Kāfir hasn't been established, however that occurs among several groups from them in the Clear Matters which is known by the Scholars & Laymen of the Muslims that it's from the religion of the Muslims, infact the Jews & Christians know that Muḥammad (صلی الله علیه وسلم) came with it and disbelieved in whoever opposes it, such as: His command of worshipping Allāh (سبحانه وتعالى) alone without associating any partners to Him, and His prohibition of worshipping anyone besides Allāh (سبحانه وتعالى) from among the Angels, Prophets, the Sun, the Moon, the Stars, the Idols etc...Verily this is from the clearest slogans of Islām, and such as his ordainment of the 5 daily prayers, and such as his enmity to the Christians, Polytheists, Sābi'īn, Majūs, and such as the prohibition of shameful acts, Ribā, Alcohol, Gambling etc...Then we find many of their heads who fell into these matters, so they became Apostates} [End Quote]

Shaykh Abū Butayn (رحمه الله) commented upon the words of Shaykh al-Islām ibn Taymiyyāh (رحمه الله), he said:

{So look at his separation between the unclear statements and the clear matters, so he said regarding the unclear sayings, it's Kufr: It could be said: He is mistaken & misguided, the Hujjāh which declares its individual a Kāfir hasn't been established, and he did not say this regarding the clear matters, so he ruled upon them with apostasy in all cases & he did not give exception to the Ignorant.} [End Quote]

Some benefits we can take from the words of Shaykh al-Islām ibn Taymiyyāh (رحمه الله):

1. His separation between the one who falls into Kufr in the Clear Matters & the Unclear Matters regarding Takfīr.
2. His description of those who fell into Kufr in the unclear matters before the establishment of the Hujjāh as being mistaken & misguided.
3. His description of those who fell onto Kufr in the clear matters with apostasy and emission from Islām.
4. He mentioned what is included under the clear matters such as:

A) Tawhīd: And it is the command of worshipping Allāh (سبحانه وتعالى) alone without associating any partners to Him.

B) Shirk: And it is the worship of other than Allāh (سبحانه وتعالى) from among the Angels, Prophets, the Sun & Moon.

C) Matters known by necessity in the religion, such as: The obligation of the 5 daily prayers, showing enmity to the religions of Kufr, the prohibition of the Fawāhish [Shameful/Indecent acts].

Shaykh Muḥammād ibn 'Abdūl Wāhhāb (رحمه الله) said: {If an individual says something which necessitates Kufr, then he is not judged with Kufr, until the Hujjāh is applied upon him, wherein he disbelieves by abandoning it, and this is in the unclear matters wherein the evidences for it would be hidden from some people, but as for what occurs from them in the clear manifest matters, or what is known by necessity in the religion, then no one should withhold from performing Takfīr upon the one who says this [i.e. Kufr]} [End Quote]

And the statements from the Scholars regarding this is really a lot, refer back to that in the book 'Āridh al-Jahl' from page 52 to page 93.

The Seventh Point: The statements of the Scholars regarding no excuse of ignorance in the Clear Matters:

We have mentioned in the previous point, some of the scholars who have stated the difference between the Clear matters and the Unclear Matters with regards to excuse of ignorance, and in this point, we will mention some of their statements of not giving an excuse for ignorance:

1. We mentioned in the previous point, the words of Abi Hanifah, Al-Shafi'ī, Shaykh al-Islam [Ibn Taymiyyah] and Muhammad ibn 'Abdul Wahhab, and their statements of affirming the difference between the Clear Matters & Unclear Matters, and not excusing them by ignorance in the Clear Matters.

2. Shaykh 'Ali al-Qāri from the Hanafi Scholars said after he mentioned the difference of opinion amongst the Hanafiyyah regarding whoever utters a word of Kufr while he doesn't know that it's a word of Kufr: {So it's said that he doesn't disbelieve by being excused for ignorance, and it's said: He disbelieves and isn't excused by ignorance, he said: And what's more correct is the first [saying], except if that was pertaining what is known by necessity in the religion, therefore he would disbelieve without being excused by ignorance} [End Quote]

3. Al-Qādhī 'Iyādh said in his book "Al-Shifā bi-Ta'reef Huqūq al-Mustafa": {Therefore, no one is excused by ignorance for committing [clear] Kufr} [End Quote]

4. Imam al-Qarāfi al-Mālikī said: {And that is the reason Allah did not excuse them by ignorance in Usūl al-Deen [The foundations of the Religion] according to consensus} [End Quote]

5. Imām al-Suyūṭī quoted Imam al-Zarkashi al-Shafi'i, the author of the book "al-Burhan fi 'ulum al-Qur'an" while he was speaking about the words/phrases which no one is excused by for his ignorance, and isn't obscure for anyone to understand, and he gave examples of that by Tawhīd, establishing Salāh, giving Zakāt, so he says: {Whatever is from this category, no one is excused by it from whoever claims ignorance by the meanings of these words, because it's known to everyone by necessity} [End Quote]

6. Imam ibn al-Qayyim said: {And Islam is unifying Allah and worshipping Him alone without ascribing any partners onto Him, and having Faith in Allah and His Messenger, and following what he has come with, so if the slave [of Allah] doesn't have this [present in him], then he's not a muslim, and if he was not an arrogant Kafir, then he's an ignorant Kafir, for most of this category is that they are ignorant Kuffar, not arrogant, and just because they are not arrogant, it doesn't save them from being Kuffar, for the Kafir is whoever rejects the Tawhid of Allah and denied his Messenger, either arrogantly, or ignorantly and blind following the people of arrogance...} [End Quote]

7. Shaykh Muhammad ibn 'Abdul Wahhab said in "Kashf al-Shubuhāt": {So if you know that a person can become a Kāfir by a word that he spits off his tongue, and he could say it while being ignorant, then he isn't excused by ignorance, and he might say it while he believes that it brings him closer to Allah} [End Quote]

8. Shaykh 'Abdul Rahman ibn Hassan said: {There's no doubt that Allah didn't excuse the people of Jāhiliyyāh who didn't have a Book, for committing this Major Shirk, so how can he excuse an Ummāh where the book of Allah is between their hands while they recite it, and it's a Hujjāh from Allah for his Servants} [End Quote] Allāh (سبحانه وتعالى) said: { This [Qur'an] is notification for the people that they may be warned thereby and that they may know that He is but one God} [14:52]

And Shaykh Muhammad ibn Ibrāhīm was asked: Is the ignorant one excused by ignorance in Tawhīd? So he replied: {There's no ignorance in Tawhīd, he cannot be excused by it! He is going against the religion, can a person be ignorant of the sun} [End Quote].

And Shaykh ibn Bāz said: {Whoever knows someone who calls upon the dead, and asks for their help, and a vow to them, and similar to that from the different types of worship, then he is a Mushrik Kāfir, it's not permissible to marry him, nor allow him to enter Masjid al-Haram, and not deal with him the way muslims are dealt with, even if he claims to be ignorant, until he repents to Allah, then he said: "And do not look at their state of being ignorant, infact it's compulsory to deal with them the same way as the Kuffār, until they repent to Allah, then he mentioned among the proofs for that, Allah's statement: { A group [of you] He guided, and a group deserved [to be in] error. Indeed, they had taken the devils as allies instead of Allah while they thought that they were guided.} [7:30] and Allah's statement: { Say, [O Muhammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."} [18:103-104]. And he also said after he spoke about apostasy, and that a person must refer back to this topic in the books of the Scholars from the Hanābilah, Shafi'iyyah, Malikiyyah, Hanafiyyah & other than them, he will find what suffices and quench him, by the permission of Allah, he [also] said: "And it's not permissible to excuse anyone with the claim of ignorance pertaining that, because these matters are known among the Muslims, and its ruling is apparent in the Book of Allah and the Sunnah of His Messenger".} [End Quote]

9. And in the "Sahīh" from 'Abdullah ibn 'Abbās regarding the people of Nūh: {When knowledge [of Tawhid] was forgotten, it [i.e. the idol] was worshipped}, so it was worshipped during the times of ignorance, so they were called worshippers of other than Allah despite their ignorance.

10. The words of Ibn Mundah in "Kitāb al-Tawhīd", {the chapter of mentioning the proofs upon the mistaken Mujtahid in knowing Allah and his unification is like the arrogant [disbeliever].}

11. The words of al-Qurtubī in his Tafsīr pertaining Āyat al-Mithāq, he said at the end [of his elucidation]: {And there's no excuse for a blind follower in Tawhīd} [End Quote]

And the statements of the Scholars is plenty regarding this, and for more info, return back to the book ('Āridh al-Jahl) from page 263 until page 331.

The Eighth Point: A response against whoever rejected the classification and the differentiation between Usūl al-Deen and its sub-divisions [Furū']:

What has previously been mentioned from the sayings of the Scholars clarifies for us that they didn't consider the issue of excusing with ignorance general & unconditional in all matters, rather they differentiate between matters wherein ignorance could be an excuse and matters wherein ignorance cannot be an excuse, and that's why you find that the Imām al-Qarāfi (رحمه الله) made



this differentiation an established Principle, so he said in “al-Furūq”: {The 94th differentiation between the Principle wherein ignorance cannot be an excuse, and between the Principle wherein ignorance can be an excuse} [End Quote].

And the phrases of the Salaf and their terminology has differed in this matter as it has been shown, however they agree upon 1 matter, which is that excuse of ignorance differs from one issue to another. And some have opposed this differentiation between the matters wherein ignorance is an excuse in it and other matters wherein it's not an excuse in it, and that it's the specified differentiation of the people of innovation from the Mu'tazilah & other than them, and they used some words which they understood from Shaykh al-Islām as proof for that, which is his statement:

{And they [i.e. Ahl al-Sunnah] did not divide the matters into matters of Usūl wherein a person disbelieves by rejecting it, and matters of Furū' wherein he doesn't disbelieve by rejecting it, but as for the differentiation between a type & calling it matters of Usūl, and another type and calling it matters of Furū', then this differentiation doesn't have any basis for it, not from the Sahābah, nor the Tābi'īn who followed them with excellence, nor the Imāms of Islām, but rather it's taken from the Mu'tazilah and their likes from the people of innovation, and from them the Fuqahā' have taken it and mentioned it in their books} [End Quote].

And before replying against this statement, you must know an important matter, which is that from the customs of the Scholars of the past & present, is that they don't remove the Ahkām [rulings] by taking out some of the texts of the Scholars, but rather they gather what has been mentioned from them in a single matter and compare it with each other until the end-result they would come up with would be correct, without any disapproval to it, and that's why it's necessary to gather as compare between the texts, so that we can understand it correctly.

And the response to this [wrong] understanding is what follows:

1. Those who denied that Ahl al-Sunnāh have divided the religion into Usūl & Furū', and that this division hasn't been stated from anyone from the Scholars of Ahl al-Sunnāh, so the Deen doesn't have Usūl & Furū', then these people have become arrogant and rejected what is well-known for whoever has the slightest understanding of the sayings of the Salaf, and we shall mention some of the statements of the Scholars from Shaykh al-Islām & other than him, which would nullify this mistaken understanding, Shaykh al-Islām [Ibn Taymiyyah] said:

{And similar to that, the Qur'ān has come to affirm the Usūl al-Dīn pertaining the matters of Tawhīd, Sifāt [Attributes of Allāh], Mi'ād, and similar to that} [End Quote]

And he also said: {And this cannot be ignorant of, and no one who has the slightest understanding can oppose it, so remain [firm] upon it, for it is an enormous matter from Usūl al-Dīn} [End Quote]

And he also said: {And if Usūl al-Dīn cannot be established except by its Furū', then how could it be permissible for the Messenger to abandon Usūl al-Dīn wherein Ēmān cannot be complete except by it} [End Quote]

And he also said: {But as for the religion where Allāh has said regarding it: “Or have they other deities who have ordained for them a religion to which Allah has not consented?” [42:21], so that is what has an exclusive Usūl & Furū'} [End Quote]

So these are some texts from Shaykh al-Islām [Ibn Taymiyyāh] which states within it explicitly towards categorising the religion into Usūl & Furū', and this categorisation isn't only in the words of Shaykh al-Islām, rather it is mentioned from many Scholars from Ahl al-Sunnāh, and here is some of their sayings for you:

Imām al-Baghawī(رحمه الله) said: {Verily, poor understanding about Allāh & his Messenger is the basis for every innovation and misguidance that entered into Islām, and it is the foundation for every mistake in the Usūl & Furū'.} [End Quote]

Imām al-'izz ibn 'Abdūl Salām(رحمه الله) said: {Ignorance is a Mafsadah, and it's three types: 1. What must be eliminated such as ignorance of what must be learnt from the Usūl & Furū'...} [End Quote]

And Imām Ibn al-Qayyīm(رحمه الله) said regarding what he quoted from Abī al-Mudhaffīr al-Sam'ānī(رحمه الله): He said: {And from this, a bit of divergence is shown in the matters of Furū' from the differences [in the matters] of 'Aqīdah & Usūl} [End Quote].

Imām al-Shawkānī(رحمه الله) said: {Verily, this is from the matters of Usūl, not from the matters of Furū'.} [End Quote], and the sayings of the Scholars pertaining this is plenty.

2. It has surpass and we pointed out that Ahl al-Sunnāh disagree with the people of innovation regarding this categorisation concerning the issue of Takfīr, for the basis of the differentiation in the issue of excuse of ignorance isn't whether this matter is from the Usūl or Furū', rather [acceptable ignorance] could be included in the matters of Usūl such as some of Sifāt [Attributes of Allāh] which the evidences of the Sharī'ah have come to affirm, and the one who is ignorant of this or denies it with Ta'wīl [interpretation] doesn't disbelieve, except until the Hujjāh has been established upon him, and that is because of the text or proof being hidden, or not knowing the evidences of this text which affirms these attributes, and there are some matters of Usūl that deal with 'Aqīdah which according to Ahl al-Sunnāh fall under the matters of Usūl, while it is an unclear/hidden matter, and the person who is ignorant of it or interprets it doesn't disbelieve. So not everything which is from the matters of 'Aqīdah makes the person who is ignorant of it a Kāfir, moreover ignorance isn't an excuse unrestrictedly in the matters of Furū' completely, for there are matters of Furū', that if the morally obligated parson denies it, he would become a Kāfir because of that, if knowledge of it was

from that which is known by necessity, or widespread between the general masses of the Muslims, and this is if the person who rejected it didn't recently enter into Islām, or was raised in a desert far away, or was in Dār al-Harb so he didn't hear of it, and this is what several scholars have alluded too such as al-Nawawī(رحمه الله) and al-Suyūṭī(رحمه الله).

Ibn al-Qayyīm(رحمه الله) said: {Verily, there are many matters of Furū' which renders the one who rejects it a disbeliever, and there's many matters of Usūl which doesn't render the one who rejects it a disbeliever} [End Quote]

3. Shaykh al-Islām [Ibn Taymiyyāh] didn't intend by Usūl & Furū', these two well known matters according to Ahlāl Sunnāh, but he rather intended the matters which the people of innovation have placed from among the Mutakalimeen, wherein they followed the Mu'tazilah, Jahmiyyah & Rāfidah in it, and these matters they called matters of Usūl, and they considered Ēmān based upon this, and affirming this is a requirement in the knowledge of belief in the Messenger, so everyone that made a mistake in it or was ignorant of it or rejected it, according to them is a Kāfir, whilst knowing that these matters which they make Takfīr upon others from the Muslims are innovators, and the Sharī'ah did not come to affirm it, so they made it to be amongst an enormous level that whoever goes against it becomes a Kāfir, and this is what's understood from the words of Shaykh al-Islām [Ibn Taymiyyāh], rather it is understood by examining several texts from him, he has explained the matters of Furū' & Usūl in deep detail, and he has clarified his ambiguous words, so he said:

{And what's astonishing is the statement of whoever said from Ahlāl Kalām [those who study theology]: The Usūl al-Dīn which renders the one who disagree's with it a Kāfir is 'ilm ul-Kalām [theology] which is picked up by the intellect alone, but as for what isn't picked up by the intellect alone is the matters of the Sharī'ah according to them, and this is the way of the Mu'tazilah and Jahmiyyah, and whoever goes along their path, such as the followers of the author of "al-Irshād" and their likes, so it's said to them: These words render two things, 1: That Usūl al-Dīn is what is picked up solely by the intellect without the Sharī'ah, 2. That whoever goes against it is a Kāfir, and both of these points, even if its meaning was false, trying to gather between the two is contradictory} [End Quote]

And this is an explicit quote in understanding what was meant by Shaykh al-Islām(رحمه الله), and that this differentiation, is what he said has no basis, not from the Sahābah or the Tābi'īn or the Imāms of Islām, but rather it's taken from the Mu'tazilah and their likes from the people of innovation, and the words of Shaykh al-Islām in clarifying this understanding is plenty.

Refer back to the book {Āridh al-Jahl} from page 95 to page 122.

Shaykh 'Abdūl Rahmān al-Burāk said in his commentary upon the words of al-Tahāwī: "And what they believe from Usūl al-Dīn", he said: {And it has overcome many scholars in using the phrase Usūl al-Dīn upon matters of 'Aqīdah, whereas in reality, Usūl al-Dīn isn't exclusive to the Foundations of 'Aqīdah, rather Usūl al-Dīn has within it: Matters of 'Aqīdah such as the 6 Foundations/Pillars of Ēmān, which is belief in Allāh, His angels, books, messengers, the day of judgement and Qadr, these are Usūl al-Dīn in 'Aqīdah that deal with knowledge/belief, and within it [i.e. Usūl al-Dīn] is matters that deal with actions such as the 5 Foundations/Pillars of Islām, which is: Testifying that there's no deity worthy of worship except Allāh and that Muḥammād is the Messenger of Allāh, and establishing Salāh, and giving Zakāt, and fasting Ramadān, and [performing] Hajj, and these are Usūl al-Dīn that deal with actions, because the matters of the religion are two types: Matters that deal with belief & matters that deal with actions, and both types have an Usūl & a Furū', thereupon the term Usūl al-Dīn isn't exclusive to matters that deal with 'Aqīdah, and the term Furū' isn't exclusive to matters that deal with Actions, as it was affirmed by Shaykh al-Islām Ibn Taymiyyāh(رحمه الله), and he denounced those who considered all the matters of 'Aqīdah from Usūl al-Dīn, rather the religion has Usūl, and it has Furū' that deal with knowledge/belief in 'Aqīdah and acts of worship.} [End Quote]

27 September 2016 18:50

## Radwan Dakkak updated his status.

#Bayqūnī\_4 {And all that falls below the rank of Hassan, weak it is, falling short with many sub-divisions}

وَكُلُّ مَا عَنِ رُتْبَةِ الْحُسْنِ قَصْرٌ \*\* قَهْوُ (الضعيفُ) وَهُوَ أَقْسَامًا كَثُرَ

Commentary of Shaykh Nāsir al-Fahad(حفظه الله)

We must differentiate as we previously stated between the understanding of {Hassan} according to the Early Scholars, which is a type of Weak acceptable Hadīths, and between the understanding of the Later Scholars from it, which is a type of Sahīh according to them.

Benefit: It became known that the first person who mentioned the term {Hassan} was Imām al-Tirmidhī(رحمه الله تعالى), and perhaps he is the first one who made it prevalent, otherwise he has mentioned it from his Shaykh al-Bukhārī(رحمه الله) many times in "al-'ilal al-Kabīr" [1], and the Shaykh of Al-Bukhārī, 'Alī ibn al-Madīnī(رحمه الله) also mentioned it in his "'ilal", and it was mentioned by Imām Ahmad(رحمه الله), Ibn al-Mubārak(رحمه الله) & others.

Another Benefit: The weak Hadīth is two types as we previously stated, accepted & rejected, and the accepted: is what falls under the level of authenticity, and hasn't shown its fault, and it is different levels, so it could draw closer to the Sahīh or draw closer to the rejected, depending upon what surrounds it by examining the context and other than that.



And I would like to point out that the Later Scholars have become very lenient in Authenticating weak Hadīths if it has been narrated through several chains, whilst I myself till this hour did not find anyone from the Early Imāms authenticate a Hadīth where all of its chains are weak because of it being narrated through several chains, but without a doubt that whatever has been narrated through more chains is stronger than the one which hasn't been narrated except through one chain, except that it remains weak, and Allāh(سبحانه وتعالى) knows best.

[1] Refer to {īlal al-Tirmidhī al-Kabīr}, Tahqīq is by Hamzah Dīb Mustafah, (1/187), (1/413).

27 September 2016 00:42

### Radwan Dakkak updated his status.

SubhanAllah, my heart has melted, I love my younger brother so so much ♥. Wallahi I've never spoken to anyone, young or old with such maturity & passion for deen. He's taught me to focus on the person that I truly am, sometimes, it's necessary to have some alone time. SubhanAllah, imagine day-dreaming about something, and seeing the same image the next 6 days! And Allah can see every deed you do & it returns back to you, Wallahi if you do good, Allah will give you good, Wallahi good just comes from Allah, it's a gift from Allah, we have Eman, WE ARE BELIEVERS, we can never give up on anyone!! Allah is always with us, He has given us everything, everything good happens for a believer, whether you perceive it to be good or bad, it's only good. Imagine shivering in 36 degree heat. The thing I appreciate most from my dad was his severe strictness on Salah, working hard and studies, even tho with the trials there's no need to mention, I've learnt not to complain about nothing & never give up on anyone, always have patience & humility & manners, Allah is with us, you will be tested in accordance with your Eman, subhanAllah, I can't help but smile & laugh, it's like Allah is giving me the best gift in the world :))) Excuse me if I'm passionate, subhanAllah we are special, c'mon is all muslims gotta talk about is studies, work, sport, cars, gym etc...SubhanAllah, have they forgotten about the he qur'an & the akhirah, subhanAllah I don't know what to say anymore, may Allah make us better muslims, and allow us to help & treat others in the best of ways, Allah has blessed us, we have no choice but to turn to Him. Get along with others in the best of ways, I used to be told ever since I was young to stop smiling too much lol, but it's something I couldn't ever stop, and it's the sunnah of the Messenger Salla Allahu 3alayhi wasalam, I can just look at someone and smile without saying nothing lool, it's a blessing from Allah, Allah has blessed us all, you may percieve this sooner or later in your life, focus on the person that you truly are, give yourself some alone time, no matter what anyone thinks, you need it, don't ever backbite your brothers and sisters, if you have a problem with someone, go to their FACE and politely tell them about a fault you see, may Allah reward you all, Allah loves us all, we only live and die for His sake, and Allah knows best.

26 September 2016 23:35

### Radwan Dakkak added a new photo.

□

#WEAK\_HADĪTH Al-Shaykh Al-Hāfidh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله) was asked: What is the correct view pertaining the narrated Hadīth regarding Salāh after Ishrāq [Sunrise]?

The Shaykh responded by saying: This Hadīth was narrated from the Prophet(صلى الله عليه وسلم) by Anas ibn Mālik, Abū Umāmah, Ibn 'Omar, 'Ā'isha and others, and there's nothing authentic from that at all.

The Hadīth of Anas(رضي الله عنه) was narrated by Imām al-Tirmidhī(رحمه الله) in his Jāmi' from the chain of 'Abdūl 'Azīz Ibn Muslim, it was narrated to us by Abū Dhilāl from Anas ibn Mālik, he said: The Messenger of Allāh(صلى الله عليه وسلم) said: {He who performs Fajr in congregation, then remains seated & engages in Dhikr until sunrise & offers 2 Rak'ah, will gain the reward of one Hajj & 'Umrah, complete, complete, complete}, Imām Abū 'Īsa al-Tirmidhī(رحمه الله) said: This Hadīth is "Hassan Gharīb", i.e. Weak.

And Abū Dhilāl "is nothing" [weak], which was mentioned by Yahyā ibn Ma'īn(رحمه الله), and he was weakened by Abū Dāwūd(رحمه الله), Al-Nasā'ī(رحمه الله), Ibn 'Adī(رحمه الله) & others.

The Hadīth of Abū Umāmah was narrated by Imām al-Tabarānī(رحمه الله) in "al-Mu'jam al-Kabīr" from the chain of 'Uthmān ibn 'Abdūl Rahmān from Mūsa ibn 'Alī from Yahyā ibn al-Hārith from al-Qāsim ibn 'Abdūl Rahmān from Abī Umāmah, as a Marfū' narration [i.e. Raised to the Prophet].

And 'Uthmān ibn 'Abdūl Rahmān al-Harrānī is talked about because of him narrating from the Du'afā' [weak narrators] and Majāhīl [unknown narrators].

And Mūsa ibn 'Alī is not known.

And al-Qāsim is differed upon, a group of Scholars have weakened him because of those [weak narrators] who narrated from him, Imām Abū Hātim(رحمه الله) said: {The Hadīths of the Thiqāt [Trustworthy narrators] from him are upright, nothing wrong with him, but rather he is denounced from the Du'afā' [Weak narrators] that narrated from him.}

And he was spoken against by Imām Ahmad(رحمه الله), and he was weakened by al-Ghulābī(رحمه الله)

الله), al-'Uqaylī(رحمه الله), and Ibn Hibbān(رحمه الله) said: {He narrates from the companions of Muḥammād(صلى الله عليه وسلم) double disconnected narrations, and he mentions from the Trustworthy narrators flipped wordings, that it makes the heart think he purposely did that}

And the Hadīth of Ibn 'Omar(رضي الله عنهما) was mentioned by Ibn Hibbān(رحمه الله) in his book "al-Majrūhīn" from the chain of Al-Aḥwas ibn Ḥakīm from Khālīd ibn Ma'dān from Ibn 'Omar as a Marfū' narration [raised to the Prophet]. And al-Aḥwas is weak, which was mentioned by Imām Aḥmad(رحمه الله), 'Alī ibn al-Maḍīnī(رحمه الله) and Yahyā ibn Ma'īn(رحمه الله).

And the Hadīth of 'Ā'isha(رضي الله عنها) was narrated by Abū Ya'lah in his Musnad, and it has Jahālah [unknownness] and Nakārah [discrepancy].

And I do not know of an authentic Hadīth in the topic, and it's not proven from the Sahābah nor the Ṭābi'īn, nor any of the Imāms that came after them among the 4 Imāms, that whoever remains seated in his Musallāh until the sun rises & prays 2 rak'ahs will gain the reward of a Hajj & 'Umrah, complete, complete, complete.

And such a thing has a vital urge & justification to be mentioned, as the Prophet(صلى الله عليه وسلم) and his Companions would sit in the Musallāh until the sun rises, then they would get up, it was narrated by Imām Muslim(رحمه الله) in his "Sahīh" from the chain of Abī Khaythamah from Sīmāk ibn Harb from Jābir ibn Sumrah.

And since he [the Prophet] didn't mention Salāh or the consequential reward [Hajj & 'Umrah] for that, and it is extremely vital [to know about]...[so] it's an evidence that there's no basis for the Hadīths on the topic.

And Imām Ibn Abī Shaybah(رحمه الله) narrated in "al-Musannāf" from the chain of Mansūr from Mujaḥid that when the sun rises, 'Ā'isha would sleep during Duḥā. And this chain is authentic, and it doesn't mention Salāh after remaining seated, and it's as if the matter is unknown during that great generation.

And al-Ḥāfidh al-Dhahabī(رحمه الله) mentioned in "Siyar A'lām al-Nubalā" on the authority of al-Walīd ibn Muslim, that he said: {I saw al-Awzā'ī remain in his Musallāh remembering Allāh until the sun has risen, and he would inform us about the Salaf that this was their way, so if the sun has risen, they would get up together and go into lengths of being in the remembrance of Allāh, and gain understanding of their deen}

And what's narrated from the Salaf regarding the likes of this is what alludes & affirms that this Salāh after the sun [has risen] and the consequential reward [i.e. 1 Hajj & 'Umrah] regarding that has no basis to it.

And this doesn't negate the fact that Salāh after the sun has risen is witnessed and observed, as the report is in Sahīh Muslim from the Hadīth of 'Amr ibn 'Abasah, so this is one thing, and what we're talking about is another thing, and Allāh(سبحانه وتعالى) knows best.

26 September 2016 21:22

### Radwan Dakkak updated his status.

All his children died during his life w the exception of Fatima among numerous other trials, yet he was the most smiling & joyful of people ☺

~ Shaykh Aḥmad Jibrīl(حفظه الله) ☺

26 September 2016 15:46

### Radwan Dakkak updated his status.

The truth has its time and falsehood has its time, the best people are those who follow the truth when it's weak, and the worst of people are those who follow falsehood when it's weak, and the easiest thing is to follow the truth when it becomes strong, and abandon falsehood when it becomes weak.

~ Shaykh 'Abdūl 'Azīz al-Tarēfē(حفظه الله)

26 September 2016 03:33

### Radwan Dakkak updated his status.

للحق زمن وللباطل زمن، خير الناس من اتبع الحق زمن ضعفه، وشر الناس من اتبع الباطل زمن ضعفه. . وأسهل شيء اتباع الحق إذا قوي وترك الباطل إذا ضعف .

الشيخ عبد العزيز الطريفي ~

25 September 2016 23:56

#### Radwan Dakkak updated his status.

The wife of Shaykh Nāsir al-Fahad(حفظه الله) said: "His heaven is in his breast, he contemplates the Qur'ān, gets pleasure in night prayer, fasts every other day."

~ Shaykh Ahmad Jibrīl(حفظه الله)

25 September 2016 22:04

#### Radwan Dakkak updated his status.

Shaykh Nāsir al-Fahad's wife was silent for a minute not believing the voice she is hearing is really her husband as he kept calling for her

~ Shaykh Ahmad Jibrīl(حفظه الله) ☺

25 September 2016 21:05

#### Radwan Dakkak updated his status.

Some personal life about Shaykh Nāsir al-Fahad(حفظه الله):

He went into engineering but dropped out 1 year before completing it to join the Sharī'ah/Islāmic faculty.

He began memorizing the Qur'ān at the age of 24. It took him three months to memorize the entire Qur'ān.

~ Shaykh Ahmad Jibrīl(حفظه الله)

25 September 2016 21:00

#### Radwan Dakkak updated his status.

:said رحمه الله Imaam Ibn Al-Qayyim

Whoever abandons Tawheed is a Mushrik, whether he intended it or not. And whoever abandons "the Sunnah is a misguided innovator, whether he intended it or not

(Ighaathah al-Lahfaan, (1/214-

My comment: When the Ummāh is ignorant of Tawhīd, we see lots of Shirk, and when the Ummāh is ignorant of the Sunnāh, then we see lots of bid'ah. SubhānAllāh, and if you look at the areas of the deen where most ignorance is prevalent, it's Tawhīd & Hadīth

25 September 2016 20:26

#### Radwan Dakkak shared a link.

<https://youtu.be/t7VA89O1DOW>  
<https://youtu.be/t7VA89O1DOW>

The Tāghūt Mursī said: "The Egyptians are either Muslims or Christians, and there's no difference between the 'Aqīdah of Islām and the 'Aqīdah of Christianity, everyone is free to believe what he wishes, there's no difference in 'Aqīdah"

25 September 2016 18:54

#### Radwan Dakkak updated his status.

"Applying the Sharī'ah in steps" = "Not ruling by what Allāh revealed", there's absolutely no difference between the 2 statements, because applying the Sharī'ah in steps mean you will abandon the laws of Allāh while doing so, which is Major Kufr by consensus, and this consensus was mentioned by Ishāq ibn Rāhawayh(رحمه الله), Imām Ibn Hazm(رحمه الله), Ibn Taymiyyāh(رحمه الله) & Ibn Kathīr(رحمه الله).

So this is why Shaykh Sulaymān al-'Alwān(حفظه الله), Shaykh Ahmad Jibrīl(حفظه الله) and many others made Takfīr upon "Islamists" such as Mursī who claim to apply the Sharī'ah gradually in steps. Without disbelieving in the Tāghūt, i.e. Ruling by man made kufr laws, we cannot affirm Ēmān for that person.

Shaykh al-Islām ibn Taymiyyāh(رحمه الله) said in Majmū' al-Fatāwah:

And ruling by what Allāh(سبحانه وتعالى) has revealed brings goodness in this world and the

hereafter, and ruling by other than what Allāh(سبحانه وتعالى) has revealed brings corruption in this world and the hereafter, so it's obliged to abolish it by Ijmā'.

So whoever permits following a Sharī'ah other than the Sharī'ah of Islām, it's obliged to remove him from power, and his bay'ah becomes void, and it becomes forbidden to obey him, because in the likes of this situation, he deserves the description of al-Kufr [Major Disbelief].

And every Tā'ifah that revolts against an ordainment from the Mutawātir Manifest ordinances of Islām; It becomes obligatory to fight it by the agreement of the Imāms of the Muslims, even if it uttered the Testimony of Faith [Shahādatayn].

Moreover, even if they abstain from the impermissibility of the indecent/shameful acts or fornication or gambling or alcohol, or other than that from the prohibited acts in the Sharī'ah.

Also, even if they abstain from judging upon the blood, self, honour, investment and similar to that, by the Qur'ān & Sunnāh.

Also, even if they abstain from ordaining the good & forbidden the evil, and striving against the disbelievers.

Allāh(سبحانه وتعالى) said: "And fight them until there is no more Fitnā and the religion becomes entirely for Allāh"

Therefore, if some of the religion was for Allāh(جل وعلا), and some of it was for other than Allāh(جل وعلا), fighting is obliged until it becomes all for Allāh(سبحانه وتعالى). [End Quote].

25 September 2016 18:35

### Radwan Dakkak updated his status.

was asked, what is the meaning of Democracy? And what is the (حفظه الله) Shaykh Nāsir al-Fahad difference between Democracy & Shūrah? And what is the ruling regarding the entering of ?Parliaments

responded by saying: Democracy is the rule of the people, and it means (حفظه الله)The Shaykh that the legislation and permitting & prohibiting is for the population itself, and it was existant in then it developed further after the English Revolution, (عليه السلام), Greece, before the Birth of 'Īsa .[then the French[revolution], until it reached what it reached[i.e. Today

with no partners (سبحانه وتعالى)And it's purely Kufr, because the judgement/ruling is for Allāh says: "He makes none to share in his Decision and His (سبحانه وتعالى)ascribed to him, as Allāh rule", and it is differs to the Shūrah more than the differences between Fornication to Marriage, and :that is because of [several] aspects

The Shūrah is only for the Ijtihādī matters, where there is no explicit text regarding it, as for the .1 ruling being clear/apparent, then there's no Shūrah regarding it, but as for democracy, then it's .included into everything without exception

The Shūrah is for a Group among the Ahl al-Hal wal-'Aqd, who are well known for their justness & .2 righteousness & religiousness. As for Democracy, then it's for a group of people who are elected by the people according to their desires, and what brings benefit to them, even if they were from the .most evil of people

The judgement made in the Shūrah is not compellable upon the correct view, so the Just Leader .3 .is not compelled to take it if he views benefit opposing it, as for Democracy, it's compellable

In the Shūrah, they do not come up with rulings & laws which are imposed upon the population, .4 .as for Democracy, they impose that by force

Including other than that from the differences. There are books which aren't that bad regarding this .issue, which would be good to return back too

:And entering parliaments is a great Munkar[evil] from several aspects

A) That there is acknowledgement for the judgement of the population, because parliament is a legislative gathering which comes up with laws, so by him entering it, he is acknowledging a and this is Kufr, and even if the Islamists rule over (سبحانه وتعالى), Lawgiver besides Allāh parliament for instance and they made the constitution islamic, then this is not the judgement of rather it's the judgement of the population, that's why if the members of parliament (جل وعلا), Allāh were changed, laws change, and similar to this, so this isn't ruling by Sharī'ah, the Sharī'ah rules by force, and whoever refuses it from the people is hit with a sword and thrown in the rubbish bin, and .we do not look at the number of voters, the For and Against

B) That it's obliged for the person entering Parliament to take an oath to respect the consitution, and the consitution is originally Kufr, and it has many uncountable Mukaffīrāt, and respecting it is !Kufr, so how can you take an oath by that

C) Those that are called the Islamists step down on many things in their path to reach towards Parliament, then they do not achieve a portion of what they provided from their stepping down, and .look at our current situation today, you would know that very well

in 'Umdat al-Tafsīr regarding Allāh's statement "and consult (ارحمه الله)And Shaykh Ahmad Shākir them in the matter" has very beautiful words in comparing Democracy and Shūrah together, and the reply against whoever considered Democracy to be from the Shūrah, and whoever calls towards the .elections, so refer back to it, because it has words which should be written in Gold Ink

25 September 2016 18:32

### Radwan Dakkak updated his status.

was asked: Those who adopt the permisibility of entering (حفظه الله)Shaykh 'Alī al-Khudayr Parliament use the Principle of the greater of 2 evils as proof, and it's ruled by secularists and their commands/legislations are evil corrupted laws such as legalising alcohol & other than that, so what ?preserve you (جل وعلا)is your opinion, may Allāh

responded by saying: The greatest evil is Major Shirk, so if they (حفظه الله)Shaykh 'Alī al-Khudayr entered Parliament & legislated laws with them, then they have fell into the greatest form of evil, and what can be beyond truth except error. Moreover the ruling of the secularists doesn't get driven away in the likes of Parliament, and we have not seen an establishment of an Islamic government through parliament, rather whenever they reached the ruling position, they were pushed away from it [i.e. Ruling by Islām & Kicked out], as it occurred in Turkey, so they lost their religion, and they did .not repel the greatest of the 2 evils

25 September 2016 18:31

### Radwan Dakkak shared a link.

<https://youtu.be/BV9oBb3L4LM>  
<https://youtu.be/BV9oBb3L4LM>

makes Takfīr upon Mursī & refutes the idea that you can gradually (حفظه الله)Shaykh Ahmad Jibrīl apply the Sharī'ah in steps, rather you must reject the Tāghūt completely pr else you can't be a Muslim & that the laws of Allāh can never be voted on, Leadership is chosen by Ahl al Hal wal-'Aqd, :not the population

:said (حفظه الله)Shaykh Ahmad Jibrīl

What difference does it make, whether Mursī or Mubārak rule? Oppression is the same and most" "importantly, Sharī'ah was not chosen to rule

:said (حفظه الله)Shaykh Ahmad Jibrīl

Mursī warmly welcomed #Nejad, a butcher whose hands are freshly dripping with the blood of Ahl#" "al-Sunnah in #Iran #Iraq #Syria and elsewhere

:says in this video from 47:35 - 49:00 (حفظه الله)Shaykh Ahmad Jibrīl

We got fundamental principles, there's no compromise on, no matter what, no matter what the" consequences are, some teachings we don't accept graduality in them, you have to say them how they are, you have to say them how they are, you got to implement them how they are, why didn't say, Look Abū Lahab, give me a few days, gather a few believers (صلى الله عليه وسلم)the Prophet around and vote on it, vote on it, is 'Abdūl Muttālib in Jannāh or Jahannām, gather a few of the Sahābah around and vote on it, let's vote on it. You don't play games like that with the laws of Allāh, it's not a game to be played with, I don't care what 'Ālim gave a Fatwa on that, that's the laws of Allāh, you don't vote, who are you to vote on it and accept that, do you think the (صلى الله عليه)didn't know he was weak, do you think the Prophet (صلى الله عليه وسلم)Prophet didn't know what the consequence of telling him his dad is in hell will be, do you think he (وسلم) didn't know that, but there's no compromise on principles, i'm sorry to tell you that, that's the religion of Allāh, telling him his father is in hell is a principle, Ahmad are you in your right mind? Yes that's a principle. How! That's one of the reasons that I tell you that interfaith is a religion of Kufr, it's not Islām, it's the religion of Kufr, non-believers even under muslim rule have a right to remain ".on their falsehood, we have to know it's false, we spoke on that

25 September 2016 18:24

### Radwan Dakkak added a new photo.

□

#Fatwā Regarding the elections in Egypt & the prohibition of voting:

The Noble Shaykh 'Abdūl 'Azīz al-Rājihī(حفظه الله) was asked:

Asalāmu 'Alaykum wa Rahmatullāhi wa Barakātuhu, and to proceed:

I am looking forward to an answer for my question:

You know, may Allāh preserve you that shortly to come, elections will be running for the Egyptian presidency, so what is the ruling on voting in it?

While knowing that there are two candidates for presidency, one of them: Adheres to the secularist party, and the other: Is a candidate for the Muslim Brotherhood, so who do you think we should give our vote for?

And may Allāh reward you, and peace & blessings be upon our Prophet Muḥammād and his Family and Companions.

Shaykh 'Abdūl 'Azīz al-Rājiḥī(حفظه الله) responded by saying:

Wa 'Alaykum Asalām wa Rahmatullāhi wa Barakātuhu.

All praise is due to Allāh, the Lord of Mankind, and Peace & Blessings be upon our Prophet Muḥammād and his Family and Companions and the Successors, to proceed:

I don't view it permissible to elect a president from whoever adheres to the secularist party, nor whoever adheres to the muslim brotherhood, rather [a leader] is chosen by "Ahlal Hal wal-'Aqd"; Not from anyone they like, rather it is for whomever establishes the religion of Allāh, as it's affirmed in Saḥīḥ Muslim that the Prophet(صلى الله عليه وسلم) said: {This matter [i.e. Khilāfah & Leadership] will remain with Quraish, even if only two of them remained, as long as they establish the laws of the religion} or as he said..

So the ones who elect [a leader] must be from "Ahlal Hal wal-'Aqd", and the rest of the people follow in their footsteps, to [follow a leader] who establishes the religion of Allāh, and rules by the Sharī'ah of Allāh over the servants of Allāh, as for electing whoever adheres to the secularist party or the muslim brotherhood, then this is clear distortion from the religion of Allāh, and betrayal to the servants of Allāh.

And may Allāh bring the muslims towards the truth, and direct them to the right path and keep them away from overstepping all the boundaries and distortion, and may Allāh keep everyone steadfast upon the [correct] guidance.

وصلى الله وسلم وبارك على عبد الله ورسوله نبينا محمد وعلى آله وصحبه وسلم

Written by Shaykh 'Abdūl 'Azīz ibn 'Abdillāh al-Rājiḥī(حفظه الله).

25 September 2016 17:34

#### Radwan Dakkak shared a link.

<https://youtu.be/E1szf-TyY2U>  
<https://youtu.be/E1szf-TyY2U>

#Translation of this Video - Shaykh 'Abdūl 'Azīz al-Rājiḥī(حفظه الله) says the constitution of Mursī & others in Egypt is a constitution of Kufr & a Tāghūt, and the one who votes for it must make Tawbah, response against those who use "Maslaha" as an excuse to rule the Sharī'ah by steps without having complete disavowal from the Tāghūt:

Caller: Shaykh, I have called you from about a week ago, and I asked you about the ruling on voting for the Egyptian constitution, and you made a promise that you will make a statement concerning this matter, so I wanted to ask, is the statement going to be uploaded Inshā'Allāh.

Shaykh: Soon Inshā'Allāh, may Allāh preserve you, the statement will mention the prohibition of voting for the constitution, voting for the constitution is not permissible, it's Haram, and whoever votes must make Tawbah, and must proclaim disavowal from it and its people, this is the summarised conclusion.

Caller: Ahsan Allāhu ilayk Shaykhanā.

Shaykh: The constitution is a constitution of Kufr, it's [full of] Kufr and a Tāghūt, so it's not permissible to vote for it.

Caller: Ahsan Allāhu ilaykum Shaykhanā, but some of them claim that there is Maslahah [Benefit] in [voting], so how do we respond against this?

Shaykh: What is the Maslahah [Benefit]? What is the Maslaha???

Caller: They say the Maslahah of restoring stability in the country.

Shaykh: Restoring stability to the country cannot be done except by committing Kufr?!! The stability of the country is restored through ruling by the Sharī'ah, what has the revolution right now stood up for, it has stood up to remove a regime of Kufr to replace it with another regime of Kufr, so what's the benefit [in this], it remains just as how it was to begin with.

Caller: Allāh ul-Musta'ān, Allāh ul-Musta'ān.

25 September 2016 17:27



<https://youtu.be/Axf-l6LEVvc>  
<https://youtu.be/Axf-l6LEVvc>

#Translation of this video - Shaykh Sulaymān ibn Nāsir al-'Alwān (حفظه الله) makes Takfir upon Mursī & those who apply the Sharī'ah step by step, and that you cannot be a Muslim unless you completely disbelieve in the Tāghūt, this is a good response against those who use the excuse of "Maslahah", his student read a statement from those justifying entering of Parliaments, and the Shaykh says there is no proof from that, and then he has a discussion with his students regarding the Kufr of Mursī, here is the translation of the video:

Shaykh: Do you make Takfir upon whomever judges by the Tāghūt? I'm asking you right now...

Student: [Unclear Audio].

Shaykh: Okay, if he disbelieves in the Tāghūt, does Mursī disbelieve in the Tāghūt. Does Mursī disbelieve in the Tāghūt or not?

Student: He doesn't disbelieve [in the Tāghūt] my Shaykh, he doesn't disbelieve [in the Tāghūt]...

Shaykh: That's enough, how do you elect someone who doesn't disbelieve in the Tāghūt, then what did they do? They scattered when he took authority/command, and they killed the muslims in the Mosques, something the jews didn't do, that they even killed people in the mosques, and that was in the mosque where there were brothers, they killed them, the jews didn't even do this. Mursī as soon as he took authority, he killed the brothers in Sinai...

Student: 14 of them, he held them to be executed.

Shaykh: And the rest, they imprisoned, so we must affirm the aspect of Ēmān before [diving further into it], he grants victory to the Tāghūt, and he is also a believer of the Tāghūt, he says "we are democrats, we respect all religions, there's no difference between a Muslim and a Kāfir according to me", he says "There's religious freedom [muslim or Kāfir] in the constitution", these are all clear nullifiers [of Islām] ya'hī.

Student: Shaykh they shun and become uncomfortable [regarding Takfir], there was one of the well known scholars this morning, I asked him, do you make Takfir upon Mursī? He said: I'm silent, I'm not getting into that, and I said give me proof from the Qur'ān and Sunnāh, and he gave an example from his intellect, and he's someone who they go around passing his Fatwa everywhere, so Shaykh can you touch on this.... because they place conditions.

Shaykh: Even the conditions, may Allāh preserve you, even if they placed conditions, the main issue is belief in Allāh and disbelief in the Tāghūt, if this person gains power by being elected, will he then disassociate from whoever believes in the Tāghūt or not, because we know that Kufr bit-Tāghūt is a condition from the conditions of Lā ilāha ilā Allāh, and as he [the Prophet] said in the Hadīth of Mālik ibn al-Ashja'ī from his father, that the Prophet (صلى الله عليه وسلم) said: {Whoever says La ilaha ila Allah and DISBELIEVES in what is worshipped besides Allah...[till the end of the Hadīth that blood & wealth is protected with Kufr bit-Tāghūt]}, and that is why Shaykh Muhammad ibn 'Abdul Wahhab commented upon this and said: {And [this hadith] is the greatest of what shows the meaning of La ilaha ila Allah, so he did not make the utterance of it a protection of one's blood and wealth, not even knowing its meaning with its utterance, not even affirming it, and not even if he doesn't call upon anyone besides Allah with no partners onto him, rather his blood and wealth won't be protected until he adds onto that the disbelief of what's worshipped besides Allah, so if he has doubts or withholds [from disbelieving in the Taghut], his blood or wealth won't be protected, so what a grat and magnificent issue this is, and what an obvious statement and clear-cut proof it is against the disputer}, this is his exact words.

Student: But they say the most important thing is the unity of Egypt, unity of Egypt, unity of Egypt, everything they say is because of this [to prevent bloodshed] and the problem is many people talk about the unity of Egypt and not having a civil war...so the most important thing is the unity of Egypt, and the problem is, not any person says this, rather it is said by [influential people].

Shaykh: If a person knows the truth and adheres to the truth and explains what appears to him from the truth to the people, it's necessary to teach the people, the Tawhīd and 'Aqīdah and Kufr Bit-Tāghūt, and not stepping down on the matters of Tawhīd, moreover even if right now, Mursī is elected and gains victory, will these people [who he killed and imprisoned] return back to Mursī for his judgement from his loyalty to the christians and his belief in the Tāghūt, and putting the Muslims and the Kāfirīn on the same level, and expulsion of the efforts/striving from the people of Tawhīd, and will they be judged for instance on some of the nullifiers [of Islām] that are present such as interfaith & union with other religions or will they leave [the judgement on them]? Then when you have a person who is truthful in applying the Sharī'ah, he would disbelieve in the Tāghūt and say "I'm entering to grant victory to the believers, if I rule [the country], I will completely rule by the Sharī'ah, and if I was given the opportunity to be appointed to rule [the country], I would disbelieve in the Tāghūt", but this is not present!!

Student: He says, if you say this word alone, a war would ignite in Egypt and killings, just because of this word alone...

Shaykh: Alright, the Prophet (صلى الله عليه وسلم) divided his people, the Prophet fought his people, he divided all the people, the Prophet came to the Kuffar of Quraysh and said to them while they were sitting near the ka'bah, he said: {Listen to me, O Quraysh! By the One in Whose hand is the



soul of Muhammad, I have brought slaughter to you}, it was narrated by Imām Ahmad in his Musnad from the Hadīth of ‘Abdillāh ibn ‘Amr ibn al-‘Ās.

Student: [someone] Interrupted and wanted to ask about al-Tawā’if al-Mumtani’ah.

Shaykh: The problem amongst the people, may Allāh preserve you, is that they don't differentiate between a Kāfir Aslī, they see a difference between a Kāfir Aslī and a Kāfir Murtad, so the person who says La ilaha ila Allah, even if he came with nullifiers of Islam, they do not get all worked up and show zeal [towards his Kufr] the way they get worked up [towards the Kufr] of the Kāfir Aslī, while the group "ikwān al-muslimīn" by nature do not see the difference between the two to begin with, they see that the conditions are being applied, while ‘Omar used to take from them the Jizyah, the first Khutbah that was given by the Muftī of al-Azhar in the presence of Mursī, the first Khutbah he gave which is present & in public, was advising Mursi of the necessity to respect the coptics and deal with them the way ‘Omar would deal with them. ‘Omar took from them the Jizyah, he [Mursī] did not take from them the Jizyah, ‘Omar stroke them with humiliation and lowliness, unlike today, they have domination/power and influence and cause corruption on Earth.

25 September 2016 17:11

### Radwan Dakkak updated his status.

Inshā'Allāh I'm going to share the Fatāwah, statements & Audio Discussions regarding the Kufr of Mursī, and the impermissibility of voting from the following Scholars:

1. Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)
2. Shaykh 'Abdūl 'Azīz al-Rājihī(حفظه الله)
3. Shaykh Ahmad Jibrīl(حفظه الله).

It will prove that there's no such thing as "Maslaha" as an excuse to rule the Shari'ah by steps without having complete disavowal from the Tāghūt. I have shared some of what Shaykh Nāsir al-Fahad(حفظه الله) & Shaykh 'Alī al-Khudayr(حفظه الله) have mentioned regarding the issue as well. Shaykh Ahmad al-Khālidi(حفظه الله) & many Scholars go along the same view which is what agree's with consensus, no matter how many recent scholars have said otherwise, we don't go by the opinion of anyone when the text is clear. Judgement belongs none other than to Allāh, and committing "Kufr" for the sake of Maslaha goes against the Usūl of all deviant sects, let alone Ahl al-Sunnah as mentioned by the Scholars.

Maybe if Allāh gives me the chance, I could share what Shaykh 'Alī al-Khudayr(حفظه الله) has written regarding parliaments, it's just very long...

25 September 2016 14:54

### Radwan Dakkak updated his status.

#Bayqūnī\_3 {And the Hassan is one whose routes are known, its narrators not as famous as the Sahīh have shown}

وَالْحَسَنُ الْمَعْرُوفُ طُرُقاً وَعَدَتْ \*\* رِجَالُهُ لَا كَالصَّحِيحِ اسْتَهْرَتْ

Commentary of Shaykh Nāsir al-Fahad(حفظه الله):

The {Hassan} according to the Early Scholars is mentioned in different ways:

1. Like the {Hassan} according to the Later Scholars, so it would be a type from the types of the Sahīh in this aspect, however it is not used as much [in this way by the Early Imāms].
2. The {Gharīb}, so if a Hadīth was Gharīb [i.e. Only came through a single chain of narration], then the Early Scholars would call it Hassan, and most of the time, the Gharā'ib do not reach the level of Authenticity.
3. The {Hassan} in the terminology of Imām al-Tirmidhī(رحمه الله), and it is what has 3 conditions, which he has explained in the end of his book {al-Jāmi'} [1], and it is:

- That there's no one accused of lying in the chain
- And that it's narrated from another chain.
- And that it's not Shāth [Anamolous], i.e. An error.

And that is why Imām al-Tirmidhī(رحمه الله) can classify a weak narrator's [Hadīth] as "Hassan", because he is not accused of lying.

And he could class as "Hassan" the {Disconnected Hadīth} or {Mursal Hadīth}, and I have tens of examples for that, so the rebuking of the Later Scholars against al-Tirmidhī when they say: {al-Tirmidhī graded it Hassan & it's not like what he said - or, and it is like what he said}, what they mentioned isn't correct; Because Imām al-Tirmidhī(رحمه الله) is in a valley, and they are in another valley, but rather Imām al-Tirmidhī(رحمه الله) can be rebuked if he goes against his conditions regarding the Hadīths that he classified Hassan, such as grading Hassan a Hadīth of a person accused of lying, or it hasn't been narrated through another chain, or it was Shāth [anomalous], but as for holding the terminology of al-Tirmidhī upon the terminology of the Later Scholars [regarding Hassan], then that's wrong.

Benefit: It has appeared to me through deep scrutiny and examination that the level of authenticity according to al-Tirmidhī is based upon this order:

1. Hassan Sahīh
2. Hassan Sahīh Gharīb
3. Hassan
4. Hassan Gharīb
5. Gharīb

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[1] Refer to "Al-Jāmi' al-Sahīh", the Tahqīq is by Shaykh Ahmad Shākir, (5/711).

25 September 2016 10:31

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### Radwan Dakkak updated his status.

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#Bayqūnī\_2 {One who is upright and precise narrates from his like, reliable in his precision as well as his transmission}

يَرْوِيهِ عَدْلٌ صَابِغٌ عَنْ مِثْلِهِ \*\* مُعْتَمَدٌ فِي صَبْطِهِ وَثَقْلِهِ

Commentary of Shaykh Nāsir al-Fahad(حفظه الله):

For a person to be Thiqah [Trustworthy] in transmission [of a Hadīth], it revolves around two things:

1. Truthfulness(الصدق)
2. Precision(الصبط)

And based upon this is three sub-branches:

1. That what the Later Scholars mention from the conditions of the narrator other than these two [conditions], has no basis for it, such as their statement: "That he's free from shameful behaviours [in society - doesn't mean it's Harām], and acts in a culturally unaccepted way", and similar to that, rather if the narrator was Truthful [Sādiq] and Precise [Dābit], then his Hadīth is Sahīh.
2. That the innovator, no matter what his innovation was, if he was Truthful and Precise, then his Hadīth is accepted, and he is Trustworthy [Thiqah] when it comes to narrating a Hadīth, and this is what the Early Imāms have acted upon.
3. That what is mentioned from some of the [Early] Imāms from exiling some of the people of innovation, and abandoning narrating from them, and other than that, is not from the aspect of maligning the authenticity of their narrations, rather it's from the aspect of maligning their religion, and warning from their innovation, and this is only understood if we gathered between their words and actions, for they authenticated many Hadīths from the narrations of the people of innovation, and the Sahīhayn [Bukhārī & Muslim] has many Hadīths from their narrations, and they have accepted it and used it as proof, so the aspect of integrity in transmission [of a Hadīth] is not like the aspect of integrity when it comes to a Testimony, Judgement, Leadership, Marriage and similar to that.

25 September 2016 09:51

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### Radwan Dakkak updated his status.

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The rulings on those who believe that ignorance can be an excuse in shirk akbar

By Ash-Shaykh Al'Allāmah 'Alī Al Khudayr fakk Allāhu asrah

The first case: If he gives the excuse of ignorance because he believes there is no difference between between shirk (associating a partner with Allāh) and kufr (denial of the Text), so just as one could be excused for kufr, thus it is also the case for shirk, and he is on the path of Ahlus Sunnah in relation to Īmān. Then this one has made a mistake from amongst Ahlus Sunnah and he is not declared a kāfir nor a muḥtadi'.

The second case: If he gives the excuse of ignorance in shirk while considering slaughtering (for other than Allāh), and the other other acts of worship that are done for other than Allāh for example, is shirk in general speaking terms and he does not say that the one who does it must be convinced or that we should look at his belief, and this one is on the path of Ahlus Sunnah with regards to Īmān, it being words, deeds, and beliefs, then this one is mistaken as the one before and there is within him a branch from the branches of bid'a.

The third case: If he gives the excuse of ignorance in shirk but he claims that slaughtering, vowing, and the other acts done to other than Allāh is not shirk unless that one is convinced that there is a partner with Allāh or that the one they slaughter for has some type of powers, and he will not declare him a mushrik unless he is convinced (that it is ḥalāl ie istihlāl) and does not consider him a mushrik for the simple fact that slaughtering is an action, then whoever claims this is a murjī muḥtadi' and especially if he thinks that Īmān is only speech and belief and that actions and obedience are not included in it and makes it a condition for kufr that it must come with a belief or istihlāl and what is hidden in the heart.

The fourth case: If he gives the excuse of ignorance for shirk akbar and claims that slaughtering to other than Allāh is not shirk unless there is conviction but it could express or indicate the presence of shirk or kufr and claims that Īmān is just knowledge, even if it is not accompanied with belief in the heart, and does not include actions of the heart into Īmān, then this one is an astray kāfir jahmī muṭtadi'.

25 September 2016 08:25

### Radwan Dakkak updated his status.

Is it permissible to wipe over socks that have holes in them [when making wudoo']?

Answer by Shaykh Sulaymān al-'Alwān:

Praise be to Allah.

The correct view is that it is permissible to wipe over khuff (leather slippers which cover the foot and ankle) or socks that have holes in them. The Prophet ﷺ allowed wiping over khuff and he did not stipulate any condition that they should be whole and free of holes or tears, especially since the khuff of his companions were not free of holes or tears. If this had any effect on whether one could wipe over them, the Prophet ﷺ would have stated that clearly, for one of the basic principles of usool al-fiqh is that it is not permitted to delay explaining something when it is needed.

Imam Sufyaan al-Thawri, may Allah have mercy on him, said:

قال الإمام سفیان الثوري رحمه الله: "امسح عليها ما تعلق به رجلك وهل كانت خفاف المهاجرين والأنصار إلا مخرقة مشققة مرقعة." رواه عبد الرزاق في المصنف 1 / 194

"One may wipe over the khuff so long as it is still clinging to the feet. Were the khuff of the Muhaajireen and Ansaar anything but full of holes and tears?" [Narrated by 'Abd al-Razzaaq in al-Musanaaf, 1/194]

Sheikh al-Islam ibn Taymiyah, may Allaah have mercy on him, said:

قال شيخ الإسلام ابن تيمية رحمه الله: "فلما أطلق الرسول صلى الله عليه وسلم الأمر بالمسح على الخفاف مع علمه بما هي عليه في العادة ولم يشترط أن تكون سليمة من العيوب وجب حمل أمره على الإطلاق ولم يجز أن يقيد كلامه إلا بدليل شرعي . وكان مقتضى لفظه أن كل خف يلبسه الناس ويمشون فيه فلهم أن يمسحوا عليه وإن كان مفتوقاً أو مخروقاً من غير تحديد لمقدار ذلك فإن التحديد لا بد له من دليل." الفتاوى 174 / 21

"When the Messenger of Allaah (peace and blessings of Allaah be upon him) gave the command to wipe over the khuff, he knew what the normal state of affairs was, and he did not stipulate the condition that the socks should be whole and free of any faults. His command should be taken as general in meaning and it should not be restricted unless there is any shar'i evidence for doing so. What is implied by the wording is that any khuff that people wear and walk about in may be wiped over, even if they have holes or are worn out, without defining the acceptable extent for these holes and tears, because even such a definition would require evidence." [Majmoo' al-Fataawa 21/174]

This is also the view of Ishaq, Ibn al-Mubaarak, Sufyan Ibn 'Uyaynah and Abu Thawr may Allah be pleased with them all.

Imam al-Shaafa'i and Ahmad – according to the well-known views narrated from them – said that it is not permissible to wipe over the khuff or socks so long as there are any holes or tears in the place where it is obligatory to do wudoo'. Abu Hanifah and Maalik differentiated between small holes and large holes.

But the correct view is the first view quoted above, which is that it is permissible to wipe over the khuff or socks so long as they are still clinging to the feet and it is still possible to walk in them.

It is also correct to wipe over socks through which the skin can be seen, because the permission to wipe over socks is general and no report of any restriction has been narrated. This implies that any socks which people wear may be wiped over. This is what is implied by those who say that it is permissible to wipe over khuff that are worn out, so long as it is still possible to walk in them.

Imam an-Nawawi, may Allah have mercy on him, mentioned in al-Majmoo' (1/502) that even if a person were to wear khuff made of glass, if it were possible to walk in them then it would be permissible to wipe over them, even though the skin beneath them would be visible.

And Allah knows best.

25 September 2016 04:15

### Radwan Dakkak updated his status.

#Bayqūnī\_1 {The first is the 'Sahih', and it is what has a connected chain without any irregularities or hidden defects}

أَوَّلُهَا (الصحيح) وهو ما اتَّصَلَ \*\* إسناده وَلَمْ يُشَدَّ أو يُعَلَّ

(حفظه الله) Shaykh Nāsir al-Fahad by Commentary

Hadīth according to the Early Scholars is of two types: Accepted & Rejected.

The first type - Accepted: And it is every Hadīth that hasn't shown its fault, and it's two types:

1. Acceptable to be used as proof and depend/rely upon: And it is the Saḥīḥ according to this condition that was mentioned by the author of the poem, may Allāh have mercy upon him.

2. Acceptable to be used for quotation & analysis: And it is beneath the first type, from among the Hadīths which have a low precision, and weak narrators who don't have a large number of mistakes, and the authentic Mursal narrations & other than it, with the condition that its fault isn't shown, and this type is what is meant by "Hassan" according to al-Tirmidhī, and "Sālih" according to Abī Dāwūd, and al-Nasā'ī could mention at times that it's "Jayyīd", and it is "al-Muqārib" according to al-Bukhārī, and it is what Imām Muslim mentioned in the second category of his introduction, and it is what Imām Ahmad intends by "Weak", from his statement: {The weak Hadīth is more beloved to me than the opinion of men} [1].

The second type - Rejected: And it is every Hadīth that has shown its faults such as the Munkarāt, whether they were Munkarāt from Trustworthy or Weak narrators, also the Hadīths of the Liars and the Matrūkīn [Abandoned narrators], and whoever had a large number of mistakes, even if he was righteous.

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[1] It was narrated by Imām Ibn Hazm (رحمه الله) with a linked chain & numerous wordings in al-Muḥallāh, the Taḥqīq is by Dr. 'Abdūl Ghaffār al-Bandar, (1/87), (3/61).

24 September 2016 22:18

### Radwan Dakkak updated his status.

Inshā'Allāh I'm going to share the commentary upon the poem of al-Bayqūnī in the science of Hadīth by Shaykh Nāsir al-Fahad (حفظه الله). He has summarised it really well, mentioning the view of the Early & Later Imāms. I will make a post for each line of poetry & its Sharḥ إن شاء الله.

24 September 2016 21:37

### Radwan Dakkak updated his status.

was asked: There are some who consider shaving the head a (حفظه الله) Shaykh Nāsir al-Fahad ?basis for making Takfīr upon the soldiers [of the army], how is that so

responded by saying: Shaving the head is from the greatest (حفظه الله) Shaykh Nāsir al-Fahad in "Zād al-Ma'ād", so whoever (رحمه الله) forms of worship as it was affirmed by Ibn al-Qayyīm in a way of submission which the Sūfīs do with (سبحانه وتعالى) shaves his head for other than Allāh their Shaykhs, and the soldiers do when they enter the army, then he's a Mushrik, and likewise whoever shaves someone else's head in a way of humiliation and enslavement, like what they do in prison with the brothers, then it is a type of Shirk as well, because shaving the head isn't to be done (سبحانه) in "al-Nusuk" [at Hajj], and Allāh (سبحانه وتعالى) in submission to anyone except for Allāh .knows best (وتعالى)

24 September 2016 20:24

### Radwan Dakkak updated his status.

was asked: Is the Tablīs [Deception] of the Scholars considered (حفظه الله) Shaykh Nāsir al-Fahad ?an excuse in withholding from [performing] Takfīr

responded by saying: The discussion regarding the excuse in (حفظه الله) Shaykh Nāsir al-Fahad [committing] Kufr is very lengthy, wherein I wrote an unfinished draft in prison, a book by the name of: "al-Tafsīl lil-'udhr bil-Jahl wal-Ta'wīl", and what's correct is that there's no excuse for falling into Kufr, except by Ikrāḥ [coercion] alone, as it's mentioned in the Āyah, as for the rest of the excuses, :then it is

Either not an excuse to begin with, such as whoever goes into extremes [exaggeration] in the .1 !issue of excuse of ignorance, that he even excused the grave worshippers by their ignorance

Or that the Muslim did not fall into Kufr to begin with, like the issue of Mistakes & Interpretation, .2 and the discussion regarding the Tafsīl [detailed explanation] of this is very lengthy, and it requires .a complete book, except that what I mentioned is only pointing out towards this matter

So if you know this, then we shall speak about Talbīs [Deception] of the Scholars upon the :masses, and is it an excuse? So we say that this is divided into two categories

That the muslim falls into an action of Kufr himself, such as associating partners soth Allāh and .1 similar to that, then he isn't excused by it as I previously stated, except by Ikrāḥ [coercion] alone, but as for Talbīs [Deception] of the Scholars and their verdicts, then it's not an excuse, or else

those who said: {And they will say, "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the [right] way.} would be excused, and those who Allāh said about: {They have taken their scholars and monks as lords besides Allah} would be excused, and those which the Authentic Hadīth has mentioned regarding taking away knowledge: {people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they .will go astray and will lead the people astray.} would be excused, and other than that

That the Muslim doesn't fall into it [i.e. Kufr]; however he doesn't make Takfīr upon whoever does .2 that [act of Kufr] because of a misconception that has befallen him, such as the Talbīs [Deception] of these Scholars upon him and similar to that, so this person doesn't disbelieve; Because he didn't commit Kufr, and he didn't reject a text [From the Qur'ān & Sunnāh] nor Ijmā' [Consensus], and this is a branch/section of the issue "Whoever doesn't make Takfīr upon a Kāfir, then he's a Kāfir", and :many mistakes occur within it, hence I will simplify the discussion regarding it, so I say

The Kāfir Aslī, such as the Jew and Christian for example, so whoever doesn't make Takfīr upon .1 [him, then he becomes a Kāfir, for rejecting the texts [Qur'ān & Sunnāh] and Ijmā' [Consensus

The Kāfir Murtad who openly proclaims leaving Islām after he was a Muslim, either for another .2 religion, or for atheism and similar to that, then he is like the first type as well. [Whoever doesn't [call him a Kāfir is a Kāfir

The Kāfir Murtad who commits a nullifier from the agreed upon nullifiers of Islām, such as .3 mocking the religion for example while he claims to be a Muslim, so whoever refrains from :performing Takfīr upon him, then he is 1 of 2 men

Either he affirms that his action or statement which the text and consensus has mentioned is - Kufr, however he refrains from performing Takfīr upon him because of a misconception that appeared to him, or extremely fearful [to give an opinion] and similar to that, then this person .[doesn't disbelieve; Because he didn't reject the text or Ijmā' [Consensus

Or he either disputes regarding the action or the statement, and that it's not Kufr, then the Hujjāh - must be applied upon him, by showing the evidences and Ijmā' regarding this, so either he affirms .that, or else he becomes a Kāfir

The Kāfir Murtad who commits a nullifier which is differed upon, such as abandoning Salāh for .4 .example, so whoever withholds from performing Takfīr upon him doesn't become a Kāfir

24 September 2016 19:29

### Radwan Dakkak updated his status.

was asked: Is Talbīs [Deception] an excuse in the matters (حفظه الله)Shaykh Nāsir al-Fahad ?pertaining Shirk and the Foundations of the Religion

responded by saying: Talbīs [Deception] is not an excuse in (حفظه الله)Shaykh Nāsir al-Fahad Major Shirk, so whoever falls into Kufr without ikrāh [coercion], then he's a Kāfir, and most of the Kuffār did not fall into their Kufr except from the Talbīs [deception] of their leaders and scholars said: {They have taken their scholars and monks as lords (سبحانه وتعالى)over them, and Allāh said about (سبحانه وتعالى)besides Allah}, and it is a condemnation for them, not an excuse. Allāh them - while they are in the hellfire - {And they will say, "Our Lord, indeed we obeyed our masters said: {But (سبحانه وتعالى)and our dignitaries, and they led us astray from the [right] way.}, and Allāh if you could see when the wrongdoers are made to stand before their Lord, refuting each other's words... Those who were oppressed will say to those who were arrogant, "If not for you, we would have been believers."}, and many other verses, also it's mentioned in the famous Hadīth, the Hadīth regarding taking away knowledge, and it is Mutawātir from (رضي الله عنهما)of 'Abdullāh ibn 'Amr him, and it mentions: {people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray.}, and the evidences are plenty regarding this, and whoever wants to give excuse because of Talbīs [Being deceived], must also excuse all the Kuffār without exception, because all of them have the Talbīs of Ibīs fall upon them: {people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray}, and those who are affiliated to the people of knowledge who deceive these Mushrikīn are from the .Shayātīn: {The Shayātīn [devils] of mankind}, Wallāh ul-Musta'ān

24 September 2016 19:24

### Radwan Dakkak updated his status.

was asked: What is the Tafsīl regarding the third nullifier (حفظه الله)Shaykh Nāsir al-Fahad ""Whoever doesn't make Takfīr upon the Mushrikīn & doubts in their Kufr

:responded by saying: The Tafsīl is divided into 4 types (حفظه الله)Shaykh Nāsir al-Fahad

Whoever's Kufr is Aslī such as the Jew & Christian: So whoever doesn't make Takfīr upon him or .1 refrains from performing Takfīr upon him, then he's a Kāfir because he hasn't disbelieved in the Tāghūt, because Tawhīd must be accompanied with two things "Disbelieving in the Tāghūt, and "believing in Allāh

Whoever apostates from Islām and openly proclaims in leaving it for Judaism or Atheism & .2

.similar to that: Then he is like the First Type

Whoever apostates from Islām by committing an agreed upon Nullifier such as Insulting [Allāh & .3 His Messenger] while he claims to be a Muslim: So whoever affirms that his statement or action is Kufr [in General], however he refrained from performing Takfīr upon him [in Specific based upon a misconception], then he doesn't disbelieve because he didn't reject the text [Qur'ān & Sunnāh] or .Ijmā

Whoever apostates by committing a Nullifier that is differed upon such as Abandoning Salāh: So .4 whoever doesn't make Takfīr upon him doesn't disbelieve, even if he disputed in the core root of the .knows best (جل وعلا) matter, because it's differed upon, and Allāh

24 September 2016 18:18

### Radwan Dakkak updated his status.

How can I be sad when Allāh has given me the greatest gift in this world. He has given me absolute Yaqeen [Certainty] in my Faith which I have never felt before in my life. He has given me Khushoo' in my Salāh, Wallāhī it feels like my heart is placed in Jannāh while my body is in this Dunyā. I can feel the close connection with Allāh(سبحانه وتعالى), even though the headaches & worries pile up, I care so much for others which hurts me too much, it hurts me more than seeing my brothers & sisters being killed, I hold burdens upon myself which is out of my capability to fix :( Dealing with severe Dhulm & Kufr is not easy, I only have Allāh(سبحانه وتعالى), I wish to meet the Prophets, Sahābah, Shuhadā' & Sincere Hearts in Jannāh, إنا لله وإنا إليه راجعون Alhamdulilāh for #Ēmān ♥ ♥ ♥ #BeHappy

24 September 2016 14:26

### Radwan Dakkak shared Live Updates From Syria's video.

24 September 2016 13:20

### Radwan Dakkak shared Umm Jamaal ud-Din's photo.

So true.

24 September 2016 13:15

### Radwan Dakkak updated his status.

SubhānAllāh, may Allāh protect us from those who studied Arabic & then belittle those who are weak in Arabic.

Alhamdulilāh, learning & understanding Arabic is a blessing from Allāh, but where are the manners of a student? The most important thing isn't how much knowledge & books you've memorised, rather it is your truthfulness & sincerity, acting upon everything you learn with a pure heart.

Some people enjoy making fun of others, may Allāh keep our intentions pure in everything we do, the layman who knows very little about Islām but acts upon what he knows from the Qur'ān & Sunnāh is more beloved to Allāh than someone who has memorised the Qur'ān & Sunnāh, but doesn't act upon it.

May Allāh(سبحانه وتعالى) make from among us 'Ulemā' that are upon the right methodology & with the character of the Prophet(صلى الله عليه وسلم). We should listen to others, not just impose what we have studied in a particular topic, this is blind ignorance, because there are things others might have learnt which you haven't come across, so let's be humble Inshā'Allāh. The Qur'ān isn't supposed to merely be recited, but rather to learn from the lessons from it, and in our case the story of Mūsa & Khidr, so let's be the best we can & help others Fee Sabeelilah without looking down upon anyone, and don't ever backbite anyone, I don't want to hear it at all, unless that person is present, or else it's a Major Sin.

24 September 2016 12:59

### Radwan Dakkak updated his status.

AL-MURJI'AH AND AL-KUFR

And the people of the Sunnah [Ahl As-Sunnah] have agreed that the Kufr can be due to a statement, such as clear mockery [Istihzā'] of the religion [Dīn] and it can occur due to actions such as prostrating to an idol or the sun or the moon or slaughtering for other than Allāh.

And the evidences from the Book and the Sunnah are clear concerning the Kufr of someone who commits something of Kufr, and this is due to the statements or actions alone, without tying this to willful rejection [Juhūd] or making it permissible [Istih'lāl] as this is erroneous and no one from the companions [Sahābah] or the generation that came after them [Tābi'in] nor the known Imāms of the



Sunnah have said this.

Allāh, the Most High, said: “And if you ask them [about this], they will declare: “We were only talking idly and joking.” Say: “Was it at Allāh, and His Ayāt [Proofs, Evidences, Verses, Lessons, Signs, Revelations, etc.] and His Messenger that you were mocking?” Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others [amongst you] because they were Mujrimīn [disbelievers, polytheists, sinners, criminals, etc].” [Taubah:65]

And the cause of Kufr was the statement, which they uttered alone.

And Allāh, the Most High, said: “They swear by Allāh that they did not say [anything bad], but really they said the word of disbelief, and they disbelieved after their Islām, and they resolved that [plot to murder Prophet Muhammad] which they were unable to carry out, and they could not find any cause to do so except that Allāh and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away, Allāh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a Walī [supporter, protector] or a helper.” [Taubah:74]

So ultimately, anyone who says or does something, which is clear Kufr, he disbelieves as long as nothing prevents that from the preventative factors such as compulsion [Ikrah] or misinterpretation [Ta'wil] or accidental mistakes [Khata'] like the slipping of the tongue or an ignorance, which is considered.

And from the clear Kufr is abandoning the category of actions [Jins Al-'Amal] completely, without tying that to the actions of the heart, because the absolute abandonment of the category of actions [Jins Al-'Amal] on its own is Kufr Akbar, yet we use the absence of that which is necessitated as evidence for the inside, without making this a condition for the judgment [Hukm] and this is clear from the Book and the Sunnah as the judgment is upon the actions of the body and not upon what lays in the hearts because this is for the Knower of the Unseen [i.e. Allāh].

And Al-Hāfith Ibn Rajab, may Allāh be merciful to him, mentioned in “Fat'h Al- Bārī” 1/23 from Sufyān Ibn 'Uyaynah that he said, “The Murji'ah called abandoning the obligatory deeds [Al-Farā'idh] a sin at the level of performing the impermissible [deeds], but they are not equal, because committing the impermissible [deeds] intentionally while not making them permissible [Istih'lāl] is a disobedience, while abandoning the obligatory deeds [Al-Farā'idh] while not being ignorant (of the duty to perform them) and without an excuse, is Kufr.”

And the clarification of that is in the issue of Ādam and Iblīs and the scholars of the Jews who accepted the Prophet's being sent, upon their tongues, yet they did not act upon his legislations.

And Harb narrated from Is'hāq that he said, “The Murji'ah continued to go to extremes, until from their statements was that a people said, ‘Whoever leaves the prescribed prayers and the fasting of Ramadhān and the Zakāt and the Hajj and all of the obligatory deeds [Al-Farā'idh], without rejecting them [Juhūd], we do not make Takfir to him. His reckoning is left to Allāh after he has become from those who accept them [i.e. the obligatory deeds].’ So those are the ones about whom there is no doubt; meaning the Murji'ah.”

And Al-Khallāl narrated in “As-Sunnah” 3/586 [from 'Ubayd-Allāh Ibn Hanbal, who said, “Abī Hanbal Ibn Is'hāq Ibn Hanbal narrated to me, he said, ‘Al- Humaydī said, ‘I was informed that there are people who say, ‘Whoever accepts the Salāt and the Zakāt and the fasting and the Hajj but does not do any of them until he dies, or prays leaning on his back facing the opposite direction of the direction of prayer [Qiblah] until he dies, then he is a believer [Mu'min] as long as he does not reject [their obligations]. If he knows that his abandoning of those things with his belief, if he accepts the obligations and the facing towards the Qiblah.’ So I said, ‘This is clear Kufr in Allāh and contrary to the Book of Allāh and the Sunnah of His Messenger [salallahu 'alayhi wasallam] the actions of the Muslims.”

Allāh, the Powerful, the Mighty, said: “Hunafā', and perform As-Salāt and give Az-Zakāt: and that is the right religion.”

And Hanbal said, “I heard Abū 'Abdillāh, or I heard him saying, ‘Whoever says this, then he has disbelieved in Allāh and rejected His Commands and upon the Messenger [salallahu 'alayhi wasallam] which he came with.”

And Al-Imām Ibn Battah, may Allāh be merciful to him, said, “So anyone who abandons anything from the obligatory deeds [Al-Farā'idh], which Allāh, the Powerful, the Mighty, prescribed in His Book or that His Messenger [salallahu 'alayhi wasallam] in his Sunnah, due to willful denial [Juhūd] of it or inward disbelief [Tak'thib] in it, then he is a disbeliever [Kāfir] with clear Kufr. No intelligent person, who believes in Allāh and the Last Day, would doubt that. And whoever accepts it and declares this upon his tongue but abandons it (totally), due to negligence or playing or due to believing the opinion of the Murji'ah and following their school of thought [Math'hab], then he is an abandoner of the faith [Īmān]. None of it exists; neither a small nor a large quantity in his heart. And he is in the group of hypocrites [Munafiqīn] who committed hypocrisy [Nifāq] with the Messenger of Allāh [salallahu alayhi wasallam] So Qur'an was revealed with their descriptions and what was in store for them and that they are in the lowest depths of the Hellfire. We seek refuge with Allāh from the misguided schools of thought of the Murji'ah.” [Al-Ibanah Vol. 2/764]

And the leaders [Imāms] among the predecessors [Salaf] have warned concerning them and made clear the error of their statements and the danger of their innovation [Bid'ah].

Imām Az-Zuh'rī, may Allāh be merciful to him, said, “No innovation [Bid'ah] was innovated in Islām that was more harmful to its people than this; meaning Al- Irjā'.” [Al Ibanah Vol. 2/885]



And Al-Awzā'ī said, "Yahya and Qatādah used to say, 'There is nothing from the desires, which was more feared by them upon the nation [Ummah] than Al-Irjā'.'" [Al-Ibanah Vol. 2/885-886]

And Shurayk said, "They are the worst of people. The extreme Shi'ites [Rawāfidh] are sufficient in evil, but the Murji'ah lie against Allāh, the Powerful, the Mighty." [As-Sunnah Vol.1/312]

By Sheikh Sulaymaan bin Naasir al-'Alwaan

23 September 2016 19:56

## Radwan Dakkak updated his status.

### QUESTIONS ABOUT THE DISEASES OF THE MURJI'AH IN TAKFEER

Question: [To Shaykh Sulaymān al-'Alwān]

As-Salaam Aleykom Shaykh, May Allah grant you good and a long life. A while ago when you spoke about takfeer, the mistakes that happens [when you apply it], and the outcome of it. And this scenario maybe happening, but because of this a new way [Manhaj] has appeared, that which we call irjaa of today. They have made the religion more softer than the clothes of Samir as mention by some of the Salaf. Can you give us more details about this or explain to us [Murjism] in general? Would you like to mention anything about that for us?

Answer:

Correct! When the Manhaj [Methodology] of Khawarij appeared, as an outcome of that, the Manhaj of Murji'a appeared, and Ahlu Sunnah is between the Khawarij and Murji'a.

The Khawarij make takfeer because of major sins, and Murji'a don't make takfeer on the Nawaqid [Nullifiers of Islam], and they restrict the nawaqid to [a persons] Juhood [denying] and making the Halal Haram and similar.

And Ahlu Sunnah is between these. So the one who commits a deed of Kufr and all the conditions are fulfilled, and all the barriers are removed, and this is not required for all the nullifiers, because there are some that aren't in need of this [i.e to fulfill the conditions and remove the barriers]. So the ruling on such a person is clear, he committed an act that nullifies the principle of Iman.

And what is kufr? This is a speech, deed, belief that nullifies the principle of Iman, and can't exist together with Iman.

There has appeared as you have mentioned, groups that have approached these clear deeds like: Shirk with Allah Subhanahu Wata'ala, assisting the disbelievers against Muslims, replacing the Shariah, or changing the religion, making matters which are Haram by consensus Halal, making mockery of the religion, shirk to Allah, making tawaf around the graves, or making du'a to the dead and similar [to that], then he approaches these clear deeds of disbelief and restrict [the application] to Juhood [denying], Istihlaal [making it halal] or l'tiqaad [believing]. Ibn Taymiyyah called these people as mentioned in [his book] "as-Sarim al-Maslul" "al-Djahmiyyah al-Inaath"..

And they appeared as an outcome of the appearance of Khawarij, those who if they saw a big sin, they would declare him as a disbeliever and out of the fold of Islam, and they would make his blood and wealth Halal, and they have call the lands of Islam the land of war and disbelief.

Then appeared those who call the land of disbelief as the land of Kufr, but they call it the land of Islam; and they don't make takfeer upon the Kuffar. And Ahlu Sunnah is in the midst of these [two methodologies].

But the brothers question was about those who hasten in Takfeer, but without a doubt this [does not cause] less harm than that and this isn't worse than that. A person have to look upon the madhab of Ahlu Sunnah Wa'l Jama'ah and accept it clearly, because this is the religion of The Lord of the worlds. This isn't the religion of this one or that one.

And if this [the Understanding of Ahlu Sunnah] isn't delivered to the people, then the bad outcome will appear for the Muslim community. And what are this [that will come]. That which he is saying, people will think it's true, and what other are saying isn't true, and likewise.

After that the truth will be lost between these two astray and deviant groups. Khawarij went in extremism with regard to takfeer, and the Murji'a went in extremism with regard to Irjaa. Those [Khawarij] make takfeer because of sins, and these [Murji'ah] don't make takfeer upon Nullifies of Islam. Maybe some of them [Murji'ah] are trying to find excuses for the heads of Kufr, so the way of truth have been lost between them [Khawarij and Murji'ah].

And the fundamentals of Ahlu Sunnah is an obligation to accept clear, so the truth won't mix with falsehood.

Question:

The Shirk of legislation.. What types of them are there in our time?

Answer:

It's those type we are witnessing today. The reality is the “form” which you ask about! Making Haram Halal, the law allows the expression of any other religion..

Question:

Ok! What about working with these systems that makes Halal the least bit of Haram?

Answer:

It is confirmed that they make Halal what is Haram, do you want to be their partner in sin, as Allah says: “[The angels will be ordered], “Gather those who committed wrong, their kinds...” [Surah As-Saffat 22]

It have been said by Umar and others [in the commentary of this verse]: “Their partners and likes.”

Then the Almighty said: “And when the souls are paired.” [Surat At-Takwīr 7],

And the Hadith: “The man will be resurrected with his friend.”

Taken from an Q&A caught on audio

23 September 2016 19:54

#### Radwan Dakkak added a new photo.

□

23 September 2016 19:37

#### Radwan Dakkak updated his status.

رضي) narrated in "al-Musannâf" from the chain of Mujāhid from 'Ā'isha (رحمه الله) Ibn Abī Shaybah That she used to sit in her Musallāh [Place of Worship] until the sun has risen, and when : (الله عنها). it rises, she falls asleep

(حفظه الله) Shaykh Sulaymān ibn Nāsir al-'Alwān ~

23 September 2016 19:26

#### Radwan Dakkak updated his status.

Ibn Taymiyyāh, Ibn al-Qayyīm, al-Tabarī, al-Marwazī, al-Shāfi'ī, al-Nawawī, Ibn Kathīr, Ibn Rajab, Muḥammād ibn 'Abdūl Wahāb, [all] memorised the Qur'ān before they reached 10 years old.

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān (حفظه الله)

23 September 2016 19:02

#### Radwan Dakkak updated his status.

Some of the Salaf said: Let one of you be afraid in becoming a Jew or Christian while he perceives not, since Allāh (سبحانه وتعالى) says: {And whoever from amongst you takes them as allies, then he is [surely] one of them} [5:51]

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān (حفظه الله)

23 September 2016 18:58

#### Radwan Dakkak updated his status.

Hardships don't necessarily have to merely expiate sins, rather it could be to raise the ranks [of an individual].

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān (حفظه الله)

23 September 2016 18:56

#### Radwan Dakkak updated his status.

A believer does not lie nor oppress [others], even if he was lied against, because lying is from the characteristics of the hypocrites, and many of the people of innovation are people of oppression

and injustice and tyranny, they do not spread their deviance except by lying.

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

23 September 2016 18:53

#### Radwan Dakkak updated his status.

It's recommended for a woman, even if she was menstruating, to get up in the last 3rd of the night to call upon Allāh(جل وعلا), because Qiyām [getting up at night] isn't exclusive for whoever wants to pray.

~ Shaykh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله)

23 September 2016 18:50

#### Radwan Dakkak updated his status.

{O Mu'adh, Wallāhī I love you} The permissibility of swearing without being request [to give an oath] can be taken from this, and it's memorised from the Messenger of Allāh(صلى الله عليه وسلم) that he swore without being requested [to give an oath] in 80 places.

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

23 September 2016 18:10

#### Radwan Dakkak updated his status.

During wudū': {Wash the hands till the elbows} i.e. With the elbows, likewise: {Wash the feet till the ankles} i.e. With the ankles.

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

23 September 2016 18:01

#### Radwan Dakkak updated his status.

Wiping the head during wudū' from the front to the back suffices, and it's not compulsory to return back to the position you began [wiping], therefore returning back [to wipe the head] is considered a Sunnāh.

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

23 September 2016 17:57

#### Radwan Dakkak updated his status.

O Allāh keep me alive, if life is better for me, and make me die, if death is better for me.

23 September 2016 09:00

#### Radwan Dakkak updated his status.

:{would {escort his guest (صلى الله عليه وسلم)The Prophet  
And Escorting: Is to walk out with the guest when he wants to leave till [he reaches] the door of the .house

كان النبي ﷺ: (يُشيع الضيف)  
والتشيع: المشي مع الضيف إذا أراد أن ينصرف حتى باب الدار

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

22 September 2016 17:11

#### Radwan Dakkak updated his status.

The greatest acts of worship are those performed at its right time, so busying yourself with the guest is better than busying yourself with dhikr, as it's mentioned in the Sahīhayn {Whoever believes in Allāh and the Last day, then let him show hospitality to his guest}.

أفضل العبادات ما حان وقته فالاشتغال بالضيف أفضل من الإشتغال بالذكر ففي الصحيحين "من كان يؤمن بالله

واليوم الآخر فليكرم ضيفه!"

Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

22 September 2016 16:58

#### Radwan Dakkak updated his status.

Sorry for the spam, but I posted around 50 #Fatāwah from Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله) that weren't on my wall, except a few.

22 September 2016 10:11

#### Radwan Dakkak updated his status.

#I\_Asked\_My\_Father - Regarding looking at one's fiancée, and what's permissible to be looked at??

Shaykh Sulaymān al-'Alwān(حفظه الله) responded by saying: The scholars do not differ regarding the permissibility of looking at one's fiancée, so he can look at whatever meets the need for attraction without being alone with the woman, and there's no disagreement that he can look at the face, but what's beyond that is differed upon, and what's correct is that he can look at what encourages him to marry her, of the face, hands, body and what a woman normally wears in her home in the presence of Women & Mahrams.

~ The Questioner is 'Abdūl Malik al-'Alwān, the son of the Shaykh.

22 September 2016 10:06

#### Radwan Dakkak updated his status.

was asked about the hadīth "O Allāh bless us in Rajab and (حفظه الله)Shaykh Sulaymān al-'Alwān .Sha'bān & allow us to reach Ramadān" & what he thinks of it

in his (رحمه الله)So the Shaykh responded by saying: This hadīth is narrated by Imām Ahmad Musnad [1/259] and al-Bazzār [616 - Kashf al-Astār] from the chain of Zā'idah ibn Abī al-Ruqād from Ziyād al-Numayrī from Anas ibn Mālik who said "Whenever Rajab came, the Prophet (صلى الله عليه وسلم) would say Allāhumā Bārik lanā fī Rajab wa Sha'bān wa balighnā Ramadān

(رحمه الله)And in its chain is Zā'idah ibn Abī al-Ruqād who's hadīth isn't authentic, al-Imām al-Bukhārī [said about him "His hadīth is Munkar[Denounced (الله

"[in Kitāb al-Du'afā' said "His hadīth is Munkar[Denounced (رحمه الله)And al-Imām al-Nasāī

"said "I do not know of his reports (رحمه الله)Abū Dāwūd

said "He narrates Munkar reports from the well known, he's not to be used as (رحمه الله)Ibn Hibān "proof, nor to be written from, except for analysis

.in Latā'if al-Ma'ārif [234] mentioned this hadīth and said that it's weak (رحمه الله)Al-Hāfidh ibn Rajab

And refer to Tabyīn al-'Ajab regarding what has been narrated from the virtues of Rajab [page 18] by he has indicated towards its weakness because of the (رحمه الله).al-Hāfidh ibn Hajr al-'Asqalānī [Taffarrūd of Zā'idah. [Taffarrūd meaning he was alone in reporting it

And there's nothing authentic to specify Rajab in performing worship, neither du'ā [supplications], nor Siyām [fasting], nor Sadaqāh [Charity], nor 'Umrāh upon the correct [view], Verily the 'Umrāh's were only performed in Dhil Qa'dah [as we know] from the hadīth (صلى الله عليه وسلم)of the Prophet .[of Anas in the Sahīhayn [Bukhārī & Muslim

was born in the first night (صلى الله عليه وسلم)And a group of people have claimed that the Prophet .of Rajab, and this isn't to be taken into consideration

was (صلى الله عليه وسلم)And another group have said that the Isrā' [Night journey] of the Prophet .on the 27th of the month of Rajab

.knows best (جل وعلا )However, there's nothing authentic from all that and Allāh

22 September 2016 10:06

#### Radwan Dakkak updated his status.

#Allāhu\_Akbar!! Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله) said:

"Likewise, why do the Kuffār go to war & fight the Muslims, isn't it to substitute Shirk in place of Tawhīd? And to substitute Kufr in place of Ēmān? And to substitute man made laws in place of the Shari'ah from Allāh? This is what they do without a doubt. And the one who assists them,

regardless of whether he intended these objectives [of the Kuffār] or not, he has fulfilled their needs, and whoever fulfils the needs of the Mushrikeen by Shirk for their Shirk [to prevail], and has fulfilled the demands of the Imāms of Kufr for their Kufr [to prevail], and assisted the people of Kufr to succeed in substituting man-made laws in the place of the Shari'ah from Allāh, then the one who does this is from the greatest of Mushrikeen, and from the greatest Imāms of Kufr.

If you see that a man is from the people of Shirk, he comes with idols and places them in the land of the Muslims for it to be worshipped besides Allāh, but then he isn't able to do that because he has no soldiers, troops or followers. So whoever employs [i.e. Permits] a group of people to place these idols in the lands of the Muslims to be worshipped besides Allāh, and they know the intent of this man...but rather they desire the world and its rubble, would we consider them as Muslims, while [they allow] these people to bring idols to the lands of the Muslims for it to be worshipped besides Allāh(جل وعلا). And what is the difference between them & those who support the Imāms of Kufr against the Muslims, while they know that the Kuffār want to substitute Shirk in place of Tawhīd, and to substitute Kufr in place of Ēmān, and to substitute man-made laws in place of the Shari'ah from Allāh"

22 September 2016 10:05

### Radwan Dakkak updated his status.

#Weak\_Hadīth "Whoever you catch committing the act of the people of Lut (homosexuality), then kill both parties to the act."

The Hadīth revolves around the chain of: 'Amr ibn Abī 'Amr > 'Ikrimah > 'Abdullāh ibn 'Abbās.

It has two defects:

1. 'Amr ibn Abī 'Amr erred in this Hadīth & it was denounced from him by:
  - Imām Ahmad ibn Hanbal(رحمه الله)
  - Imām Al-Bukhārī(رحمه الله)
  - Including Several others from the Hufādh.
2. What has been narrated from 'Abdullāh ibn 'Abbās(رضي الله عنه) is in opposition to what 'Amr ibn Abī 'Amr has narrated in his Hadīth, so this is proof that 'Amr didn't get the Hadīth right & precise.

This is taken from Shaykh Sulaymān al-'Alwān(حفظه الله) & he says there's nothing authentic from the Prophet(صلى الله عليه وسلم) regarding this. And that's what made Imām al-Shāfi'ī(رحمه الله) go along the opinion of 'Abdullāh ibn 'Abbās(رضي الله عنهما).

Shaykh Sulaymān al-'Alwān(حفظه الله) said the opinion that's well known among the Early Imāms & Later Imāms is that he's thrown from the tallest building of the city, however none of this is authentic from the Sahābah, because they are narrated with weak chains.

And because there's no proof for that from the Prophet(صلى الله عليه وسلم) or the Sahābah رضي الله عنهم regarding killing homosexuals in all cases, a group of Imāms from the Salaf & Khalaf adopted the view that the homosexual is punished like the Zānī:

- This is the Madhab of 'Abdullāh ibn 'Abbās رضي الله عنه
- It's also the Madhab of Imām al-Shāfi'ī رضي الله عنه
- It's also the opinion held by several Imāms of the Hanābilah.

Side Note: There's no authentic Hadīth from the Prophet(صلى الله عليه وسلم) regarding entering a woman from behind, however it's proven from 5 Sahābah that it's prohibited, and the authentic narrations from them mention "Does anyone do that except for a Kāfir" etc...But that's another topic, and Allāh(سبحانه وتعالى) knows best.

22 September 2016 10:05

### Radwan Dakkak updated his status.

#Fabricated\_Hadīth "Ribā has 70 odd branches, the lowest is equivalent to a man committing adultery with his Mother"

A group among the later scholars have gone towards the authenticity of this report, and what's correct is that its first part is authentic "Ribā has 70 odd branches", but as for "And the lowest is equivalent to a man committing adultery with his Mother", then this is a #Lie upon the Messenger of Allāh(صلى الله عليه وسلم), and goes against the General and Specific Principles [of the Shari'ah], and contradicts the Authentic Hadīths, and is Clear & distant from the intellect, and some of the reasons for this:

1. That Zinā is greater in Harām than Ribā in both its types: Debt and Remnants.
2. That committing adultery with Mahrams is from the biggest of Harām, and from the greatest of sins, and a group among the Scholars have gone to say that whoever commits adultery with a Mahram of his is to be struck with the sword, even if he was not Married, and that is because of the severe matter of Zinā, but the Majority of the Scholars went to say that he's lashed like others, and it's completely fine to whip him[Ta'zīr].

And thereupon, how can you make the Ribā dealings, and the lowest level of Ribā greater in

prohibition in the sight of Allāh(سبحانه وتعالى) than a man who commits adultery with a Mahram of his?!! Rather, he committed adultery with his Mother, wal-'Iyāthū Billāh?!!.

3. That the Prophet(صلى الله عليه وسلم) said in the Hadīth "The most prevalent kind of Ribā is going to lengths in talking unjustly against a Muslim's honour." So the outward meaning of this Narration is that the most severe Ribā in the sight of Allāh(سبحانه وتعالى) is going into length in talking unjustly against a Muslim's honour, and what kind of elongation is more severe than having a slave[of Allāh] commit Zinā with his Mother, this is the greatest type of elongation[going to lengths in talking unjustly against a Muslim's honour]

So it's understood that the last Hadīth contradicts the first [Hadīth], because if he said "And the lowest is a man committing adultery with his Mother, & The most prevalent kind of Ribā is going to lengths in talking unjustly against a Muslim's honour.", it is as if this report doesn't consider committing adultery from going into lengths in talking unjustly against a Muslim's honour, and sufficient is the gruesomeness and atrociousness of that.

And this matter is picked up by the intellect, and is understood by the text, and no one can stubbornly contend with it, and that's why Imām Abū Hātim(رحمه الله), Ibn al-Jawzī(رحمه الله) and a group of Scholars have judged upon this report as being Fabricated and a Lie, and the statements of whoever authenticated it isn't taken into account at all.

And this reaffirms the meaning which we stress on always returning back to the words of the Imāms of the Salaf, and not being confined to authenticating reports based upon the outwardness of the chains, or simply relying upon the statements of the Later Scholars.

~ Shaykh Sulaymān al-'Alwān(حفظه الله)

Note: I'm translating بضع وسبعون as "70 odd", but there's a difference of opinion regarding what "بضع" is, however if you refer back to Fath al-Bārī by Ibn Rajab(رحمه الله) on his explanation of Saḥīḥ al-Bukhārī, chapter of Ēmān, he has mentioned several opinions, and what seems to be most correct according to most scholars is that "بضع" is any number between 3-9.

#More\_Info Shaykh al-Muhaddīth Sulaymān ibn Nāsir al-'Alwān(حفظه الله) said:

The Hadīth "Ribā is 70 levels...the lowest of that is a man committing adultery with his mother" this report is Fabricated, it has no basis from the Messenger of Allāh(صلى الله عليه وسلم).

Al-Hākim(رحمه الله) has narrated it in al-Mustadrak and authenticated it, however this is a mistake from him, this report is fabricated. It's proven from ibn Mas'ūd(رضي الله عنه) that he said "Ribā is 70 odd branches, and shirk is similar to that".

This chain is authentic to ibn Mas'ūd(رضي الله عنه), al-Bazzār(رحمه الله) and others narrated it.

This is an evidence regarding the severe matter of Ribā and Shirk. And 'Abdullāh ibn Mas'ūd(رضي الله عنه) says 70 levels, most of the creation do not know except 1 or 2 or 3 or 10 levels, the rest of it is ignored.

This is an evidence regarding its severe importance, and a person must be mindful regarding the matters of Riyā', matters that deal with displaying yourself to the creation, matters that deal with speech, whenever such an individual commits Shirk and he's unaware.

And everything that has a means towards reaching Major Shirk, then it's from the Minor Shirk, or it has a mentioning of other than Allāh(جل وعلا) with Allāh(سبحانه وتعالى), like an oath to other than Allāh(سبحانه وتعالى), taking an oath of trust, swearing by your father, swearing by your mother, and like saying "If Allāh wills and you will", this is all from the Minor Shirk.

22 September 2016 10:04

### Radwan Dakkak updated his status.

#Defected\_Hadīth "May Allāh(جل وعلا) have mercy upon the one who prays 4 Rak'ahs before 'Asr" This Hadīth comes from the narration of Muḥammād ibn Maymūn ibn Mahrawān from his grandfather from ibn 'Omar(رضي الله عنهما), and this report is defected, it has Tafarrūd, and Imām ibn Abī Hātim(رحمه الله) has mentioned in al-'Ilal from Abī Dāwūd al-Tiyālisī(رحمه الله) that he said "Stay away from this". This was mentioned by Imām Abū Zur'at al-Rāzī(رحمه الله) and others from the Hufādh.

HOWEVER, there's a #Strong\_Hadīth which is narrated in al-Tirmidhī, Abū Dāwūd & a group from the narration of Abī Ishāq al-Sabī'ī from 'Āsim ibn Damrah from 'Alī(رضي الله عنه) that he said: "The Messenger of Allāh(صلى الله عليه وسلم) used to pray 4 [Rak'ahs] before 'Asr" This Hadīth is #Good, and 'Āsim ibn Damrah as Imām al-Tirmidhī(رحمه الله) said in his Jāmi', he is Trustworthy among the Scholars of Hadīth and he has heard from 'Alī(رضي الله عنه), so this Hadīth is Good. Therefore praying 4 [Rak'ahs before 'Asr] is Authentic from the actions of the Prophet(صلى الله عليه وسلم), not from his sayings.

~ Shaykh Sulayman al-'Alwan

22 September 2016 10:04

## Radwan Dakkak updated his status.

Are the 4 Imāms considered the Majority of the Scholars? And what's the ruling on Abandoning Salāh?

Shaykh Sulaymān al-'Alwān (حفظه الله) said: For instance, the issue of abandoning Salāh. They say that the Madhab of the Majority of the Scholars is that the abandoner of Salāh doesn't disbelieve. Based upon that this is the saying of Abū Hanīfah (رحمه الله), Mālik (رحمه الله) and Al-Shāfi'ī (رحمه الله).

And this is correct, this is the Madhab of these [Imāms], and there's more than 1 statement from Mālik (رحمه الله) in the issue. However, are they considered the Majority of the Scholars? We mention the Ijmā' of the Sahābah that the abandoner of Salāh is an apostate, so how did it become the Madhab of the Majority [That he's not a Kāfir]? Therefore, they aren't considered the Majority of the Scholars.

Imām 'Abdullāh ibn Shaqīq al-'Uqaylī (رحمه الله), Imām Ayyūb Ibn Abī Tamīmah al-Sikhtiyānī (رحمه الله), Imām Ishāq Ibn Rāhawayh (رحمه الله) and Imām Muḥammād ibn Nasr al-Marwazī (رحمه الله), they are Imāms of Guidance, and from the Major Scholars of the Muslims, these Imāms mention the consensus of the Sahābah that whoever abandons Salāh is a Kāfir.

So how can it be said after this that the Madhab of the Majority of the Scholars is that the abandoner of Salāh isn't a Kāfir, basing that upon a saying that he read from Abū Hanīfah (رحمه الله), Mālik (رحمه الله) & Al-Shāfi'ī (رحمه الله)? This is among the mistakes in determining the Madhsb of the Jumhūr [Majority of the Scholars].

The Madhab of the Majority of the Scholars isn't known by the sayings of the 4 Imāms alone. Rather it is said that this is the Madhab of Ahmad, this is the Madhab of Al-Shāfi'ī, this is the Madhab of Mālik, this is the saying of the 4 Imāms, that's completely fine.

however, it's not correct to say "This is the Madhab of the Majority of the Scholars", because these [Imāms] are simply 4 among the rest of the Muslim Scholars. They are 4 in opposition to 4 from the 7 Jurists, so there is 3 remaining among the 7 Jurists, then you have the Madhab of the Tābi'īn & the Madhab of the Sahābah until you can say that this is the Madhab of the Majority of the Scholars.

22 September 2016 10:03

## Radwan Dakkak updated his status.

The Millions of Shī'as that go to Karbalā' are Pagans & Mushrikeen by Shaykh Sulaymān al-'Alwān (حفظه الله):

"And you guys see the millions at Karbalā' & in 'Irāq, they celebrate 'Āshūrā' & call upon other than Allāh (جل وعلا), at the graves of al-Kādhim (رحمه الله), al-Hussein (رضي الله عنه), and the esteemed ones according to them. And they could be esteemed in reality, however they call upon other than Allāh (جل وعلا). The millions of them, all of them are pagans! All of them are pagans and polytheists! Because they call upon other than Allāh (جل وعلا). And they ask them for help, victory, stability and restoring safety for their country, while they say "There is no deity worthy of worship", but they don't understand this word, nor know its meaning"

22 September 2016 10:03

## Radwan Dakkak updated his status.

The Shaykh al-Muḥaddith Sulaymān ibn Nāsir al-'Alwān (حفظه الله) said in his explanation on the book of Ēmān from Saḥīḥ al-Bukhārī:

The scholars may Allāh (سبحانه وتعالى) have mercy upon them differed over which is greater, the last 10 days from Ramadān or the first 10 days of Dhil Hijjāh. So a group of scholars from the Fuqahā' said: "That the last 10 days of Ramadān is greater", and a group of scholars said: "Verily, the first 10 days of Dhil Hijjāh is greater", and a group of scholars explained it in further detail by saying: "Verily the 10 'nights' of Ramadān are greater than the 10 nights of Dhil Hijjāh, and the [10] 'days' of Dhil Hijjāh are greater than the [10] days of Ramadān" and this is the chosen view of Shaykh al-Islām ibn Taymiyyāh (رحمه الله). And this view is questionable, because the Prophet (صلى الله عليه وسلم) said and the ḥadīth is in Bukhārī from the ḥadīth of ibn 'Abbās (رضي الله عنهما): "[And there are no days...(greater than the first 10 of dhil hijjah)]" And it's generalised as "al-Yawm" which includes the night and the day, and what's more correct of being said is: "Verily the first 10 of Dhil Hijjāh is greater than the last 10 from Ramadān" and there's no difference between the night & the day, and Laylat ul-Qadr [the night of Power] whenever it occurs is greater than the 10 [Days & Nights!] of Dhil Hijjāh, therefore this night on its own is greater than the 10 [days & nights] of Dhil Hijjāh & as for the rest of the nights, then they are not(greater).

22 September 2016 10:02

## Radwan Dakkak updated his status.



Shaykh Sulaymān al-'Alwān was asked: If the abandoner of Salāh repented, does he have to catch up on what he previously missed from the prayers?

The Shaykh answered: If he repented, he should ask Allāh for forgiveness, and increase in his obedience and seeking of forgiveness, and to draw himself closer to Allāh(جل وعلا) what he is able too, so this can be an expiation of what has passed, and there's no need for him to repeat what was missed from the prayers, and if he made Hajj, there's no need to repeat his Hajj, or to repeat his fasts, or other than that, but rather if he repents for example in the time of dhuhr, he would pray Salāt al-Dhuhr, and if he repented after 'Asr, he would pray Dhuhr and 'Asr, according to the view of the majority, if he repented after 'ishā', he would pray Maghrib and 'ishā', according to the view of the majority, and does he renew his marriage contract? What's correct: That he doesn't renew the marriage contract, because there is no proof of this.

22 September 2016 10:02

### Radwan Dakkak updated his status.

:was asked about the ruling on urinating while standing (حفظه الله)Shaykh Sulaymān al-'Alwān

The Shaykh replied by saying: The most correct opinion in this matter is the permissibility of .urinating while standing without it being disliked

went to the dumps of some people, (صلى الله عليه وسلم)said "The Prophet (رضي الله عنه)Huthayfa so he urinated standing, then he asked for water, so I brought water to him & he made wudū" hadīth #224, from the chain of Shu'bah from al-A'mash from Abī (رحمه الله)narrated by al-Bukhārī narrated it [Hadīth #273] from the (رحمه الله)and Imām Muslim (رضي الله عنه)Wā'il from Huthayfa wrote a sub-heading for it "The (رحمه الله)chain of Abī Khaythama from al-A'mash, and al-Bukhārī "chapter of urinating while standing & sitting

And this is the practise of the early arabs, they would urinate standing & al-Islām has accepted urinated while standing to show that it's permissible, and (صلى الله عليه وسلم)that, as the Prophet and 'Urwa ibn al- (رحمه الله)this is what a group from his Sahābah adopted, and ibn Sīreen .from the Tābi'een (رحمه الله)Zubayr

(رضي الله عنه)Some of the scholars have abstained from acting upon the hadīth of Huthayfa .because it's abrogated, and this is wrong

And a group of scholars have said, rather he urinated standing because of an injury in the back of .his thigh(enclosed space between the knee) & there's a hadīth regarding this, but it's not authentic

And another group of scholars have said, rather he urinated standing because he couldn't find a .place to sit

(صلى الله عليه وسلم)has said "Whoever informs you that the Prophet (رضي الله عنها)And Ā'isha would urinate standing, do not believe him, he would not urinate except sitting" This was narrated Hadīth #12] from the chain of Sharīk from al-Miqdām ibn Shurayh from] ... (رحمه الله)by al-Tirmidhī and it contains Sharīk who is weak in memory, Sufyān has (رضي الله عنها)his father from Ā'isha (رحمه الله)also narrated this hadīth(same meaning & wording) which has been narrated by Ahmad [and others.[So this hadīth gets raised as Hassan because of this follow up

(رضي الله عنها)And there's no proof in the report to say it's disliked to urinate standing, indeed Ā'isha is reporting from her knowledge(that the prophet would only urinate sitting), while others have .memorised what is hidden from her

saw me while I was (صلى الله عليه وسلم)said "The Prophet (رضي الله عنه)And 'Omar ibn al-Khattāb urinating standing, so he said 'Ya Omar, do not urinate standing', so I did not urinate standing after this" and this is agreed upon regarding its weakness, and there's no hadīth Marfū'(from the Prophet) .to be used as proof to prohibit urinating while standing

has done so, and a (صلى الله عليه وسلم)What's correct, is that it's permissible, as the Prophet group from among the Sahābah have done so, however urinating while sitting is better because it's knows (جل وعلا)in his urinating and Allāh (صلى الله عليه وسلم)what is mostly done from the Prophet .best

22 September 2016 10:01

### Radwan Dakkak updated his status.

#Weak\_Hadīth "Indeed there is a Sūrah in the Qur'ān of thirty Āyāt, which intercedes for a man until he is forgiven. It is [Sūrah] Tabarak Alladhi Biyadihil-Mulk."

Shaykh al-Muhaddīth Sulaymān ibn Nāwir al-'Alwān(حفظه الله) said:

The Hadīth of 'Abbās al-Jushamī from Abī Hurayrah(رضي الله عنه) "Thirty verses which intercede's for a man until it makes him enter Jannāh". This has a #Hidden\_Defect which many people do not know about, and that is because Imām al-Bukhārī(رحمه الله) views that 'Abbās al-Jushamī didn't hear from Abū Hurayrah(رضي الله عنه), so this is from the Hidden Defects which is said about a Hadīth that it is Ma'lūl [Defected].

### Radwan Dakkak updated his status.

was asked about a woman who broke wind during Tawāf, so (حفظه الله) Shaykh Sulaymān al-'Alwān :the Shaykh responded by saying

The Tawāf of the woman is correct and there's nothing upon her [i.e. no blame & expiation], and the minor impurity does not prevent one from making Tawāf around the House [al-Ka'bah], and it's not that he prohibited Tawāf[for someone without wudū], (صلى الله عليه وسلم) proven from the Prophet .and delaying the message from its prescribed/necessary time is not allowed

And the famous Hadīth "Tawāf in the house[al-Ka'bah] is [like] Salāh, except that you can talk in it" .(صلى الله عليه وسلم)is not authentic to be attributed/raised to the Prophet

said in his Jāmi' [Sunan al-Tirmidhī] after the [above mentioned] (رحمه الله) Abū 'Īsa al-Tirmidhī narrated hadīth [#970] "This hadīth has been narrated by ibn Tāwūs & others from Tāwūs from his father from ibn 'Abbās [Mawqūfan]", and this is what's memorized, and 'Abdūl Razzāq has narrated in the Mussanāf [#9789] from Ma'mar from ibn Tāwūs from his father from ibn 'Abbās [Mawqūfan], and he narrated it [#9790] from ibn Jurayj who said I was informed by Ibrāhīm ibn Maysarāh from .Tāwūs from ibn 'Abbās

And 'Attā' ibn al-Sā'ib raised/attributed it[the hadīth] to the Prophet from [the chain of] Tāwūs, this is present in Jāmi' al-Tirmidhī and al-Muntaqāh by ibn al-Jārūd and Sahīh ibn Khuzaymah & ibn and what's correct is .(صلى الله عليه وسلم) Hibbān and there is dispute in raising it to the Prophet from Tāwūs from ibn 'Abbās [Stopped at ibn 'Abbās i.e. Mawqūfan] and 'Abdullāh ibn Tāwūs from his father is more authentic than 'Attā', so his narration would be given preference over the narration .of 'Attā

And Shu'bah ibn al-Hajjāj has said "I asked Hamād and Mansūr and Sulaymān about a man who performs Tawāf around the House[Ka'bah] while he's not upon Tahārah[Wudū], so they did not see anything wrong with that" Narrated by ibn Abī Shaybāh in the Musannāf [3/295] and that's what .[chose [Al-Fatāwah 26/199 (رحمه الله) Shaykh al-Islām ibn Taymiyyāh

that the (رضي الله عنها) And it has been mentioned in the Sahīhayn [Bukhārī & Muslim] from 'Ā'ishā performed wudū' for Tawāf. So this is a proof regarding the Sunnāh of (صلى الله عليه وسلم) Prophet .performing wudū' [for Tawāf], and there's no difference [of opinion] regarding that

And the dispute is only regarding its obligation, and I do not find any evidence for that except in the (صلى الله عليه وسلم) Major impurity, as it has been mentioned in the Sahīhayn [Bukhārī & Muslim] that the Prophet said to 'Ā'ishā "Do what the pilgrims do, except that you don't perform Tawāf around (الله عليه وسلم) "the house[al-Ka'bah] until you are purified

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### Radwan Dakkak updated his status.

was asked about the ruling regarding scratching the head for (حفظه الله) Shaykh Sulaymān al-'Ulwān ?[the Muhrīm [i.e. The person in the state of Ihrām

The Shaykh responded by saying: There's nothing wrong with that, even if some hairs fall off, Imām has narrated in the Muwattā' [2/290 - Sharh al-Zarqānī] with an authentic chain from (رحمه الله) Mālik (صلى الله عليه وسلم) 'Iqimāh ibn Abī 'Iqimāh from his mother that she said "I heard 'Ā'isha, the wife of the Prophet get asked whether a Muhrīm can scratch the body, so she said 'Yes, he can scratch (الله عليه وسلم) it & do so harshly, even if my hands are tied up & I do not find anything except my feet, I would "...scratch

that he bathed while he is a Muhrīm[in the (صلى الله عليه وسلم) And it's proven from the Prophet state of Ihrām], and the hadīth is in the Sahīhayn [Bukhārī & Muslim] from the hadīth of Abū Ayyūb al-Ansārī. And bathing habitat's hairs to fall off, and there has been no statement mentioned .prohibiting that

Infact, it's mentioned in the Sahīhayn [Bukhārī & Muslim] from the chain of 'Attā' from Tāwūs from .did cupping while he is Muhrīm (صلى الله عليه وسلم) ibn 'Abbās that the Prophet

And a group of scholars have permitted cupping for the Muhrīm, even if that results in cutting some .of the hairs

And others have said, he must pay the Fidyāh, to feed 6 poor people or slaughter a sheep or fast 3 days, and this Fidyāh is upon choice[meaning a person must pay the Fidyāh, but he can choose (صلى الله عليه وسلم) which one to pay]. But what's correct is that there's nothing upon him, because the Prophet did not mention in that any Fidyāh and delaying the message from its (الله عليه وسلم) .prescribed/necessary time is not permissible

However, if the Muhrīm shaves all of his head for an excuse or other than that, then it's compulsory upon him to slaughter a sheep or fast 3 days or feed 6 poor people, for every poor person receives .and this is from the agreed upon matters between the scholars [نصف صاع] half of 2.5-3KG's said "And whoever among you is ill or has an ailment of the head [making (سبحانه وتعالى) Allāh ".shaving necessary must offer] a ransom[Fidyāh] of fasting [three days] or charity or sacrifice

that he (صلى الله عليه وسلم) from the Prophet (رضي الله عنه) And [it's narrated] from Ka'b ibn 'Ujrah said "Perhaps your lice have annoyed you? He said yes O messenger of Allāh, so the messenger said 'Shave your head and fast 3 days or feed 6 poor people or (صلى الله اليه وسلم) of Allāh slaughter a sheep'.." Narrated by al-Bukhārī [refer to al-Fath 4/12] & Narrated by Muslim [Refer to .knows best (جل وعلا) Sharh al-Nawawī 8/118] and Allāh

Side Note [not from the Shaykh]: The reason why people scratch in Hajj is because of the hot weather & also possibly because of the presence of some insects which could make you itchy, والله اعلم which is why you see some people scratching really hard

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### Radwan Dakkak updated his status.

Is the marriage contract valid if a woman was on her menses?

Shaykh Sulaymān al-'Alwān (حفظه الله) responded by saying: By principle, that is considered permissible, and the prohibition isn't present from the Qur'ān, Sunnāh, Ijmā', saying of a Sahābī or valid Qiyās (analogy). And I do not know anyone from the scholars who prohibited or disliked that. Besides that some of the Fuqahā' disliked a woman to arouse her husband during menses, so that he doesn't fall into sin from doing anything further. [Note: You can do everything together, except Jimā]

And some of the layman can mix up the ruling of this issue with the ruling of divorce during menses, however there isn't any correlation between the two matters.

So the marriage contract while she's menstruating is permissible by the agreement of the scholars, and divorcing her during her menses is harām by the agreement of the scholars.

And there are 2 sayings whether the divorce takes place or not (during her menses):

That it occurs with it being harām and this is the saying of the 4 Imāms and the majority of the scholars.

That it doesn't occur, which is the madhab of the Dhāhiriyyāh which was supported by Shaykh al-Islām ibn Taymiyyāh (رحمه الله) and ibn al-Qayyim (رحمه الله). And every side from the 2 groups have mentioned their evidences with textual proof and reasoning, and after researching the evidences of both sides, and searching for the core evidences, and pondering over the Madhāhib (opinions) of the contemporary & classical scholars, and reading lengthy & summarised books regarding that, I saw strength (stronger proofs) in the second Madhab (opinion), and that it has better proofs which correlates with the fundamentals of the sharee'ah.

And I have concluded that the Hadīths which are narrated to the Prophet (صلى الله عليه وسلم) don't have anything from it which is clear regarding the issue, even though what's apparent from it (the hadīths) in my view shows that it doesn't count as a divorce.

And the Mawqūf reports to ibn 'Omar (رضي الله عنهما) are contradictory and most of it isn't authentic, with the chances that it's referring to the latter view [the hadīths show that divorce doesn't occur], and Allāh (جل وعلا) knows best.

22 September 2016 09:59

### Radwan Dakkak updated his status.

Can a woman travel without a Mahrām? Very detailed response by Shaykh Sulaymān al-'Alwān (حفظه الله) - So after mentioning the hadīths where the Prophet (صلى الله عليه وسلم) told a man [preparing for a Ghazwā] to go perform Hajj with his wife & the hadīths that mention "A woman cannot travel except with a Mahrām", the Shaykh mentions:

And from this, the majority of the scholars have stated that it's not permissible for a woman to make Hajj except with a Mahram, regardless if her Hajj was compulsory or optional, and regardless if the woman was young or old, and regardless if the travelling distance was long or short. And some of the scholars are of the view that a woman can make Hajj with a group of trustworthy women, infact Imām Mālik (رحمه الله) & al-Shāfi'ee (رحمه الله) said she is compelled to go to Hajj with a group of women, i.e. in the compulsory Hajj, and from al-Shāfi'ee (رحمه الله) is a second saying in the issue "that the woman goes out (for Hajj) even if she was with one woman that's trustworthy", and another group of scholars said "A woman can travel alone if the road was safe" and this is what ibn Muflīh (رحمه الله) mentions from Shaykh al-Islām ibn Taymiyyāh (رحمه الله), but what is present in the Fatāwāh (of ibn Taymiyyāh) is that the woman doesn't travel to Hajj, except with friends or Mahrams, so what's clear from this is that Shaykh al-Islām ibn Taymiyyāh (رحمه الله) permits a woman to travel without a Mahram if she was with trustworthy friends i.e. trustworthy women, and the proof of this saying is what is mentioned in Sahīh al-Bukhārī Mu'allāqā that 'Omar ibn al-Khattāb (رضي الله عنه) in the final Hajj he made, gave permission to the wives of the Prophet (صلى الله عليه وسلم) to perform Hajj, so he sent with them 'Uthmān ibn 'Affān (رضي الله عنه) and 'Abdūl al-Rahmān ibn 'Āwḥ (رضي الله عنه), so they (the scholars of this view) said "this is a consensus of the Sahābah of the permissibility of a woman travelling without a Mahram if she was with trustworthy women and the road was safe".

And we could respond against this by saying that the wording of the Prophet(صلى الله عليه وسلم) is explicit in this issue "A woman does not travel except with a Mahrâm" and this hadith is Agreed upon [in it's authenticity], and he made his saying a general one, and numerous narrations have been mentioned regarding travelling, so a narration came from Abū Hurayrah(رضي الله عنه) in Sahih Muslim "It's not permissible for a woman who believes in Allāh & the last day to go travelling for 3 days or more" and it's mentioned in Sahih Muslim from the Hadith of Abū Hurayrah "one night" and it's also mentioned in the Sahihayn [Bukhārī & Muslim] from the Hadith of Abū Hurayrah(رضي الله عنه) "A journey of one day & one night" and in Sahih al-Bukhārī from the hadith of Abī Sa'eed(رضي الله عنه) "A journey of two days" so when these narrations have differences that indicate a specific time, it's compulsory to take the unrestricted meaning [hadiths which mention no time period for the Journey - So it's harām to go travelling without a Mahram fullstop], particularly the hadith of ibn 'Abbās(رضي الله عنهما) which isn't differed upon(in wordings from him).

In addition to this, the Prophet(صلى الله عليه وسلم) stated this in Hajj or in the end of his life, and it's possible that he said it in the 9th year AH in which Abū Bakr(رضي الله عنه), 'Alī(رضي الله عنه) and a group of Sahābah made Hajj in, so taking the unrestricted narrations which are explicit in the topic is given preference to taking the restricted narrations [that mention 1,2,3 days etc...] that aren't explicit. Also, even if we take the restricted evidences for argument sake, no doubt Hajj takes more than 3 days, indeed Hajj exceeds more than 3 days, and it's not possible to finish Hajj in less than 3 days, so how can a woman travel this distance which would exceed 5,6 or 7 days and all the narrations do not mention anything above 3 days, rather it mentions three[days], two[days], one day & night, a journey of one day & a journey of one night.

Also the reply to the actions of the wives of the Prophet(صلى الله عليه وسلم) is that this was an Ijtihād(educated guess) from them, and it could also be said that most of the wives of the Prophet(صلى الله عليه وسلم) had Mahrams, Hafṣā(رضي الله عنها) in particular & others, except that this might be opposed/rejected for Safiyyā(رضي الله عنها), so it could be said that the wives of the Prophet(صلى الله عليه وسلم) are unlawful to be married, so it's not possible that anyone would have temptations/desires for them, and neither would they tempt the men, so it's as if their situation is less than others, especially since they made Hajj with 'Abdūl Rahmān ibn 'Āwḥ(رضي الله عنه) and with 'Uthmān ibn 'Affān(رضي الله عنه) and with the Major companions, and they would look after them more than they would look after their own daughters.

In addition to this is that the wives of the Prophet(صلى الله عليه وسلم) are the mothers of the believers, so these things(going to Hajj without a Mahrām) could be justifiable for their actions, unlike other than them with the amount of corrupted ones, and perversion in the society, and Fitān(temptations), and being subjected to aggressors/attackers, and this is in particular with the presence of an explicit text "A woman cannot travel except with a Mahrām", however what must be payed attention to, is that whoever permitted a woman to travel with trustworthy women in Hajj & 'Umrāh, do not permit this in every situation, and isn't permitted in every travel. What has been permitted from these Scholars is restricted to certain circumstances:

1. A kāfirah(disbeliever) that reverts to Islām in dār al-Harb, it's permissible for her to travel alone to the land of the muslims.
2. A prisoner which is free from the Kuffār, it's permissible for her to travel alone.
3. If the woman & her friend separate from each other, she can befriend other than her if she was trustworthy/secure, or else she can travel on her own [Till she reaches her destination].

And it could also be said that the travelling of a woman without a Mahrām has situations:

1. That she travels on her own without the road being safe, then this travelling is harām by consensus, regardless if the travelling was for Hajj or 'Umrāh or for other than that.
2. That she travels on her own & she is secure/safe on the road, then this is harām according to the Jumhūr [The majority of the Scholars]
3. That she travels alone with a group of trustworthy women, and this has been permitted by a group of scholars in Hajj and 'Umrāh, and as we have previously stated, it has been mentioned in Bukhārī Mu'allāqa from the chain of Ibrāhīm from his father from his grandfather who said "Omar ibn al-Khattāb(رضي الله عنه) in the final Hajj he made, gave permission to the wives of the Prophet(صلى الله عليه وسلم) to perform Hajj, so he sent with them 'Uthmān ibn 'Affān(رضي الله عنه) and 'Abdūl al-Rahmān ibn 'Āwḥ(رضي الله عنه)"
4. And a group of scholars have permitted a woman to travel in all cases if she was with a group of trustworthy women.
5. And another group of scholars have completed forbidden a woman to travel in all cases, except in what the scholars have agreed upon in the 3 situations mentioned above[if she reverted etc...], and this is the Madhab of Imām Ahmad(رحمه الله), and is more suitable/correlates with the apparent/clear text "A woman cannot travel except with a Mahrām". HOWEVER, if it occurs that the woman travels without a Mahrām, her Hajj is complete/accepted in Islām.

Note: The definition of "travelling" goes back to the 'Urf(customs) of the time - It's not permissible to use the hadiths "Travel for 3 days without Mahram" in today's sense where a person can basically travel the whole world in that specified time period. Rather, whatever is considered "Travelling in our times" even if it was 1 hour on a plane etc... is considered harām if it was without a Mahram والله اعلم

## Radwan Dakkak updated his status.

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What is the meaning of the Hadīth "The Dunyā is a prison for the believer, and a Jannāh for the Kāfir"

Shaykh Sulaymān al-'Alwān(حفظه الله) narrates a Story that's spoken about of al-Hāfidh Ibn Hajr(رحمه الله) regarding this Hadīth:

...Ibn Hajr(رحمه الله) & his companions were walking on a road, when a man who sells olives from the people of the book approached him & said: You're the one who's called Shaykh al-Islām. Your Prophet says "The Dunyā is a prison for the believer, and a Jannāh for the Kāfir", so what Jannāh are we in right now, and what prison are you in? So Ibn Hajr(رحمه الله) said to him: You are in a Jannāh for what Allāh has reckoned for you of punishment in the hereafter if you die upon Kufr, and I'm in a prison for what Allāh has reckoned for us of comfort/bliss when we die upon Islām.

So the Kuffār today are considered to be in Jannāh, for what Allāh has reckoned for them with punishment [in the hereafter]...

~ Taken from a Lecture where he speaks about the Hadīth of "Do not wish for death because of a distress that you are afflicted by"

22 September 2016 09:59

## Radwan Dakkak updated his status.

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Shaykh Sulaymān Al 'Alwān was asked, "Applying the hudūd in the ard (land) of harb (war), is it narrated from the Prophet sall Allāhu 'alayhi wa sallam? What is the hukm?

The Shaykh(حفظه الله) responded by saying: Firstly, there is no difference among the scholars, may Allah(جلا وعلا) have mercy upon them on the obligation of establishing the hudūd(punishments), and that it is not permissible to deny and leave it off completely, and everything that goes against this fundamental rule returns back to this fundamental rule and the differed upon returns back to the agreed upon to remove the confusion/doubts.

Secondly, the Imam Abu 'Eesa al-Tirmidhī(رحمه الله) researched this matter in his book al-Jāmi' (kitāb al-hudūd) and he mentioned from some of the scholars that the hudūd(punishments) aren't apply in the Battle, and this was said by a group among the scholars, and it's understood from some of the later scholars from this that the punishment is removed in its entirety, and that whoever steals from the land of war or fornicates, then the punishment is removed from him and this is wrong, and what was intended by whoever said that the punishment isn't applied, means that it is delayed so that it doesn't cause the muslim(usually the new muslim) to join the land of the enemy, so he changes his religion from Islām to Kufr(disbelief), and with respect to this cause of harm, it would be appointed [chosen by the Imām] to delay the punishment and this is what is meant by the statement of who said: "that the punishments aren't applied in the land of war".

And as for the statement that the punishment falls (is removed) completely, then this is wrong and it's not permissible to say this!!! And with that (being said), establishing the punishments in the land of war is differed upon, and that is upon two sayings:

The first saying: A group of scholars went to say that the punishments are to be applied whatsoever, and there's no difference between the land of war or other than that, or the land of battle or other than that.

And the second saying: What is to be put forward is weighing between the benefit and repelling the evil [The Maslahah], and because there is nothing in the Sharī'ah which prevents us from delaying the punishment, and the evidence has been reported on the impermissibility of leaving off the punishment and nothing has been reported about the impermissibility of delaying the punishments, there's a difference between the two matters, so consequently, if the leader of the army or the leader of the battalion see's a benefit in delaying the punishment then he delays it, and if he sees a benefit in hastening the punishment then he hastens it, and the scholars that are present have the ability to determine the benefit and what repels the harm, so whenever it would cause fear for this muslim and that he will soon hear that he will get his hand cut off or get stoned, he will [choose to] join the land of the enemy, so then the punishment is delayed, until the muslims return to their safety, and whenever this harm has been expelled, then the punishment would be applied on him in the land of the battle."

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## Radwan Dakkak updated his status.

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Is it permissible for a Father to force his son into marriage with a girl he doesn't desire?

Shaykh Sulaymān al-'Alwān responded by saying: It's not allowed for either parent to compel their son into marriage with someone they don't want or love because the result of this marriage might end in a divorce or a miserable life for both of them. And it's not compulsory upon the son to obey them in this and it wouldn't be considered disobedience in doing so. However, it's necessary upon the son to be gentle in his rejection and to not raise his voice upon his parents or let them hear any



bad words.

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### Radwan Dakkak updated his status.

Shaykh Sulaymān al-'Alwān was asked: Is it permissible to make takfeer upon the abandoner of Salāh individually?

He answered: If it's proven that he's not ignorant, and I believe that the abandoner of Salāh is a Kāfir, and you showed him the ruling and he refused to abandon it, then there's no prevention from calling him a Kāfir if it's proven to the person with absolute proof, and the people of knowledge differentiate between ruling upon the individual and between ruling upon in general, so Ahl al Sunnāh rule upon generally and do not rule upon the individual, until the conditions have been met and the preventions(of takfeer) have been removed, so if the conditions have been met in this issue and the preventions(of takfeer) have been removed, and the person views that the abandoner of Salāh is a Kāfir, then there's no prevention from ruling upon this man that he's a Kāfir, knowing that he doesn't pray and views the abandoner of Salāh as a Kāfir"

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### Radwan Dakkak updated his status.

If a traveller catches a Rak'ah behind a Resider, should he pray the Salāh of a traveller[i.e. Shorten it] or the Salāh of a resider[i.e. complete it]?

Shaykh Sulaymān al-'Alwān(حفظه الله) responded by saying: If a person catches a Rak'ah with the Mutim[a person praying a complete Salāh], this is more general than [saying] Muqīm[a Resider], regardless if he was a Resider or not, however he completed[his Salāh], because sometimes a Traveller can perform ta'wīl[an interpretation], so he prays completely[without shortening], so upon this we say if the Traveller catches a Rak'ah or more[rak'ahs] behind a Mutim, we do not condition this to praying behind a Traveller, as what ibn Mas'ūd(رضي الله عنه) did, ibn Mas'ūd(رضي الله عنه) was a Traveller and would pray behind 'Uthmān(رضي الله عنه), and 'Uthmān(رضي الله عنه) was a Traveller, however he performed ta'wīl[interpretation] that he's a Muqīm[Resider], so 'Uthmān(رضي الله عنه) completed the full Salah & ibn Mas'ūd(رضي الله عنه) completed the Salāh behind him & he wouldn't shorten it, so in this situation, it's compulsory upon you to complete your Salāh and this is the saying of the Majority of the Scholars, from among the Sahābah such as ibn Mas'ūd(رضي الله عنه), ibn 'Omar(رضي الله عنهما), ibn 'Abbās(رضي الله عنهما), and from the among the Tābi'een and from the Imāms that are followed after them, and this is what's correct in this issue.

However, if he[the traveller] enters/catches the Salāh outside the Rak'ah, such as the one who enters in the final Tashahhūd, so what's correct in this situation is that he prays the Salāh of a traveller, not the Salāh of a resider, because he did not follow any part of the Salāh, and the Salāh is known by catching a Rak'ah, because of the saying of the Prophet(صلى الله عليه وسلم) "Whoever catches a rak'ah of Salāh, then he has caught the Salāh" and the proof for this is also, "an opposing evidence" [daleel 'aks] as it's known by the Usūliyeen[Scholars of Usūl al-Fiqh], and it's the issue of Salāh al-Jum'ah.

If he joins in where the Imām is in the final Tashahhūd of the Salāh, how would he pray? He would pray 4[Rak'ahs for Jum'ah], and if he prays a Rak'ah[with the Imām], he prays 2 Rak'ahs[for Jum'ah], so that has proved that [the Salāh] is known by Rukū', and this is a proof against Abū Hanīfah(رحمه الله) when he said that if he joins in the final Tashahhūd with the Imām, that he prays the same as him, and he'll be on the level of following the Salāh, and when he was given the evidences regarding Jum'ah, he contradicted himself and didn't say anything regarding Jum'ah, and he said it for the other Salāh[other than Jum'ah], so this is a proof against him in this issue. So what's correct in this issue is that if the Traveller prays a Rak'ah with the Mutim[the one who completes Salāh], he prays the Salāh of a Mutim, and if he joins in besides the Rak'ah[like in the final Tashahhūd], then he prays the Salāh of a Traveller.

Note: Daleel 'Aks according to the scholars of Usūl al-Fiqh means that if the Prophet(صلى الله عليه وسلم) said the optional prayers in the night are by two's[i.e. Two rak'ahs], therefore we understand from this that the optional prayers of the day are by 4's, so you pray 4 rak'ah before Dhuhr & 'Asr. Btw there's also some difference of opinion regarding praying 4 Rak'ahs with 1 Salām, but the correct opinion is that it's correct & perfectly fine.

22 September 2016 09:57

### Radwan Dakkak updated his status.

What is intended by Najd in the Hadīths, is it Najd al-Yamāmah or Najd al-'Irāq by Shaykh Sulaymān al-'Alwān(حفظه الله):

The questioner says that the Prophet(صلى الله عليه وسلم) said "O Allāh, bless us in our Shām and in our Yemen", the famous hadīth and when they said "In our Najd", the Prophet(صلى الله عليه وسلم) said "Over there(Najd) is Earthquakes and Fitan", the questioner says, many people avert the wording from its apparent meaning, they say Najd al-'Irāq, and then he takes out Najd al-Yamāmah from the Hadīth, he(the questioner) asks, what is the correct understanding for that,

because the Prophet(صلى الله عليه وسلم) meant this Najd(as if the questioner is saying it's Najd al-'Iraq).

The Shaykh replied by saying, the understood wording that was reported is a narration from Imām Ahmad(رحمه الله) that Najd al-'Irāq is intended, and this is a narration in [the Musnad] of Imām Ahmad(رحمه الله), however it's شاذة [not authentic], and nevertheless there's a well known difference between the Scholars, the Scholars did not agree upon an opinion, and there are 3 sayings for the 'Ulemā'(رحمهم الله):

1. That Najd al-'Irāq is what's intended and they took this from the narration that was present in [the Musnad of] Imām Ahmad(رحمه الله), and they also used as evidence, that when the Fitna in 'Irāq occurred, Sālim & others used to apply the ḥadīth[regarding Najd] upon the people of 'Irāq, so this is the first saying.

2. That Najd al-Yamāmah is what's intended, because a narration came in the Sahihayn [Bukhārī & Muslim] that the Prophet(صلى الله عليه وسلم) said "From Rabī'ah and Mudhar" and the tribes of Rabī'ah and Mudhar has a larger presence in Najd al-Yamāmah compared to Najd al-'Irāq, so the Prophet's(صلى الله عليه وسلم) saying "From Rabī'ah and Mudhar", this is an explicit evidence in knowing what is Najd, and they also used as evidence that the Prophet(صلى الله عليه وسلم) said "O Allāh bless us in our Shām" and he mentioned [afterwards] "And our Najd...", and Najd al-'Irāq wasn't opened in that time, al-'Irāq wasn't conquered at all, except in the era of 'Omar(رضي الله عنه), it wasn't conquered in the era of the Prophet(صلى الله عليه وسلم), nor Abū Bakr(رضي الله عنه), it was only conquered during the era of 'Omar(رضي الله عنه), so when a man said(a man who came from Najd), he said "And in our Najd" and this Najd is Muslimāh under the authority/obedience of the Prophet(صلى الله عليه وسلم), so he was ordered/asked to make du'ā for it, so he said "The earthquakes and tribulations will be here", so a group [of scholars] say that the questioner asked about Najd al-Yamāmah, he didn't ask about Najd al-'Irāq because Najd al-'Irāq wasn't opened [for the muslims] to begin with.

3. That the ḥadīth includes both, it includes Najd al-Yamāmah & Najd al-'Irāq, because everyone who is found to be from the city of Najd, is called Najdan[a person from Najd, regardless if he's in 'Irāq or Yamāmah].

However, I want to bring attention [towards something important] regardless of these differences and which is the most correct[opinion], I want to mention that there's a group among the people from أهل الضلال [The people of Misguidance], and from المنحرفين [Those who have deviated from the right Manhaj], they usually use this ḥadīth upon Najd al-Yamāmah, not for Fiqh reasons, because there's nothing wrong with that, the issue is an intellectual Fiqh matter and the person chooses what he views stronger/closer to the truth, and there's nothing wrong with this & there's no blame upon the Mujtahid regarding these issues, even the Early Scholars researched matters and differed, however there's a group [of deviants] who claim it's [referring to] Najd al-Yamāmah for their hatred towards them in their religiousness & righteousness, so that's why you see the refutations against Shaykh Muḥammād ibn 'Abdul Wahāb(رحمه الله) and refutations against them for their Da'wah al-Najdiyyāh, they attack them because they are from the people of Najd and this is a place of Fitan, because it has Tawheed and 'Aqeedah. So they use these ḥadīths as proof in this way, so we must be cautious from this absolute ignorance, meaning whenever you make Ijtihād upon another issue, to be aware that there's no connection between the country[and the Fiqh matter], even if we said that this land Najd, it's a land of Earthquakes and Fitan or other than that, does this mean that they [the people] are upon Falsehood?

I'll give you all an applicable, intellectual example which is agreed upon, the scholars do not differ that 'Irāq is a land of Fitan, and this is agreed upon, when 'Alī(رضي الله عنه) was fighting the people of Shām, where was he? Where was he, in Makkāh or in Madīnah? The first one who moved the Khilāfah to 'Irāq was who? 'Alī(رضي الله عنه), and he was upon the truth by Ijmā' [Consensus]! With the virtue of Shām, does this mean that we use the Land as evidence to say that a certain people are upon the truth? This has no basis! Do we use as proof that the people of Shām were upon the truth because of the reported ḥadīths regarding al-Shām? And to say that they('Alī & his followers) were upon falsehood, while 'Alī(رضي الله عنه) was upon the truth by Ijmā' which was mentioned by more than one Scholar, and the Ḥadīths are explicit regarding this to begin with, we claim that he was in 'Irāq to mean he was upon Falsehood? This isn't correct, therefore we only use as evidence upon knowing the truth from falsehood by the proofs, so the existence of a man who resides in Najd, even if it was intended in the Ḥadīths, this doesn't mean that this is the man of Fitan or misguidance, and Shaykh Muḥammād ibn 'Abdul Wahāb(رحمه الله) has proven against his opponents that they were grave worshippers, they were from the Distorters and people of innovation & misguidance, so there's absolutely no significance regarding the situation of a person residing in a Land.

The Earth as Salmān al-Fārisī(رضي الله عنه) said when some of the Sahābah wrote to him, we shall enter the blessed land[al-Shām], he wrote to them & the chain is authentic, he said "Verily, the blessed Land[Shām] doesn't bless anyone, it only blesses a person's actions", a person could reside in Makkāh or Madīnah and be from the worst of creation, right now who resides in Makkāh? Isn't there Sūfiyyāh, isn't there grave worshippers? Who's Residing in Madīnah, isn't there Rawāfidh, and people of misguidance & Munharifin? Also in the era of ibn taymiyyāh(رحمه الله), when he spoke he said "Islām is not known today except from the people of Shām and Masr" and he is speaking about his time, then he spoke about Hijāz & other Lands, then a time came where the Religion & righteousness and goodness was not known except in this Jazīrah[Hijāz] and the situation can change, So a person shouldn't look at the situation of a country that it's upon the truth or misguidance, this is upon the saying that the meaning here is identified(as being Najd) so what I'm trying to point out towards is that some people usually assume that when someone is from Najd, a land of fitan, he would attack him, [the deviants say], originally this is a land of Fitan, they have strictness and extremism, so if he[the deviant] adhere's upon this saying, he should also adhere to when 'Alī(رضي الله عنه) fought the people of Shām, he was in 'Irāq and he was upon the



truth, and the others were in Shām with the Mutawātir narrations from the Prophet(صلى الله عليه وسلم) regarding Shām, "O Allāh, bless us in our Shām", "If the people of Shām become corrupt, there is no good in you", and other than that from the proofs, while Abū Muḥammād ibn Ḥazm(رحمه الله) has mentioned something in the end of al-Muḥallāh in al-I'tikāf.

It's a good benefit, Abū Muḥammād ibn Ḥazm(رحمه الله) has mentioned in al-I'tikāf, when he spoke about the Prophet's(عليه الصلاة والسلام) saying "Madīna is better for them, only if they knew" and similar to these Ḥadīths, he said it's not possible that this ḥadīth is understood generally[for all times], rather the ḥadīth is time-bound he says, the ḥadīth is time-bound, it can be from time to time, as for it being upon the continuous[not bound by time]/general meaning, then ibn Ḥazm(رحمه الله) rejected it to be like that, also the Prophet's(عليه الصلاة والسلام) saying "Its filth is removed , just as the blacksmith(الكبير) removes the filth/impurities of the Iron", We know the Sahābah avoided the Pre-Seminal fluid, was the filth/impurity removed when they avoided it? No, and right now with the presence of the Rawāfiḍh & Mushrikeen in this Land, does that mean that they are upon the truth because they're not removed, meaning they aren't filth? This isn't said by any muslim! Therefore, as Abū Muḥammād ibn Ḥazm(رحمه الله) said Removing the filth/impurities occurs from time to time, from era to era, this was also mentioned by others besides Abū Muḥammād(رحمه الله) as well, but Abū Muḥammād ibn Ḥazm(رحمه الله) is the one who spoke about it clearly in his book al-Muḥallāh in the end of the book of Fasting.

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### Radwan Dakkak updated his status.

Importance of Tawbah by Shaykh Sulayman al-'Alwan:

and His saying "Truly, Allāh(عز وجل) loves al-Tawābeen[those who turn towards Him in repentance] and He loves al-Mutatahireen[those who keep themselves pure & clean]" Al-Tawābeen came as a hyperbole, meaning lots of repenting, and the Prophet(صلى الله عليه وسلم) said:

"Allah, will continue to stretch out His Hand in the night so that the sinners of the day may repent, and continue to stretch out His Hand in the daytime so that the sinners of the night may repent, until the sun rises from the west" [Muslim]

Tawbah is praiseworthy, in all cases, regardless if he was recalling a sin or didn't recall a sin, because no matter what kind of servant he is, he has some kind of deficiency, so it doesn't mean that a person won't say "I ask you[Allāh] for forgiveness & repent to you[Allāh]" unless he recalls a sin, because this is self-conceit, whoever see's this in himself is self-deficient, he must change his heart, truly his heart is sick...

Abū Bakr(رضي الله عنه), and he is Abū Bakr(رضي الله عنه), and sufficient for you in his might & dignity, and he is from the people of Jannāh by the Ijmā[consensus] of the Muslims, and the greatest of all mankind after the Messenger of Allāh in this Ummāh, when he said O messenger of Allāh, teach me a du'ā that I can supplicate in my Salāh, he (صلى الله عليه وسلم) said:

"Say, O Allāh, indeed I have wronged myself so much, and there is no one who forgives the sins except you, so [please] bestow your forgiveness upon me and have mercy on me, verily you are the Most Forgiving, Most Merciful" [Bukhārī]

And even the Prophet(صلى الله عليه وسلم), and he is the greatest to walk on the face of this earth, this is what he used to say after he finishes his Salāh "I seek forgiveness from Allāh(3x), O Allāh, you are the bestower of peace, and peace comes from you, Blessed are you, O possessor of glory and honour" [Muslim]

And Allāh(سبحانه وتعالى) said to his Prophet(صلى الله عليه وسلم) "When the help of Allāh has come, and the conquest, and you see the people entering into the religion of Allāh in multitudes, Then glorify your Lord with praises and ask for His forgiveness. Indeed, He is Oft-Returning(in Grace & Mercy)" [110:1-3]

So Allāh(عز وجل) ordered his Prophet(صلى الله عليه وسلم) to ask for His forgiveness, "Then glorify your Lord with praises and ask for His forgiveness, Indeed, He is Oft-Returning(in Grace & Mercy)"

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### Radwan Dakkak updated his status.

Is it permissible to pay Zakāt al-Fitr in Money instead of Food? [Detailed Question & Response]

Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله) was asked: A dispute has occurred between some of the brothers regarding the ruling of paying the Zakāt in money instead of Food. And everyone had his own opinion from an Islamic point of view, so I'll summarise it for you quickly:

The first person says: It is prohibited to pay the Zakāt al-Fitra in Money because it goes against what the Prophet(صلى الله عليه وسلم) did.

The second person says: It is preferred to pay [Zakāt al-Fitr] in Food, and paying it with money is permissible, however it is in opposition to the Sunnāh.

The third person says: It's preferred to look at the situation of the poor person & the situation of his

country and its environment, because money might be better for him.

So my question O respected Shaykh: Did any of the Salaf give a Fatwa to pay [Zakāt al-Fitr] with money instead of Food? And is it better for someone to pay [Zakāt al-Fitr] with money because the needy prefers that?

Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله) responded by saying: This issue is one of the differed upon matters, and the Imāms of the Salaf differ regarding paying Zakāt al-Fitr with Money.

And saying this opinion or that opinion is more correct is a matter of Ijtihād, so no one should call the other person misguided or an innovator.

And the principle regarding the differences of opinion in the likes of this issue, is that it should not break the friendship & love between the disputers, nor to have fury in their hearts, for all of them are good, and there's no blame upon someone who concludes with [an opinion] of what he hears.

And many of the Imāms would say in their speech regarding the differed upon matters "Our statements are correct, while it could contain mistakes, and the statements of others are mistaken, but it could contain the truth"

And the Majority of the Imāms have gone to say that it's not permissible to take out Money for Zakāt al-Fitr, Imām Ahmad(رحمه الله) said: "I fear that it won't suffice, it's in opposition to the Sunnāh of the Messenger of Allāh(صلى الله عليه وسلم)", and this is the Madhab of Mālik(رحمه الله) and al-Shāfi'ī(رحمه الله). And al-Imām Ibn Hazm(رحمه الله) said: "Money does not suffice in any case to begin with, because that is not what the Messenger of Allāh(صلى الله عليه وسلم) has mandated"

And 'Attā'(رحمه الله), al-Hassan al-Basrī(رحمه الله), 'Omar ibn 'Abdūl 'Azīz(رحمه الله), al-Thawrī(رحمه الله), Abū Hanīfah(رحمه الله) and others have gone towards the permissibility of paying [Zakāt al-Fitr] with Money instead of Food, Abū Ishāq al-Sabī'ī [who is one of the Imāms of the Tābi'īn] said: "I have seen them pay the Sadaqah in Ramadān with Darāhim [Money] in its [equivalent] value for food" narrated by Imām ibn Abī Shaybah(رحمه الله) in al-Musannāf.

And the proof for that is:

1 - Is that there's no text proven from the Prophet(صلى الله عليه وسلم) nor any of the Sahābah regarding the impermissibility of paying [Zakāt al-Fitr] with Money, and the reported Ahādith within the text mentioning a specific types of Food doesn't mean what's apart from it is forbidden [to give in Zakāt]

2 - The proof for this is that the Sahābah, may Allāh(سبحانه وتعالى) be pleased with them, permitted taking out wheat [Which is not specified by the text] instead of barley, dates and similar to that from the different kinds that are narrated in the Authentic Ahādīth.

Infact, many of the Sahābah, rather most of them, during the era of Mu'āwiyah(رضي الله عنه) went towards the permissibility of giving out half a Sā' [2.5-3.0 kg's] from the Sumrā'[Brown wheat] of al-Shām instead of a Sā' [2.5-3.0 kg's] of dates, so this is a proof that they saw half a Sā' is equal to the price of a Sā' of dates or barley and similar to that.

3 - Also with proof that the purpose behind Zakāt is enrichment of the poor, and money is more beneficial for some of them instead of Food, so in that case, you would check to see the situation of the poor in every country.

4 - Also with proof that many of the needy take the Food and sells it on the same day or the next day below its actual price, so who would benefit more, the one that was given Food, or the one who was given the Money equivalent to the value of this Sā' [2.5-3.0 kg's], and Allāh(سبحانه وتعالى) knows best.

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## Radwan Dakkak updated his status.

was asked, what is the ruling on performing Wudū' after (حفظه الله)Shaykh Sulaymān al-'Alwān ?[eating] camel meat

that (صلى الله عليه وسلم)The Shaykh responded by saying: It's proven from the Messenger of Allāh he commanded [the performance of] Wudū' after [eating] camel meat, and this has been mentioned that a man asked the Messenger (رضي الله عنه)in Sahīh Muslim from the chain of Ja'far ibn Sumrāh (صلى الله عليه وسلم)Shall I perform wudū' after [eating] mutton", He" (صلى الله عليه وسلم)of Allāh said "If you wish, perform wudū', and if you wish, don't perform wudū". He said "Shall I perform said "Yes, perform wudū' after [eating] (صلى الله عليه وسلم)wudū' after [eating] camel meat", He ".camel meat

it was (رضي الله عنه)And similar to this has been mentioned from the Hadith of Al-Barā' ibn 'Āzib (رحمه الله)Abū Dāwūd (رحمه الله), al-Tirmidhī (رحمه الله), Ibn Mājah (رحمه الله), and Imām Ahmad (رحمه الله)Ishāq ibn Rāhawayh (رحمه الله), Muḥammād ibn Ishāq (رحمه الله)and it was authenticated by ibn Khuzaymah (رحمه الله), ibn al-Jārūd & (رحمه الله)Hibbān (رحمه الله)and ibn al-Mundhir (رحمه الله)

and this Fatwā was given by Imām (رضي الله عنهما)And this is the Madhab of ibn 'Umar (رحمه الله)and Imām Ahmad (رحمه الله)Ishāq ibn Rāhawayh (رحمه الله), Muḥammād ibn Ishāq (رحمه الله)said "There are two authentic Hadīths regarding it, the Hadīth of al-Barā (رحمه الله)he

"(رضي الله عنه)and the Hadīth of Jābir ibn Sumrah

Shaykh al-Islām ibn Taymiyyāh (رحمه الله), And that was [also] said by Imām ibn al-Mundhir (رحمه الله) and others (رحمه الله) ibn al-Qayyim (رحمه الله)

Whereas the majority of the scholars went towards the view that Wudū' after [eating] camel meat is (رحمه الله) al-Shāfi'ī (رحمه الله) Mālik (رحمه الله) not obligatory, and this is the Madhab of Abī Hanīfah mentioned it from Suwayd ibn (رحمه الله) ibn al-Mundhir & (رحمه الله) And ibn Abī Shaybāh (رحمه الله). (رحمه الله) Ghufflah (رحمه الله) 'Attā' (رحمه الله) Tāwūs (رحمه الله) and Mujāhid (رحمه الله)

And some of the scholars have mentioned it from some of the Rightly Guided Khulafā', and this is disputable, as it's not proven from any of them that they refrained from performing Wudū' after [eating] camel meat

And the people of this view used as proof what was narrated by Imām Abū Dāwūd (رحمه الله) from Muḥammād (رحمه الله) and others from the chain of Shu'ayb ibn Abī Hamzāh (رحمه الله) Nasā'ī (رحمه الله) he said: "The last two matters (رضي الله عنهما) from Jābir ibn 'Abdillāh (رحمه الله) ibn al-Munkadir was to abandon the Wudū' by that which is (صلى الله عليه وسلم) from the Messenger of Allāh (رحمه الله) "[touched by Fire[i.e. includes Camels

And this report isn't valid to be used as proof upon giving a permit in abandoning Wudū' after [eating] camel meat, and that is because of two reasons

and Jābir ibn (رضي الله عنه) 'That it's general, and it could be specified by the Hadīths of al-Barā especially if we knew that performing Wudū' by that which is touched by (رضي الله عنه) Sumrāh (رحمه الله) [Fire[i.e. Camels] was obligatory

That this report is weak, and its meaning isn't authentic, and this is the view of the people of this said: "This Hadīth is Mudtarib[shaky/weak] in (رحمه الله) matter[i.e. Muhadithīn], Imām Abū Hātim ate mutton and didn't perform wudū", likewise (صلى الله عليه وسلم) meaning, rather he, the Prophet from (رحمه الله) the Thiqāt[trustworthy narrators] narrated it from Muḥammād ibn al-Munkadir narrated it from his memory and erred in (رحمه الله) and it's likely that Shu'ayb (رضي الله عنهما) Jābir (رحمه الله) it

said in his Sunān, "And this is summed up by the first", meaning (رحمه الله) And Imām Abū Dāwūd ate bread and meat, then he (صلى الله عليه وسلم) that the Prophet (رضي الله عنه) the Hadīth of Jābir [got up for the Salāh & didn't perform Wudū' [for bread & meat

.mentioned something similar to this (رحمه الله) And Imām ibn Hibbān

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#### Radwan Dakkak updated his status.

was asked, if a woman prayed Salāt al-Jum'ah behind the (حفظه الله) Shaykh Sulaymān al-'Alwān Imām in the Masjid, should she pray 2 Rak'ahs just like the Salāh of the Imām or should she ?continue to pray 4 Rak'ahs[all up] after the Imām gives Salāms

(رحمه الله) responded by saying: Imām ibn al-Mundhir (حفظه الله) Shaykh Sulaymān al-'Alwān mentioned in his book "Al-Ijmā'" that the Scholars have agreed that if the women followed the Imām .& prayed with him, that is sufficient for them

And if she catch a Rak'ah from Salāt al-Jum'ah, then she will pray on top of that another[Rak'ah], and her Salāh will be valid, and if she didn't catch a Rak'ah or she prayed in her home, then she .[should pray 4[Rak'ahs

and ibn 'Omar (رضي الله عنه) And it's narrated from the authority of 'Abdullāh ibn Mas'ūd that they said: "If she caught a Rak'ah from Jum'ah, then she should complete the (عنهما) other[Rak'ah], and if she caught them sitting[i.e. Entered in Tashahhūd], she should pray ".[4[Rak'ahs

mentioned a Consensus that whoever misses Jum'ah from the (رحمه الله) And Imām ibn al-Mundhir .Residers, that they should pray 4 Rak'ahs

and a group of scholars that if he entered into the (رحمه الله) And it's narrated from Abī Hanīfah Jum'ah prayer before the Imām gives Salāms, then he should pray 2 Rak'ahs, and if he did not .follow the Imām in his Salāh, then he should pray 4 Rak'ahs by the agreement of the scholars

(حفظه الله) is weak, as Shaykh Sulaymān al-'Alwān (رحمه الله) Note: The view of Imām Abū Hanīfah said "Whoever catches a rak'ah of (صلى الله عليه وسلم) mentioned elsewhere. Because the Prophet Salāh, then he has caught the Salāh" so if you entered in the Tashahhūd, you should pray 4 Rak'ahs, not 2, because you haven't caught the Salāh والله اعلم

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#### Radwan Dakkak updated his status.

Shaykh Sulayman al-'Alwan said:

There are three different opinions regarding the issue of a woman in her menses entering the Mosque:

It's not permissible for her to enter the mosque, and this is what's most known from the Madhab of Imām Mālik and al-Shāfiʿī, and the أهل الرأي (Hanafī's), and one of the sayings in the madhab of Imām Ahmad, and they used as evidence the prophet's saying "I do not permit the menstrator or junb (post sexual state) to be in the mosque" and the prophets saying to Ai'sha (رضي الله عنها) "perform what a pilgrim does, except that you don't do Tawāf" and the hadīth is agreed upon its authenticity, and they used as proof that the Prophet (صلى الله عليه وسلم) "Prevented the menstrator to be present at the Eīd prayer" and the hadīth is agreed upon its authenticity.

It's permissible to enter the mosque for a need and a necessity, and this was chosen by Shaykh al-Islām ibn taymiyyāh (رحمه الله) with proof that the prophet (صلى الله عليه وسلم) "placed a tent (covering) for the black woman" which was narrated by Al-Bukhārī, and the scholars have said, this woman must've been menstrating, and the prophet (صلى الله عليه وسلم) did not prevent placing a covering for her in the mosque, and we can derive from this that the menstrator can attend gatherings and studies of knowledge and other than it.

It's permissible to enter the mosque as long as she abstains staining the floor, and this is the Madhab spoken from Mālik and one of the 2 sayings in the Shāfiʿī madhab, and Ahmad, and this is the saying of the Dhāhiriyyāh, chosen by ibn hazm (رحمه الله), and it has strength with the proof of the saying of prophet (saw) to Ai'sha (رضي الله عنها) "Get me the mat from the mosque." She said: 'I am menstruating.' He said: 'Your menstruation is not in your hands.' " narrated by Imām Muslim (rah), and these scholars use the proof of البراءة الاصلية "Original disassociation" [Permissible until proven Prohibited by an Authentic Text] in that there is not a single authentic hadīth which proves it's not allowed, and the reply to the narration "I do not permit the menstrator or junb (post sexual state) to be in the mosque" is a report which isn't authentic, it was narrated by Abu Dawud (232) and Ibn Khuzaymah (2/284) from different authorities from 'Abdul Waahid ibn Ziyad from Aflat ibn Khaleefah, he said Jusrah bint Dajajah informed me, from 'Aisha. Al-Bukhari said "Jusrah has wonders!" Ibn hazm (رحمه الله) said the hadīth is false, and I have shown what it has from defects elsewhere.

And my answer to the hadīth of 'Ā'isha [not allowed to make tawāf] is that this is reported about Tawāf and has nothing to do with entering the mosque, and this is apparent. And my answer to the prevention of the Prophet (صلى الله عليه وسلم) for the menstrator to move away from the musallāh of the muslims, the musallāh meaning the place people pray in and not the actual mosque, so the menstrator would be far away from the Musallāh that people are praying in, so that the praying women don't get disturbed and cause problems for them, or similar to it, and Allah (سبحانه وتعالى) knows best.

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## Radwan Dakkak updated his status.

What's the ruling on wiping the face with the hands after du'ā?

Shaykh Sulaymān al-'Alwān (حفظه الله) said: There's not a single authentic hadīth from the Prophet (صلى الله عليه وسلم), and it's not proven from the Sahābah (رضي الله عنهم), neither in Qunūt or other than it, neither in Salāh nor outside of it. And some of the laymen have been accustomed to this act, and this is wrong. And others are accustomed to raising the hands after the optional Salāh and wiping the face without du'ā, and this is worse than the first [case], and the Sunnāh is to leave off the wiping completely during Salāh and other than it.

Imām Abū Dāwūd (رحمه الله) mentioned in his Masā'il [1]: I heard Ahmad (رحمه الله) get asked about a man who wipes his face with his hands if he finishes [Salāh], he (رحمه الله) said: "I've never heard of it". And he said once: "I've never heard of this at all". He [Imām Abū Dāwūd] said: "And I've never seen Ahmad do this" and Imām Mālik (رحمه الله) was asked about a man who wipes his face with his hands during du'ā? So he rejected that and said: "I don't know of it" [2]

Al-Hāfidh al-Bayhaqī (رحمه الله) said: "I haven't memorised it from any of the Salaf during du'ā al-Qunūt, even though it might be narrated from some of them during du'ā outside the Salāh, it has been narrated from the Prophet (صلى الله عليه وسلم) a weak hadīth and it's used from some of them [3], outside of Salāh, but as for during the Salāh, then it's an action which isn't proven by any authentic report upon what the Salaf did, may Allāh (جل وعلا) be pleased with them, of raising the hands without wiping them with the face in Salāh [4] وبالله التوفيق

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[1] Masā'il Abū Dāwūd page 71

[2] Mukhtasar Qiyām al-Layl page 327

[3] This report cannot be used as evidence, so the Haq is to leave this action.

[4] Sunan al-Kubrāh (2/212)

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## Radwan Dakkak updated his status.

What is the ruling on wearing a ring?

Shaykh Sulaymān al-'Alwān(حفظه الله) mentions 3 situations:

It's worn as a tradition, then this is permissible.

It's worn to fend off the evil eye, then this is Minor Shirk.

It's worn to testify a marriage contract, then this is imitating the Kuffār, because this is from the exclusive characteristics of the Christians.

Conclusion: So wearing a ring has 3 different situations:

- It could either be Mubāh [Permissible], and some scholars have said it's a Sunnāh.

- It could either be Minor Shirk.

- It could either be Imitation of the Christians [Harām].

22 September 2016 09:53

## Radwan Dakkak updated his status.

What is the ruling on the divorce made by a drunk person?

Shaykh Sulaymān al-'Alwān(حفظه الله) responded by saying: The known divorce is what is upon "Watar", meaning with an intention from the one giving divorce for it to occur, and the one who doesn't know what he's saying, or doesn't have any intent in divorce, his divorce isn't valid and his statement doesn't mean anything, in the Sahīhayn(Bukhārī & Muslim) from the hadith of 'Omar(رضي الله عنه) that the Prophet(صلى الله عليه وسلم) said "Indeed, actions are but by intentions, and for every man is what he intends"

'Uthmān ibn 'Affān(رضي الله عنه) said "There is no divorce from a madman or drunk man" narrated by al-Bukhārī(رحمه الله) in his Sahīh Mu'allāqan(as a hanging narration - Without the complete Isnād mentioned), and ibn Abī Shaybah has the competed chain, and its Isnād is authentic.

Ibn 'Abbās(رضي الله عنهما) said "Divorce from a drunk & coerced man isn't permissible" Bukhārī hanged it بصيغة الجزم (meaning that he's absolutely assuring that ibn 'Abbās said it) and ibn Abī Shaybah & others have gathered the complete Chain.

And ibn 'Abbās(رضي الله عنهما) also said "Divorce is upon Watar" Al-Bukhārī narrated it(Mu'allāqan), with absolute authenticity.

And "al-Watar" with two Fatha's(ّ) [on the و & ط] is an intent/purpose towards something, and the drunk person doesn't have a "Watar" and this is the Madhab of al-Layth ibn Sa'd(رحمه الله), Ishāq(رحمه الله), Imām Ahmad(رحمه الله) in the last of his Riyāwah's from him, and it was supported by أهل الظاهر (The Dhāhiriyyāh), ibn Taymiyyāh(رحمه الله), ibn al-Qayyīm(رحمه الله) and others.

And it is what the Qur'ān and Sunnāh & the Fatāwah of the Sahābah have indicated/pointed out towards, since being drunk takes away your mind, and therefore he's not aware of what he says, and ibn Hazm(رحمه الله) has mentioned in al-Muhallāh in Ahkām al-Talāq "that 'Omar ibn 'Abdul 'Azīz(رحمه الله) met with a drunk person who divorced his wife who swore by the one who there is no god except Him(Allāh), that I have divorced her, while he didn't have his mind, but he swore by Allāh(علا) - So 'Omar ibn 'Abdul 'Azīz(رحمه الله) returned him back to his wife and flogged him with the punishment(of khamr)..."

And Allāh(جل وعلا) has made his(the man's) statement inconsiderable as He(سبحانه وتعالى) said "O you who believe, do not go near the Salāh while you are drunk until you know what you will say"

And the Prophet(صلى الله عليه وسلم) did not hold Hamzah(رضي الله عنه) responsible for his saying when he was drunk "And are you not except slaves to my father..." Narrated by al-Bukhārī [#4003] & Muslim [#1979] from the chain of 'Alī ibn al-Hussein that Hussein ibn 'Alī informed him from 'Alī(رضي الله عنه).

And from the principles of the Sharee'ah, is to raise the accountability from forgetfulness, mistakes from the tongue, ikrāh(coercion), and the speech that occurs from the tongue without intending it.

Allāh(جل وعلا) said "Allah does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned." and in Sahīh Muslim [#2747] from the hadith of Anas(رضي الله عنه) regarding the story of a man who lost his mount in a deserted land, and it had his food and drinks, so he was in despair from that, so when he saw it standing next to him, he said "O Allāh you are my slave and I am your Lord" he made a mistake from his immense joy. It's also narrated by al-Bukhārī [#6309] and Muslim [#2747] from another chain without its ending.

And in this issue is a second saying, which necessitates the occurrence of divorce from a drunk man and that is what's narrated from Mu'āwiyāh(رحمه الله), Sa'eed ibn al-Musayyib(رحمه الله), al-Zuhri(رحمه الله), al-Shāfi'ee(رحمه الله) in one of his 2 opinions, Mālik(رحمه الله) and others. And they have proofs for that...

The strongest[of their proof] being is that he is held responsible for crimes, so likewise with divorce, but this isn't correct because the statements/sayings differ from the actions. So if it's said, the divorce of a drunk person isn't valid, it doesn't mean we drop the Qisās(retaliation punishment) from

him, because pardoning from giving Qisās & Hudūd(punishments) is a means to spread corruption, and a call for abandoning the hudūd(punishments) and the Ahkām(rulings), unlike the divorce, he doesn't hold responsibility for anything from that(since he isn't aware of speech, unlike actions).

And from this, the Major Sahābah differentiated between the 2 matters, so they enforced the Hudūd(punishments) & Qisās(retaliation) without [taking into account] the Divorce واللّه اعلم

22 September 2016 09:52

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#### Radwan Dakkak updated his status.

What is the ruling on imitating animal noises?

Shaykh al-Islām ibn Taymiyyāh(رحمه الله) has prohibited this in Majmū' al-Fatāwah and he has mentioned 6 reasons for that. He has also alluded towards this in other places, where he said that Allāh(سبحانه وتعالى) has given the son of Ādam certain characteristics, and has given cattle certain characteristics, so it's not permissible for the son of Ādam who Allāh(سبحانه وتعالى) has honoured to imitate cattle/animals.

A group of Fuqahā' dislike it, and do not consider it forbidden, but as for Shaykh al-Islām ibn Taymiyyāh(رحمه الله), then he see's it completely prohibited, and that whoever imitates bird noises, cattle noises, wild animal noises, then he is completely prevented from that, and upon the other saying that it's disliked.

Those who do not prohibit it say there's no textual evidence regarding the impermissibility of imitating cattle, and mimicking a noise is not a prohibition, and the Prophet(صلى الله عليه وسلم) said: "Whoever imitates a people, then he is from them" i.e. Imitates the Kuffār, or the people of innovation & misguidance, wherein imitating them results in affection & harm, and as a result of that, there would be mildness/softness in al-Walā' wal-Barā', and what would occur from imitating them openly is that it creates love & affection on the inside, so they say this is not present in imitating the sounds of the birds, so that's why they dislike it out of care & remaining on the safe side.

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

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#### Radwan Dakkak updated his status.

was asked, what is the correct view with regards to the (حفظه الله)Shaykh Sulaymān al-'Alwān ?ruling on the Sāhir

responded by saying: Al-Sihr in all of its forms is Harām in every Sharī'ah, (حفظه الله)The Shaykh and is agreed upon regarding its prohibition and the prohibition of learning it. And it goes against came with, and contradicts the purpose of what the (عليهم الصلاة والسلام)what the Messengers .books[revelations from Allāh] were sent for

And the majority of the scholars adopted the view that the Sāhir is a Kāfir, and it's compulsory upon .the leader of the muslims to kill him

said "It was not Sulaymān who disbelieved, but the devils disbelieved, teaching (سبحانه وتعالى)Allāh "(people Sihr(magic

said "But [the two angels] do not teach anyone unless they say, "We are a (سبحانه وتعالى)and Allāh .trial, so do not disbelieve", i.e. [do not disbelieve] by doing Sihr, so it's evident that this is Kufr

And most of the Fuqahā' from the Shāfi'yyāh adopted the view that the Sāhir doesn't disbelieve, unless he believes the permissibility of Sihr or believes similar to what the people of Bābil believe, .from getting closer to the 7 stars

.[And this is disputable, and there's no evidence to condition "Belief" [for Sihr to be Kufr

And what's correct is that the Sāhir is a Kāfir, whether he believes it's Harām or not, so simply performing Sihr is Kufr, and this is what's clear from the evidences, and there is nothing in the other .texts which opposes this

And when the description/title of Sihr is established upon an individual, he is to be killed, as that has been proven from a group of the Sahābah, however it's not allowed for anyone among the people to apply the Punishments without the command of the Sultān[Chief/Leader] or whoever holds his place, because applying the Punishments without the command of those in authority will result in corruption, and destabilisation for the safety[of the country], and the consideration of the [Sultān will disappear.[Basically becomes chaos, everyone taking it into his own hands

22 September 2016 09:51

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#### Radwan Dakkak updated his status.



What's the ruling regarding raising the hands in du'ā during Salāt al-Qunūt? [i.e. Witr]

Shaykh Sulaymān al-'Alwān(حفظه الله) responded by saying: The brother asks about the ruling of raising the hands for the Ma'mūm[the muslims behind the Imām] in Qunūt, and there are two sayings of the scholars regarding that:

The first saying: That raising the hands is what's prescribed. And this is the saying of 'Omar ibn al-Khattāb(رضي الله عنه), and the chain towards him is authentic, and this is the Madhab of Imām Mālik(رحمه الله), al-Shāfi'ee(رحمه الله) and Ahmad(رحمه الله).

The second saying: That this is not a prescribed act. Because there is no text[authentic ḥadīth] proven from the Prophet(صلى الله عليه وسلم) and every ḥadīth that's reported in this[issue] is weak, and this is what Imām Abū Hanīfah(رحمه الله) went towards, and 'Abdūl Razzāq(رحمه الله) narrated from al-Zuhri(رحمه الله) in an authentic chain, 'Abdūl Razzāq, from Ma'mar, from al-Zuhri: He(al-zuhri) said: "The hands were not raised in Qunūt during Ramadān"[1] and this chain is authentic towards al-Zuhri(رحمه الله), and al-Zuhri is born in the year 50AH, and he met a Jamā'ah and group from among the Sahābah, such as Anas ibn Mālik(رضي الله عنه), Sahl ibn Sa'd al-Sā'idī(رضي الله عنه), ibn 'Omar(رضي الله عنه) and others, and here he's saying the hands were not raised in Qunūt during Ramadān, so this proves that the hands are not to be raised.

So these are the two sayings of the Scholars, so if the Imām raised his hands based upon the saying of 'Omar(رضي الله عنه), who's the rightly guided Khalīfah, in which the muslims are commanded to follow his example, and Allāh(جلا وعلا) has gathered the truth upon the tongue of 'Omar(رضي الله عنه), then there's no blame upon him, and whoever doesn't raise[his hands], then he also has an Asl[strong foundation/evidences] and that it's not reported from the Prophet(صلى الله عليه وسلم) and this is a 'Ibādah[act of worship], and whatever isn't reported from the aprophet(صلى الله عليه وسلم) in worship, I won't do it, going with the saying of Imām Muḥammād ibn Shihāb al-Zuhri(رحمه الله), and he speaks from who he met from the Sahābah, the Tābi'een and the Giant Imāms, and he says "The hands were not raised" so it's like he's mentioning a consensus, he has lived and met[many Sahābah], so this is clear from him that he's made a strong Ijtihād.

And whoever also goes along the third saying, that he raises at times & leaves it off at other times, then this is also [another] saying.

[1] Refer to Musannāf 'Abdūl Razzāq al-San'ānī(رحمه الله) ḥadīth #4998.  
Also in another wording of the ḥadīth, it says "The hands were not raised in Witr during Ramadān"

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### Radwan Dakkak updated his status.

Ruling on preferring 'Ali over 'Uthman:

The general view of Ahlāl Sunnāh wal Jamā'ah is that 'Uthmān ibn 'Affān رضي الله عنه is greater than 'Alī ibn Abī Tālib رضي الله عنه in Virtue, however if someone prefers 'Alī رضي الله عنه over 'Uthmān رضي الله عنه in "Virtue", that's not considered a "sin" or "misguidance".

HOWEVER, with regards to preferring 'Alī رضي الله عنه over 'Uthmān رضي الله عنه in the Khilāfah, then Shaykh al-Islām ibn Taymiyyāh رحمه الله تعالى said "He is more misguided than his family's donkey"

~ Notes from Shaykh Sulayman al-'Alwan.

22 September 2016 09:51

### Radwan Dakkak updated his status.

What's correct is that a Muslim should make up the days of Ramadān before fasting the 6 days of Shawwāl, because the Prophet(صلى الله عليه وسلم) said:

{Whoever fasts Ramadān and then FOLLOWS it with six days of Shawwāl}

This Ḥadīth that was reported by Abū Ayyūb(رضي الله عنه) is clear that a person should make up the missed days of Ramadān before fasting the 6 days of Shawwāl, the Ḥadīth states "whoever fasts Ramadān", and the person who has days to make up from Ramadān didn't fast Ramadān.

Secondly, what is the ruling on a woman who was in the state of Nifās throughout the month of Ramadān, and she spent all the month of Shawwāl making up the missed days she couldn't fast, now what is the ruling in fasting those 6 days of Shawwāl in Dhīl Qa'dah?

There are two opinions on the issue, the first opinion states that fasting the 6 days of Shawwāl are expired, and it can only be done during the month of Shawwāl.

However the second opinion is much stronger, and that it's permissible to fast the 6 days of Shawwāl in Dhīl Qa'dah if there was a valid excuse, because the Prophet(صلى الله عليه وسلم) delayed the 2 rak'ah [which is among the sunan al-Rawātib] after Salāt al-Dhuhr till after Salāt al-'Asr, so likewise a woman who was in the state of Nifās throughout the month of Ramadān has a valid excuse, and Allāh(سبحانه وتعالى) knows best.



22 September 2016 09:50

### Radwan Dakkak updated his status.

Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله) was asked: There's a person who had sexual intercourse during the day of Ramadān, what is the ruling upon him? And what must he do?

The Shaykh(حفظه الله) responded by saying: Sexual Intercourse during the day of Ramadān is among the transgressions against the sanctity of Allāh(سبحانه وتعالى) and it is Harām by the Qur'ān, Sunnāh and Ijmā'.

And the person who had intercourse must pay a Kafārah [Expiation], which is to free a Slave, if he's not able to do so, then he must fast 2 months in a row, if he's not able to do so, then he must feed 60 poor people, and the proof for this is what Imām al-Bukhārī(1936) and Imām Muslim(1111) narrated from the chain of al-Zuhrī(رحمه الله), he said: I was informed by Humayd ibn 'Abdūl Rahmān(رحمه الله) that Abā Hurayrah(رضي الله عنه) said:

"While we were sitting with the Prophet(صلى الله عليه وسلم) a man came to him and said O Messenger of Allāh(صلى الله عليه وسلم), I am ruined, he(صلى الله عليه وسلم) said "Why are you ruined", he said "I have had intercourse with my wife while I was fasting", so the Messenger of Allāh(صلى الله عليه وسلم) said: "Do you have a slave to set free", he said No. He(صلى الله عليه وسلم) said: "Then are you able to fast two months in a row", he said No. So he(صلى الله عليه وسلم) said "Do you have enough to feed 60 poor people", he said no - The Prophet(صلى الله عليه وسلم) stayed silent and while we were in that state, a big basket full of dates was brought to the Prophet(صلى الله عليه وسلم). He(صلى الله عليه وسلم) asked, "Where is the questioner?" he replied, "I [am here]." The Prophet(صلى الله عليه وسلم) said to him "Take this [basket of dates] and give it in Sadaqāh." The man said, "Should I give it to a person poorer than me? By Allah, there is no family between its two mountains [of Madīnah] who are poorer than me." The Prophet(صلى الله عليه وسلم) smiled till his premolar teeth became visible and then said, "Feed your family with it."

And this is the ruling regarding the person who knows and did so intentionally according to the correct view among the sayings of the Scholars.

Because the one who is Forgetful and Ignorant of the ruling, and the coerced, do not have to make up a day nor pay the Kafārah [Expiation], since Allāh(سبحانه وتعالى) has raised the blame off this Ummāh and has forgiven mistake & forgetfulness, Allāh(سبحانه وتعالى) says: {Our Lord, do not hold us accountable if we forget or make mistakes} and in Sahīh Muslim(126) on the authority of 'Abdullāh ibn 'Abbās(رضي الله عنهما) from the Prophet(صلى الله عليه وسلم) that he said: Allāh(سبحانه وتعالى) said "I have already done so" [i.e. Forgiven the mistakes of this Ummāh]

And this is the Madhab of Abī Hanīfah(رحمه الله) and al-Shāfi'ī(رحمه الله) regarding the forgetful one, and Ishāq(رحمه الله) & Ahmad(رحمه الله) in a Narration said the Forgetful and Ignorant one is excused, and this was chosen by Shaykh al-Islām ibn Taymiyyāh(رحمه الله) and ibn al-Qayyīm(رحمه الله).

Mālik(رحمه الله), Layth ibn Sa'd(رحمه الله) and a group of Scholars have said, he must make up that day without paying the Kafārah [Expiation], and Ahmad ibn Hanbal(رحمه الله) in what's most popular in his Madhab said, he must make up that day and pay the Kafārah [Expiation], whether he had sexual intercourse in the state of Forgetfulness or Ignorance [of the ruling], and this was chosen by Ahlāl Dhāhir [The Dhāhiriyyāh].

And this is disputable, because sexual intercourse is on the same level as food and drink, and the Prophet(صلى الله عليه وسلم) said: "Whoever forgets that he is Fasting, so he ate or drank, let him continue his fast, because it is Allāh(جل وعلا) who has fed him and given him drink" narrated by al-Bukhārī(1933) and Muslim(1155) from the chain of Hishām(رحمه الله) from Muḥammād ibn Sīrīn(رحمه الله) from Abī Hurayrah(رضي الله عنه).

And 'Abdūl Razzāq(رحمه الله) has narrated in al-Musannāf(7375) with an authentic chain from Mujāhid(رحمه الله) that he said: "If a man had sexual intercourse with his wife while he was fasting in a state of forgetfulness during Ramadān, there is nothing upon him" and al-Bukhārī(رحمه الله) also narrated it in his Sahīh Mu'allāqan [as a Hanging Narration].

And 'Abdūl Razzāq(رحمه الله) narrated in al-Musannāf(7377) from al-Thawrī(رحمه الله) from a man from al-Hassan(رحمه الله) that he said: "It is on the same level as eating and drinking in the state of forgetfulness". And al-Bukhārī(رحمه الله) has Hanged it in his Sahīh.

and Allāh(سبحانه وتعالى) knows best.

22 September 2016 09:50

### Radwan Dakkak updated his status.

IF A PERSON WHO DOESN'T PRAY PERFORMS HAJJ, IS HIS HAJJ ACCEPTED?

Answered by Shaykh Sulaymān al-'Alwān(حفظه الله):

The brother asks that there's a brother who doesn't pray and he performed hajj at a particular time, will his Hajj be valid?

We would say, did he pray at Hajj or not? If he prayed at Hajj, then he has entered into Islām and become a Muslim and his Hajj is valid. And if he abandoned Salāh afterwards, we would call him a disbeliever, however if he returns back to Islām, his deeds would return back to him.

This is according to the most correct opinion amongst the scholars, because Allah(جل وعلا) said "And whoever of you turns away from his religion(to disbelief) and dies while being a disbeliever"

The meaning of this Āyah is that if he returns back to Islām, his deeds will return back to him, and the deeds aren't nullified except if he died upon disbelief, and this is one of the two sayings from Imam Ahmad(رحمه الله) and that was chosen by Shaykh al-Islām ibn Taymiyyāh(رحمه الله).

22 September 2016 09:50

#### Radwan Dakkak updated his status.

What's the ruling on hanging a Qur'ān in the car?

Shaykh Sulaymān al-'Alwān has said this has Tafseel - If someone put up the Qur'ān with the intention of honouring/blessing the words of Allāh, this is not a known act and it takes the ruling of Amulets and the Prophet( صلى الله عليه وسلم) warned against Amulets completely. However if someone put up the Qur'ān with the intention of protecting him from accidents or troubles, then this is even worse than the previous case. And this is clear, whoever holds onto something besides Allāh has committed Shirk, and Amulets are completely prohibited, even if it's the Qur'ān because the Qur'ān is used for Ruqya, not for being an amulet.

22 September 2016 09:49

#### Radwan Dakkak updated his status.

Respected Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله), what is the authenticity of the reported Hadīth "Using a Siwāk before Salāh is better than 70 Salāh without a Siwāk"?

The Shaykh responded by saying: This Hadīth is not authentic, and there's no authentic chain for it, Imām Ahmad(رحمه الله) narrated it in his Musnad(2/276) from the chain of Muḥammād ibn Ishāq(رحمه الله), he said...and he mentioned Muḥammād ibn Muslim ibn Shihāb al-Zuhrī(رحمه الله) from 'Urwa ibn al-Zubayr(رحمه الله) from 'Ā'isha(رضي الله عنها) that the Prophet( صلى الله عليه وسلم) said: "Using a Siwāk before Salāh is 70 times better than Salāh without a Siwāk"

And it was narrated by Imām Ibn Khuzaymah(رحمه الله) in his Saḥīḥ(137) except that he said, "if the report was authentic", and he said: "I have given an exception to the authenticity of this report because I fear that Muḥammād ibn Ishāq didn't hear from Muḥammād ibn Muslim, but he rather cheated from him" [i.e. Performed Tadrīs]

And 'Abdullāh ibn al-Imām Ahmad(رحمه الله) said: My father said, if Ibn Ishāq "says"... then mentions a person, then he didn't hear from him.

And Imām Yahyā ibn Ma'īn(رحمه الله) said: "This Hadīth is not authentic, and it's False/Absurd"

And Imām al-Bayhaqī(رحمه الله) said in al-Sunan(1/38), "And this Hadīth is feared to be one of the Tadrīsāt [cover ups] of Muḥammād ibn Ishāq, and that he did not hear it from al-Zuhrī, and it was narrated by Mu'āwiyah ibn Yahyā al-Sudfī from al-Zuhrī, and it's not that strong. And it has been narrated from another chain on the authority of 'Urwa from 'Ā'isha, and from another chain on the authority of 'Umrah from 'Ā'isha, and they are both weak".

And the Hadīth has come with supporting narrations from the Hadīth of Ibn 'Abbās(رضي الله عنه), which is narrated by Abū Nu'aym(رحمه الله).

And from the Hadīth of Jābir(رضي الله عنه), which is also narrated by Abū Nu'aym(رحمه الله).

And from the Hadīth of Ibn 'Omar(رضي الله عنه), which is narrated by Abū Nu'aym(رحمه الله)

And there's nothing authentic from all these Hadīths at all, and they do not get raised to the level of "Hassan li-Ghayrihi" [Hassan due to supportive evidences]

Because it's not possible to accept this great reward from such weak chains.

And perhaps this is from the secrets of the Judgement of the [Early] Imāms upon this report with weakness at times, and at other times, they would judge upon it with absurdity, and Allāh( سبحانه وتعالى) knows best.

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#### Radwan Dakkak updated his status.

was asked about the authenticity of the Hadīth "Whoever (حفظه الله) Shaykh Sulaymān al-'Alwān "performs wudū' in the state of purity, Allāh writes for him ten good deeds

responded by saying: This Hadīth isn't authentic, it's narrated by Abū (حفظه الله)The Shaykh Dāwūd(62), ibn Mājah(512), 'Abd ibn Hamid(859) and others from the chain of 'Abdūl Rahmān ibn from (رضي الله عنهما)Ziyād ibn An'am al-Ifriqī from Abī Ghutayf al-Huthalī from 'Abdullāh ibn 'Omar (صلى الله عليه وسلم)the Prophet

narrated in al- (رحمه الله)Imām Abū 'Īsa al-Tirmidhī(59) said "And it is a weak chain" and al-'Uqaylī that (رحمه الله)he said I heard Yahyâ (رحمه الله)Du'afâ'(2/332) from the chain of 'Alī ibn al-Madīnī about the Hadīth narrated from al-Ifriqī from ibn (رحمه الله)he said I spoke with Hishām ibn 'Urwā regarding wudū', so he said this Hadīth is Mashriqī [Easterner - Weak (رضي الله عنهما)'Omar .weakened al-Ifriqī (رحمه الله)because of Tafarrud] and Yahyâ ibn Sa'īd

said in his Jāmi'(199) "And al-Ifriqī is considered weak among the (رحمه الله)Imām al-Tirmidhī "scholars of Hadīth

"said "He's nothing (رحمه الله)And al-Imām Ahmad

"that he said "He's Munkar in Hadīth (رحمه الله)And it's narrated from Imām Ahmad

said "Our companions would weaken him, and our companions (رحمه الله)And 'Alī ibn al-Madīnī "rejected his Hadīths where he was alone in narrating something which was not known

And from what I know, this Hadīth is not reported from other than the narration of al-Ifriqī, and none .of his hadīths are to be used as evidence

And the settled statement regarding the renewal of wudū' is that it's not recommended in general .situations, and its recurrence isn't prescribed without a [proper] reason

.And it's recommended by the agreement of the scholars to renew wudū' for every Salāh

(رحمه الله)has narrated in his Sahīh(214) from the chain of Sufyān (رحمه الله)And Imām al-Bukhārī that he said: "The (رضي الله عنه)narrated to me from Anas (رحمه الله)he said 'Amr ibn 'Āmir used to make wudū' for every prayer, I said(to Anas) what did you (صلى الله عليه وسلم)Prophet used to do? He said: "We used to pray with the same wudū' until we break it with Hadath(break wind "(...etc

has written a chapter for it by his statement "The chapter of doing wudū' (رحمه الله)And al-Bukhārī without Hadath(break of wind etc..) " and what is intended by this is renewing wudū', and the wudū' used to be compulsory before every Salāh, then it was abrogated and its recommendation has .knows best (سبحانه وتعالى)remained and Allāh

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#### Radwan Dakkak updated his status.

was asked about the authenticity of the Hadīth "Do not fast (حفظه الله)Shaykh Sulaymān al-'Alwān "on Saturday, except that which is obligated upon you

The Shaykh responded by saying: This report is Munkar, [both] its chain & meaning. Imām mentioned it from him in his (رحمه الله)said about it, "This is a lie", Abū Dāwūd (رحمه الله)Mālik .Sunan

said: I have still remained silent about it, until I saw it spread, meaning (رحمه الله)Imām al-Awzā'ī .the Hadīth of ibn Busr, this is regards to fasting on Saturday

said: "None of you should fast on the day of Jum'ah, unless (صلى الله عليه وسلم)And the Prophet and it (رضي الله عنه)he fasts the day before or after it" Agreed upon from the Hadīth of Abī Hurayrāh (جل وعلا)is an evidence to fast on Saturday, and the Hadīths regarding that are many, and Allāh .knows best

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#### Radwan Dakkak updated his status.

was asked, if the virgin girl produces milk and breastfeeds (حفظه الله)Shaykh Sulaymān al-'Alwān ?with it, will she become the mother of the child

The Shaykh responded by saying: There's no difference of opinion between the scholars that the virgin girl who isn't married, if she produces milk and breastfeeds with it, then that would cause them to become Mahrams, so the breastfed[child] will become her son, and he doesn't have a in "al-Mughni" & others (رحمه الله)in "al-Ijmā", ibn Qudāmah (رحمه الله)father, and ibn al-Mundhir .have alluded to this issue

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#### Radwan Dakkak updated his status.

Notes about eating meat from the People of the Book & Handslaughter from Shaykh Sulayman al-'Alwan:

1. The meat of Ahlâl Kitâb is permissible by Ijmâ', the Qur'ân & Sunnâh is absolutely clear regarding this matter.
2. By principle, meat is Halâl unless proven otherwise, according to the Ijmâ' of the Sahâbah & Salaf as mentioned by Imâm ibn Taymiyyâh(رحمه الله)
3. The slaughter must be from Ahlâl Kitâb, even if he doesn't completely follow the bible or torah, as long as he believes in his scriptures and is not an atheist or agnostic, he is considered from among the people of the book.
4. There's no need to ask "Did they say bismillâh or not" because the Prophet(صلى الله عليه وسلم) ate from the meat of Khaybar without asking them "Did you say Bismillâh", by principle Allâh(جل وعلا) has made it halâl.
5. There's a difference of opinion whether the meat must be hand slaughtered, Imâm Abū Hanīfah(رحمه الله), Imâm Al-Shāfi'ī(رحمه الله), Imâm Ahmad ibn Hanbal(رحمه الله) and the majority of the scholars say "It's compulsory for the meat to be hand-slaughtered"
6. If you live in a country mixed with Ahlâl Kitâb & Mushrikeen and you're not sure whether it was slaughtered by either, it returns back to the principle of the meat, which is Halâl.
7. McDonalds is one of Israel's biggest funders, therefore it's compulsory to boycott them, KFC isn't handslaughtered, so according to the majority of the scholars, not permissible to eat.

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#### Radwan Dakkak updated his status.

Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله) was asked, does swallowing saliva and phlegm break the fast?

The Shaykh(حفظه الله) responded by saying: The Scholars have agreed that whoever swallows his own saliva, his fast is not broken, because saliva comes from the mouth, so it doesn't affect the person fasting to swallow it.

And is it considered disliked to do that or not? What's correct is that it's not disliked if he didn't purposely gather his saliva, because the precautions that come with it are difficult and burdensome and it's not possible for anyone to handle that.

But as for Phlegm, then a group of Scholars have said that if it's from the chest, it doesn't break the fast, and if it was from the Jawf [The empty space in the mouth and the throat] or the Brain, then it breaks the fast.

What's correct is that swallowing Phlegm intentionally is Makrūh [Disliked] or Harām [Prohibited] according to a group of Scholars, except that it doesn't break the fast in all cases, because it's not food or drink, and it's neither from its implications.

And Phlegm is something that causes distress and the Ummāh is in need of knowing its ruling, so if it broke the fast, the Prophet(صلى الله عليه وسلم) would have clarified that with a general statement, so if there's no report mentioning that, it becomes known that the statement which mentions that it breaks the fast is not correct.

And Imām Ahmad(رحمه الله) said in the Riwayah of Al-Marwazī(رحمه الله): "You do not have to make up a day if you swallowed Phlegm while you are fasting"

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#### Radwan Dakkak updated his status.

was asked about the authentic supplications to be made (حفظه الله)Shaykh Sulaymān al-'Ulwān :after the Adhān, so he replied by saying

The Sunnâh for whoever hears the Mu'athân calling for the prayer is to say exactly what he says, except in the 2 Hayyâ's [Salâh & Falâh], so he says "Lâ Hawlâ walâ Quwwâta ilâ billâh". And if he finishes from repeating after him [the Mu'athân], it's a Sunnâh for him to send prayers over the has narrated in his Sahîh [Hadîth #348] from (رحمه الله)Imâm Muslim, (صلى الله عليه وسلم) Prophet the chain of Ka'b ibn 'Iqimâh from 'Abdûl Rahmân ibn Jubayr from 'Abdullâh ibn 'Amr ibn al-'Âs that :say (صلى الله عليه وسلم)he heard the Prophet If you hear the Mu'athân, then say exactly what he says, then send prayers over me, for whoever" sends prayers over me, Allâh will send 10 prayers over him, then ask Allâh for my intercession [on the day of Judgement], for verily it is a level in Jannâh which isn't for anyone except for a slave from the slaves of Allâh, and I hope that I am him, so whoever asks for my intercession, the "Shafâ'ah will be permissible for him

narrated in his Sahih the description of the du'â after the call to (رحمه الله)And al-Imâm al-Bukhārī

prayer, he said I was informed by 'Alī ibn 'Ayyāsh who narrated from Shu'ayb ibn Abī Hamzāh from (صلى الله عليه وسلم)Muhammād ibn al-Munkadīr from Jābir ibn 'Abdillāh that the Messenger of Allāh :said

He who says after the call to prayer: Allāhumma Rabiḥi al-Da'wat al-Tāmah wal-Salāta al-"Qā'imah Āti Muhammādan al-Wasīlah wal Fadīlah wab'ath Maqāman Mahmūdan alāthi wa'adtuhu, "my Shafā'ah will be permissible for him on the day of judgement

in his Musnad (رحمه الله)and Imām Ahmad (رحمه الله)And it was narrated by 'Alī ibn al-Madīnī [3/354] and Muhammād ibn Sahl al-Baghdādī and Ibrāhīm ibn Ya'qūb and a group from 'Alī ibn 'Ayyāsh similar to the narration in Bukhārī, and it was narrated by Muhammād ibn 'Awf from 'Alī ibn 'Ayyāsh and he added onto the ending "Innāka Lā Takhluf al-Mī'ād" it was collected by al-Bayhaqī in .[Anomalous, not authentic] شاذة his Sunān [1/410]. And this addition is

and a group of (رحمه الله)al-Bukhārī , (رحمه الله)Ahmad , (رحمه الله)The Hufādh 'Alī ibn al-Madīnī .scholars have agreed upon the narration from 'Alī ibn 'Ayyāsh without this addition

And the Taffarrūd [Singular Narration] of Muhammād ibn 'Awf from 'Alī ibn 'Ayyāsh is not accepted. !And where does his narration fall compared to the narration of these Hufādh

And the authenticating from some of the contemporary scholars to this hadīth with its addition is rejected, and the call that it's an addition from a Thiqāh [Trustworthy narrator] and the addition of a Thiqāh is accepted isn't correct, because the Imāms of Hadīth who examined/devoted their efforts in the 'ilal [hidden defects] of the reports, those who specialise in that do not accept the addition of a Thiqāh in all cases, and they do not rule upon this matter by an absolute ruling, generalizing every hadīth, rather they judge upon it by looking at all the chains of narration, and rule upon every .addition with what it deserves

and others agree upon (رحمه الله)Bukhārī , (رحمه الله)Ahmad , (رحمه الله)And when 'Alī ibn al-Madīnī the narration of the hadīth from 'Alī ibn 'Ayyāsh without the addition, no doubt they are given .knows best (جل وعلا)preference over Muhammād ibn 'Awf & his likes, and Allāh

Note: The Shaykh mentioned that more than 11 Imāms of the Salaf narrated the Du'ā after the none of them mentioned the addition "innāka lā tukhlifu al- & (رحمه الله)Adhān from 'Alī ibn 'Ayyāsh mī'ād", except for Muhammād ibn 'Awf, but all the other 11 Imāms have a greater status than him, .therefore his addition is Shāthā [anomalous], and it's not prescribed to act upon it

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## Radwan Dakkak updated his status.

Are we allowed to say Bismillāh before Wudū'?

Note: The Scholars define "Tasmiyah" as saying "Bismillāh" & define "Basmalah" as saying "Bismillāhi al-Rahmāni al-Rahīm", generally this is okay.

With regards to saying "Bismillāh" before Wudū', the scholars differed upon the following opinions:

1. That it's obligatory & this is what's popular in the Madhab of Imām Ahmad, a narration from the Madhab of Imām Mālik(رحمه الله).
2. That it's recommended & this is what's popular in the Madhab of Imām Abū Hanīfah, al-Shāfi'ī & Mālik, also a narration in the Hanbalī madhab as it was held by ibn Qudāmah(رحمه الله) & this is the view of the Majority of the Scholars.
3. That it's not prescribed at all, infact it is a Bid'ah, and this is a narration from Imām Mālik(رحمه الله), which was mentioned by Imām ibn Rushd(رحمه الله) & others.

With regards to the Ahādīth on the topic, the Scholars also differed upon the following:

1. It is authentic, Imām Abū Bakr ibn Abī Shaybāh(رحمه الله) said "It has been proven to us that the Prophet(صلى الله عليه وسلم) said it" [Refer to al-Talkhees al-Habeer by Ibn Hajr (1/257)] and several scholars that came after him followed this.
2. It is Hassan by supportive evidence. A group of scholars such as al-Mundhirī(رحمه الله) & ibn Kathir(رحمه الله) & others viewed that it was Hassan by strengthening the weak chains of narrations.
3. It is weak according to the Majority. Imām Abū 'Īsa al-Tirmidhi(رحمه الله) said "There's not a single authentic Hadīth in this topic"

Imām al-'Uqaylī(رحمه الله) said "The chains of narration in this chapter are all Līn [have weakness]"

Refer to al-Du'afā' by al-'Uqaylī (222).

Imām Ibn al-Mundhir(رحمه الله) said: "There's not a single authentic report in this topic"

Refer to al-Awsat by Ibn al-Mundhir (345)

Imām Ahmad ibn Hanbal(رحمه الله) also said "There's not a single authentic Hadīth in this topic"

Refer to Masā'il al-Imām Ahmad by al-Kūsaj (2/263)

Shaykh Sulaymān al-'Alwān(حفظه الله) says the Majority of the early Scholars of Hadīth are of the view that "There's not a single authentic hadīth in this topic"

How do we reconcile between Imām Ahmad's statement "It is Wājib" & "There's not a single authentic Hadīth in this topic", Shaykh Sulaymān al-'Alwān(حفظه الله) stated that it's possible that Imām Ahmad(رحمه الله) authenticated the Hadīths by strengthening its weak chains of narration, but later on, he retracted this view & clearly saw the weakness of the chains & said "There's not a single authentic Hadīth in this topic"

Imām al-Bukhārī(رحمه الله) did not authenticate the Hadīths, however he viewed that it's permissible to say Bismillāh before wudū' based upon Qiyās[analogy], and he used the Hadīth where a person says Bismillāh before having relations with his wife, so he mentioned that it would be more deserving to say it before Wudū'.

However Shaykh Sulaymān al-'Alwān(حفظه الله) said the Qiyās of Imām al-Bukhārī(رحمه الله) is questionable because if this was the case, then we would have to say Bismillāh before the Takbīrāt at Hajj, and before we say the Adhān, and before we say Allāhu Akbar for Salāh, however no one has said this.

Also, to support the view that it's not prescribed to say Bismillāh before Wudū' is that it's not Authentic from the Prophet(صلى الله عليه وسلم) nor the Sahābah(رضي الله عنهم), and not a single Sahābī who described the Wudū' of the Prophet(صلى الله عليه وسلم) mentioned that he said "Bismillāh", but rather they mentioned things which are of less importance.

You can do further research into the Authentic agreed upon narrations in Bukhārī & Muslim, such as the Hadīth of 'Uthmān(رضي الله عنه), 'Abdillāh ibn Zayd(رضي الله عنه) and 'Abdullāh ibn 'Abbās(رضي الله عنهما), they all described the wudū' of the Messenger(صلى الله عليه وسلم) without mentioning that he said Bismillāh, and these Hadīths are Muttāfaqun 'Alayh, so if the Basmallāh was memorized from the Prophet(صلى الله عليه وسلم), the Sahābah would have mentioned this and explained it to us, but all the Hadīths that describe the Wudū' of the Prophet(صلى الله عليه وسلم) mention that he didn't say Bismillāh.

For example, ponder over this Hadith in Sahih al-Bukhari (1934):

Narrated Humran: I saw 'Uthman performing ablution; he washed his hands thrice, rinsed his mouth and then washed his nose, by putting water in it and then blowing it out, and washed his face thrice, and then washed his right forearm up to the elbow thrice, and then the left-forearm up to the elbow thrice, then smeared his head with water, washed his right foot thrice, and then his left foot thrice and said, "I saw Allah's Apostle performing ablution similar to my present ablution, and then he said, 'Whoever performs ablution like my present ablution and then offers two rak`at in which he does not think of worldly things, all his previous sins will be forgiven.'"

The Hadith of 'Uthman is considered the most authentic and strongest Hadith describing the wudu' of the Prophet, and here he mentions that all your previous sins will be forgiven if you perform wudu' like he did, and there was no mentioning of the Basmallah, so if it was really recommended, or even compulsory, the Sahabah would've mentioned it through authentic chains.

NOTE: Even though I go along the view of the Shaykh & don't believe it's prescribed to say Bismillāh before wudū' as this is an act of worship & it requires authentic evidence, there's no blame upon an individual for following the opinion of a Mujtahid that he trusts والله اعلم

"Mālik denounced saying Bismillāh before wudū', and said: I haven't heard of this, does he intend to make a sacrifice?" [1]

[1] Refer to "al-Tāj wal-iklīl" (1/347) and Refer to al-Dhakhīrah by al-Qarāfī (1/284) and "Hāshiyat al-'Adawī" (1/181): And some Scholars did not view beginning [wudū'] with saying Bismillāh as an ordainment of Good according to the Salaf, rather they saw it as an ordainment of Munkar.

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## Radwan Dakkak updated his status.

What is the ruling in saying Bismillāh before making a sacrifice? Shaykh Sulaymān al-'Alwān(حفظه الله) responded by saying:

What's most correct from the sayings of the scholars is that there's a difference between the one who intentionally leaves out the Tasmiyah(Bismillah), which makes his slaughter unlawful and between the one who forgot to mention the Basmallah, so his slaughter becomes lawful and this is the statement of ibn 'Abbās(رضي الله عنه) and I don't know any Sahābah who differed with him, except a saying attributed to ibn 'Omar(رضي الله عنه) which isn't authentic. And this is the Madhab of Imām Abū Hanīfah(رحمه الله), Mālik(رحمه الله), and what's most popular in the Madhab of Imām Ahmad(رحمه الله).

And Al-Shāfi'ī(رحمه الله) said the Tasmiyah is recommended and isn't compulsory by using the Hadīth of 'Ā'isha(رضي الله عنها) as proof that "A group of people said to the Prophet, 'Some people bring us meat and we do not know whether they have mentioned Allah's Name or not on slaughtering the animal.' He said, "Mention Allah's Name on it and eat." She said: Those people were recently in the state of kufr, meaning they are converts". Narrated by al-Bukhārī(5507) from the chain of Usāmah from Hafs al-Madanī from Hishām ibn 'Urwa from his father from 'Ā'isha(رضي الله عنها)



الله عنها).

And it was narrated by al-Darāwardī(رحمه الله), Abū Khālid Sulaymān Ibn Hibbān(رحمه الله) & Muḥammad ibn 'Abdillāh al-Tafāwī(رحمه الله) from the chain of Hishām ibn 'Urwa similar to the narration of Usāmah.

And it was narrated by Mālik(رحمه الله), Ibn 'Uyaynah(رحمه الله), Hamād ibn Zayd(رحمه الله) & others from the chain of Hishām from his father as a Mursal report.

Al-Khattābī(رحمه الله) said in "al-Ma'ālim" (4/122) "In it is proof that the Tasmiyah isn't compulsory before making a sacrifice, because the animal is prohibited by principle until it's certified that it's legally slaughtered, so it doesn't become permissible by a doubtful command, so if the Tasmiyah was a condition for the legal sacrifice, it wouldn't be permissible to hold the command upon good assumption regarding them(slaughterers as stated in the Ḥadīth) for it to be lawful to eat, just like if doubts were placed upon the same sacrifice, therefore we wouldn't know if the sacrifice is legally accepted or not, so it wouldn't be lawful to eat"

And this view was supported by al-Hāfidh Ibn Hajr(رحمه الله) in al-Fath(9/635), he said: "This is what we go towards from the context of the Ḥadīth where it happened to have the answer "So you say Bismillāh & eat", as if he's saying don't be concerned with that, but what you should be concerned about is yourselves mentioning the name of Allāh & to eat, and this is from His wise manner & approach, as it was pointed out by al-Tibī(رحمه الله), and what proves the needlessness to stipulate [its obligation] is Allāh's statement: {And the food of those given the scripture is lawful for you}, so he made their sacrifice lawful with the possibility that they might say Bismillāh or not". And al-Muḥlab(رحمه الله) said: "This Ḥadīth is a fundamental basis that the Tasmiyah upon a sacrifice is not obligatory, because if it was obligatory, it would have been stipulated in all cases".

And this is questionable, and the Ḥadīth isn't explicit in negating the obligation, and its outward meaning implies that the commands of the Muslims are held upon acceptance, so if a Muslim finds meat which was slaughtered by someone else, and he isn't sure whether he mentioned the name of Allāh, it's lawful for him to go eat it because the slaughterer is a Muslim, and it's assumed that he mentioned the name of Allāh.

And the third saying on this issue: That the Tasmiyah is a condition in all cases, so you can't eat the slaughtering without it, which was mentioned by Imām Ahmad(رحمه الله) in a narration and was chosen by Shaykh al-Islām ibn Taymiyyah(رحمه الله) in the Fatāwah(35/239), and he said this is the clearer view, for verily the Qur'ān and Sunnah has specified it to be lawful through the mentioning of Allāh's name in several places, like His saying: {So eat of what we catch for you, and mention the name of Allah upon it}, and His saying {so eat from that which Allah's name was mentioned upon} and His saying {And why should you not eat of that upon which the name of Allah has been mentioned} and His saying: {and don't eat from that which hasn't been mentioned the name of Allah on it}

And in the Saḥīhayn that the Prophet(صلى الله عليه وسلم) said "If the blood is shed and the name of Allah is mentioned, then eat from it"

And I respond against these proofs that none of the Saḥābah have gone towards the outwardness meaning of these ḥadīths, and ibn 'Abbās(رضي الله عنه) has given a fatwa contrary to it.

And some of the scholars have applied it to intentionally leaving off the Tasmiyah and what's correct about the prohibition of eating over that which hasn't had Allah's name mentioned over it, means something which has been slaughtered to other than Allah and what has been done in the name of the Gods and statues/idols or the Messiah or other than that. Al-Bukhārī(رحمه الله) said in his saḥīh "and ibn 'Abbās(رضي الله عنه) said whoever forgets the Tasmiyah, there's no problem...and Allah(سبحانه وتعالى) said {And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is Fisq(grave disobedience)} and the forgetful one is not called a Fāsiq"

And the saying of ibn 'Abbās(رضي الله عنه) was collected by Sa'eed ibn Mansūr and al-Dāraqutnī and its chain is authentic and 'Abdul al-Razzāq narrated it in the Musannaf(8538) from Ma'mar from Ayyūb from 'Ikrimah from Ibn 'Abbas(رضي الله عنه) who said "...If anyone of you forgets to remember Allāh's name upon the sacrifice, say bismillāh(afterwards) and eat"

And al-Hāfidh ibn Jarīr(رحمه الله) said in his tafsīr(8/20) about the saying of Allah(سبحانه وتعالى) {And do not eat over that which Allah's name is not mentioned over it} "And the correct view regarding that statement is to say that Allah(سبحانه وتعالى) is referring to those who slaughter to their idols and gods and what has died or the one who sacrificed it is someone who's sacrifice isn't permissible [to eat from].

But as for whoever said: He's referring by that, what the muslim has sacrificed & forgot to mention the name of Allāh, then this is a saying which is far from the truth by its bizarreness & emittance of what the Jamā'ah are upon from its permissibility, and that citation is sufficient to realise the corruptness of that view."

And Ibn al-'Arabī(رحمه الله) said in Ahkām al-Qur'ān(2/750) "And as for the one who forgets the Tasmiyah over the sacrifice, then it doesn't become unlawful because Allah(سبحانه وتعالى) said {and indeed it is great disobedience(Fisq)} and the forgetful one is not a Fāsiq by ljmā', so it doesn't become unlawful for him..."

And Ibn Qudāmah(رحمه الله) said something similar to that in al-Mughnī(11/33).

And he considered the Tasmiyah compulsory for hunting and not to be missed at any case, unlike



slaughtering, but what's most correct is that there's no difference between hunting and slaughtering, so the forgetful one is excused from that, unlike the one who intentionally avoids the Tasmiyah and the proofs for that are many and Allah(سبحانه وتعالى) knows best.

22 September 2016 09:45

## Radwan Dakkak updated his status.

\*Is the Authenticating & Weakening of the Hadīths by Shaykh al-Muhaddīth al-Albānī(رحمه الله) accurate or not?\*

Shaykh al-Muhaddīth Sulaymān ibn Nāsir al-‘Alwān(حفظه الله) responds by saying:

The brother says that a group of people say that the authenticating of al-Albānī(رحمه الله) isn't accurate in comparison to the early scholars. And this is True, whether he authenticated the Hadīths or weakened the Hadīths, because the Usūl that he follows in his authenticating and weakening is upon the Usūl of the Later scholars, upon the Usūl of ibn al-Salāh(رحمه الله), upon the Usūl of al-Hāfidh al-‘Irāqī(رحمه الله), upon the Usūl of ibn Hajr(رحمه الله), he doesn't follow in his Usūl, the Usūl of Yahyā ibn Sa‘īd al Qattān(رحمه الله), the Usūl of ibn Mahdī(رحمه الله), the Usūl of Imām Ahmād(رحمه الله), the Usūl of al-Bukhārī(رحمه الله), Usūl of Muslim(رحمه الله), or upon the Usūl of the early scholars, so he goes along the Usūl of the later scholars, not the Usūl of the Early scholars, and if those were the means that he goes along, it is considered a weak means, so usually the end result would be inconsiderable. So consequently, he has many things that he authenticates which goes against the Methodology of the early scholars, or he weakens that which has a clear difference to the Methodology of the early scholars, because the differences between the early & the later scholars are many, I'll mention the most important of those differences to clarify the intent and meaning.

So from among that, al-Tadlees[covering up a break in the chain], whenever al-Tadlees is proven in the Hadīth, then it's a ‘ila(hidden defect), and there's no dispute in this, whereas the later scholars consider the “an ‘ana”[i.e. narrates by using the term “an”(from)] of the person described with Tadlees as “Tadlees”, and this hasn't been stated by any of the early scholars, and al-Albānī(رحمه الله) follows this principle, of the Usūl of the later scholars, not the Usūl of the early scholars. So he says about the hadith that it has ‘an ‘ana of al-Hassan(رحمه الله), it has ‘an ‘ana of Qatādah(رحمه الله), there is ‘an ‘ana of Abī Ishāq al-Sabī‘ī(رحمه الله), there is ‘an ‘ana of al-A‘mash(رحمه الله), there is ‘an ‘ana of ibn Jurayj(رحمه الله), there is ‘an ‘ana of ibn al-Zubayr(رحمه الله) and he defects the Hadīths in this way, he has weakened Hadīths in Muslim upon this way, and none of the early scholars were upon this Manhaj, and it's not known from any of the Imāms that they defected a Hadīth by ‘an ‘ana of a Mudallis or the person described with Tadlees, rather the early scholars say “Dalas”, and they do not say “an ‘an”, so if it's proven that he “Dalas”[cheated], we will defect the Hadīth because this is a disconnection, and if he ‘an ‘an and he didn't “Dalis”, merely a ‘an ‘ana, this doesn't affect[the Hadīth], and this is what the early scholars are upon, and this is from the enormous differences between the early and the later scholars.

The second matter: Ziyādat ul-Thiqah[The addition of a trustworthy narrator]. The Madhab of the Fuqahā' and Mutakalimeen is that the addition of a trustworthy narrator is accepted in all cases, and many of the later scholars have followed this, so ibn Hajr(رحمه الله) says in al-Nukhbā “and the addition of its narrator is accepted, as long as it doesn't go against that whom is more authentic” and this is not the Manhaj of the [early] Imāms, and he has determined/stipulated the Manhaj of the Early scholars in “Kitāb al-Nukat ‘ala kitāb ibn al-Salāh”, and in that book, he has overlooked/neglected in determining the Usūl of the early Imams in this matter, so some of the later scholars or a group of later scholars as it's the statement of the Fuqahā' that the addition of a trustworthy narrator is accepted and this is well-known in the authenticating of the later scholars, “This is an addition of a trustworthy narrator, therefore it's accepted”. The early scholars do not give the addition an absolute/general ruling, so at times they would accept the addition and sometimes they would reject the addition, and they do not give an absolute/general ruling.

The third matter: Raising weak Hadīths to Hassan by Shawāhid(finding supporting narrations), the early scholars do not expand in that, and among the later scholars, there is severe expansion, that most of their authentications & Hassan gradings is when the Hadith comes from different chains. And that is why the authentications by the later scholars have exceeded 50,000 Hadīths, and this is an exaggeration in the authenticating of Hadīths, and many of that is Munkar, it has no basis to it, the issue is not a Hadīth or 2 Hadīths, when the Hadīths reach 5,000 hadiths, 4000 are all Munkar[Denounced]. The early scholars did not call a Hadīth “Hassan” by Shawāhid except by well known conditions and guidelines as a methodology among them, so from that, they don't call a Hadīth Hassan by Shawāhid in the Usūl[can't be the main hadīth which Fiqh and rulings are derived from the hadīth] and they do not accept it. And from that, is that they don't call a Hadīth Hassan by Shawāhid if it goes against an authentic Hadīth. And from that, is that they don't call a Hadīth Hassan by Shawāhid if there's a liar or a person accused of fabricating or a fault or a Nakārah(discrepancy) in the Isnād(chain).

The fourth matter: Al-Tafarrūd(singular narrations), the early scholars would consider the issue of Tafarrūd a great concern, and they would sometimes not accept the Hadīth of the Mutaffarid even if he was Trustworthy(Thiqah), and usually as a methodology that they had, they would reject the Hadīth of the Sadūq in the Usūl, and this isn't taken into consideration by the later scholars, and they do not differentiate between what is in the Usūl[the main hadīth which Fiqh and rulings are derived from the hadīth & chapter] and what is in other than the Usūl, and by the end result of the inability to apply this methodology, they authenticate many Munkar Hadīths. Because the Hadīth of the Sadūq or the Hadith of a Thiqāh who doesn't narrate a lot of Hadīths, and isn't known by many singular narrations, if he makes Tafarrūd in an Asl, then this is a place of dispute, so from that, the hadith that was narrated by Ahmad(رحمه الله) and Abū Dāwūd(رحمه الله) in his Sunan from the

chain of Muhammad ibn ishāq from Abī ‘Ubaydah ibn ‘Abdillāh ibn Zam’ah from his father from his mother from Umm Salamah that the Prophet(صلى الله عليه وسلم) said:

“On this day you have been allowed to take off ihram when you have thrown the stones at the jamrahs, that is, everything prohibited during the state of ihram is lawful except intercourse with a woman. If the evening comes before you go round this House (the Ka’bah) you will remain in the sacred state (i.e. ihram), just like the state in which you were before you threw stones at the jamrahs”

And this report is Munkar, it’s not possible to accept the Tafarrūd of ibn ishāq in it, and even if the Tafarrūd of ibn Ishāq was accepted, it’s not possible to accept the Tafarrūd of Abī ‘Ubaydah, and this is a followed principle among the early scholars, that in such a situation, the Tafarrūd of the Sadūq is not accepted who is not known with precision/accuracy and itqān(firmness/minimal errors) and a person who narrates many Ahādīth, and this is merely an example, for the examples are many. The later scholars do not look except at what seems to be apparent of the chain and what ibn Hajr(رحمه الله) said in al-Taqreeb “Thiqah” or “Sadūq” and in the end he says “its chain is authentic”.

And this is the fifth matter; that the later scholars go by the apparent look of the chains, they authentic based upon this, as for the early scholars, then no. They look at the chain and look at the matn(text), and when they look into the Isnād(chain), they look at several aspects:

The first aspect: The trustworthiness of the narrators.

The second aspect: Al-Sama’āt[Whether the narrators have met], they stress on the Sama’āt a lot.

The third aspect: Al-Tafarrūd[the narrator is alone in narrating a hadith], they stress on the chain and the Tafarrūd.

The fourth aspect: Al-Mukhālafah[The differences/oppositions between the narrators], they look at this very deeply.

The fifth aspect: al-Ikhtilāf[inconsistencies in who he’s narrating from], they look into it very deeply, sometimes they would rule upon it with Idtirāb(shakiness).

The early scholars would consider this a very great concern; they wouldn’t be heedless to any of these aspects.

The sixth matter: The Majhūl(unknown) Hadīth, the later scholars weaken the Hadith of Majhūl al-‘Ayn, or before that, they settled upon categorising Majhūl into two types, Majhūl Hāl[2 people have narrated from him] and Majhūl ‘Ayn[1 person has narrated from him]. So they weaken the Hadīth of Majhūl al-‘Ayn and some of them weaken the Hadith of Majhūl al-Hāl, and some of them authenticate it, but as for the early scholars, then no. They mention conditions for a man whenever he would be considered Majhūl and whenever he wouldn’t be considered Majhūl. So if he narrates from a narrator who’s trustworthy many times, who is not known to narrate from the weak narrators, nor from the Unknown, then this would cause his Jahālah[unknownness] to be raised by the one who he narrated from. And they stipulate that his narrator must be consistent and not make Tafarrūd in an Asl[Main Hadith of the chapter/Original Version], and that he doesn’t go against the trustworthy narrators, and this isn’t taken into consideration among the later scholars. And it’s narrated from the early scholars that if a narrator narrates from a group of trustworthy narrators, his Jahālah[unknownness] would be raised from him, and by this, they make the issue of Tafarrūd as an issue of Mukhālafah.

So these are the differences or some of differences between the Early & the Later scholars, and by applying these principles, your Usūl[Foundations] would become upright, and if the Foundation is upright, the branches would follow, and the end result would be stable/good, and by the deficiency of applying these principles, you will destabilise the Usūl, and if you’ve destabilised the Usūl, shakiness/destabilisation would be found in the branches, giving the poor end result.

22 September 2016 09:45

### Radwan Dakkak updated his status.

Not everything I mention from the Scholars means that it's the only correct definite opinion. I am free from those who copy/paste 1 Fatwā to condemn whoever disagree's with that Fatwā. Even if the proofs within the Fatwā are clear from the Qur’ān & Sunnāh, don't attack others for disagreeing & try gain victory over them, our purpose is to guide the people, even if they had mistakes & deviations in 'Aqīdah, always remember that.

Note: I'm not saying that you can't refute no one wal-iyāthubillāh, but sadly refuting a deviant {with insults} has become a bigger priority than wanting guidance for him. Refute his ideas in a nice way, without getting too personal [even though we've all made mistakes].

22 September 2016 07:56

### Radwan Dakkak updated his status.

It's permissible for a woman on her menses to prostrate for Sujūd al-Shukr and Sujūd al-Tilāwah.

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

21 September 2016 23:18

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#### Radwan Dakkak updated his status.

It's permissible to make Sujūd al-Shukr & Sujūd al-Tilāwah without wudū' & without facing the Qiblah, and this is the Madhab of Ibn 'Omar(رضي الله عنه), and it was the chosen view of Shaykh al-Islām Ibn Taymiyyāh(رحمه الله)

~ Shaykh Sulaymān al-'Alwān(حفظه الله)

21 September 2016 23:16

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#### Radwan Dakkak updated his status.

The reported Hadīths from the Prophet(صلى الله عليه وسلم) regarding Sujūd al-Shukr are all defected/weak, rather it's proven from Ka'b ibn Mālīk(رضي الله عنه) in the Sahīhayn, and it takes the ruling of being raised/elevated to the Prophet(صلى الله علي وسلم).

~ Shaykh Sulaymān al-'Alwān(حفظه الله)

21 September 2016 23:13

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#### Radwan Dakkak updated his status.

#Weak\_Hadīth "A sign of a man's good observance of Islām, is to keep away from that which doesn't concern him"

It is Weak & Mursal, and that was certified by Imām al-Bukhārī(رحمه الله), Abū Hātim(رحمه الله), Ahmad(رحمه الله), Abū Zur'ah(رحمه الله) and Ibn Rajab(رحمه الله)

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

21 September 2016 23:07

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#### Radwan Dakkak updated his status.

There's nothing authentic from the Prophet(صلى الله عليه وسلم) of giving the weight of the newborn's hair in Sadaqah, all the Hadīths are weak.

~ Shaykh Sulaymān al-'Alwān(حفظه الله)

21 September 2016 22:48

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#### Radwan Dakkak updated his status.

?was asked: What is the ruling on contact lenses for women (حفظه الله)Shaykh Sulaymān al-'Alwān

The Shaykh replied by saying: It's permissible if the doctors have determined that it doesn't cause .harm

21 September 2016 21:52

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#### Radwan Dakkak updated his status.

was asked: What is the ruling on a woman wearing the (حفظه الله)Shaykh Sulaymān al-'Alwān ?clothes of her husband as joke

The Shaykh responded by saying: It's Harām for her to wear the clothes of her husband, even if she .was just joking

21 September 2016 21:43

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#### Radwan Dakkak updated his status.

?was asked: Can a prisoner attend/establish Jum'ah (حفظه الله)Shaykh Sulaymān al-'Alwān

responded by saying: The Majority of the Scholars prohibit (حفظه الله)Shaykh Sulaymān al-'Alwān that, and the Khurasāniyyīn from the Shāfi'iyyāh permit it, but what's closer [to the Haqq] is the .view of the Majority of the Scholars

21 September 2016 21:03

#### Radwan Dakkak updated his status.

If 2 people enter into Salāh with the Imām, then the Imām gives Salāms, it's allowed to have one of them lead the other.

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

21 September 2016 20:50

#### Radwan Dakkak updated his status.

The 2 Imāms who have had the most refutations against them since the era of the Prophet(صلى الله عليه وسلم) till our era are Ibn Taymiyyah(رحمه الله) and Muḥammād ibn 'Abdūl Wahhāb(رحمه الله), to the extent that the refutations against Shaykh Muḥammād ibn 'Abdūl Wahhāb(رحمه الله) have exceeded 1,000 refutations.

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

21 September 2016 20:17

#### Radwan Dakkak updated his status.

The 4 [Sunnāh] Rak'ahs before Dhuhr:

- He can pray it with two "Tashahhūd's" and 1 Salām.
- He can pray it with one "Tashahhūd" and 1 Salām.
- He can pray it with 2 Salāms, and this is what's best.

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

21 September 2016 20:00

#### Radwan Dakkak updated his status.

Taking an oath by the Mus-haf is divided into 3 categories:

1. That he takes an oath by the verses of Allāh [Permissible]
2. That he takes an oath by the pages [Prohibited]
3. That the oath is done in exaltation of the Mus-haf, and this was done by some of the Salaf & there's nothing wrong with that.

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

21 September 2016 19:50

#### Radwan Dakkak updated his status.

was asked about Ghusl for the Kāfir if he reverts to Islam, (حفظه الله)Shaykh Sulaymān al-'Alwān (صلى الله عليه وسلم),so he replied: "124,000 people became Muslim in the life-time of the Prophet and it's not mentioned that he ordered them to perform Ghusl, but it's recommended [to perform "].[Ghusl

21 September 2016 19:45

#### Radwan Dakkak updated his status.

Whoever enters the Mosque while the Imām is in Rukū', and he found a second row while the first row isn't completely full, there's nothing wrong with entering into the second row to catch the rak'ah.

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

21 September 2016 19:11

#### Radwan Dakkak updated his status.

Nashids are permissible with the following conditions:

- That no Mūsiká is in it.
- That the words being used are Islamic.
- That it's in defence of Islām

- That it's not frequent where it overcomes [listening] to the Qur'ān.

~ Shaykh Sulaymān al-'Alwān(حفظه الله)

Note: The Shaykh has spoken about it in detail, but this is summarized.

21 September 2016 19:01

### Radwan Dakkak updated his status.

Supporting the Kuffār against the Muslims is from the Foundations of the Religion with no EXCUSE in doing so:

Shaykh Nāsir al-Fahad(حفظه الله) said:

And Shaykh Hamūd al-'Uqlā'(رحمه الله) & Shaykh 'Alī al-Khudayr(حفظه الله) aided him in that:

"Verily, Mudhāharah [allying & supporting] is from the Foundations of Tawhīd, and it is from the greatest Foundations of Disavowal and Kufr Bit-Tāghūt, and from the greatest Foundations of Millat Ibrāhīm, which is hating the Kuffār & showing enmity to them, and based upon this, indeed assisting and helping them [the Kuffār] against the Muslims proves two dangerous things:

A) Removal of loyalty towards the believers: With proof that he gives support [to the Kuffār] against them, and assists in killing them, breaking them and humiliating them.

B) Removal of disavowal from the Kuffār: Verily, assisting the Kuffār is proof of having loyalty towards them, exalting them, supporting them, strengthening them, with what it incurs in humiliating the Muslims and gaining the upper-hand over them.

And because of that, these two Foundations [Walā' & Barā'] have been demolished from him, and these two Foundations are not excused by ignorance nor interpretation."

[End Quote]

قال الشيخ ناصر الفهد فك الله أسره  
: وأيده على ذلك الشيخ حمود العقلا والشيخ علي الخضير

إن المظاهرة من أصل التوحيد، وهي أعظم أصول البراء والكفر بالطاغوت، ومن أعظم أصول ملة إبراهيم؛  
وهي بغض الكفار ومعاداتهم، وعليه فإن إغاثتهم ومساعدتهم على المسلمين تدل على أمرين خطيرين

أ - زوال الموالة للمؤمنين : بدليل أنه يعين عليهم ويساعد على قتلهم وكسرهم وإذلالهم

ب - زوال البراءة من الكفار : فإن مساعدة الكفار دليل على موالاتهم وتعظيمهم ونصرتهم وإعزازهم بما فيه  
. إذلال للمسلمين وتسلط عليهم

وبذلك فقد انهدم عنده هذان الأصلان، وهذان الأصلان لا يعذر فيهما بالجهل ولا التأويل

انتهى كلامه

21 September 2016 16:56

### Radwan Dakkak updated his status.

There's no EXCUSE for any individual or govt in allying with the Kuffār - Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله) said:

But when some of those who claim to be Muslims support the enemies of Allāh to fight the Muslims, then this is apostasy from Islām. And every government and every individual that fights with the Americans against our muslim brothers in Afghānistān or Chechnya, then he's an apostate from Islām & a disbeliever in Allāh, the most high & exalted, because Allāh(جل وعلا) says: {And whoever is an ally to them among you - then indeed, he is [one] of them.}, that was mentioned by Imām Ibn Jarīr al-Tabarī(رحمه الله) in his Tafsir upon this Āyah, and that was mentioned by Imām Ibn Hazm(رحمه الله) & he stated "No two muslims disagree regarding that", and that was mentioned by Shaykh al-Islām Muḥammād ibn 'Abdūl Wahhāb(رحمه الله) in the 10 Nullifiers of Islām, he stated in 1 of them: "Assisting the Mushrikeen against the Muslims", and there is no EXCUSE for anyone regarding that!

And the claim of Ikrāh [coercion] regarding that is not correct, because it is not ikrāh that you remain upon the account & settlement of others, and it's not from Ikrāh that you remain in your position [of serving the Kuffār] to remove an Islamic State/Govt, Allāh(جل وعلا) says: {except for one who is forced [to renounce his religion] while his heart is secure in faith}, and these people comply with the Kuffār before Ikrāh is befallen upon them, they comply with the Kuffār in alliance with them in removing the symbols & slogans of Islām, and in fighting the muslims under the pretext of "Terrorism", what is this terrorism?! We do not know of any terrorism in the world except for the terrorism of America who kill the sons of the Muslims, invading & occupying their lands.

21 September 2016 16:07

## Radwan Dakkak updated his status.

was asked: What is the ruling on raising the hands after the (حفظه الله)Shaykh Sulaymān al-'Alwān ?obligatory prayers

:responded by saying (حفظه الله)Shaykh Sulaymān al-'Alwān

Specifying raising the hands for du'ā after the obligatory prayers isn't prescribed, and it has no basis nor anyone from the Sahābah, neither did anyone from the (صلى الله عليه وسلم), from the Prophet .Tābi'īn give a verdict of doing so

And acts of worship by principle are to be prevented from being performed until proof is established, and everyone who mentioned the description of his [Prophet's] Salāh did not mention that he used .to raise his hands & make du'ā after the obligatory Salāh

And it has been narrated in the Sahīhayn [Bukhārī and Muslim] and others from the chain of Ibrāhīm that the (رضي الله عنها)ibn Sa'd from his father from al-Qāsim ibn Muḥammād from 'Ā'isha said: "If anyone introduces in our matter [i.e. Islām], something which (صلى الله عليه وسلم)Prophet "does not belong to it, will be rejected

However if an incident befalls a worshipper which calls for making du'ā, so he performs du'ā after the Salāh & raised his hands without intentionally specifying this time [for du'ā], then that's .completely fine

And it has been narrated in the Sahīhayn from the chain of Mālik from Abī Hātim ibn Dīnār from went to Banī 'Amr ibn 'Awf to make (صلى الله عليه وسلم)Sahl ibn Sa'd al-Sā'idī that the Prophet (رضي الله عنه)reconciliation between them, so it was time for prayer, and a Mu'athīn came to Abī Bakr said: "Will you lead the people in Prayer so I can make the call to Salāh?" He said: "Yes", & (عنه) came while the (صلى الله عليه وسلم)so Abū Bakr started praying, and the Messenger of Allāh people were in Salāh and he entered the rows of the praying people till he stood in the (first row). The people clapped their hands. Abu Bakr never glanced sideways in his prayer but when the (ﷺ)Allah's Messenger .(ﷺ)people continued clapping, Abu Bakr looked and saw Allah's Messenger beckoned him to stay at his place. Abu Bakr raised his hands and thanked Allah for that order of "[till the end of the Hadīth]...(ﷺ)Allah's Messenger

This has proof for making du'ā & raising the hands in the likes of these situations, since Abū approved of (رضي الله عنه)did that out of his own Ijtihād and the Prophet (صلى الله عليه وسلم)Bakr what he did, so this affirms the ruling [in these situations], whether he's within Salāh or outside of it, .knows best (سبحانه وتعالى)and Allāh

21 September 2016 10:49

## Radwan Dakkak updated his status.

was asked: If a woman becomes pure from her menses (حفظه الله)Shaykh Sulaymān al-'Alwān ?during the day of Ramadān, does she have to refrain from eating for the rest of the day

:responded by saying (حفظه الله)Shaykh Sulaymān al-'Alwān

in a (رحمه الله)and Ahmad ibn Hanbal (رحمه الله)That was mentioned by Imām Abū Hanīfah .narration

said: She should not refrain [from eating] if she becomes pure, and he (رحمه الله)And Mālik mentioned that the traveller who arrives at his destination while he & his wife aren't fasting, that when she becomes pure from her menses during Ramadān, the husband can have relations with .her if he wishes

in the second narration, and that is what's correct, (رحمه الله)And this is the view of Imām Ahmad said: "Whoever eats at the beginning of the day, let him eat (رضي الله عنه)as 'Abdullāh ibn Mas'ūd in "al-Musannāf" from the authority of (رحمه الله)at the end". It was narrated by Ibn Abī Shaybah said [the Hadīth], and (رضي الله عنه)Wakī from Ibn 'Awn from Ibn Muḥayrīz who said: Ibn Mas'ūd .knows best (سبحانه وتعالى)Allāh

21 September 2016 09:34

## Radwan Dakkak shared a link.

<https://justpaste.it/yjhn>

<https://justpaste.it/yjhn>

<https://justpaste.it/yjhn>

Best refutation against Extreme Takfeeri's translated (ENG).

21 September 2016 08:35

## Radwan Dakkak shared a link.

https://justpaste.it/yjhl  
https://justpaste.it/yjhl

https://justpaste.it/yjhl

Transcribed the first lecture (1/47) of Sahih al-Bukhari from Shaykh Sulayman al-'Alwan several months ago (ARABIC only).

21 September 2016 08:29

#### Radwan Dakkak shared a link.

https://justpaste.it/yjhd  
https://justpaste.it/yjhd

https://justpaste.it/yjhd

Transcribed & Translated a few months ago refuting extremism (ENGLISH)

21 September 2016 08:23

#### Radwan Dakkak shared a link.

https://justpaste.it/yjh7  
https://justpaste.it/yjh7

https://justpaste.it/yjh7

Something I transcribed months ago from Shaykh Turki on Ghulat al-Mukaffirah (ARABIC)

21 September 2016 08:16

#### Radwan Dakkak updated his status.

give you all what's best in this Dunyā & the Ākhirah. There are many (سبحانه وتعالى) May Allāh brothers & sisters who are really trying to change for the better & striving hard for Jannāh. People speak so negatively these days that they find it hard to believe that there are righteous people !walking the face of the Earth carrying the Qur'ān in their hearts. May Allāh make us among them

20 September 2016 20:38

#### Radwan Dakkak shared a link.

https://youtu.be/pMDdgWwRMdk  
https://youtu.be/pMDdgWwRMdk

https://youtu.be/pMDdgWwRMdk

It's not a condition to drink water in order to say this Dhikr, rather you say it after you eat or drink:

ذهب الظمأ وابتلت العروق وثبت الأجر إن شاء الله

"Thirst has gone, the arteries are moist, and the reward is sure, if Allah wills." [Authentic]

Shaykh Sulaymān al-'Alwān (حفظه الله) says those who say that you can't say this dhikr unless you drank water are mistaken, rather you say it after you eat, even if you didn't drink water, and the Prophet's saying {Thirst has gone}, i.e. That food has fluid minerals in it which removes thirst, and he mentioned some reasons for that:

1. That food has water minerals within it.
2. This dhikr is said for food, it doesn't have to be said for water, because if he breaks his fast, the thirst is gone & the arteries become moist.
3. It's probable that the Prophet (صلى الله عليه وسلم) used to say it even without drinking water, because he used to break his fast on dates, and it's not necessary to [break your fast] on both water & dates together.
4. The Prophet's statement: "and the arteries become moist", i.e. becomes moist through [eating] food, it doesn't have to become moist by [drinking] water.

And he also mentioned that the dhikr:

اللهم لك صمنا وعلى رزقك أفطرنا

"O Allāh, for you we have fasted, and by your provisions/sustenance we have broken our fast"

This Hadīth is Mursal, so it's weak & the only authentically narrated Dhikr from the Prophet (صلى الله عليه وسلم) was what was previously mentioned from the Hadīth of ibn 'Omar (رضي الله عنهما) and Allāh (سبحانه وتعالى) knows best.

20 September 2016 14:34



### Radwan Dakkak updated his status.

These are amongst the greatest contemporary Scholars of Hadīth who adopt the Methodology & Principles of the Salaf.

1. Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)
2. Shaykh Nāsir ibn Hamad al-Fahad(حفظه الله)
3. Shaykh 'Abdullāh al-Sa'd(حفظه الله)
4. Shaykh 'Abdūl 'Azīz al-Tarēfē(حفظه الله)
5. Shaykh 'Abdūl Karīm al-Khudayr(حفظه الله) who is also one of the Shaykhs of al-Tarefe.
6. Shaykh Ibrāhīm al-Lāhim(حفظه الله)
7. Shaykh Māher al-Fahl(حفظه الله)
8. Shaykh Sa'd al-Humayd(حفظه الله)
9. Shaykh Khālīd al-Hāyek(حفظه الله)
10. Shaykh 'Abdūl Rahmān al-Faqeeh(حفظه الله)
11. Shaykh Tāriq ibn 'Awdhillāh(حفظه الله)

And there are many others who you can benefit from, including those scholars who adopt the Later Usūl, especially if they bring the sayings of the Early Imāms. Hold onto Shaykh Haytham Sayfaddīn(حفظه الله) since he is very strong in Hadīth & Fiqh.

20 September 2016 09:14

### Radwan Dakkak updated his status.

In the book al-Sunnāh 4 Alkhallāl: Imām Ahmad passed by the grave of the Ma'moon(leader during his time) & said: "This is the grave of a Kāfer"

~ Shaykh Ahmad Jibrīl(حفظه الله) & Shaykh Sulaymān al-'Alwān(حفظه الله)

19 September 2016 11:28

### Radwan Dakkak updated his status.

505 – And it's narrated from them that Abū Bakr(رضي الله عنه) kissed the Prophet(صلى الله عليه وسلم) after he passed away. Narrated by Imām al-Bukhārī(رحمه الله).

Sharh of Shaykh al-'Allāmah Sulaymān ibn Nāsir al-'Alwān(حفظه الله):

Imām al-Bukhārī(رحمه الله) said: Bishr ibn Muḥammād(رحمه الله) narrated to us, he said: 'Abdullāh(رحمه الله) informed us, he said: Ma'mar(رحمه الله) and Yūnus(رحمه الله) narrated to us from al-Zuhrī(رحمه الله) from Abī Salamah ibn 'Abdūl Rahmān(رضي الله عنه) from 'Ā'isha(رضي الله عنها), the Hadīth.

And it's narrated in the chapter from 'Āsim ibn 'Ubaydillāh(رحمه الله) from al-Qāsim ibn Muḥammād(رحمه الله) from 'Ā'isha(رضي الله عنها) that the Prophet(صلى الله عليه وسلم) kissed 'Uthmān ibn Madh'ūn(رضي الله عنه) when he passed away.

It was narrated by Imām Abū Dāwūd(رحمه الله) & al-Tirmidhī(رحمه الله) in his Jāmi', and its chain is very weak because of 'Āsim ibn 'Ubaydillāh's situation, Imām Abū Hātim(رحمه الله) said about him: "He has a poor memory, and is Mudtarib in Hadīth", and he was weakened by Imām Ahmad(رحمه الله) and Abū Zur'ah(رحمه الله), and Imām Mālik(رحمه الله) said: "The Shu'bah of yours is very strict in relating from men, yet he narrates from 'Āsim ibn 'Ubaydillāh!", and even though Shu'bah(رحمه الله) narrated from 'Āsim ibn 'Ubaydillāh, except that he said very harsh words about him which wasn't mentioned by anyone before him nor after him, he[Shu'bah] said: {If you asked 'Āsim ibn 'Ubaydillāh who built Masjid al-Basrah, he would say: "It was narrated to me by Fulān[i.e. Doesn't know his name] from Fulān from the Prophet(صلى الله عليه وسلم) that he built it"}.

And the point is that 'Āsim ibn 'Ubaydillāh is agreed upon regarding his weakness, yet Imām Abū 'Īsa al-Tirmidhī(رحمه الله) still authenticated him, and he was opposed regarding this, and he was rebuked because of it, and he was weakened by those who are more observing than him such as Abī Zur'ah(رحمه الله), Abī Hātim(رحمه الله), Ahmad(رحمه الله), Mālik(رحمه الله) & the likes of them.

So what's relied upon in this issue is the action of Abū Bakr(رضي الله عنه).

And it has proof upon the permissibility of kissing the deceased, and some gone towards its recommendation, and this is questionable, what is simply in the report shows its permissibility, and the action of Abī Bakr(رضي الله عنه) wasn't intended to be done as an act of worship, he simply did this so it becomes known that it's permissible, because if kissing the dead was prohibited, he wouldn't have done so.

Some of the Shurrāh[commentators of Hadīth] have said that Abā Bakr(رضي الله عنه) kissed the Prophet(صلى الله عليه وسلم) through seeking his blessings, and this is wrong for several reasons, however before we mention these reasons, we need to know that many of the Shurrāh of Hadīth are lenient in this matter, especially al-Hāfidh ibn Hajr(رحمه الله) in Fath al-Bārī & al-Nawawī(رحمه الله) in his Sharh of Sahīh Muslim & al-'Aynī in 'Umdat al-Qārī', and these [Imāms] have been followed by many who came after them, so you will not find them going through a report of [these hadiths]

except that they took the recommendation of Tabarruk bi-Āthār al-Sālihīn [seeking blessings through the traces of the righteous], and there's no doubt that this action is a Bid'ah in the religion, the Prophet(صلى الله عليه وسلم) did not encourage his Ummāh to do it, and if it was prescribed, he wouldn't have neglected [mentioning] that, as Abū Dhar(رضي الله عنه) said: "There is not a bird that turns over its wings in the wind, except that the Prophet(صلى الله عليه وسلم) informed us about its knowledge"

It was narrated by Ahmad(رحمه الله) from the chain of Ibn 'Attiyyāh(الله), he said: al-Ashyākh(الله) narrated to me from Abī Dhar(رضي الله عنه). Its chain is good.

And Imām Muslim(الله) narrated in his Sahīh from 'Abdullāh ibn 'Amr ibn al-Ās(الله رضي الله عنه) that the Prophet(صلى الله عليه وسلم) said: "Allāh did not send a Prophet except that it was a right upon him to guide his Ummāh towards goodness of what he teaches them, and prohibits them from evil of what he teaches them."

Therefore, if seeking nearness and seeking blessings through the traces of the righteous was something good & brought goodness for this Ummāh, the Prophet(صلى الله عليه وسلم) would've clarified that, and this is included within his statement: "to guide his Ummāh towards goodness of what he teaches them", so it becomes known that it's from the evil which the Prophet(صلى الله عليه وسلم) has warned us against, and it's included within the broad meaning of the Hadīth of 'Ā'isha(رضي الله عنها) in the Sahīhayn: "Whoever introduces into our affair(i.e. Islām) that which is not from it, then it's rejected"

And that is why you see some ignorant people seek blessings from the turbans of the Scholars and the turbans of the students of Knowledge, and they seek blessings by their sweat and shoes, and they seek nearness by his essence, and this is from the innovations in the religion and from the actions of the misguided Sūfiyyāh.

As for these reasons:

1. Where has it been mentioned to us that Abā Bakr(رضي الله عنه) did this by seeking blessings from his traces, and the one who states this is not able to provide an evidence for his statement, all he simply has is suspicion, and suspicion does not coincide with the truth at all.

2. That if Abā Bakr(رضي الله عنه) did this to seek blessings from him, he would've also done it to other than the Prophet(صلى الله عليه وسلم), however Abā Bakr(رضي الله عنه) did not mention this, nor did he point towards it, nor did he do it with other than the Prophet(صلى الله عليه وسلم), and the Prophet(صلى الله عليه وسلم) didn't have any exclusiveness for this kind of kiss as well.

3. That if Abā Bakr(رضي الله عنه) did this to seek his blessings, then under this is 2 points:

The first point: That the kissing is exclusive to the Prophet(صلى الله عليه وسلم), because he himself has a status which others don't have, and those who adopt this view do not adhere to this, and this compels them to adhere to it.

The second point: That if we said it was done to receive blessings, we would say that this action is exclusive to the Prophet(صلى الله عليه وسلم).

4. That when Abū Bakr(رضي الله عنه) performed this [act], he did it with love, the context of the report proves this, and that's why Abū Bakr(رضي الله عنه) cried and said: {By Allah! Allah will never cause you to die twice}, so the outward context [meaning of the Hadīth] refutes whoever claims that Abī Bakr(رضي الله عنه) did this as to seek his blessings.

5. That if he did this to seek his blessings, all of the Sahābah would have hastened to perform it. Why is this act exclusive to Abū Bakr(رضي الله عنه), why didn't the wives of the Prophet(الله صلى الله عليه وسلم) come, nor did 'Omar(رضي الله عنه), then 'Uthmān(رضي الله عنه), then 'Alī(الله رضي الله عنه) and the rest of the Sahābah come to seek blessings by the Prophet(صلى الله عليه وسلم), seeking blessings by his essence, so when this action wasn't performed, since they are more sublime & knowledgeable in Allāh to seek blessings by kissing [the Prophet].

Conclusion: What is simply in the report is that it gives the permissibility of kissing the dead, and [all] knowledge is with Allāh(سبحانه وتعالى).

18 September 2016 23:09

## Radwan Dakkak updated his status.

Imām Muḥammād ibn 'Abdūl Wahhāb(الله) refuting the misconception of "ignorance" in his treatise "al-Radd 'ala al-Rāfidah" (page 12-13):

"So if you know that the verses in the Qur'ān have been filled with their virtues [i.e. The Sahābah], and the Mutawātir Ahādīth as a whole specifies their completeness; So whoever believes that they have Fisq or he considers all of them Fāsiq, and their apostasy, and the apostasy of most of them from the religion, or he believes that he has the right to insult them & its permissibility, or insults them while believing he has a right to insult them, or declaring it lawful to do so, then he has disbelieved in Allāh, the exalted, and His messenger of what he has related of their virtues & completeness which necessitates dissociating them from what renders Fisq and apostasy, and the right to insult [them], or declaring it lawful [to do so], and whoever denies them of what has been certainly affirmed in his [the Prophet's] breast regarding them [the virtues of the Sahābah], then he has disbelieved, and ignorance in widespread clear-cut matters is not an excuse, and his interpretation & diversion without any reliable & acceptable proof doesn't benefit him, such as the

one who denied the obligation of the 5 daily prayers due to ignorance of its obligation, so he will be a Kāfir due to this type of ignorance, and likewise if he interprets it to another meaning to what we know, then he has disbelieved, because the reoccurring knowledge from the texts of the Qurʾān & Aḥādīth that allude towards their virtues is clear-cut.

So whoever specifies some of them to be insulted, if he was among those that the text has widely mentioned regarding his virtues and completeness, such as the Khulafāʾ, so if he believes that he has the right to insult or declares it lawful to do so, then he has disbelieved for denying what has clearly been proven from the Messenger of Allāh(صلى الله عليه وسلم), and the one who denies/belies him [i.e. The Messenger] is a Kāfir, and if he insulted him [a companion] without believing he has the right to insult or declaring it lawful to do so, then he has become a Fāsiq, because insulting a Muslim is Fusūq, and some of the Scholars have ruled upon whoever insulted the Shaykhayn [Abū Bakr & 'Omar] with Kufr in all cases. [1]

And if he [the companion] was among those which the text hasn't widely mentioned his virtues and completeness, then what's apparent is that the one who insults him is a Fāsiq, except if he insults him because of his companionship with the Messenger of Allāh(صلى الله عليه وسلم), for that is Kufr.

And the Majority of these Rāfidah who insult the Sahābah believe in the right to insult them or its permissibility, infact they believe in its obligation, because they get closer to Allāh, the exalted by doing that, and they see that as a matter pertaining their religion as it's mentioned from them.

What intellect is more misguided than a people who get closer to Allāh, the exalted, by what results in them [i.e. The Rawāfidh] in losing their religion, and Allāh is the Protector.

And this is while I do not believe in the Kufr of whoever was a Muslim according to Allāh, nor do I believe in the Islām of whoever is a Kāfir according to Him, rather I believe whoever is a Kāfir according to Him is a Kāifr.

And what is proven from the Scholars that they do not perform Takfīr upon Ahlāl Qiblā, then that is held upon whoever's Bid'ah did not take him outside the fold of Islām, because their speech is in agreement regarding the Takfīr of whoever's Bid'ah took him outside the fold of Islām, and there's no doubt that belying the Messenger of Allāh(صلى الله عليه وسلم) of what has been clear-cut affirmed from him is Kufr, and ignorance in the likes of this is not an excuse, and Allāh knows best.

[1] Those who insult Abū Bakr & 'Omar were called Kuffār in all cases, even if he didn't believe it was permissible to do so, which is the view of Imām Ahmad(رحمه الله), Imām Mālik(رحمه الله), as Imām al-Khallāl(رحمه الله) has narrated in "al-Sunnāh" (page 493):

He said: Abū Bakr al-Marwathī informed me, he said: I asked Abā 'Abdillāh [i.e. Imām Ahmad] regarding the one who insults Abā Bakr, 'Omar & 'Ā'isha? So he replied: "I do not see him upon Islām".

He [also] said: I heard Abā 'Abdillāh say: Mālik said: "The one who insults the companions of the Prophet(صلى الله عليه وسلم) doesn't have any share in Islām" [End Quote] and this is Correct.

18 September 2016 21:41

### Radwan Dakkak added a new photo.

**Kaan Abdul Hakam** May Allah bless you akhi  
18 September 2016 19:30

**Radwan Dakkak** Likewise, may Allah increase you in knowledge :)  
18 September 2016 19:31

**Kaan Abdul Hakam** Ameen :)  
18 September 2016 19:32

Asalamu 'Alaykum - Feel free to share this book on the science of Hadith for everyone to benefit. May Allah reward you all.  
<https://ia800409.us.archive.org/22/items/AlBayquniyyah/Al-Bayqu%CC%84niyya%CC%82h-by-Radwa%CC%84n-Dakka%CC%84k%20NEW.pdf>

18 September 2016 19:22

### Radwan Dakkak updated his status.

Most of your time should be put into memorising & revising.

16 September 2016 22:03

### Radwan Dakkak updated his status.

What should be recited in Salāt al-Witr?

Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله) said:

The Sunnāh for whoever prays 3 Rak'ah of Witr is to read after the Fātihah, "Sūrat al-A'lah" & in the second [rak'ah] "Sūrat al-Kāfirūn" and in the third [rak'ah] "Sūrat al-Ikhlās" because of the Hadīth of Sa'īd ibn 'Abdul al-Rahmān ibn Abzā from his father from Ubayy ibn Ka'b(رضي الله عنه) that he said: "The Prophet(صلى الله عليه وسلم) used to make Witr by reciting 'Sabih isma Rabika al-a'lah' and 'Qul yā ayuha al-kāfirūn' and 'Qul huwa Allāhu Ahad'.." This is reported by Imām Ahmad [1], Abū Dāwūd [2] and al-Nasā'ī [3].

And the two Imāms, al-Shāfi'ī & Mālik may Allāh(جل وعلا) have mercy upon them, recommended reciting the Mu'awithatayn(Sūrat al-Nās & Sūrat al-Falaq) after Sūrat al-Ikhlās, because of what Abū Dāwūd [4], al-Tirmidhī [5] and ibn Mājah [6] have narrated from the chain of Khasīf from 'Abdul 'Azīz ibn Jurayj from 'Ā'isha(رضي الله عنها) that the Prophet(صلى الله عليه وسلم) used to recite in the first Rak'ah 'Sabih isma rabika al-a'lah' and in the second rak'ah 'Qul yā Ayuha al-kāfirūn' and in the third Rak'ah 'Qul huwa Allāhu Ahad & the Mu'awithatayn(Sūrat al-Nās & al-Falaq)'.

And it was narrated by ibn Hibbān(رحمه الله) in his Sahīh and al-Tahāwī(رحمه الله) and al-Hākim(رحمه الله) and others from the chain of Yahya ibn Ayūb from Yahya ibn Sa'eed from 'Umrah from Ā'isha(رضي الله عنها) from him[the prophet(صلى الله عليه وسلم)]. And it was authenticated by al-Hākim(رحمه الله), and Al-Dhahabī(رحمه الله) did not comment upon his Grading, and it was graded Hassan by ibn Hajr(رحمه الله) in Natā'ij al-Afkār [7]. And there is dispute in this, because the addition of "al-Mu'awithatayn" in the hadīth isn't authentic and it's not prescribed to be recited after Sūrat al-Ikhlās, and Imām Ahmad ibn Hanbal(رحمه الله) and Yahya ibn Ma'een(رحمه الله) have rejected the addition of "Al-Mu'awithatayn" and the statements are mentioned below:

- The first report of Ā'isha(رضي الله عنها) has a disconnection(إنقطاع) in the chain, and that is because ibn Jurayj didn't meet/hear from Ā'isha, this was said by Imām Ahmad(رحمه الله), ibn Hibbān(رحمه الله) & a group of scholars [8], and al-Bukhārī(رحمه الله) said in al-Tārīkh al-Kabīr(6/23) 'Abdul 'Azīz ibn Jurayj from Ā'isha(رضي الله عنها) doesn't follow up in the hadīth [meaning it's Munkar, Rejected]. And the person it's narrated from Khasīf ibn 'Abdul Rahmān has a weak memory. He was weakened by Imām Ahmad(رحمه الله) and ibn Khuzaymah(رحمه الله) and Yahyah ibn Sa'eed al-Qattān(رحمه الله) said "It was on that day we stayed away from Khasīf's hadīth" [9].

- As for the second hadīth, it's not authentic. And the Tafarrūd [singular narration] of Yahya ibn Ayūb cannot be relied upon. Al-Athram(رحمه الله) said: "I heard Abū 'Abdillāh ask about Yahyah ibn Ayūb al-Masī, so he said "He used to narrate from his memory, and there was nothing wrong with him, and he used to make alot of faults from his memory, so I mentioned to him one of his hadīth on the authority of Yahyah from 'Umrah from Ā'isha "That the messenger used to recite in al-Witr... [the hadīth which mentions the addition after Al-Ikhlās]. So he said "Ahh, who narrated this" and he said one time: "How many people have narrated this from Ā'isha and it doesn't have this[addition], so he rejected the hadīth of Yahya in specific" [10].

And al-'Uqaylī(رحمه الله) said "As for the mu'awithatayn, it's not authentic" and therefore, it's not prescribed to recite them after Sūrat al-Ikhlās because of the weakness of the reports regarding it, so the Musallī [the person praying] should recite from the authentically narrated reports, "Sūrat al-A'lah" in the first Rak'ah, "Sūrat al-Kāfirūn" in the second Rak'ah and in the third Rak'ah "Sūrat al-Ikhlās" and shouldn't add onto this. And some of the scholars don't view it recommended to intentionally recite these 3 Sūrah's [11], and this is disputable, and the hadīth of Ubayy ibn Ka'b(رضي الله عنه) refutes this(since the hadīth proves that it's Mustahhab). And some scholars said that you shouldn't continuously persist in reciting these Sūrah's in al-Witr because he will go towards the understanding that it's compulsory to do so [12]. And there is strength in this saying, because the constant [recitation of these Suwar] hasn't been proven, but as for the reasoning [they gave], then it's disputable because it would be applied upon all of the Sunan, and this isn't correct.

And know that it's recommended once you finish from the Witr to say "Subhān al-Malik al-Qudūs" three times because of the hadīth of Ubayy ibn Ka'b(رضي الله عنه) where he said "The Prophet(صلى الله عليه وسلم) used to recite in the Witr ....[The hadīth where it mentions the Sūrah's]" and in the (same hadīth, it mentions) "if he gave Taslīm, he would say: Subhān al-Malik al-Qudūs three times" Narrated by al-Nasā'ī [13]. And in the hadīth of 'Abdul Rahmān ibn Abza(رضي الله عنه) who is a small companion "And he(the prophet) would raise his voice on the third time(of saying Subhān al-Malik al-Qudūs)". Narrated by Ahmad(رحمه الله) and al-Nasā'ī(رحمه الله), and al-Dāraqutnī [14] added onto the hadīth of Ubayy ibn Ka'b(رضي الله عنه) "Rabb al-Malā'ikah wa'l Rūh" and this addition isn't authentic and what's memorised is the previously mentioned hadīth والله اعلم

[1] Musnad al-Imām Ahmad (5/123)

[2] Sunan Abū Dāwūd hadīth #1423

[3] Sunan Al-Nasā'ī (3/244)

[4] Sunan Abū Dāwūd hadīth #1424

[5] Jāmi' al-Tirmidhī hadīth #463

[6] Sunan ibn Mājah hadīth #1173

[7] And refer to al-Talkhīs (2/18-19)

[8] Kitāb al-Marāsīl(112) by ibn Abī Hātim & Mashāhīr 'ulemā' al-Amsār(145) by ibn Hibbān.

[9] Refer to al-Majrūhīn by ibn Hibbān(1/283)

[10] Al-Du'afā' by al-'Uqaylī(4/391) & Tanqīh al-Tahqīq(2/1061)

[11] Refer to Mukhtasir Qiyyām al-Layl page (303) & al-Bināyah(2/585-586)

[12] Refer to Hāshiyat al-Rawdh al-Murbi'(2/188)

[13] Sunan al-Nasā'ī(2/244) & refer to Musnad al-Imām Ahmad(3/406)

[14] Sunan al-Dāraqutnī(2/31)

**Radwan Dakkak updated his status.**

Scholars who aim to gain followers/please the Kuffār/satisfy the public at the expense of Islām have the characteristic of the hypocrites.

{it is more fitting that they should please Allāh and His Messenger if they are believers} [5:62]

~ Shaykh Ahmad Jibrīl (حفظه الله) ☺

15 September 2016 19:35

**Radwan Dakkak updated his status.**

was asked: What is the ruling on abandoning 1 Salāh until (حفظه الله) Shaykh Sulaymān al-'Alwān ?its time expires

responded by saying: The brother asks about whomever (حفظه الله) Shaykh Sulaymān al-'Alwān abandons Salāt al-Fajr & he didn't wake up, except after the sun has risen, and he intentionally also mentioned a consensus (رحمه الله تعالى) abandoned & prayed it after the sun has risen. Ishāq regarding the Kufr of whoever leaves 1 Salāh until its time expires, i.e. Intentionally until its time expires, however the Ahādīth have come to show that he doesn't disbelieve for abandoning a single .Salāh, and the explicit Ahādīth [showing Kufr] are regarding whoever abandons Salāh completely

However, there's another problem, that some people put the alarm on at all times, and during times of study, and he intentionally abandons Salāh & makes it up after its expired time, this person could disbelieve from the aspect of Shirk al-Mahabbāh [Shirk of Love], and from the aspect of Shirk al-Ta'dhīm [Shirk of Exaltation], and from the aspect of Shirk al-Musāwāt [Shirk of putting something on the same level], or even greater [than this], wherein the affairs of the Dunyā are has obligated upon him, and in any case, it's (جل وعلا) worthier in his heart & self than what Allāh obliged to rebuke whoever does this, and he must be advised and warned and guided, even if the (جل) matter reached exiling him, he would be exiled until he returns back to the command of Allāh Moreover, he has a characteristic of the hypocrites; As (صلى الله عليه وسلم) His Messenger & (وعلا) said: "I have seen the time when no one stayed behind [Salāh] except a (رضي الله عنه) Ibn Mas'ūd in his Sahīh (رحمه الله) well-known hypocrite" [1] It was narrated by Imām Muslim

(Refer to Sahīh Muslim (654 [1])

15 September 2016 17:03

**Radwan Dakkak updated his status.**

was asked: What is the ruling on [praying] Tahiyyāt ul- (حفظه الله) Shaykh Sulaymān al-'Alwān ?Masjid

responded by saying: Tahiyyāt ul-Masjid is recommended (حفظه الله) Shaykh Sulaymān al-'Alwān .according to the Majority of the Scholars, and a group of Scholars have said it's compulsory

15 September 2016 16:29

**Radwan Dakkak updated his status.**

was asked: What is the ruling on repeating behind the (حفظه الله) Shaykh Sulaymān al-'Alwān ?Mu'adhin

responded by saying: Following the Mu'adhin is a (حفظه الله) Shaykh Sulaymān al-'Alwān recommended Sunnāh according to the Majority of the Scholars, and it is said that it's Compulsory, (صلى الله عليه) a group of Scholars, the Prophet & (رحمه الله) which was mentioned by Abū Yūsuf said: "If the Mu'adhin makes the call to prayer, then say what he says" [1]. Agreed upon (وسلم) .regarding its Authenticity

(Refer to Sahīh al-Bukhārī(611) and Sahīh Muslim(383 [1])

15 September 2016 16:24

**Radwan Dakkak added a new photo.**

□

### Radwan Dakkak updated his status.

If a narrator of Hadīth is {Trustworthy} and {Precise}, his Hadīth is Sahīh. Any condition mentioned other than these 2 is not correct.

14 September 2016 09:54

### Radwan Dakkak updated his status.

A lot of people talk the talk, but they don't want to walk the walk. The rule is: Walk the walk, THEN talk the talk, okay.

12 September 2016 20:04

### Radwan Dakkak added a new photo.

□

A serious student spends years learning Arabic Grammar, and as the Scholars say, it starts off hard but only gets easier throughout the passage of time. Speak & Study Arabic as much as you can under many teachers, it will pay off in the future Inshā'Allāh. It's essential for every Islamic Science & the key to understanding the meanings of the Qur'ān & Sunnah.

Many brothers & sisters are upon the correct 'Aqīdah Alhamdulilāh by reading translated books in English & listening to Scholars of Haqq, may Allah bless you for that, but without knowing Arabic, you have a huge disadvantage in teaching it to others & many other disadvantages. This is what I've noticed in the west:

1. Too many brothers on Haqq saying "Knowing Arabic didn't save Abū Lahab". Even though this is true, but it's sadly being used in a way to undermine learning Arabic. How many brothers do you see only speaking about Tyrant Rulers for hours on end & only focusing on certain 'Aqīdah issues & Takfīr.

2. Too many Speakers who studied Arabic & some other sciences who have a voice to spread their deviance. They aren't real people of knowledge to begin with, yet have bigger biographies than Shaykh Ibn Bāz(رحمه الله). These are the same people who mock Category #1 & belittle them for not knowing Arabic. Now just because someone knows Arabic, it doesn't mean he's fit to speak about the deen either, he could be Jāhil of Fiqh & 'Aqīdah & Tafsīr! And what these so called people who boast about knowing Arabic need to understand is that they are judging the people of Haqq based upon some brothers who don't have proper manners or knowledge about Arabic, whereas there are people of Haqq who speak much better Arabic than you. And this argument of belittling others for not knowing Arabic is not even used by the evil Scholars in the middle east, so this is a bonus argument, the speakers of the west can use. Rather the Sell-Out Shaykhs in Saudi & elsewhere simply call the youth "Young, Brainwashed & Emotional, learning deen online etc...", but at the same time, these evil govt scholars go to prisons to see real Scholars of Haqq & try recant them from their beliefs, infact the regime executed many Scholars of Haqq, but because they're not famous, the wicked scholars can portray that there's no knowledgeable people amongst the followers of the Haqq, but as time goes by, the lies are fading away, their arguments are as strong as a spider-web, the Haqq & true methodology of the Salaf is rising with Nūr.

My advice to the Brothers & Sisters is to focus on memorising the Qur'ān & perfecting the Arabic Language. Don't dive into the complex matters, as long as you have found the righteous groups & 'Ulemā', hold onto them & their Fatāwah, while you learn the basics of your religion. That way, you will remain upon the truth free from Irjā' & Ghulū, while studying Islām in a structured way. This is simply my perspective & opinion on the matter, I can be wrong, and Allāh(سبحانه وتعالى) knows best.

12 September 2016 16:19

### Radwan Dakkak added a new photo.

□

The restricted Takbīr begins after Salāt al-Fajr on the day of 'Arafah [the 9th of Dhul Hijjah], and ends after Salāt al-'Asr on the last days of Tashrīq [the 13th of Dhul Hijjah], and the most authentic expression is:

الله أكبر الله أكبر الله أكبر كبيراً

"Allāhu akbar, Allāhu akbar, Allāhu akbaru kabīrā"

12 September 2016 10:19



### Radwan Dakkak updated his status.

Īd Mubārak to everyone, I love you all for the sake of Allāh ♥

12 September 2016 08:40

### Radwan Dakkak updated his status.

I get too emotional when I listen to a voice that holds the Qur'ān in its heart, acts upon it & judges by it. O Allāh, you have blessed me with a soul that is so attached to the truth & pure hearts. What can I do without You, my heart belongs to You alone, You are the only one worthy of being Worshipped.

10 September 2016 10:05

### Radwan Dakkak updated his status.

For decades they've been telling us to shut our mouths about politics and deviant sects, they've been kicking out muslims from the mosques for making du'ā for those defending their land. They tell us to conceal the truth or else your fate will be in prison or be killed. We say there's no harm in that, we were created to worship Allāh alone, disbelieve in the Tāghūt & confront the evil of our times, all the Prophets were sent for this reason. People hate us because we bring up what needs to be discussed TODAY, unlike the Shaykhs who have a voice to speak against the righteous people & mock them. All those years of lying & concealing knowledge from the masses has backfired against you today, the ugly mask is being removed from all the wicked speakers today. The masses look up to those with fame, whereas the sincere strangers think for themselves & realise who has betrayed our Ummah. Imām Abū Muhammad ibn Hazm al-Andalusī(رحمه الله) was fed up with the Scholars of his time, while Spain was being invaded, he called the Scholars corrupt for not speaking about the situation & nothing was heard about it in the mosques as if they've living in peace discussing theological issues. The corrupt people sleep well at night, whereas the sincere hearts have trouble sleeping & become sad when the Muslims suffer. The corrupt people want to make everything "Gray", whereas we say never has the reality been as clear cut as today, you're the ones putting your head in the sand, not seeing the difference between those uniting with all the heretics & apostates & secularists & others who believe unity is to hold onto the Qur'ān, Sunnāh, Ijmā' even if they are alone. I can clearly listen to a lecture & see the truth mixed with falsehood & easily refute those misconceptions, but sadly many of the masses cannot. There's only 1 voice that has freedom to speak what it likes, whether it may be in the east or the west. May Allāh allow us to be fair & just. Those who are concerned about following the truth & pleasing Allāh are the successful ones, may Allāh protect the sincere hearts.

10 September 2016 09:30

### Radwan Dakkak updated his status.

Brothers, spend your time memorising the Qur'ān & learning the Basics. It's very important to understand the matters of the deen so we can follow the Haqq, but don't neglect memorising, or else you will have a huge disadvantage. #Priorities

9 September 2016 09:45

### Radwan Dakkak updated his status.

Using the phrase "Masīhiyīn" for the Christians, what's correct is that it's wrong & misguidance, because in reality, they aren't affiliated with Īsa(عليه السلام), and this description isn't to be used for them, since Allāh has called them Christians and he did not call them Masīhiyīn.

~ Shaykh Sulaymān al-'Alwān(حفظه الله)

اطلاق لفظ "المسيحيين" على النصارى الصحيح أنه غلط وضلال لأنهم لا ينتسبون لعيسى حقيقة وهذا الوصف لا يطلق عليهم فالله سماهم نصارى ولم يسمهم مسيحيين

8 September 2016 17:17

### Radwan Dakkak updated his status.

{buy not with My Verses a small price} [2:41] How evil is he who gets loved for his deen appearance then invests that for personal worldly gain

~ Shaykh Ahmad Jibrīl(حفظه الله)

8 September 2016 10:05



## Radwan Dakkak updated his status.

My younger brother is loving it overseas. He deserves a holiday, he was working hard 80 hours a week, makes me proud, now he can relax for a bit ♥ Reminds me of the Sahābah in some ways ☺

7 September 2016 19:04

## Radwan Dakkak updated his status.

The reason why I believe it's important to share the Principles of Takfīr is to protect our brothers & sisters from falling into Irjā' & Ghulūw.

We live in a time where Irjā' is widespread & as a result of that, some of our beloved youth have exceeded the limits in performing Takfīr on "Specific Individuals" without paying attention to the مواضع [Preventions/Impediments] of Takfīr upon a "Specific Individual", because the preventions of Takfīr differs from matter to matter, clear & unclear.

When we seek knowledge, we start off by learning the basics, not rushing into principles of Takfīr, but because of the Irjā' & watering down of Tawhīd and Walā' & Barā', the youth are trying to make up for that gap.

One of the biggest doubts thrown by the Murji'ah is that Allāh won't ask you about "Such & Such" on the day of Judgement, whereas this is falsely corrupt because Takfīr is from the Foundations of our religion.

Shaykh Muḥammād ibn 'Abdūl Wahhāb(رحمه الله) said:

"Allāh Allāh my brothers, regarding the foundation of your religion, bottom to head, firstly & lastly, and it is to bear witness that there's no deity worthy of worship except Allāh and to know its meanings and to love its people and to make them your brothers, even if they were far away from you, and to hate the Tawāghit and disbelieve in the Tāghūt and to hate whoever loves them or argues on their behalf and doesn't disbelieve in them or says, what do I have to do with them, or says Allāh hasn't made me responsible for them, then this person has lied against Allāh & fabricated a big lie".

~ Al-Durar al-Saniyyah (2/119)

How many of the Murji'āh of our time say these words today, so he says "What do I have to do with them", "Allāh hasn't made me responsible for them", "Is Allāh going to ask you on the day of judgement why you didn't make takfeer upon Fulān & Fulānah?," so Shaykh Muḥammād ibn 'Abdūl Wahhāb(رحمه الله) says generally about those that say "What do I have to do with them, Allāh hasn't made me responsible for them, then this person has lied against Allāh and fabricated a big lie, rather Allāh has obligated upon him to disbelieve in them"

There are so many brothers out there who spend their time refuting "Such & Such" and mocking Tyrants which brings no benefit at all. May Allāh bless you all, but we need more brothers who are serious about perfecting their Arabic & studying Islām, whether it may be Tafsīr, Seerah, Fiqh, Hadīth, 'Aqīdah, Usūl al-Fiqh, Tārīkh etc...Alḥamdulilāh, there are those who are striving hard & teaching others, but we need to see more, especially from our youth who have a lot of potential & are upon the correct Methodology.

7 September 2016 09:59

## Radwan Dakkak updated his status.

I got into a conversation with a Disabled Christian Lebanese Grandmother who was waiting for someone to pick her up. She saw me dressed as a Muslim & asked if I could speak Arabic & do her a favour. I'm like sure, so she asked if I had a car to drop her home, I told her, sorry I came here walking, I can't really help :/ Anyways, she asked what I do & stuff, so I told her I'm a student & I like learning deen & we spoke a bit about that topic... Then all of a sudden, she just looked at me and said, "You never lie, I can just see all goodness in you, I can just feel it when you speak with me". Honestly, I had no idea what to say, so I just Smiled & said Shukran :) She said "I can tell, you never lie, right?" & subhānAllāh she was just amazed by the look on her face, but I told her, "I don't lie Inshā'Allāh, in the past I have lied many times, but not anymore", she said, it's because you pray! I told her yes, definitely! :)) She said bravo 3alayk lol, subhānAllāh but this incident moved me a lot because idk how, but I made her happy somehow by just speaking to her, and she was disabled :(( I told her, I'm just a muslim trying to be a better person, we have a hadīth that our Prophet(صلى الله عليه وسلم) told us to love our brother just like we love ourselves & I gave her some nice da'wah Alḥamdulillah. Then she asked where I was from, and when I told her, she was just staring at me by surprise loooool, she couldn't believe it. She told me your accent is not Lebanese, and she said that she was married to someone from Tripoli, al-Tebānah, but anyways, after all that....I told her i wish i could help, so she said it's okay, you can go home, and was telling me she's never seen any young person like me before ☺ SubhānAllāh, I've had interesting convos with people, especially Arab Christians asking me about Qur'ān & wishing they were as dedicated as us muslims & had something to recite like the Qur'ān. Alḥamdulilāh, this is something to be proud of, we have an amazing Religion, always remember that my brothers ☺

6 September 2016 13:52

#### Radwan Dakkak updated his status.

I've been very active as I love Da'wah, but Inshā'Allāh I'll listen to the request of several brothers & take a break off FB. No more spamming your wall lol. Keep up the wonderful things you're doing everyone, and Inshā'Allāh during the time I don't post anything, I can work on my own faults, remove some bad habits & be a better Muslim. Always make Istighfār & Tawbah, whether you remembered doing any sins or not, remove all those impurities from your heart, and SubhānAllāh when I stop looking at the mistakes of others & start looking at my own mistakes, sins & shortcomings, it gives you a reality check & makes you not want to ever think about anyone else except yourself. So return back to Allāh, preserve your Salāh, ponder over the Qur'ān, our Ummāh doesn't just require knowledgeable people, but it needs a lot of worshippers, may Allāh **جل وعلا** allow us to taste the sweetness of worship, subhānAllāh the way I listen & understand a verse from the Qur'ān today was completely different than even a few months ago! May Allāh reward you all, I hope you can forgive me for every single bad thing that I wrote or made you feel hurt by, Allāh is my witness whether I intended that or not, the angels on my left & right shoulder have been writing down everything that I've said. I don't know how long I'm going to avoid posting on FB, but Inshā'Allāh it's for the better. And finally, something which is really dear to me & means a lot which I hope we can all perfect to excellence [including myself], is please learn your religion with sincerity & don't learn to only debate/argue, and when you discuss with those who differ with you, don't ever raise your voice or be rude & show bad manners or insult, because anyone is capable of doing that, what tells a lot about you is remaining calm & patient & humble in those situations. And never forget about actually learning what's occurring in the Ummāh, because if you are ignorant about the affairs of the Muslims, there must be a deficiency in your Ēmān, no matter how much knowledge you have, ignoring our brothers & sisters is never an excuse, you have an obligation to help them, not just "Aww let's make du'ā" & do nothing. May Allāh (**سبحانه وتعالى**) increase us all in Taqwa, Manners, Knowledge, Humbleness, Humility, Sincerity & Unite our hearts upon Tawhīd, free from any kind of Shirk, Kufr and Bid'ah.

~ I'm not deactivating, but I'll delete the FB app. If you have any questions brothers, feel free to message me Inshā'Allāh

31 August 2016 14:08

#### Radwan Dakkak updated his status.

The West refer to the woman of the home as a "housewife" whereas in Arabic she is known as "ربة البيت", the QUEEN of the house ♥.

31 August 2016 13:07

#### Radwan Dakkak shared a link.

<https://youtu.be/MyuWFTHpCK4>  
<https://youtu.be/MyuWFTHpCK4>

<https://youtu.be/MyuWFTHpCK4>  
♥ Amazingly Beautiful  
- I love the **إخلاص** [sincerity] in his voice **رحمه الله**

31 August 2016 10:36

#### Radwan Dakkak updated his status.

Just because I don't press 'Like' or 'Comment' on your posts doesn't mean I never make dua for you ♥

30 August 2016 19:40

#### Radwan Dakkak updated his status.

:was asked: What is the ruling & difference between (**حفظه الله**) Shaykh 'Alī al-Khudayr ?  
A) Ruling by other than what Allāh has revealed  
B) Legislating a law other than the law of Allāh? (Which is what's widespread throughout all the ?) [Islamic Lands]

responded by saying: The difference between the two is that (**حفظه الله**) Shaykh 'Alī al-Khudayr legislation is more specific than ruling by other than what Allāh revealed, and ruling by other than what Allāh has revealed is more general, because the one who rules by other than the law of Allāh could rule by laws & legislation, or rule by whims and desires without legislating, but as for legislation, then it is Major Kufr without any Tafsīl [details], and it is Major Kufr through action which said: {Or have they other (**سبحانه وتعالى**) doesn't require looking into I'tiqād [belief in the heart], Allāh (**سبحانه**) deities who have ordained for them a religion to which Allah has not consented}, and Allāh {.[said: {And if you were to obey them, indeed, you would be associators [of others with Him (**وتعالى**)

As for ruling by other than what Allāh has revealed, then it has Tafsīl [details], so if he rules by a

whim or desire in specific matters, then this is Kufr Dūna Kufr (minor kufr) in accordance to the Hadīth: {Judges are of three types, 2 judges are in the hellfire, then he mentioned the ignorant judge and the judge who rules by desires & this is the present reality} It was narrated by the authors of the Sunan. But if he makes a judgement through laws & legislations or legal agreements or regulations made by local authorities or popularisation or customs/traditions & similar to that, which said: {And whoever does not (سبحانه وتعالى)is contrary to the Shari'ah, then this is Major Kufr, Allāh (سبحانه وتعالى)judge by what Allah has revealed - then it is those who are the disbelievers.}, Allāh said: {Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Tāghūt, while said: {They have taken their scholars (سبحانه وتعالى)they were commanded to reject it}, and Allāh has explained this as (صلى الله عليه وسلم)and monks as lords besides Allah}, and the Prophet said: {And if you were (سبحانه وتعالى)obedience in declaring something lawful & unlawful, and Allāh .[to obey them, indeed, you would be associators [of others with Him

30 August 2016 18:54

#### Radwan Dakkak updated his status.

#Similar\_Response like the previous question:

Shaykh 'Alī al-Khudayr(حفظه الله) was asked: And which part of it is considered Kufr dūna Kufr (minor kufr) and which part of it is considered Major Kufr?

Shaykh 'Alī al-Khudayr(حفظه الله) responded by saying: Ruling by other than what Allāh revealed has Tafsīl, it could be Major Kufr which nullifies Ēmān and the religion, such as if he rules by a law or customs and traditions or a legislation contrary to the Shari'ah, however if he makes a judgement based upon a whim or desire, then this is Minor Kufr which negates the essential Ēmān, in accordance to the Hadīth: {Judges are of three types, 2 judges are in the hellfire, then he mentioned the ignorant judge and the judge who rules by desires & this is the reality} It was narrated by the authors of the Sunan. With regards to legislation which contradicts the Shari'ah, then this is Major Kufr without any Tafsīl [details] regarding it.

30 August 2016 17:50

#### Radwan Dakkak updated his status.

was asked: And is ruling by other than what Allāh revealed from (حفظه الله)Shaykh 'Alī al-Khudayr ?the nullifiers of Ēmān, or is it from the conditions for the perfection of Ēmān

responded by saying: Ruling by other than what Allāh revealed (حفظه الله)Shaykh 'Alī al-Khudayr has Tafsīl, it could be Major Kufr which nullifies Ēmān and the religion, such as if he rules by a law or customs and traditions or a legislation contrary to the Shari'ah, however if he makes a judgement .based upon a whim or desire, then this is Minor Kufr which negates the essential Ēmān

30 August 2016 17:47

#### Radwan Dakkak updated his status.

#Extremely\_Important Shaykh Nāsir al-Fahad(حفظه الله) was asked: From the well-known types of ruling by other than what Allāh has revealed is: The ruler who adheres to the Judgement of Allāh outwardly & inwardly, however he makes a judgement based upon a whim & desire in a specific matter, once or twice, as it's well-know he doesn't disbelieve, as is the Madhab of the Salaf, so is this correct? And what is the ruling on whomever applied Takfīr upon him in a few matters [of ruling by other than Allāh's law]?

Shaykh Nāsir al-Fahad(حفظه الله) responded by saying: This matter became obscure to many brothers, that even the Murji'ah overcame them, and from that is the debate in the recording between: (...) and another person who views the Kufr of the ruler that rules by other than the law of Allāh, so (...) asked him, what if he ruled [by other than Allāh's law] in 1 matter? So he replied: He doesn't disbelieve, he asked: In 2 matters? He replied: He doesn't disbelieve, and [the Murji'] would keep increasing it bit by bit until he cornered him, and he said to him: Give me the number which would make him reach Kufr. So he (the brother) wasn't able to respond, and the Murji'ah considered these words as a final decisive blow! Whereas it's falsely corrupt.

And to sum it up, is that the ruler in the likes of this situation is of two types:

1. Whoever's authoritative source was the Shari'ah in all of his affairs, however he ruled upon some of the issues by his whims, not by the Shari'ah, meaning that he questioned the integrity/justness of the witnesses for instance, while they are just, or he put doubts in a condition which is present, or he mentioned an impediment which doesn't exist, and similar to that, so his main-grounds for judgement is all outwardly from the Shari'ah, and inwardly has desires, so this person is a sinner committing a Major Sin, and his sin increases depending on the issue that he ruled by, no matter how few or many, but he doesn't disbelieve as long as he's ruling by the Shari'ah, even if he was an oppressor. And if he also leaves off a ruling in some affairs, such as leaving off the ruling upon one of his relatives, and upon [someone] who bribes him with money, and similar to that, then he is an oppressor who is committing a Major Sin, however he doesn't disbelieve because his actions is a sin (leaving off a specific ruling), not judging by the rulings of the Tāghūt from other laws, so there's a difference between someone leaving off the ruling by what Allāh has revealed in [specific]

matters, and whoever rules by other than what Allāh(جل وعلا) revealed in [specific] matters.

2. Whoever's authoritative source was the Sharī'ah in all his affairs, however in 1 issue, he went towards to the Tāghūt for judgement, such as ruling upon a thief for instance by the French law, and [ruling upon] Zinā with another law, and similar to that, so this person becomes a Kāfir, even if he only ruled [by other than Allāh's law] in 1 matter, because he ruled by the Tāghūt.

So if you know the difference between the two matters, the answer to the misconception of the Murji'ah would be clear to you, and Allāh(سبحانه وتعالى) knows best.

30 August 2016 14:29

#### Radwan Dakkak updated his status.

was asked about: The [Sport] games & the rules that are in it, is (حفظه الله)Shaykh Nāsir al-Fahad it included within ruling by other than what Allāh has revealed? And if that was the case, then what is the ruling on those who work in it, engage in it & approve of it, and likewise the judge-makers in ?it

responded by saying: The Fundamental Principle is that anyone (حفظه الله)Shaykh Nāsir al-Fahad who judges between two parties, even [between] children in calligraphy writing ["al-Khutūt" - he judges whose handwriting is better] and archery, then he is a Judge as it was determined by the Sahābah, and it was mentioned by the Scholars such as Shaykh al-Islām [Ibn Taymiyyāh] & the A'immāt al-Dawāh, so it's not permissible for any judge to make a judgement except by the and refer back to the words of (صلى الله عليه وسلم), and His Messenger (جل وعلا)judgement of Allāh in "al-Fatāwah" in the last volume from it, and in the Explanation of the (رحمه الله)Shaykh al-Islām in al-Siyāsah al-Shar'iyyāh, for he affirms this command, and he (رضي الله عنه)Hadīth of Abi Dhar mentioned it from the Sahābah, and it is what the texts have alluded towards. So if this is affirmed, then know that the judge-maker [i.e. Umpire & Referee] in the sport games is a judge, who rules by curse (جل وعلا)has revealed, he rules by the laws of Fifa, may Allāh (جل وعلا)other than what Allāh them, and from the examples of that, is that if a player intentionally hits another player, then the ruling in the Sharī'ah is Qisās [Retribution], but as for the ruling according to them, then it is the has revealed is Kufr, and this is from the (جل وعلا)"Red Card", and ruling by other than what Allāh matters wherein the Good has become Munkar, and the Munkar has become Good, Wallāh ul-Musta'ān

30 August 2016 13:57

#### Radwan Dakkak updated his status.

According to the majority of the Scholars of Arabic grammar, after you say أما بعد "To proceed", you must begin the next word with the letter "ف".

30 August 2016 11:15

#### Radwan Dakkak shared a link.

<https://justpaste.it/xtr6>  
<https://justpaste.it/xtr6>

Niqāb by the Mufasireen translated many months ago – 14 Tafsīr's of Sūrat al-Ahzāb verse 59. Beneficial background information regarding the cause of revelation. 'Ā'isha(رضي الله عنها) also said "He knew me before the āyah of Hijāb, so I covered my face". This shows that they understood the verses in the Qur'ān meaning that Allāh جل وعلا ordered to cover the faces.

30 August 2016 06:43

#### Radwan Dakkak shared a link.

<https://justpaste.it/xtqc>  
<https://justpaste.it/xtqc>

Covering the Face is Wājib according to all the Salaf - Translated from Shaykh 'Abdūl 'Azīz al-Tarēfē.

30 August 2016 06:30

#### Radwan Dakkak shared a link.

<https://justpaste.it/xtql>  
<https://justpaste.it/xtql>

Covering the Face is Wājib according to the 4 Imāms - Translated from Shaykh 'Abdūl 'Azīz al-Tarēfē.

30 August 2016 06:29

## Radwan Dakkak updated his status.

Fear Allāh so that you may attain Taqwā ﴿﴾  
~ Qur'ān

30 August 2016 06:13

## Radwan Dakkak updated his status.

#Part\_2 Principle: “Affirming the description of Shirk despite ignorance before applying the Hujjât al-Risāliyyāh”

A) Shaykh al-Islām Ibn Taymiyyāh(رحمه الله) said: “Allāh(سبحانه وتعالى) has informed us about Hūd(عليه السلام), that he said to his people: {worship Allah ; you have no deity other than Him. You are not but inventors [of falsehood].} [11:50]. So He referred to them as inventors [of falsehood] before He ruled upon them with an authority for them to go against, because of them ascribing other gods besides Allāh, so the label of Shirk is established before the Risālah, and it's affirmed that these labels are pre-existent [to the Message reaching them], and likewise with the label of Jahl and Jāhiliyyāh, and it is said: Jāhiliyyāh and Jāhilān before the arrival of the Messenger, but as for punishment [upon the Jāhil], then no”

B) Allāh(سبحانه وتعالى) said: {And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah . Then deliver him to his place of safety. That is because they are a people who do not know.} [9:6]. So He(جل وعلا) called them Mushrikeen before hearing the Hujjāh.

C) Allāh(سبحانه وتعالى) said: {Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from misbelief] until there came to them clear evidence} [98:1] So He(جل وعلا) called them Mushrikeen before the Bayyinah.

D) Ahl al Fatrah who used to ascribe partners [to Allāh]: The Salaf have agreed that they are Mushrikūn, except that they aren't punished until after the Hujjāt al-Risāliyyāh [has reached them], while they [the scholars] differed between themselves regarding this matter [Whether Ahl al Fatrah aren't punished in the Dunyā alone or aren't punished in both the Dunyā & the Ākhirah until the Hujjāh reaches them].

E) The Shirk from the people of Nūh(عليه السلام) is the first Shirk that occurred on the face of the Earth, and it's well-known with certainty that Ādam(عليه السلام) left his descendants behind upon Pure Tawhīd, then [afterwards] Shirk became widespread from his descendants, and they became Mushrikīn, so Allāh(سبحانه وتعالى) sent Nūh(عليه السلام), who is the first Messenger for the inhabitants of Earth, and it's well-known that Nūh(عليه السلام) would address his people that they are Mushrikīn, not Muslimūn, so where is the Messenger who established the Hujjāh upon them before Nūh, for the description of Shirk & its rulings to be applied upon them?

F) The 'Ulemā', Mufasssīreen, Linguists, Historians unanimously agreed upon calling the Arabs before the advent [of the Prophet] by “Mushrikī al-'Arab”, and Inshā'Allāh to come, more would be spoken about the Principle of “The difference between the Ism(name) & Hukm(ruling)”

29 August 2016 11:22

## Radwan Dakkak updated his status.

#Part\_1 to the Series on the Principles laid out by the Scholars on Takfīr & Excuse of Ignorance – All translated from Shaykh al-Qahtānī(الله حفظه) & this is the view of Shaykh 'Abdūl 'Azīz Ibn Bāz(الله رحمه الله), Shaykh Hamūd al-'Uqlā(الله رحمه الله), Shaykh 'Abdullāh al-Sa'd(الله حفظه الله), Shaykh 'Alī al-Khudayr(الله حفظه الله), Shaykh Ahmad Jibrīl(الله حفظه الله), Shaykh Nāsir al-Fahad(الله حفظه الله) & many others. This is what coincides with the Qur'ān, Sunnāh & the view of the Scholars from the Salaf & Khalaf.

Principle: “Islām & Shirk are opposites which cannot be mixed together at all”

Allāh(سبحانه وتعالى) said: {And what can be beyond truth except error? So how are you averted?} [10:32].

Allāh(سبحانه وتعالى) said: {It is He who created you, and among you is the disbeliever, and among you is the believer. And Allah , of what you do, is Seeing.} [64:2]

Allāh(سبحانه وتعالى) said: {Indeed, We guided him to the way, be he grateful or be he ungrateful(Kafūran)} [76:3]

Shaykh 'Abdūl Rahmān ibn Hassan(الله رحمه الله) and Shaykh 'Abdūl Latīf ibn 'Abdūl Rahmān(الله رحمه الله) said: “Whoever commits Shirk has abandoned Tawhīd, for they are contradictory & don't mix together, and they are opposites which don't mix together, nor become uplifted together.”

Because it's necessary to affirm one of the two opposites while uplifting the other, they cannot be uplifted together, so it's necessary to affirm one of the two opposites.

## Radwan Dakkak updated his status.

Sign of true love:

Loving to recite, ponder upon and acting upon the Qur'aan is a sign of one's strong faith because a sign of one's true love for his Lord is to love His words and enjoin reading them.

29 August 2016 08:06

## Radwan Dakkak shared a link.

<https://justpaste.it/xqh2>

<https://justpaste.it/xqh2>

Asalāmu 'Alaykum - Feel free to #Share. I put together my translations of many Fatāwah from Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله) here. I've got much more things translated which I haven't included because I would prefer to put them in PDF Book Form & attach subtitles to his long lessons.

\*Is the Authenticating & Weakening of the Hadīths by Shaykh al-Muhaddīth al-Albānī(رحمه الله) accurate or not?\*

<https://justpaste.it/xqh2>

What is the ruling in saying Bismillāh before making a sacrifice?

<https://justpaste.it/xrqh>

Are we allowed to say Bismillāh before Wudū'?

<https://justpaste.it/xqfa>

Authentic Supplications after the Adhan

<https://justpaste.it/xqfy>

Does Swallowing Saliva and Phlegm break the Fast?

<https://justpaste.it/xqgb>

Notes about eating meat from the People of the Book & Handslaughter:

<https://justpaste.it/xqge>

Virgin girl produces milk and breastfeeds becomes mother of the child.

<https://justpaste.it/xqgh>

Hadith: "Don't fast on Saturday, except that which is obligated upon you"

<https://justpaste.it/xqgj>

Hadīth "Whoever performs wudū' in the state of purity, Allāh writes for him ten good deeds"

<https://justpaste.it/xqgo>

Hadīth "Using a Siwāk before Salāh is better than 70 Salāh without a Siwāk"

<https://justpaste.it/xqgp>

What's the ruling on hanging a Qur'ān in the car?

<https://justpaste.it/xqgt>

If a person doesn't pray performs Hajj, is his Hajj accepted?

<https://justpaste.it/xqgv>

Sexual intercourse during the day of Ramadan.

<https://justpaste.it/xqgx>

Make up the days of Ramadan or fast 6 days of Shawwal?

<https://justpaste.it/xqh3>

Ruling on preferring 'Ali over 'Uthman

<https://justpaste.it/xqh8>

Raising the hands in Witr

<https://justpaste.it/xqhb>

Ruling on the Sāhir

<https://justpaste.it/xqhc>

What is the ruling on imitating animal noises?

<https://justpaste.it/xqhd>

Ruling on the divorce made by a drunk man.

<https://justpaste.it/xqhg>

Ruling on wearing a ring.

<https://justpaste.it/xqhh>

What's the ruling on wiping the face with the hands after du'ā?

<https://justpaste.it/xqhj>

Ruling on women on their menses entering the Mosque.

<https://justpaste.it/xqho>

Should a woman pray 2 or 4 Rak'ah behind the Imam in Jum'ah?

<https://justpaste.it/xqhq>

Ruling on performing wudu' after eating camel meat.

<https://justpaste.it/xqhs>

Is it permissible to pay Zakāt al-Fitr in Money instead of Food?

<https://justpaste.it/xqht>

Importance of Tawbah

<https://justpaste.it/xqic>

What is intended by Najd in the Hadiths:

<https://justpaste.it/xqjo>

If a traveller catches a Rak'ah behind a Resider, should he pray the Salāh of a traveller[i.e. Shorten it] or the Salāh of a resider[i.e. complete it]?

<https://justpaste.it/xqjs>

Is it permissible to make Takfeer upon the Abandoner of Salah individually?

<https://justpaste.it/xqjv>



Is it permissible for a Father to force his son into marriage with a girl he doesn't desire?  
<https://justpaste.it/xqjx>  
Applying the hudud in the land of war.  
<https://justpaste.it/xqk2>  
Meaning of the Hadīth "The Dunyâ is a prison for the believer, and a Jannâh for the Kāfir"  
<https://justpaste.it/xqk8>  
Can a woman travel alone to Hajj?  
<https://justpaste.it/xrm1>  
Is the marriage contract valid if a woman was on her menses?  
<https://justpaste.it/xrm6>  
Ruling on scratching the head at hajj in the state of ihram:  
<https://justpaste.it/xrma>  
Performing Tawaf without wudu'  
<https://justpaste.it/xrmc>  
Weak Hadith that Surat al-Mulk intercedes for a man  
<https://justpaste.it/xrmd>  
Ruling on urinating while standing  
<https://justpaste.it/xrmg>  
Hadīth "O Allāh bless us in Rajab and Sha'bān & allow us to reach Ramadān"  
<https://justpaste.it/xrfm>  
Helping the disbelievers replace the Sharī'ah with man made laws is Major Kufr, whether you intended that or not.  
<https://justpaste.it/xrmi>  
Meaning of the Hadīth "The dunyâ is a prison for the believer & a Jannâh for the Kāfir"  
<https://justpaste.it/xrmk>  
Looking at one's fiancée before Marriage, what's permissible to be looked at.  
<https://justpaste.it/xrmn>  
Hadīth regarding homosexuals are weak  
<https://justpaste.it/xrmp>  
Fabricated\_Hadīth "Ribā has 70 odd branches, the lowest is equivalent to a man committing adultery with his Mother"  
<https://justpaste.it/xrmt>  
Praying 4 Rak'ah is authentic through the actions of the Prophet, not speech  
<https://justpaste.it/xrmy>  
Are the 4 Imāms considered the Majority of the Scholars? And what's the ruling on Abandoning Salāh?  
<https://justpaste.it/xm9>  
The Millions of Shi'as that go to Karbalā' are Pagans & Mushrikeen  
<https://justpaste.it/xrmc>  
Which is greater, the first 10 days of Dhīl Hijjāh or Last 10 days from Ramadān?  
<https://justpaste.it/xrmh>  
Does the abandoner of Salah have to make up his missed prayers?  
<https://justpaste.it/xrqs>

28 August 2016 18:33

#### Radwan Dakkak updated his status.

"Time is like a sword, if you don't cut it, it will cut you"

~ Imām al-Shāfi'ī(رحمه الله).

Reciting the Qur'ān is given precedence to discussions on FB - Don't let Facebook take more than 1 hour of your day, it's a struggle, but if you post & comment less, you won't be distracted as much.

28 August 2016 09:03

#### Radwan Dakkak updated his status.

Going to put together a lot of Fatāwah that I've translated from Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله) on justpaste Inshā'Allāh.

As for the series & books I'm translating, I would rather upload it as PDF & finish adding subtitles to the vids.

Inshā'Allāh I'll put together a list of the Hadīths the Shaykh has weakened in the near future.

28 August 2016 06:30

#### Radwan Dakkak updated his status.

Before you quote Shaykh al-Islām Ibn Taymiyyāh(رحمه الله), just remember that you're quoting an Imām who was imprisoned many times in his life, beaten, abused, insulted, labelled a Takfeerī Khārījī, infact he died in prison.

Infact, if I was to gather a list of all the Scholars who were persecuted & faced the most difficult



trials, I would have to start all the way from the Prophet(صلى الله عليه وسلم) & His Companions & the 4 Imāms & Many of the Salaf & Khalaf. Imām Mālik(رحمه الله) was beaten so severely, he wasn't able to place his right hand over his left hand in Salāh ☹

Look at our situation today, Shaykh Nāsir al-Fahad(حفظه الله) who has memorised 9 books (each book has many volumes!) of Hadīth & their explanation is being tortured, he hasn't seen his family for years, other prisoners believe he's not going to make it in prison. Even Shaykh Sulaymān al-'Alwān(حفظه الله) stated that he got tortured so badly :(( Yet, people today want to insult these Scholars, who are Imāms of Tawhīd!

Also, Imām al-Shāfi'ī(رحمه الله) said "If you want to find the righteous party of Allāh, follow the arrows of the Kuffār". Look at the lovers of the righteous, isn't it the poor needy people, weak oppressed people, orphans & widows, practising men with beards, modest shy women who love Niqāb, truthful scholars & men who act upon their words, those who love to help their brothers & sisters. Doesn't this show you something & on top of that, those who hate Islām & the righteous are Dictators, Secularists, Gays & Lesbians, Rapists & Pedophiles & Criminals, Men who shave their beard & Women who commit Zinā.

May Allāh(سبحانه وتعالى) open the eyes of our Ummāh.

27 August 2016 20:34

### Radwan Dakkak updated his status.

If your heart is charged with desire, relief and glad tiding to the call of Salāh; Allāh's call for you on judgement day will be the same!

~ Shaykh Ahmad Jibrīl(حفظه الله).

27 August 2016 16:21

### Radwan Dakkak updated his status.

The 3 Shaykhs I mostly have time to read & study from that don't view any excuse of ignorance in Major Shirk are:

1. Shaykh al-Muhaddīth 'Abdullāh al-Sa'd(حفظه الله)
2. Shaykh Nāsir al-Fahad(حفظه الله)
3. Shaykh 'Alī al-Khudayr(حفظه الله)

They have amazing works & explanations which would open the eyes for many people.

The methodology of those Scholars in Takfīr, including Shaykh Hamūd al-'Uqlā', Shaykh 'Abdūl 'Azīz Ibn Bāz & Shaykh Ahmad Jibrīl etc...is much more consistent & goes in-line with the Pure Teachings of Islām.

However, even though Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله) views that a person can be excused for Major Shirk, that doesn't belittle his great status and respect. Infact, the lectures of Shaykh Sulaymān al-'Alwān(حفظه الله) in Tawhīd & 'Aqīdah is among the best that I've heard, so disagreeing with him on 1 issue doesn't mean leaving all his knowledge as some ignorant people do.

May Allāh(سبحانه وتعالى) allow us to seek knowledge sincerely Fee Sabeelillāh & protect us from Juhāl who love to speak about the mistakes & disagreements they have with the Scholars. By doing this, they have avoided learning from all Scholars & claimed "We only need Qur'ān". This is what makes people go extreme like the Hāzimī's that Māshā'Allāh are breaking records in Takfīr which our Ummāh has never seen, Lā Hawlā Walā Quwatā ilā Billāh. This is what happens when you rely upon 2nd & 3rd hand dutch translations from the Scholars of Najd.

27 August 2016 16:01

### Radwan Dakkak updated his status.

Are we allowed to say Bismillāh before Wudū'? #Updated with references.

Note: The Scholars define "Tasmiyah" as saying "Bismillāh" & define "Basmalah" as saying "Bismillāhi al-Rahmāni al-Rahīm", generally this is okay.

With regards to saying "Bismillāh" before Wudū', the scholars differed upon the following opinions:

1. That it's obligatory & this is what's popular in the Madhab of Imām Ahmad, a narration from the Madhab of Imām Mālik(رحمه الله).
2. That it's recommended & this is what's popular in the Madhab of Imām Abū Hanīfah, al-Shāfi'ī & Mālik, also a narration in the Hanbalī madhab as it was held by ibn Qudāmah(رحمه الله) & this is the view of the Majority of the Scholars.

3. That it's not prescribed at all, infact it is a Bid'ah, and this is a narration from Imām Mālik(رحمه الله), which was mentioned by Imām ibn Rushd(رحمه الله) & others.

With regards to the Ahādīth on the topic, the Scholars also differed upon the following:

1. It is authentic, Imām Abū Bakr ibn Abī Shaybāh(رحمه الله) said "We believe the Prophet(صلى الله عليه وسلم) said it" [Refer to al-Talkhees al-Habeer by Ibn Hajr (1/257)] and several scholars that came after him followed this.
2. It is Hassan by supportive evidence. A group of scholars such as al-Mundhirī(رحمه الله) & ibn Kathir(رحمه الله) & others viewed that it was Hassan by strengthening the weak chains of narrations.
3. It is weak according to the Majority. Imām Abū 'Īsa al-Tirmidhi(رحمه الله) said "There's not a single authentic Hadīth in this topic"

Imām al-'Uqaylī(رحمه الله) said "The chains of narration in this chapter are all Līn [have weakness]"

Refer to al-Du'afā' by al-'Uqaylī (222).

Imām Ibn al-Mundhir(رحمه الله) said: "There's not a single authentic report in this topic"

Refer to al-Awsat by Ibn al-Mundhir (345)

Imām Ahmad ibn Hanbal(رحمه الله) also said "There's not a single authentic Hadīth in this topic"

Refer to Masā'il al-Imām Ahmad by al-Kūsaj (2/263)

Shaykh Sulaymān al-'Alwān(حفظه الله) says the Majority of the early Scholars of Hadīth are of the view that "There's not a single authentic hadīth in this topic"

How do we reconcile between Imām Ahmad's statement "It is Wājib" & "There's not a single authentic Hadīth in this topic", Shaykh Sulaymān al-'Alwān(حفظه الله) stated that it's possible that Imām Ahmad(رحمه الله) authenticated the Hadīths by strengthening its weak chains of narration, but later on, he retracted this view & clearly saw the weakness of the chains & said "There's not a single authentic Hadīth in this topic"

Imām al-Bukhārī(رحمه الله) did not authenticate the Hadīths, however he viewed that it's permissible to say Bismillāh before wudū' based upon Qiyās[analogy], and he used the Hadīth where a person says Bismillāh before having relations with his wife, so he mentioned that it would be more deserving to say it before Wudū'.

However Shaykh Sulaymān al-'Alwān(حفظه الله) said the Qiyās of Imām al-Bukhārī(رحمه الله) is questionable because if this was the case, then we would have to say Bismillāh before the Takbīrāt at Hajj, and before we say the Adhān, and before we say Allāhu Akbar for Salāh, however no one has said this.

Also, to support the view that it's not prescribed to say Bismillāh before Wudū' is that it's not Authentic from the Prophet(صلى الله عليه وسلم) nor the Sahābah(رضي الله عنهم), and not a single Sahābī who described the Wudū' of the Prophet(صلى الله عليه وسلم) mentioned that he said "Bismillāh", but rather they mentioned things which are of less importance.

You can do further research into the Authentic agreed upon narrations in Bukhārī & Muslim, such as the Hadīth of 'Uthmān(رضي الله عنه), 'Abdillāh ibn Zayd(رضي الله عنه) and 'Abdullāh ibn 'Abbās(رضي الله عنه), they all described the wudū' of the Messenger(صلى الله عليه وسلم) without mentioning that he said Bismillāh, and these Hadīths are Muttāfaqun 'Alayh, so if the Basmallāh was memorized from the Prophet(صلى الله عليه وسلم), the Sahābah would have mentioned this and explained it to us, but all the Hadīths that describe the Wudū' of the Prophet(صلى الله عليه وسلم) mention that he didn't say Bismillāh.

For example, ponder over this Hadith in Sahih al-Bukhari (1934):

Narrated Humran: I saw 'Uthman performing ablution; he washed his hands thrice, rinsed his mouth and then washed his nose, by putting water in it and then blowing it out, and washed his face thrice, and then washed his right forearm up to the elbow thrice, and then the left-forearm up to the elbow thrice, then smeared his head with water, washed his right foot thrice, and then his left foot thrice and said, "I saw Allah's Apostle performing ablution similar to my present ablution, and then he said, 'Whoever performs ablution like my present ablution and then offers two rak'at in which he does not think of worldly things, all his previous sins will be forgiven.'"

The Hadith of 'Uthman is considered the most authentic and strongest Hadith describing the wudu' of the Prophet, and here he mentions that all your previous sins will be forgiven if you perform wudu' like he did, and there was no mentioning of the Basmallah, so if it was really recommended, or even compulsory, the Sahabah would've mentioned it through authentic chains.

NOTE: Even though I go along the view of the Shaykh & don't believe it's prescribed to say Bismillāh before wudū' as this is an act of worship & it requires authentic evidence, there's no blame upon an individual for following the opinion of a Mujtahid that he trusts والله اعلم

"Mālik denounced saying Bismillāh before wudū', and said: I haven't heard of this, does he intend to make a sacrifice?" [1]

[1] Refer to "al-Tāj wal-iklīl" (1/347) and Refer to al-Dhakhīrah by al-Qarāfī (1/284) and "Hāshiyat al-'Adawī" (1/181): And some Scholars did not view beginning [wudū'] with saying Bismillāh as an ordainment of Good according to the Salaf, rather they saw it as an ordainment of Munkar.

27 August 2016 08:38

### Radwan Dakkak shared Haytham Sayfaddīn's post.

Beneficial for everyone who wants to learn about the terminology of Hadīth.

27 August 2016 07:35

### Radwan Dakkak shared Master Kaan Firat's video.

26 August 2016 23:39

### Radwan Dakkak updated his status.

Inshā'Allāh I'm going to share the Principles of Takfīr & Evidences used by those Scholars who don't view excuse of Ignorance in Major Shirk in the future posts.

My intent is to simply show the other side which is hidden by most Scholars. We need to be fair & just in these matters, the last thing I want is for brothers to take the quotes of the scholars and debate others who have a different opinion.

I don't want to simply share Fatwā's, but rather get into the evidences & principles those Scholars have derived their Fatāwah from & which scholars before them have mentioned this, such as "What is the proof that Bulūgh al-Qur'ān is sufficient for the Hujjāh to be established in the clear matters" & delving into these matters which will benefit many muslims who are sincerely searching for the truth والله اعلم

26 August 2016 22:32

### Radwan Dakkak updated his status.

:said (رحمه الله)Imām Anwar al-'Awlakī

Al-Makarī, the classical Muslim historian. He said, and this was while the Muslim Towns were :falling down, al-Makarī says

The Muslim Towns were being invaded by the crusaders one town after another, and they were falling one after another, and you can walk into the Mosques of Andalus, and you can hear nothing !about what is happening to the Muslims

فلا مذكر ولا داع

Nobody talks about it in the Khutbah, nobody talks about it in the lessons, nothing! The Scholars are talking about theoretical things and they are leaving the Ummāh, and the Ummāh is being !betrayed and they are doing nothing

Ibn Hazm al-Andalusī, the famous scholar from Andalus, was so frustrated and fed up with the :situation of the scholars and the Imāms of al-Andalus, he said

".(Do not be deceived by these Fussāq (corrupt people)

:He called them Fussāq, corrupt. He said

Don't be deceived by these Fussāq who claim to be scholars while they are wearing the skins of" ".sheep on hearts of wolves

He said what are they doing? They are doing nothing for the Ummāh. The Ummāh is falling down, the Ummāh is being fought against, and the land of al-Andalus is being invaded, and they are talking about some other issues. You know, don't think that our religion is just, we talk about theoretical things and we stay away from what is happening to the Ummāh. That is why the .Muslims in Spain, lost Spain

26 August 2016 19:24

### Radwan Dakkak added a new photo.

Abu Faaris Munzer Butt Jamal Khan 🌸🌸🌸

26 August 2016 18:57

**Fayez Kanaan** Radwan Dakkak do u know the reference for this hadeeth  
27 August 2016 13:01

**Ibn Mohamad Aym**s Asharis pay attention  
28 August 2016 18:19

**Ali Alan Nassif** My wife is pregnant, our bed is supper firm atm i told her she can sleep in the spare bed does this count as the Hadith above?  
28 August 2016 21:05

:)

26 August 2016 18:44

#### Radwan Dakkak added a new photo.

**Ali Bilal El-dannaoui** Rabieh El-kay hamdulillah brother  
26 August 2016 19:04

♥      ♡

26 August 2016 18:29

#### Radwan Dakkak added a new photo.

□

Lol

26 August 2016 11:50

#### Radwan Dakkak updated his status.

#Allāhu\_Akbar!! Shaykh Sulaymān ibn Nāsir al-ʿAlwān (حفظه الله) said:

"Likewise, why do the Kuffār go to war & fight the Muslims, isn't it to substitute Shirk in place of Tawhīd? And to substitute Kufr in place of Ēmān? And to substitute man made laws in place of the Shari'ah from Allāh? This is what they do without a doubt. And the one who assists them, regardless of whether he intended these objectives [of the Kuffār] or not, he has fulfilled their needs, and whoever fulfils the needs of the Mushrikeen by Shirk for their Shirk [to prevail], and has fulfilled the demands of the Imāms of Kufr for their Kufr [to prevail], and assisted the people of Kufr to succeed in substituting man-made laws in the place of the Shari'ah from Allāh, then the one who does this is from the greatest of Mushrikeen, and from the greatest Imāms of Kufr.

If you see that a man is from the people of Shirk, he comes with idols and places them in the land of the Muslims for it to be worshipped besides Allāh, but then he isn't able to do that because he has no soldiers, troops or followers. So whoever employs [i.e. Permits] a group of people to place these idols in the lands of the Muslims to be worshipped besides Allāh, and they know the intent of this man...but rather they desire the world and its rubble, would we consider them as Muslims, while [they allow] these people to bring idols to the lands of the Muslims for it to be worshipped besides Allāh (جل وعلا). And what is the difference between them & those who support the Imāms of Kufr against the Muslims, while they know that the Kuffār want to substitute Shirk in place of Tawhīd, and to substitute Kufr in place of Ēmān, and to substitute man-made laws in place of the Shari'ah from Allāh"

26 August 2016 09:20

#### Radwan Dakkak updated his status.

It was narrated from Khalid bin Walid, Yazid bin Abu Sufyan, Shurahbil bin Hasanah and 'Amr bin 'As that:

They all heard the Messenger of Allah say: 'Complete the ablution. Woe to the heels because of Hell-fire."

Shaykh 'Abdūl 'Azīz al-Tarēfē (حفظه الله) commented upon this Hadīth:

Imām Ibn Abī Laylah (رحمه الله) says: "The Sahābah (رضي الله عنهم) unanimously agreed upon the obligation of washing the feet", meaning: That he must not neglect [washing] any part of them, and this is a response against the Rāfidah who say: To wipe the feet, even without the socks being

worn.

25 August 2016 13:56

### Radwan Dakkak updated his status.

It was narrated from Ibn Umar that:

The Messenger of Allah (ﷺ) said: "Do not prevent the female slaves of Allah from praying in the mosque." A son of his said: We will indeed prevent them!" He got very angry and said: "I tell you a Hadith from the Messenger of Allah (ﷺ) and you say, we will indeed prevent them?!" [Sunan Ibn Mājah]

Shaykh 'Abdūl 'Azīz al-Tarēfē (حفظه الله) commented upon this Hadīth:

"And Ghīrah is of two types: A praiseworthy Ghīrah, and an abhorred Ghīrah; And this is from the Abhorred Ghīrah, because it is contrary to the Daleel"

25 August 2016 13:39

### Radwan Dakkak added a new photo.

□

\*Please No Fitnâ\* - Take it or Leave it.

#I\_Asked\_My\_Father - Regarding looking at one's fiancée, and what's permissible to be looked at??

Shaykh Sulaymān al-'Alwān (حفظه الله) responded by saying: The scholars do not differ regarding the permissibility of looking at one's fiancée, so he can look at whatever meets the need for attraction without being alone with the woman, and there's no disagreement that he can look at the face, but what's beyond that is differed upon, and what's correct is that he can look at what encourages him to marry her, of the face, hands, body and what a woman normally wears in her home in the presence of Women & Mahrams.

~ The Questioner is 'Abdūl Malik al-'Alwān, the son of the Shaykh.

25 August 2016 10:12

### Radwan Dakkak shared a link.

<http://ia600509.us.archive.org/31/items/ajwaaai/aj01.pdf>  
<http://ia600509.us.archive.org/31/items/ajwaaai/aj01.pdf>

Read 'Āridh al-Jahl from page 263-331. There's no excuse of ignorance in the Apparent/Clear Matters, excluding the one who lives away from the muslims & is new to Islām etc...

Establishing the Hujjāh in the clear matters like prohibition of alcohol etc... for the one who is truly ignorant = showing the proofs from the Qur'ān & Sunnāh to him.

As for Major Shirk, nobody is excused from it, even if he lived away from the Muslims & was knew to Islām, very good read

24 August 2016 20:07

### Radwan Dakkak updated his status.

#Beneficial Our Methodology in Takfīr is very clear, and there's no excuse of ignorance in Tawhīd as is the opinion of our Shaykh 'Abdūl 'Azīz ibn Bāz (رحمه الله), Shaykh Ahmad Jibrīl (حفظه الله) etc...which has many proofs to support it from the Salaf & Khalaf, but here is a good example of differentiating between the Clear & Unclear Matters.

Shaykh al-Islām ibn Taymiyyāh (رحمه الله) said in Majmū' al-Fatāwah [4/54]:

"And if this was from among the unclear statements, then it could be said: He is mistaken & misguided from it, the Hujjāh which declares its individual a Kāfir hasn't been established, however that occurs among several groups from them in the Clear Matters which is known by the Scholars & Laymen of the Muslims that it's from the religion of the Muslims, infact the Jews & Christians know that Muḥammād (صلى الله عليه وسلم) came with it and disbelieved in whoever opposes it, such as: His command of worshipping Allāh (سبحانه وتعالى) alone without associating any partners to Him, and His prohibition of worshipping anyone besides Allāh (سبحانه وتعالى) from among the Angels, Prophets, the Sun, the Moon, the Stars, the Idols etc...Verily this is from the clearest slogans of Islām, and such as his ordainment of the 5 daily prayers, and such as his enmity to the Christians, Polytheists, Sābi'īn, Majūs, and such as the prohibition of shameful acts, Ribā, Alcohol, Gambling etc...Then we find many of their heads who fell into these matters, so they became Apostates"

Shaykh Abū Butayn(رحمه الله) commented upon the words of Shaykh al-Islām ibn Taymiyyāh(رحمه الله), he said:

"So look at his separation between the unclear statements and the clear matters, so he said regarding the unclear sayings, it's Kufr: It could be said: He is mistaken & misguided, the Hujjah which declares its individual a Kāfir hasn't been established, and he did not say this regarding the clear matters, so he ruled upon them with apostasy in all cases & he did not give exception to the Ignorant."

Some benefits we can take from the words of Shaykh al-Islām ibn Taymiyyāh(رحمه الله):

1. His separation between the one who falls into Kufr in the Clear Matters & the Unclear Matters regarding Takfīr.
2. His description of those who fell into Kufr in the unclear matters before the establishment of the Hujjah as being mistaken & misguided.
3. His description of those who fell onto Kufr in the clear matters with apostasy and emission from Islām.
4. He mentioned what is included under the clear matters such as:

A) Tawhīd: And it is the command of worshipping Allāh(سبحانه وتعالى) alone without associating any partners to Him.

B) Shirk: And it is the worship of other than Allāh(سبحانه وتعالى) from among the Angels, Prophets, the Sun & Moon.

C) Matters known by necessity in the religion, such as: The obligation of the 5 daily prayers, showing enmity to the religions of Kufr, the prohibition of the Fawāhish [Shameful/Indecent acts].

Shaykh Muḥammād ibn 'Abdūl Wahhāb(رحمه الله) said: "If an individual says something which necessitates Kufr, then he is not judged with Kufr, until the Hujjah is applied upon him, wherein he disbelieves by abandoning it, and this is in the unclear matters wherein the evidences for it would be hidden from some people, but as for what occurs from them in the clear manifest matters, or what is known by necessity in the religion, then no one should withhold from performing Takfīr upon the one who says this [i.e. Kufr]"

~ I hope this opens the eyes for some people ♥

24 August 2016 17:15

#### Radwan Dakkak updated his status.

Shaykh Muḥammād ibn 'Abdūl Wahhāb(رحمه الله) said: "If an individual says something which necessitates Kufr, then he is not judged with Kufr, until the Hujjah is applied upon him, wherein he disbelieves by abandoning it, and this is in the unclear matters wherein the evidences for it would be hidden from some people, but as for what occurs from them in the clear manifest matters, or what is known by necessity in the religion, then no one should withhold from performing Takfīr upon the one who says this [i.e. Kufr]"

24 August 2016 16:37

#### Radwan Dakkak added a new photo.

□

#Important What is the difference between Committing a Sin & Legalising the Committing of a Sin [i.e. Making a law to legalise the practise]?

As for the latter, it involves something known in politics as legislation, in the case of legislation, one is in the position of either allowing or banning of a sin, but goes ahead and allows it, makes a law out of it, this entails declaring it's allowed, handing out permits to commit the sin, setting up judicial punishment against anyone stopping the permit holder to commit the sin, it also acts as an authority to protect this law, protect this law means people can be arrested for trying to stop this.

This is why the Scholars make Takfīr upon the apostate rulers who legalise Ribā, Alcohol, Zinā etc...

24 August 2016 15:23

#### Radwan Dakkak updated his status.

"Whoever studies the Madhab of the Rāfidah & knows their Madhab from their books, he would say this is a completely separate religion, this is not our religion, this is not the deen of Islām, it's a completely separate religion"

~ Shaykh al-Muhaddīth Sulaymān ibn Nāsir al-'Alwān(فك الله أسرته)

24 August 2016 12:01

#### Radwan Dakkak updated his status.

"We all make mistakes. Your mistakes do not define you as a person. The way you fix your mistakes defines you as a person. The way you apologize defines you. The way you pick yourself back up defines you. Your poor decisions do not say who you are. It's what you do afterwards, that means something."

~ Shared 📱

24 August 2016 10:39

#### Radwan Dakkak updated his status.

#Reverts who aren't able to recite Sūrat al-Fātihah in your Salāh, take note

Narrated by 'Abdullāh ibn Abī Awfā(رضي الله عنه): A man came to the Prophet(صلى الله عليه وسلم) and said: I can not memorize anything from the Qur'ān/ so teach me something which is sufficient for me. He said: Say,

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

"Glory be to Allāh, and praise be to Allāh, and there is no god but Allāh, and Allāh is most great, and there is no might and no strength but in Allāh"

~ #Hassan\_Hadīth In Sunan Abī Dāwūd(832). Al-Hāfidh ibn Hajr(رحمه الله) indicated that it is Hassan in al-Talkhees al-Habeer (1/236) as mentioned by Shaykh 'Abdūl 'Azīz al-Tarīfī

24 August 2016 09:09

#### Radwan Dakkak updated his status.

They say we hate the 'Ulemā' - By Allāh they have lied! You will not find anyone who loves & follows the 'Ulemā' more than us! The problem is that you compel us to love the 'Ulemā' who have sold our their religion for a piece of this Dunyā!

23 August 2016 17:00

#### Radwan Dakkak updated his status.

There are many opinions in Fiqh where the Majority of the 'Ulemā' take the wrong opinion, and the Minority are on the correct opinion.

~ Shaykh Ahmad Jibrīl(حفظه الله)

23 August 2016 11:39

#### Radwan Dakkak updated his status.

True Happiness is found in Jannāh, imagine:

- Meeting all those you miss & love in this world.
- Having a special place in Jannāh where we can talk & smile all we wish.
- Eternal Happiness, no pain, no distress, no hardships, no worries.
- Looking back at this Dunyā & laughing tremendously haha.
- Sitting with the Prophets, Righteous, Martyrs.
- Seeing the face of Allāh! 😊
- Laughing at the disbelievers & hypocrites suffer in Jahannām who mocked & oppressed us in this Dunyā.
- Your palace in Jannāh, asking Allāh for whatever you wish.
- Real people, no liars, cheaters, deceivers, backbiters, gossipers.
- Thanking & Praising Allāh so much for everything I have been gifted with.

I can really keep going, I just wanna see that Place 🕌 Ya Allāh, grant us Jannāh if we were truly among your sincere servants that worshipped you & turned to you in all our affairs.

22 August 2016 22:19

#### Radwan Dakkak updated his status.



LOL there was a guy standing at a bus stop, a mosquito bit a woman on her hand, she killed it, so he said "Thou shall not kill", then a mosquito came & bit him on the back, and he killed it, so the woman said "Thou shall not kill", so he replied "But this one was a back-biter" 🐞🐞🐞

22 August 2016 13:41

Radwan Dakkak updated his status.

.said: Patience is mentioned in around 90 different places in the Qur’ān (رحمه الله)Imām Ahmad

22 August 2016 05:44

Radwan Dakkak updated his status.

was asked: Those who adopt the permissibility of entering (حفظه الله)Shaykh 'Alī al-Khudayr Parliament use the Principle of the greater of 2 evils as proof, and it's ruled by secularists and their commands/legislations are evil corrupted laws such as legalising alcohol & other than that, so what ?preserve you (جل وعلا)is your opinion, may Allāh

responded by saying: The greatest evil is Major Shirk, so if they (حفظه الله)Shaykh 'Alī al-Khudayr entered Parliament & legislated laws with them, then they have fell into the greatest form of evil, and what can be beyond truth except error. Moreover the ruling of the secularists doesn't get driven away in the likes of Parliament, and we have not seen an establishment of an Islamic government through parliament, rather whenever they reached the ruling position, they were pushed away from it [i.e. Ruling by Islām & Kicked out], as it occurred in Turkey, so they lost their religion, and they did .not repel the greatest of the 2 evils

21 August 2016 19:50

Radwan Dakkak added a new photo.



21 August 2016 16:29

Radwan Dakkak updated his status.

was asked: A person defends the Tawāghīt day & night, and the (حفظه الله)Shaykh 'Alī al-Khudayr Hujjāh has been established upon him tens of times, and he justifies the actions of the Tawāghīt, ?regarding this person (جل وعلا)so what is the judgement of Allāh

responded by saying: If these Tawāghīt are Kuffār with their Kufr (حفظه الله)Shaykh 'Alī al-Khudayr proven, and their Kufr has been proven to him, then he defends them, then this person is a Kāfir said: {And those who disbelieved are allies of one another}, and (سبحانه وتعالى)like them, Allāh said: {And thus will We (سبحانه وتعالى)because his defence on their behalf is Tawallī to them, Allāh said: {And indeed, the (سبحانه وتعالى)make some of the wrongdoers allies of others}, and Allāh wrongdoers are allies of one another; but Allah is the protector of the righteous}, however if he views that they are upon Islām, or their situation is obscure/unclear to him, then as long as you advised him, you've done your job, however if he doesn't view their Kufr but he knows about their said: {And do not oppose (سبحانه وتعالى)oppression and betrayal, yet still defends them, then Allāh said: {And do not be for the (سبحانه وتعالى)on behalf of those who deceive themselves}, and Allāh said: {"My Lord, for the favor You bestowed upon (سبحانه وتعالى)deceitful an advocate.}, and Allāh {"me, I will never be an assistant to the criminals

21 August 2016 14:03

Radwan Dakkak updated his status.

:said (رحمه الله)Imām Abū Hanīfah

The Qur’ān is the speech (#Kalaam) of Allāh, written in the Mus-hafs, preserved in the hearts, “”,(📖)recited by the tongues, and revealed to the Prophet

(Fiqh al-Akbar)

21 August 2016 13:22

Radwan Dakkak shared The Way to Jannah's photo.

21 August 2016 12:00

### Radwan Dakkak added a new photo.

**Zayn Ali** And when you tell em and they refuse to listen arrogantly what do you do? 😊

21 August 2016 10:32

**Abu Faaris Munzer Butt** Alhamdulillah. Simple yet powerful.

21 August 2016 11:01

21 August 2016 10:01

### Radwan Dakkak shared Umm Jamaal ud-Din's photo.

An Important topic which requires many lectures & years of study. May Allāh(سبحانه وتعالى) protect us from the outwardness of our manners in display to the creation & allow us to perfect our character on the inside.

May Allāh(سبحانه وتعالى) not allow us to be like those who show good manners to please the creation, but rather the reason why we show good manners is to please our beloved Creator, Allāh, and that we are treating others Fee Sabeelillāh because He loves us doing good to the creation.

A muslim must submit to Allāh(سبحانه وتعالى) through Tawhīd, all our speech, actions and the way we think must be done in relation to our Tawhīd. May Allāh(عز وجل) protect our hearts from any type of Shirk or act dismissed to other than Allāh(عز وجل).

20 August 2016 10:13

### Radwan Dakkak updated his status.

I want you guys to pay attention to a very important point:

Many Scholars have claimed an Ijmā' in many issues, however it does not make it right.

Many respected 'Ulemā' attribute an opinion to the Sahābah & Salaf, however this doesn't mean it's correct either.

We go back to the Chains of Narrations and examine them, if it turns out to be authentic from those companions or whoever it's attributed too, we will accept its attribution towards them, or else please do not compel the people to follow a certain Imām's claim. [i.e. That there's an Ijmā' or it's the opinion of such & such...]

Even Imāms of the Salaf can say, "Abū Hanīfah said this", when those Imāms haven't even "Heard" it from Abū Hanīfah(رحمه الله). It can be proven that a particular Imām said "Abū Hanīfah" said this, but it doesn't mean it's authentic from Imām Abū Hanīfah(رحمه الله), I hope the point is clear.

20 August 2016 09:51

### Radwan Dakkak updated his status.

Start your mornings with Adhkār.  
Finish your day with Adhkār.  
Don't wake up to check FB.  
Don't be on FB till you fall asleep.

20 August 2016 08:26

### Radwan Dakkak updated his status.

SubhānAllāh, not even a blind man has an excuse to avoid praying in congregation, so then what about us? 😊

A blind man came to the Messenger of Allah (ﷺ) and said: "O Messenger of Allah! I have no one to guide me to the mosque." He, therefore, sought his permission to perform Salat (prayer) in his house. He (ﷺ) granted him permission. When the man turned away, he called him back, and said, "Do you hear the Adhan (call to prayer)?" He replied in the affirmative. The Messenger of Allah (ﷺ) then directed him to respond to it.

[Muslim].

20 August 2016 07:02

## Radwan Dakkak updated his status.

504 – And it's narrated from 'Ā'isha(رضي الله عنها): "When the Prophet(صلى الله عليه وسلم) died, he was covered[Sujjiya] with a Yemeni mantle[Burd] that had some designs[Hibrah] on it." Agreed upon.

Sharh of Shaykh al-'Allāmah Sulaymān ibn Nāsir al-'Alwān(حفظه الله):

This Hadīth is agreed upon over its authenticity, Imām al-Bukhārī(رحمه الله) said "It was narrated to us by Abū al-Yamān(رحمه الله), he said we were informed by Shu'ayb(رحمه الله) from al-Zuhri(رحمه الله) from Abī Salamāh(رحمه الله) from 'Ā'isha(رضي الله عنها)"

And Imām Muslim(رحمه الله) said "It was narrated to us by Zuhayr ibn Harb(رحمه الله) & Hassan al-Halwānī(رحمه الله) & 'Abd ibn Humayd(رحمه الله), 'Abd(رحمه الله) said: "I was informed" and the other two said: "It was narrated to us by Ya'qūb ibn Ibrāhīm(رحمه الله), he said it was narrated to us by Ubayy(رحمه الله) from Sālih ibn Kaysān(رحمه الله) from al-Zuhri(رحمه الله) from Abī Salamāh ibn 'Abdūl Rahmān(رحمه الله) from 'Ā'isha(رضي الله عنها)."

'Ā'isha's saying: {Sujjiya}, al-Tasjiyyāh means al-Taghtiyyah [covering].

'Ā'isha's saying: {Bi-Burd}, The plural of "al-Burd" is Abrād and the singular of "al-Burd" is Burda, so the plural of Burda can be "Burd" & "Abrād".

'Ā'isha's saying: {Hibrah}, it's a description of "al-Burd", and what's intended by this, is that the Prophet(صلى الله عليه وسلم) was covered with a "Burd" and it is a type of clothing which is made & imported from al-Yemen which is similar to Cotton. It has been said that the colour of it is green, however the person who mentioned this didn't provide any proof for this statement.

And we can benefit from this, the recommendation of covering the deceased, so that his 'Awrah doesn't show, and it's permissible to cover him with something valuable, and if the statement of the one who said that this "Burd" is green in colour is proven, what we can benefit from this is the permissibility of covering [the dead] in any colour, and if this isn't authentic, then the best thing [to use] is white, because it is the best kind of clothing, as it will shortly be mentioned inshā'Allāh.

20 August 2016 06:29

## Radwan Dakkak updated his status.

503 – And it's narrated from Umm Salamah(رضي الله عنها) that she said: "The messenger of Allāh(صلى الله عليه وسلم) entered upon Abī Salamah(رضي الله عنه), when his sight had become fixed[soon after he died]. He(صلى الله عليه وسلم) closed them (the eyes) for him and said, "When the soul is taken away, the sight follows it." Some people began to weep. He(صلى الله عليه وسلم) said: "Do not supplicate for yourselves anything but good, for the angels say 'Āmīn' to what you say." Then he(صلى الله عليه وسلم) said, "O Allāh! Forgive Abū Salamah, and raise his rank among the rightly guided servants. Make his grave spacious for him and give him light in it." Related by Muslim.

Sharh of Shaykh al-'Allāmah Sulaymān ibn Nāsir al-'Alwān(حفظه الله):

This report is narrated by Imām Muslim(رحمه الله), Abū Dāwūd(رحمه الله) and ibn Mājah(رحمه الله).

Imām Muslim(رحمه الله) said "It was narrated to us by Zuhayr ibn Harb(رحمه الله), he said Mu'āwiyah ibn 'Amr(رحمه الله) informed us, from Abī Ishāq al-Fazārī(رحمه الله) from Khālid al-Hithā(رحمه الله) from Abī Qulābah(رحمه الله) from Qabisah ibn Dhu'ayb(رحمه الله) from Umm Salamah(رحمها الله) similar to it.

And al-Hāfidh ibn Hajr(رحمه الله) summarised part of it, and he placed some sentences earlier and put some at the end.[i.e. Rearranged the order of the Hadīth & left some parts of the Hadīth out].

And it was narrated by Abū Dāwūd(رحمه الله) and ibn Mājah(رحمه الله) from the chain of Abī Ishāq al-Fazārī(رحمه الله) similar to it.

Umm Salamah's saying:{When his sight had become fixed} meaning that his eyes were opened, so the Prophet(صلى الله عليه وسلم) closed his eyes, so this Hadīth gives a recommendation of closing the eyes of the dead.

Umm Salamah's saying:{Some people began to weep} meaning that some people from the family of Abī Salamah(رضي الله عنه) wept when he passed away, so the Prophet(صلى الله عليه وسلم) prohibited them from doing this, and ordered them to only supplicate with good, because the angels say Āmīn to your du'ā, and this is not exclusive to them, for indeed the angels say Āmīn in every supplication made from the supplicator, so it's possible that a person supplicates for something bad, so his du'ā would be answered and he will be ruined/destroyed, so he must supplicate with what is good and beneficial for his religion and worldly affairs, because it's possible that his du'ā would be answered, so misfortune comes about by this du'ā in the Dunyā & the hereafter.

The Prophet's saying:{O Allāh forgive Abī Salamah} It gives a recommendation of making du'ā for the deceased before burial.

The Prophet's saying:{And raise his rank among the rightly guided servants} It establishes

intercession in raising the ranks of the people who entered Jannāh.

And intercession is of [many] types:

1. The intercession of the Prophet(صلى الله عليه وسلم) for Ahlāl Mawqif[The people in the position of standing on Yawm al-Qiyāmah], to rule between them.[i.e. Who he grants intercession for, note: All intercessions are done with the permission of Allāh]
2. The intercession of the Prophet(صلى الله عليه وسلم) for the people of Jannāh[i.e. The Believers] to enter Jannāh.
3. The intercession of the Prophet(صلى الله عليه وسلم) in raising the ranks of some of the people of Jannāh, and this is a type from among the types of intercession which the hadīth of this chapter refers too, verily the Prophet(صلى الله عليه وسلم) said:{And raise his ranks among the rightly guided servants}.
4. His intercession for the people entitled to go to the hellfire, that they don't enter it.
5. His intercession for the people that entered the hellfire, to get out from it, and this type is from the types of intercession which the Khawārij & Mu'tazilāh reject because they view that the Major sinners will abide eternally in hellfire, and we answer them by the saying of Allāh(سبحانه وتعالى):{He forgives what is besides that[i.e. Shirk] to whomever He wishes} and other than it from the evidences.
6. His intercession with regards to lessening the punishment for his uncle Abī Tālib.

The Prophet's saying:{And grant him a successor from his descendants who remain behind, and forgive us and him, O lord of mankind}. This is what al-Hāfidh ibn Hajr(رحمه الله) left out from the Hadīth, and this is present in Sahīh al-Imām Muslim(رحمه الله). We take from this, the recommendation of making du'ā for the descendants, that perhaps Allāh(جل وعلا) will bless them.

The Messenger's saying:{And forgive us and him}. It gives a recommendation of beginning with ourselves before others in du'ā.

Then the Messenger(صلى الله عليه وسلم) said:{Make his grave spacious for him and give him light in it}. Because the grave is either a garden from the gardens of Jannāh or a pit from the pits of hellfire.

And in the Hadīth is an evidence that the grave could be lightened up for its companion, and it could be darkened as it's mentioned in Sahīh Muslim that the Prophet(صلى الله عليه وسلم) said:{Verily, these graves are filled with darkness upon its companion, and verily Allāh lightens it up by my prayers}. And it's defected by Irsāl[The Shaykh will later come to this and prove why it's Shāth, Thābit al-Bunānī narrated it from the Prophet as Mursal, whereas others narrated it without this addition], and in the Hadīth is a proof upon the recommendation of [performing] du'ā by what he's able to perform for the dead, and it's preferred to choose a combination of du'ā, and the Hadīth is explicit that the du'ā occurred before burial.

And it can be taken from the generality of the Hadīth, a recommendation of bringing joy to the family members of the deceased, because when the Prophet(صلى الله عليه وسلم) made du'ā for him, he also made du'ā for them, by saying {and grant him a successor from his descendants who remain behind}, so he brought them joy/comfort from this and made their hearts feel at ease.

And the main focus from the context of the Hadīth for the chapter of Funerals, is Umm Salamah's saying: {So he(صلى الله عليه وسلم) closed his[Abū Salamah's] eyes}.

It gives a recommendation of closing the eyes of the dead, because when the slave of Allāh(سبحانه وتعالى) dies, the sight follows the soul[i.e. Gets taken away with it], and we could benefit from this phrase that the soul is a body-part of the body[i.e. Connected to the body], Imām ibn al-Qayyīm(رحمه الله) said in his book Kitāb al-Rūh, "However its connection[to the body] is different to the rest of the body-parts"

20 August 2016 05:42

## Radwan Dakkak updated his status.

502- #Weak\_Hadīth And it's narrated from Mu'qal ibn Yasār(رحمه الله) that the Prophet(صلى الله عليه وسلم) said: "Recite over your dead, [Sūrat] Yāsīn." Narrated by Abū Dāwūd(رحمه الله), al-Nasā'ī(رحمه الله), and ibn Hibbān(رحمه الله) authenticated it.

This report is narrated by Imām al-Nasā'ī(رحمه الله) in "Amal al-Yawm wal-Laylah" and ibn Hibbān(رحمه الله) in his Sahīh from the chain of Sulaymān al-Taymī(رحمه الله) from Abī 'Uthmān, and he isn't al-Nahdī[Abī 'Uthmān al-Nahdī] from Mu'qal ibn Yasār(رحمه الله). And Imām Abū Dāwūd(رحمه الله) narrated it in his Sunan, and ibn Hibbān(رحمه الله) in his Sahīh, and ibn Mājah(رحمه الله) and others from the chain of 'Abdullāh ibn al-Mubārak(رحمه الله) from Sulaymān al-Taymī(رحمه الله) from Abī 'Uthmān, and he's not al-Nahdī, from his father from Mu'qal ibn Yasār(رحمه الله).

This report was defected/weakened by Imām ibn al-Qattān(رحمه الله) with Idtirāb[Shakiness/Abī 'Uthmān confused the chain whether it's from his father or Mu'qal several times], Waqf[stopped at the Sahābī, not attributed to the Prophet], and Jahālah[unknownness] of Abī 'Uthmān & his father, and Imām 'Alī ibn al-Madīnī(رحمه الله) said regarding Abī 'Uthmān, "no one narrated from him

besides Sulaymān al-Taymī(رحمه الله), and this chain is Majhūl[Unknown]."

And Imām al-Dāraqutnī(رحمه الله) said its chain is weak, and there's not a single authentic Hadīth from the Prophet(صلى الله عليه وسلم) regarding this, and it can also be said that there's not a single authentic from the Prophet(صلى الله عليه وسلم) regarding the virtues of Yāsīn, for all the narrated Hadiths regarding Yāsīn are weak, and the most weak of them is what is commonly known upon the tongues that:{Yāsīn is for that for which is read[i.e. May cause your needs to be met & make things easier for you]}, and this has no basis from the Messenger of Allāh(صلى الله عليه وسلم), and some of the ignorant[people] have even gone further in this issue, and started reciting "Yāsīn" near the graves of the dead, [both] men and women, so they committed several prohibitions from doing that.

The first prohibition: That they acted upon a weak Hadīth in the Ahkām al-Shar'iyyāh[Islamic Rulings], opposing the way of the Imāms of Hadith.

The second prohibition: That they innovated in the religion, by reciting the Qur'ān in the graveyards, and this is Harām and isn't permissible, because graveyards weren't built for this.

The third prohibition: [Having] their women enter the graveyard, and women are prohibited from following the Janāzah [to the graveyard], let alone visiting the graves as it's mentioned in the Hadīth of ibn 'Atiyyāh in the Sahīhayn.

And the Prophet(صلى الله عليه وسلم) has cursed the women that visit the graves. It's a Hassan Hadith narrated by al-Tirmidhī(رحمه الله) from the chain of 'Amr ibn Salamah(رحمه الله) from his Father(رحمه الله) from Abī Hurayrāh(رحمه الله) from the Prophet(صلى الله عليه وسلم).

And some of them also recite in gatherings, and on top of that, they place flowers and roses upon the graves of their dead. Indeed, an innovation turns into other innovations.

The conclusion: That the Hadīth of this chapter is a weak Hadīth, and ibn Hibbān(رحمه الله) held it upon reciting it near the deathbed and this is if the report was authentic, but as for it being weak, it's not prescribed to worship[Allāh] by reciting it, neither near the deathbed, nor other than that.

"And the best of matters is what preceded us in guidance\*\*\*And the worst of matters are the newly invented ones" [Poetry]

And the muslim must follow[the authentic proof], not innovate, and the student of knowledge must dedicate all his efforts towards acting upon the Authentic Hadīths and abandoning the Weak & Feeble Hadiths, and he must inform the Laymen and whoever has no understanding with regards to the rulings of Hadīth by its authentic from the weak and feeble, until they act upon the Authentic text & leave off the weak Hadīths, or else innovation would prevail between them, and they would be blinded to ignorance and misguidance, as it is the reality today, and the reason for this is because of laxation with regards to acting upon the Weak Hadīth, and what's correct is that the Weak Hadith isn't acted upon in all cases, neither in Fadā'il[virtuous deeds] nor other than it, because all of it is the Sharī'ah from Allāh(سبحانه وتعالى), knowingly that there's not a weak Hadith in Fadā'il except that it has a connection with the unseen, so we must be aware of this issue, and the successful is whoever Allāh(سبحانه وتعالى) gave success to, and Allāh(جل وعلا) is the guide towards the path of correct guidance.

20 August 2016 05:26

#### Radwan Dakkak updated his status.

Speak the truth even when it goes against you. Be fair in conveying the Qur'ān, Sunnāh & statements of the Scholars. Don't distort & twist any of that to suit your own desires. Be fair & mention all the opinions in the issue, Ahlāl Sunnāh wal Jamā'ah are just & fair, we do not lie against anyone or intentionally misquote anybody, even if they were Rawāfidh!! Not everything is 100% agreed upon, which is why we turn back to the evidences in all matters والله اعلم

20 August 2016 04:50

#### Radwan Dakkak updated his status.

You will be held accountable for your Prayers.

Ask yourself, have you preserved the 5 daily obligatory prayers? Do your prayers come before everything else, or does "Da'wah" and other excuses come first?

You will stand on the day of Judgement, you will be asked whether you preserved your Salāh on time. The hellfire will be in front of you, do you want to be amongst the Kuffār who don't pray or the Muwahrīdeen who establish their Salāh?

Fear Allāh! Turn back to Allāh & fear the punishment of the hellfire. You will be asked about every small & big deed that you have committed in this Dunyā.

Preserve your Prayers ya ikhwāni wa akhawāti fillāh - Don't rush your Salāh, don't you think Allāh جل وعلا deserves more of your time than anyone else among His creation? May Allāh جل وعلا forgive me & you and allow us to taste the sweetness of Prayer, especially the Night Prayer, once you allow your lives to revolve around Worship mixed with Seeking Beneficial Knowledge & Learning Manners along the way, this is going to be our key to enter Jannāh بإذن الله

**Radwan Dakkak updated his status.**

#Weak\_Hadīth "Whoever you catch committing the act of the people of Lut (homosexuality), then kill both parties to the act."

The Hadīth revolves around the chain of: 'Amr ibn Abī 'Amr > 'Ikrimah > 'Abdullāh ibn 'Abbās.

It has two defects:

1. 'Amr ibn Abī 'Amr erred in this Hadīth & it was denounced from him by:
  - Imām Ahmad ibn Hanbal(رحمه الله)
  - Imām Al-Bukhārī(رحمه الله)
  - Including Several others from the Hufādh.
2. What has been narrated from 'Abdullāh ibn 'Abbās(رضي الله عنه) is in opposition to what 'Amr ibn Abī 'Amr has narrated in his Hadīth, so this is proof that 'Amr didn't get the Hadīth right & precise.

This is taken from Shaykh Sulaymān al-'Alwān(حفظه الله) & he says there's nothing authentic from the Prophet(صلى الله عليه وسلم) regarding this. And that's what made Imām al-Shāfi'ī(رحمه الله) go along the opinion of 'Abdullāh ibn 'Abbās(رضي الله عنهما).

Shaykh Sulaymān al-'Alwān(حفظه الله) said the opinion that's well known among the Early Imāms & Later Imāms is that he's thrown from the tallest building of the city, however none of this is authentic from the Sahābah, because they are narrated with weak chains.

And because there's no proof for that from the Prophet(صلى الله عليه وسلم) or the Sahābah رضي الله عنهم regarding killing homosexuals in all cases, a group of Imāms from the Salaf & Khalaf adopted the view that the homosexual is punished like the Zānī:

- This is the Madhab of 'Abdullāh ibn 'Abbās رضي الله عنه
- It's also the Madhab of Imām al-Shāfi'ī رضي الله عنه
- It's also the opinion held by several Imāms of the Hanābilah.

Note: There's no authentic Hadīth from the Prophet(صلى الله عليه وسلم) regarding entering a woman from behind, however it's proven from 5 Sahābah that it's prohibited, and the authentic narrations from them mention "Does anyone do that except for a Kāfir" etc...But that's another topic, and Allāh(سبحانه وتعالى) knows best.

19 August 2016 15:07

**Radwan Dakkak added a new photo.**

□

This is how the women of Bosnia used to dress back in the days 😊 Alhamdulilāh the Ummāh is seeing an Islamic revival, especially in the Balkans, may Allāh(سبحانه وتعالى) protect them from the spread of Irjā' & I'tizāl.

19 August 2016 08:04

**Radwan Dakkak added a new photo.**

□

19 August 2016 06:25

**Radwan Dakkak updated his status.**

{When their brother Noah said to them, "Will you not fear Allah?"} [26:106]

{Indeed, I am to you a trustworthy messenger.} [26:107]

{So fear Allah and obey me.} [26:108]

19 August 2016 04:31

**Radwan Dakkak updated his status.**

Shaykh al-Islam Ibn Taymiyyah(رحمه الله):

" Insulting and cursing while one is refuting a matter academically is a sign of the lack of knowledge

and a weak argument.

Merely responding using insults and exaggeration is something which everyone is capable of doing."

(Al-Fataawa 189/4)

18 August 2016 21:47

#### Radwan Dakkak updated his status.

The best time to worship your Lord is in the last third of the night, because that's when He descends to the lowest heaven, so try getting up for Tahajjūd to reap as much rewards as you can.

However, even if you don't get up in the last 3rd of the night, you can still worship Allāh(سبحانه وتعالى) in the 1/3 & 2/3 of the Night, it's just the last Third is better with regards to its virtues, and our mother 'Ā'isha(رضي الله عنها) would say that the Prophet(صلى الله عليه وسلم) would always get up in the last third of the Night.

Change your lifestyle around the worship of Allāh(سبحانه وتعالى), try and build that relationship you have with Him, taste the sweetness of 'Ibādah. We all want to give da'wah to our brothers & sisters, but just remember that you will be alone in the grave with no friends nor shaykhs. On the day of the judgement, it will be Nafsi Nafsi, everyone will be an enemy to each other except the Muttāqeen.

18 August 2016 21:40

#### Radwan Dakkak updated his status.

Lā Hawlā walā Quwatā ilā Billāh

18 August 2016 21:23

#### Radwan Dakkak updated his status.

was asked about: The separation between General [Takfīr] and (حفظه الله)Shaykh Nāsir al-Fahad the Individuals, for example: A particular group is Kāfirah, but not the individuals, is there any basis ?for this

responded by saying: By principle, is that whoever falls into Kufr, (حفظه الله)Shaykh Nāsir al-Fahad then he's a Kāfir, but rather the issue of separating between the General & Specific spread by the spread of Irjā'. And Irjā' could be by narrowing disbelief in Allāh to i'tiqād(belief), and it could be by not applying it [i.e. Kufr] upon the individuals, as it's the case right now, that even some of the intelligent have said: {Based upon the statements of these people[i.e. Murji'ah], no one will ever enter the hellfire, except for Kufr alone, because there's no Kāfir!}, and this doesn't mean putting aside the impediments and conditions [of Takfīr]; However it's not like this image which is present today, and the biggest proof for that is the Apostate Wars, and I advise you to read the Treatise of Shaykh Ishāq ibn 'Abdūl Rahmān - From the A'immāt al-Da'wah - regarding Takfīr upon an individual and Excuse of Ignorance, he has responded against those people who say the action is Kufr, knows best (سبحانه وتعالى)however the person who does it doesn't disbelieve, and Allāh

18 August 2016 17:36

#### Radwan Dakkak updated his status.

What is the ruling on those who say: "Our Jewish, Christian and Shī'a Brothers" as a form of Da'wah, and they interpret the verses in Sūrat al-Shu'arā', and what's intended by that is brothers in humanity?

Shaykh Nāsir al-Fahad(حفظه الله) responded by saying: As for their statement of considering the Jews and Christians as brothers, I have written a treatise before I came to prison regarding this in response against al-Qardāwī, however it did not get published because I did not finish it, and this [interpretation] is corrupt, because brotherhood has 2 categories, there's no 3rd category for it:

- Brotherhood in religion: {Verily, the believers are but brothers}.

- Brotherhood with family: {And to the 'Aad [We sent] their brother Hud}

And between them and those who they take as brothers, there is no unity in religion nor common family ties, so what kind of brotherhood do they claim?! Moreover, it is a negator of Walā' and Barā', and the evidences for that is too many to specify.

As for their evidences from Sūrat al-Shu'arā', then it's an evidence against them, for 2 reasons:

1. That Allāh's statement: {When their brother Nūh said to them, ("Will you not fear Allah?)), {Their brother Hūd} {Their brother Sālih} {Their brother Lūt}, all of this is regarding brotherhood of common family ties, as the Arabs say to the Tamīmī, "O brother from Tamīm", and this is well known in the



2. That Allāh(سبحانه وتعالى) said: {The companions of the thicket denied the messengers, When Shu'ayb said to them, "Will you not fear Allah?"}, whilst He said in another place: {And to Madyan [We sent] their brother Shu'ayb}, so look at the difference when He attributed them to their tribe, He said: {their brother Shu'ayb}, and when He attributed Shirk to them: {The companions of the thicket}, he disconnected the brotherhood & didn't mention it, and this is from the clearest proofs in responding against them, so He disconnected the brotherhood of common family ties when He attributed Shirk to them, so then what about those who don't agree with them in religion, nor share any common family ties?! And Allāh(سبحانه وتعالى) knows best.

18 August 2016 17:21

### Radwan Dakkak shared a link.

<https://youtu.be/8WCI7OUyi3A>

<https://youtu.be/8WCI7OUyi3A>

18 August 2016 07:45

### Radwan Dakkak updated his status.

Tawakkûl is putting your full trust in Allāh(سبحانه وتعالى), you may go through dark tunnels in your life, that's part of life and a part of a believers life, you think they're dark, but Allāh(سبحانه وتعالى) always chooses whats best for you **عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ**, "its astonishing the matter of a believer, everything that happens to him is good" you may not know it, you may not see the wisdom of it in this life, you may later on see it, if you don't see it in this life you will see it in the life after, ibn Rajab(رحمه الله) mentioned this story of Qādil Māristān, Qādil Māristān(رحمه الله) said about himself "I was hungry one day in Makkah and i became hungry one day that i couldn't find anything to eat so i went walking around in Makkah, i found a pouch, a tightly tied pouch, i picked it up and brought it to my house, and then in my house when i untied it, i found a beautiful necklace of pearls, it's like i've never seen anything like it before, he went from a difficult time to the utmost of ease, but tawakkul didn't waver a tiny bit in his heart, full tawakkul on allah when he was walking around hungry and the same tawakkul now that he's a millionaire, it didn't last for long, the circumstance change but tawakkul remains firm, unwavering tawakkul, as soon as he walked in Makkâh, right after that he walked in Makkah he heard a old man calling out "I lost a necklace and i have 500 Dinār reward for whoever brings me back the necklace" he said i called the old man, that was bad news for him, he thought he was a millionaire, he said i called the old man "come to my house, i think i have your pouch" so he told the old man describe the necklace for me, he said the old man did not only describe the necklace, but he described the pouch, and the string that was tied around the pouch and the number of pearls and the string that held the pearls together and every single detail about the necklace, so he said i gave him the necklace, it had to be him, no way he could have known all those details, and he handed me 500 Dinar, and just as i was about to take it, i thought to myself, he said I don't deserve this and I refused the reward, the man kept insisting on giving the reward and it was as if Abū Bakr(رحمه الله) wanted to keep his reliance on Allāh(سبحانه وتعالى) totally, refusing for the reward for something he felt he really didn't deserve, he didn't do nothing to deserve that money, so the old man took the reward and left.

Qādil Māristān(رحمه الله), who's name is Abū Bakr, nickname Abū Bakr said I left Makkâh after that and i took the ocean and on the way the ship began to sink, all the money on board sunk and many of the passengers, most of them died, he said i seen a small raft while i was in the water, i held onto it and the wind kept blowing me and blowing me for such a long time, until i got to a occupied island, when i landed on the island, he said i immediately went to the masjid finding that theres no one there, so i began to recite Qur'ān, the people in the masjid, they came to me[stranger in town], they asked " could you teach us Qur'ān" [they've seen him reciting], "could you teach us Qur'ān", he said "Yes" then they began to overwhelm him with gifts, then he said i started seeing pages in the masjid so i began reading them, pages of the Qur'ān, they said "you even know how to read and write" he said " YES" they told him "Will you teach us and our children how to read and write" and they began to learn from him how to read and write, and also they showered him with gifts, then they told him one day, after being there for some time "We have this problem, we have this young orphan girl..She has recently been orphaned, her father died, we want you to marry her" This was a tactic they did to try keep him in town, and attached to the town so he will not think of ever leaving them, he resisted, he wasn't even thinking about marriage. But based on their insistence he said i agree to marry her, he married her. Ok, the night of the wedding, when they presented her to him, he said I looked at her and I was startled and astonished, and i was unable to raise my eyes off her neck, i seen the necklace i gave the oldman some time ago on her neck! This is a true & authentic story, he wasn't looking at his new brides face, even though she's mentioned as being one of the most beautiful women in that town, in that island, the relatives around him said, "You broke that orphans heart!" How could you look at the necklace and not at her? You're breaking her heart, it's like you're saying she's ugly by your looks, he said i began to tell them the story of how i found that necklace on her neck and how i returned it to some old man in makkah and how i left makkah and then the ship sunk and how i arrived to their island, i told them the whole details of the story, they began to shout and cry, La ilaha ila Allah, Allahu akbar, La ilaha ila allah, Allahu akbar, and the crowds in the town began to gather, he said "why are you people doing this? And why are you astonished?" They told him: The man you gave the necklace too is the father of this girl, and whats more astonishing than that, is we always used to hear him say "I never met a muslim on the face of this earth like the man who returned the necklace.. to me" and they said we always used to hear him make duaa "O Allah unite that man who returned the necklace with my daughter as her husband", he used to always ask Allah that he be the husband to his daughter and Allah answered his du'a.

This is what happens with tawakkul, during hard times, your tawakkul needs to go unwavering, and that light will reappear at the end of the tunnel, tawakkul is your source of ease and happiness, in both difficult and happy times. That's not the end of the story, look it, from tunnel to tunnel, you see the light, then you go into another tunnel, he said I lived with her a very nice life, and Allah blessed me with 2 children, tawakkul through ease and hardship, then she died, she died, his wife died, another hardship, so he said me and my sons inherited the necklace, then my 2 children died, another hardship but tawakkul is still there, he said then i sold the necklace for 100,000 Dinar, and thats where i got the wealth, he was explaining later on how he got the wealth he has "Wa man-yatiqillah yaj3al lahu makhraja" Whoever fears Allah, he keeps his duty to Allah, Allah will always find him a way out, from every single difficulty you can imagine "wa yarzuqhum min haythu la yahtasib" he will provide him from sources he could never imagine. It will come from sources you never even perceive, "Wa man yatawakkal 3ala Allahi fahuwa hasbu" Whoever puts his trust in Allah, he will be sufficient for him, whoever puts his trust in Allah, he will suffice him!

18 August 2016 06:45

#### Radwan Dakkak updated his status.

"And whoever obeys Allah and His Messenger and fears Allah and is conscious of Him - it is those who are the attainers." [Sūrat al-Nūr:52]

17 August 2016 21:04

#### Radwan Dakkak updated his status.

A basic point about understanding the #Hujjah:

1. Knowing what is meant - إدراك المعنى  
- This is a condition.
2. Convinced that it's the Truth - إدراك صحته  
- This is not a condition.

The Hujjah can be applied upon them, even if they aren't convinced by it, because Allāh(سبحانه وتعالى) has set a seal upon their hearts. "They are like cattle, infact they are more misguided"

17 August 2016 13:55

#### Radwan Dakkak added a new photo.

**Zayn Ali** Muhamad Dawah when and who said that?

17 August 2016 19:52

**Zayn Ali** When bro?

17 August 2016 20:02

**Zayn Ali** Ok bro 😊

17 August 2016 20:09

**Zayn Ali** Yes 😊 talking abt ruku. Interesting😊

17 August 2016 20:15

**Radwan Dakkak** Muhamad, Shaykh Ahmad Jibrīl الله حفظه is an Imām of Tawhīd who knows this subject more than most people. He simply said Rukū' is not an act of worship in & of itself, rather it's part of an act of worship. Sujūd on 7 body parts is Major Shirk, not Rukū'.

17 August 2016 20:19

17 August 2016 08:24

#### Radwan Dakkak updated his status.

This is the view of our beloved Shaykh Ahmad Jibrīl(الله حفظه) on the one who prostrates to other than Allāh(جل وعلا), even though I personally disagree with him on the issue:

"The apparent ruling on one who does Sujood to other than Allah is he is a Mushrik, right by the act itself he is a Mushrik. One who bows to a statue, to a king, to a president, Sujood, he is a Mushrik. The ruling stays on him unless he is excused out of it, the ruling of Shirk stays on him unless he gets exempted out of it. For example, he said I made Sujood because I seen that brick over there, I thought that was a Sutra, that was the only Sutra, it turns out it is a huge statue, then the Shirk is lifted. For example, it was a big statue and he seen the bottom of it, he did not see a big statue, then the label, the classification of Shirk is lifted."

~ Refer to Tawheed Class #19 for more details of his explanation regarding Shirk in Sujūd & Rukū'.

16 August 2016 19:51

#### Radwan Dakkak updated his status.

I'm thinking of starting a team work project of Translating and spreading the works of our beloved Scholars. Please let all the brothers know, and Inshā'Allāh we can agree upon a convenient place to discuss this. What I'm looking for is:

- A team of Brothers who are strong in the Arabic Language, who can accurately Translate Books/Videos/Fatāwah of our beloved Scholars.

- A team of Brothers who have time to add subtitles to the Translated videos. Those who have Video Editing Skills would be a bonus.

This will bring much benefit to the general masses of the Muslims who are living in a time of Fitan.

Inshā'Allāh, there can be a Sister's team as well, as for those who don't know Arabic, then you can transcribe videos in English from trustworthy Shaykhs & help spread material against the falsehood that's being promoted.

I believe this is an obligation upon us, may Allāh (سبحانه وتعالى) grant us sincerity & a good intention & protect us from deviance.

16 August 2016 15:19

#### Radwan Dakkak shared a link.

[https://youtu.be/I\\_gAp8z\\_9RI](https://youtu.be/I_gAp8z_9RI)  
[https://youtu.be/I\\_gAp8z\\_9RI](https://youtu.be/I_gAp8z_9RI)

16 August 2016 08:46

#### Radwan Dakkak updated his status.

"When Umm Salamah's 'iddah ended by giving birth to her daughter, Zaynab bint Abi Salamah, Rasool Allah ﷺ fully aware of her situation – proposed to her. When Umm Salamah pointed out that she had several children to take care of, Rasool Allah ﷺ reassured her with the simple words: "Your children are my children." (Narrated by an-Nasa'i)

14 August 2016 23:11

#### Radwan Dakkak updated his status.

What is the meaning of the #Hadīth "The Dunyā is a prison for the believer, and a Jannāh for the Kāfir" - Shaykh Sulaymān al-'Alwān (حفظه الله) narrates a Story that's spoken about of al-Hāfidh Ibn Hajr (رحمه الله) regarding this Hadīth:

...Ibn Hajr (رحمه الله) & his companions were walking on a road, when a man who sells olives from the people of the book approached him & said: You're the one who's called Shaykh al-Islām. Your Prophet says "The Dunyā is a prison for the believer, and a Jannāh for the Kāfir", so what Jannāh are we in right now, and what prison are you in? So Ibn Hajr (رحمه الله) said to him: You are in a Jannāh for what Allāh has reckoned for you of punishment in the hereafter if you die upon Kufr, and I'm in a prison for what Allāh has reckoned for us of comfort/bliss when we die upon Islām.

So the Kuffār today are considered to be in Jannāh, for what Allāh has reckoned for them with punishment [in the hereafter]...

~ Taken from a Lecture where he speaks about the Hadīth of "Do not wish for death because of a distress that you are afflicted by"

14 August 2016 21:39

#### Radwan Dakkak updated his status.

:said رحمه الله Imaam Ibn Al-Qayyim

Whoever abandons Tawheed is a Mushrik, whether he intended it or not. And whoever abandons "the Sunnah is a misguided innovator, whether he intended it or not

(Ighaathah al-Lahfaan, (1/214-

14 August 2016 12:31

#### Radwan Dakkak updated his status.

الحمد لله Beautiful Sunny Day  
Old high-school friends tell me what happened to my forearms 🤖 Mate, I quit all those days of arm wrestling ages ago. And no, I don't wanna play cricket for Australia anymore :p

Thanks to Allāh, He has given me something much better which is Fiqh(understanding) of the deen .& focusing on being a better person with Allāh & His creation

I loved giving da'wah throughout primary & highschool, but now I love knowledge & da'wah so so much Alhamdulillah, may Allāh guide me & increase me in knowledge & good character & guide you all to the sweetness of Islām 😊

14 August 2016 12:22

#### Radwan Dakkak updated his status.

{They will say: Lord! We obeyed our leaders & great ones. They misled us from the Way} [33:67]  
Some think that's an excuse when they stand before ALLAH.

~ Shaykh Ahmad Jibrīl(حفظه الله).

14 August 2016 08:00

#### Radwan Dakkak updated his status.

said at the end of his elucidation of Āyat al-Mīthāq: "There is no excuse (رحمه الله)Imām al-Qurtubī  
"for a blind follower in Tawhīd

(Tafsīr al-Qurtubī (7/319 ~

14 August 2016 07:50

#### Radwan Dakkak updated his status.

My body is telling me to sleep, whereas my book is telling my mind to keep reading. Battle between the Mind & Soul 🤖

13 August 2016 23:58

#### Radwan Dakkak updated his status.

Here's a #List of some of Shaykh Nāsir al-Fahad's Fatāwah, feel free to #Share:

Excuse of Ignorance  
<https://justpaste.it/x9us>  
Sujūd to other than Allāh  
<https://justpaste.it/x9v0>  
Tawāf around the graves  
<https://justpaste.it/x9v1>  
Hadīth of calling your brother a Kāfir  
<https://justpaste.it/x9v2>  
Calling upon the Messenger to ask Allāh  
<https://justpaste.it/x9v5>  
Is it a condition to show the Hujjāh before Takfīr  
<https://justpaste.it/x9v9>  
Clear matters can become unclear  
<https://justpaste.it/x9vc>  
Inability to understand Hujjāh  
<https://justpaste.it/x9vd>  
Brief explanation of the 3rd Nullifier  
<https://justpaste.it/x9vf>  
Interaction with the Kāfir  
<https://justpaste.it/x9vi>  
What is Democracy  
<https://justpaste.it/x9vk>  
Do conditions have to be met before making Takfīr upon Kufr & Shirk  
<https://justpaste.it/x9vo>  
Is abandoning the Syrian Army considered Tawbah  
<https://justpaste.it/x9vq>  
Process of Establishing the Hujjāh & who establishes it.  
<https://justpaste.it/x9vs>  
What is meant by a person's understanding of the Hujjāh  
<https://justpaste.it/x9vu>

What is the evidence for differentiating between Usūl al-Dīn/Clear/Unclear  
<https://justpaste.it/x9w1>  
Does the person who abandons 1 Salāh become a Kāfir?  
<https://justpaste.it/x9w6>  
Did ibn Taymiyyāh make Takfīr upon the Tatār?  
<https://justpaste.it/x9w8>  
Did the Salaf make Takfīr upon the Caliphs who claimed the Qurʾān was created individually?  
<https://justpaste.it/x9w9>

13 August 2016 20:27

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#### Radwan Dakkak updated his status.

said in his book "al-Farq bayn al-Firaq" (page 357): "And we did (رحمه الله)Abdūl Qāhir al-Baghdādī not see nor hear any type of Kufr, except that we found remnants of it in the Madhab of the "!!Rawāfidh

13 August 2016 11:02

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#### Radwan Dakkak updated his status.

#Misconception about #Insulting the Sahābah & its ruling:

Shaykh al-Islām Ibn Taymiyyāh(رحمه الله) said in the end of his book "al-Sārim al-Maslūl":

"But as for insulting them [i.e. The Sahābah] wherein it doesn't malign their integrity, nor their religion, such as describing some of them with greediness, cowardliness, poor knowledge, no Zuhd & similar to that, then this is the one who deserves disciplining and lashes, and we do not rule upon him with Kufr for merely doing that, so based upon this, the statements of the Scholars who didn't perform Takfīr upon them[i.e. Those who insult the Sahābah] is held upon this"

13 August 2016 10:53

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#### Radwan Dakkak shared a link.

<https://youtu.be/-BPjInHivxw>  
<https://youtu.be/-BPjInHivxw>  
al-Qāri' Māher al-Mu'ayyqālī ☺

13 August 2016 08:57

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#### Radwan Dakkak shared a link.

<https://youtu.be/mwbmGrPjfis>  
<https://youtu.be/mwbmGrPjfis>

13 August 2016 08:49

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#### Radwan Dakkak shared a link.

<https://youtu.be/t47a5U0YROo>  
<https://youtu.be/t47a5U0YROo>  
مبادئ علم الجرح والتعديل للشيخ المحدث عبد الله بن عبد الرحمن السعد 1/6

13 August 2016 07:09

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#### Radwan Dakkak updated his status.

was asked about the hadīth "O Allāh bless us in Rajab and (حفظه الله)Shaykh Sulaymān al-'Ulwān .Sha'bān & allow us to reach Ramadān" & what he thinks of it

in his (رحمه الله)So the Shaykh responded by saying: This hadīth is narrated by Imām Ahmad Musnad [1/259] and al-Bazzār [616 - Kashf al-Astār] from the chain of Zā'idah ibn Abī al-Ruqād from (عليه صلى الله عليه)Ziyād al-Numayrī from Anas ibn Mālik who said "Whenever Rajab came, the Prophet "would say Allāhumā Bārik lanā fī Rajab wa Sha'bān wa balighnā Ramadān (وسلم)

(رحمه الله)And in its chain is Zā'idah ibn Abī al-Ruqād who's hadīth isn't authentic, al-Imām al-Bukhārī "[said about him "His hadīth is Munkar[Denounced (الله

"[in Kitāb al-Du'afā' said "His hadīth is Munkar[Denounced (رحمه الله)And al-Imām al-Nasāī

"said "I do not know of his reports (رحمه الله)Abū Dāwūd

said "He narrates Munkar reports from the well known, he's not to be used as (رحمه الله)Ibn Hibān  
."proof, nor to be written from, except for analysis

.in Latā'if al-Ma'ārif [234] mentioned this hadīth and said that it's weak (رحمه الله)Al-Hāfidh ibn Rajab

And refer to Tabyīn al-'Ajab regarding what has been narrated from the virtues of Rajab [page 18] by  
he has alluded towards its weakness because of the (رحمه الله), al-Hāfidh ibn Hajr al-'Asqalānī  
[Taffarrūd of Zā'idah. [Taffarrūd meaning he was alone in reporting it

And there's nothing authentic to specify Rajab in performing worship, neither du'ā [supplications],  
nor Siyām [fasting], nor Sadaqāh [Charity], nor 'Umrāh upon the correct [view], Verily the 'Umrāh's  
were only performed in Dhil Qa'dah [as we know] from the hadīth (صلى الله عليه وسلم)of the Prophet  
.[of Anas in the Sahīhayn [Bukhārī & Muslim

was born on the first night (صلى الله عليه وسلم)And a group of people have claimed that the Prophet  
.of Rajab, and this isn't to be taken into consideration

was (صلى الله عليه وسلم)And another group have said that the Isrā' [Night journey] of the Prophet  
.on the 27th of the month of Rajab

.knows best (جل وعلا )However, there's nothing authentic from all that and Allāh

13 August 2016 06:31

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#Take\_Note If one does not fulfill the rights of Allah then do not expect them to fulfill your rights as  
a husband or wife.

12 August 2016 19:42

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

"If you were to ponder over the affairs of the people, you will find the ones with the most faults to be  
the ones who mostly criticize the faults of others"

[Al-Jaahith Rahimahullah]

12 August 2016 19:40

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

12 August 2016 15:39

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

There's nothing more beautiful than understanding the Fundamental Principles, Guidelines and  
Criterion laid out by the Scholars of the Salaf and the Khalaf. This way, you will truly understand the  
matter & be able to explain an issue by its proof, which will make so much sense :)

12 August 2016 14:57

#### Radwan Dakkak updated his status.

قال الشيخ المحدث العلامة سليمان بن ناصر العلوان حفظه الله:

حديث عبد الرزاق ، عن سفيان ، عن خالد الجَدَّاء ، عن أبي قلابة ، عن أبي أسماء الرحبي ، عن ثوبان ، أنَّ  
النبي صلى الله عليه وسلم قال: (يُقْتَلُ عِنْدَ كُنُزِكُمْ ثَلَاثَةُ كُلِّهِمْ ابْنُ خَلِيقَةٍ ، ثُمَّ لَا يَصِيرُ إِلَّا وَاحِدًا مِنْهُمْ ، ثُمَّ تَخْرُجُ  
الرَّائِيَاتُ السُّودُ مِنْ قِتْلِ الْمَشْرِقِ ، فَيَقْتُلُونَكُمْ قِتْلًا لَمْ يَقْتُلْهُ قَوْمٌ ، قال: وَذَكَرَ شَيْئًا تَسْبِيحُهُ قال: فَإِذَا رَأَيْتُمُوهُ  
فَتَبَايَعُوهُ وَلَوْ حَبْوًا عَلَى النَّلَجِ ، فَإِنَّهُ خَلِيقَةُ اللَّهِ الْمُهْدِيَّةِ) وهذا رجاله كلهم خُفَّاطٌ ، وكلهم أنبات لا يُخْتَلَفُ فِي وَاحِدٍ  
منهم ، ولكن الإمام أحمد رحمه الله تعالى أنكره ، وذلك لأنَّه من رواية عبد الرزاق ، عن سفيان في مكة ،  
وكان الإمام أحمد رحمه الله تعالى كلما استنكر شيئاً من أحاديث عبد الرزاق جعله من مروياته عنه في مكة

12 August 2016 10:56

#### Radwan Dakkak updated his status.

(مَنْ حَجَّ فَلَمْ يَرْفُثْ وَلَمْ يَغْشُقْ رَجَعَ كَبُومٍ وَلَدَتْهُ أُمَّهُ) ، بعض النَّاس يَزِيد في الحديث زيادة يقول: (رَجَعَ مِنْ دُنُوبِهِ) هذه اللفظة ليست في الصَّحِيحِينَ ولا في أَحَدِهِمَا ، نعم هي زُوِّدَتْ لَكِنَّهَا شَاذَةٌ وَالْمَعْنَى صَحِيحٌ لَكِنْ نَحْنُ مُتَعَبِدُونَ أَيْضًا بِلَفْظِ النَّبِيِّ ﷺ وَبَيَانِ مَا قَالُوا وَمَا نَطَقَ بِهِ وَمَا لَمْ يَنْطِقْ بِهِ

12 August 2016 10:12

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

True.

12 August 2016 09:49

## Radwan Dakkak updated his status.

\*Marriage By Imām Anwar\*

Abu Bakr (رضي الله عنه) would protect the secret of the rasul (صلى الله عليه وسلم). The daughter of omar, Hafsa (رضي الله عنها) was married to one of the sahaba who has fought in the battle of badr, later on he died, so omar wanted his daughter to marry from the best, so he went to uthman and offered his daughter to him. He told uthman (رضي الله عنه), do you want to marry my daughter hafsa (رضي الله عنها). Uthman (رضي الله عنه) said let me think about it, he later came back and said “I’ve decided that I don’t want to marry at this particular time,” Omar (رضي الله عنه) might have disliked that a little bit, so he went to Abū Bakr (رضي الله عنه) and he told him i am offering you my daughter if u want to marry her. Abū Bakr (رضي الله عنه) didn’t respond, didn’t say anything. Omar said i was even more upset with Abū Bakr (رضي الله عنه) than i was with uthman (رضي الله عنه). Atleast uthman (رضي الله عنه) came and gave me an answer even though it was a NO answer, but atleast he gave me an answer. But Abū Bakr (رضي الله عنه) was silent, i offer my daughter to him, he doesn’t give me an answer. A few days later, rasulullah (صلى الله عليه وسلم) marries hafsa (رضي الله عنها).

Abu bakr al-siddiq (رضي الله عنه) after the marriage, he came to omar ibn al-khattab (رضي الله عنه) and said I think you were upset with me because i didn’t give you an answer, he said yes i was upset with you. Abu bakr al-siddiq (رضي الله عنه) said the reason why i didn’t respond back is because I heard rasulallah (صلى الله عليه وسلم) mention her and i wasn’t going to be the one who would disclose the secret of rasulallah (صلى الله عليه وسلم) and if he did not marry her, I would have married her. So Abu bakr al-siddiq (رضي الله عنه) said I felt that rasulallah (صلى الله عليه وسلم) by mentioning her name was interested in her, and that’s why i kept quiet to wait and see what would happen, if rasulallah (صلى الله عليه وسلم) does not marry her, i would have married her, but i am not going to be the one who would disclose the secret of rasulallah (صلى الله عليه وسلم). Rasullallah wanted to have a relationship, a marriage relationship with the 4 sahaba (رضي الله عنهم), so you will find he married the daughter of abu bakr al-siddiq (رضي الله عنه) and he married the daughter of Omar al-Faruq (رضي الله عنه) and then he married two of his daughters to uthman ibn ‘affan (رضي الله عنه), he first married him 1, then when she passed away he married him the other, and there’s a statement that says, Allahu a3lam how strong the narration is, but if I have 99 daughters, I would marry them to uthman, if 1 of them die, i would keep marrying them to him, that’s how much love rasulallah (صلى الله عليه وسلم) had for uthman ibn affan, and then he married his daughter Fatima to Ali ibn abi talib, so now rasulallah (صلى الله عليه وسلم) has a relationship, family relationship with the 4 khulafa (رضي الله عنهم).

2 things to note, number 1, marriage in those days was very easy, very easy, now we have complicated marriage so much, we have placed so much bureaucracy in marriage that unfortunately haram has become easier than halal. In the time of the sahaba (رضي الله عنهم), things were very simple, first of all the nature of the sahaba as Abdullah ibn mas’ud says “kanu aqala al-nas takalufan”, they were the least superficial among people. They hated complications and they lived a very simple life and they loved simplicity. They were the furthest from complication or sophistication, the sahaba were simple in their dress, simple in their food, simple in their furniture, simple in their houses, simple in everything and they cherished and they loved that simplicity. It’s not like that’s all what they knew, no Omar ibn al-khattab says I have knowledge of all these fancy dishes and food but this is how I want to live, I want to live in simplicity. It’s not due to ignorance; they viewed that as the better way. So marriage was very simple, and if you noticed that omar ibn al-khattab is offering his daughter, who would do that today. Who would go to somebody whom they know is a good person, a righteous person, a brother who is in need of marriage and tell them, I would offer you my daughter, who would do that now, they would think it’s a shame, it’s embarrassing, it’s not good, it’s lowering your status, but omar ibn al-khattab didn’t have a problem with that, he went and he offered his daughter to uthman, he offered her to abu bakr al-siddiq because he wants the best for his daughter.

And in those days, because marriage was so simple and easy, there wasn’t anything called an unmarried woman which is called in Arabic “3unuusa”, women who are unmarried, who are deprived from the blessing of marriage. In those days, there was a rule that you take care of every woman in the society, every woman would be taken care of, so one of the purposes of polygamy was so that the whole society is taken care of, nobody is left out of this important relationship, because Allah has created us in pairs, Azwaja, and it’s part of the nature of the man and woman to be in such a relationship, so therefore no one in the society would be left out and deprived of this and Rasūlallah (صلى الله عليه وسلم) told the ones that wanted to choose a different path that this is not my sunnah. The ones who wanted to practice a life of celibacy and get away from marriage because they heard that this was the practice of the Christian monks, rasulallah (صلى الله عليه وسلم) said this is not my sunnah, this is not my way, my way is the way of marriage and whoever doesn’t follow my way, doesn’t belong to me, so marriage in islam is ‘ibadah, it’s a form of worship



and we please Alah(عز وجل) through it.

So I would like to urge all the parents to make marriage easy so that they can keep their boys and girls away from haram. In the time of the sahaba(رضي الله عنهم) halal was easier than haram. Haram was very difficult, to commit haram was very difficult, but the path of halal was very easy, however now things especially in western societies, every haram is available, and it's not only available, it's promoted because we are living in times where good is evil and evil is good, so this is something the muslim families need to break these rigid traditions that don't belong to islam and subhanallah as the scholars say "every bid'ah replaces a sunnah" Everything wrong is only there because it has uprooted something that was right. Therefore we should go back to the way of the sahaba on making things simple and encouraging halal and rasulallah(صلى الله عليه وسلم) says "marriage should be done in an early age". We ask Allah(عز وجل) to make it easy on our brothers and sisters who are seeking marriage and to make halal an open door for them and to close the doors of shaytan in their faces.

12 August 2016 08:01

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

?was asked: Does the person who abandons 1 Salāh disbelieve (حفظه الله)Shaykh Nāsir al-Fahad

(سبحانه)responded by saying: What appears to me, and Allāh (حفظه الله)Shaykh Nāsir al-Fahad knows best is that the Abandoner of Salāh doesn't disbelieve until the description of (وتعالى) abandoning Salāh is established upon him, wherein he would abandon it more than establish it, so whoever abandons 1 Prayer or some Prayers, even though his action is from the Major Sins, he doesn't disbelieve if he would establish Salāh most of the time, and some of the Scholars make and (رحمه الله).Takfīr upon whoever abandons 1 Salāh, which is a narration from Imām Ahmad .knows best (سبحانه وتعالى)Allāh

11 August 2016 22:24

#### Radwan Dakkak updated his status.

was asked: Is it narrated from the Salaf that they made Takfīr (حفظه الله)Shaykh Nāsir al-Fahad ?upon the Khulafā' who claimed that the Qur'ān was created, individually

responded by saying: Yes, it's proven from some of the Salaf (حفظه الله)Shaykh Nāsir al-Fahad .that they made Takfīr upon them

has narrated in "al-Sunnāh" (5/90) or similar to it from Abī (رحمه الله)As for al-Ma'mūn: al-Khallāl - That they passed by a man's grave in Tarsūs [They didn't] (رحمه الله):Tālib that he said to Ahmad mention his name, and who's intended is al-Ma'mūn], so they said: "The Kāfir, may Allāh have no mercy upon him". Ahmad said: "Yes! May Allāh have no mercy upon him, he is the one who .{"established this and came with this

made Takfīr upon him (refer to Tārikh ibn (رحمه الله)As for al-Wāthiq, Ahmad ibn Nasr al-Khuzā'ī - .(al-Athīr, the incidents in the year 230AH or similar to that, and Allāh knows best

said in his Masā'il(1696): {I heard a man say to Ahmad that a man said: The (رحمه الله)Abū Dāwūd - .{"names of Allāh are created, and the Qur'ān is created, so Ahmad said: "Clear Kufr

And he also said in his Masā'il(305): {I told Ahmad about the days he used to pray Jum'ah behind the Jahmiyyāh, I said to him: The Jum'ah? He said: I would repeat [my Salāh], and whenever you pray behind someone who says that the Qur'ān is created, then repeat, I said: And even in 'Arafah? .{He said: Yes

that he didn't perform (رحمه الله)This is a response against those who quote from Imām Ahmad Takfīr upon their individuals, and that he used to pray behind them, and that it's not narrated that he .knows best (سبحانه وتعالى)used to repeat, and Allāh

11 August 2016 22:22

#### Radwan Dakkak updated his status.

was asked: Regarding the Tatār and the words of Shaykh al- (حفظه الله)Shaykh Nāsir al-Fahad ?regarding them has confused me a lot, did he rule upon them with Kufr (رحمه الله)Islām

responded by saying: The Tatār who would fight against the (حفظه الله)Shaykh Nāsir al-Fahad have mercy upon him would (سبحانه وتعالى)Muslims, the Shaykh [i.e. Ibn Taymiyyāh] may Allāh make Takfīr upon them, and this is very clear in his Fatwa's and his proofs and actions, and .knows best (سبحانه وتعالى)Allāh

11 August 2016 18:06

#### Radwan Dakkak updated his status.

?was asked: Does the person who abandons 1 Salāh disbelieve (حفظه الله) Shaykh Nāsir al-Fahad

(سبحانه)responded by saying: What appears to me, and Allāh (حفظه الله) Shaykh Nāsir al-Fahad knows best is that the Abandoner of Salāh doesn't disbelieve until the description of (وتعالى) abandoning Salāh is established upon him, wherein he would abandon it more than establish it, so whoever abandons 1 Prayer or some Prayers, even though his action is from the Major Sins, he doesn't disbelieve if he would establish Salāh most of the time, and some of the Scholars make and (رحمه الله), Takfīr upon whoever abandons 1 Salāh, which is a narration from Imām Ahmad .knows best (سبحانه وتعالى) Allāh

11 August 2016 18:06

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

\*\*Accept an apology, after you do, (Do not re mention It

It was narrated in al-Saheehayn from Abu Hurayrah that the Prophet (peace and blessings of Allaah be upon him) said: 'Beware of suspicion, for suspicion is the falsest of speech. Do not eavesdrop; do not spy on one another; do not envy one another; do not forsake one another; do not hate one another. Be, O slaves of Allaah, brothers.'" Al-Bukhaari, 5144; Muslim, 2563.

Al-'Allaamah Ibn Baaz (may Allah have mercy on him) said:

What is prescribed for the believer is to respect his brother if he offers an excuse to him, to accept his apology if possible, and to think positively of him as much as possible, striving to keep hearts free of resentment and aiming to bring about unity and co-operation in doing good. It was narrated from 'Umar (may Allah be pleased with him) that he said: Do not think badly of any word uttered by your brother when you can find a good interpretation for it.

11 August 2016 17:48

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

10 August 2016 23:51

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

This is really good ❤️ May Allāh (سبحانه وتعالى) guide the Christians to follow the True Message of 'Īsa (عليه السلام) who spoke about the kingdom of God & prophesised in the coming of Prophet Muhammāḍ (صلى الله عليه وسلم).

10 August 2016 23:15

#### Radwan Dakkak updated his status.

Forgive me, I went on a Shaykh Nāsir al-Fahad spree today ☺ The least we can do is share the works of our beloved Scholars. Shaykh Sulaymān al-'Alwān spree might come soon :) ☺

10 August 2016 23:09

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

was asked: What is the evidence for differentiating between the (حفظه الله) Shaykh Nāsir al-Fahad different issues (Usūl al-Dīn/Clear Matters/Unclear Matters)? While explaining what each type .means

responded by saying: The answer to this question requires a (حفظه الله) Shaykh Nāsir al-Fahad :complete treatise, and I will summarise the answer for you here

:alone, and it's nullified by 2 things (سبحانه وتعالى) Islām is submission to Allāh

and to other than Him, and this is Shirk, whether it is (سبحانه وتعالى) That he submits to Allāh .1 .done in 1 act of worship or more

and he is the arrogant or the one who refuses and (سبحانه وتعالى) That he doesn't submit to Allāh .2 .similar to that, whether it is in 1 ordainment, or more

So whatever negates Islām completely, that's what's known by Usūl al-Dīn, and it is the First [Category]. So a Mushrik is not a Muslim to begin with until the symptoms of entitlement is looked .[at to rule upon him [by Islām

And whatever doesn't negate Islām except with the condition of showing the evidences, then that's what's meant by the Clear Matters, and it is the Second [Category]. And that it must necessitate a result in arrogance or refusal or denial or similar to that, so that Islām is negated from his name, and this doesn't occur except with proof shown to him, because if he was ignorant of it, then no

negator of Islām has been established upon him to begin with, because he didn't show arrogance or .[deny [the Text

As for the Hidden Matters, then it differs from the Clear Matters in terms of the Sharī'ah and Rationally, as it's well known, so in order to make Takfir upon the individual, you must establish upon him what negates Islām from denial or arrogance, and this doesn't occur with the misconceptions and interpretations that he has with him, so he isn't considered by that arrogant or a denier [of the text], however if this misconception was removed in the correct way, the Hujjāh is established upon him, until his arrogance and denial becomes definite afterwards, if he remains upon his statement, then he becomes a Kāfir, and this is all well known by examining the proofs of .knows best (سبحانه وتعالى)the Sharī'ah and the sayings of the Scholars, and Allāh

10 August 2016 22:49

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### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

was asked: What is meant by understanding the Hujjāh which an (حفظه الله)Shaykh Nāsir al-Fahad individual is excused by, and what he isn't excused by in the matter pertaining Establishing the ?Hujjāh

:responded by saying: What is meant by Understanding is (حفظه الله)Shaykh Nāsir al-Fahad

.Knowing the meaning: This is a condition .1  
.Knowing its authenticity(i.e. The text): This is not a condition .2

And the Hujjāh in the Foundations of the Religion is showing the Message [of Islām] in any way, and the Hujjāh in the Clear Widespread Matters is showing the proofs to those who are truly excused by it, and the Hujjāh in the Unclear Matters is removing the misconception, and the Third .knows best (سبحانه وتعالى)Category is unlike the first 2 categories, and Allāh

10 August 2016 22:36

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- .Convinced that it's the truth (i.e. The text): This is not a condition .2

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10 August 2016 22:36

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

was asked: What is the process of establishing the Hujjāh? And (حفظه الله) Shaykh Nāsir al-Fahad .who is the one that establishes it? I want a detailed explanation for that

responded by saying: The issue of establishing the Hujjāh, and (حفظه الله) Shaykh Nāsir al-Fahad whoever establishes it, and how to establish it, and what pertains to that, differs depending upon :the issues in the following aspects

What pertains to Asl al-Deen [Foundation of the Religion], and it is Tawhīd & Shirk, so whoever .1 opposes it is a Kāfir, whether the Hujjāh has been applied or not, however we do not rule upon him by killing in this world, nor judge him to be in the hellfire in the hereafter, except whoever the Hujjāh has been applied upon. And the Hujjāh in the Foundations of the Religion is only having the message reach him, so whoever has Islām or the Qur'ān reach him, or hearing about the and similar to this, then the Hujjāh has been applied upon him, whether (صلى الله اليه وسلم) Prophet it reached him from a Muslim or a Kāfir, or he is able to seek knowledge about Islām but refuses to do so, then they are Kuffār in the Dunyā and the Hereafter, and there are no conditions that need to be stipulated upon them regarding establishing the Hujjāh to begin with, thereupon the grave worshippers in the lands of the Muslims are Kuffār in the Dunyā and the hereafter, even if one of them was more ignorant than his family's donkey, because the Hujjāh has reached them, which is has set a seal upon their hearts, so (سبحانه وتعالى) Islām, and they have the Qur'ān, however Allāh they cannot comprehend, Wallāh ul-Musta'ān. And it has been narrated in the Sahīh from Abī said: "By Him in Whose hand is the (صلى الله عليه وسلم) that the Prophet (رضي الله عنه) Hurayrah life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire" So from here, we find that the majority of those who are in our time have the Hujjāh established upon them in the Foundations of the Religion, either they've heard about Islām, and this is sufficient, or they are able to require knowledge about it but they (سبحانه) opposed that, and the Hujjāh has been established upon both of these parties, and Allāh .knows best (وتعالى)

What pertains to the Clear Ordainments of Islām, such as the obligation of the 4 Pillars, and the .2 prohibition of Zinā, Alcohol and similar to that from the Mutawātir[widespread] matters, so in this case, a person who isn't able to acquire knowledge is excused in it, such as the one who recently entered into Islām, or was raised far away from the lands of Islām, so if he perfects the Asl al-Deen (Tawhīd & abandoning Shirk), however he rejected the obligation of Salāh or legalised alcohol for example, and he is someone who is truly ignorant of this, then he doesn't become a Kāfir except if the Hujjāh has been established upon him, and the Hujjāh in this situation is showing the proofs in the issue, so whoever has been shown the proofs, then he has established the Hujjāh upon him, even if the one showing the proofs is from the general masses of the Muslims and isn't from the .students of knowledge, because these issues are clear & widespread

What pertains to the unclear matters & other than that, because it differs depending on the time .3 said (رحمه الله) and place and people, and the issue is disputable, Shaykh al-Islām ibn Taymiyyāh to a group among the Jahmiyyāh al-Halūliyyāh [i.e. those who believe Allāh is everywhere]: "If I said what you said, I would disbelieve, however I do not see you as disbelievers because of your ignorance", or as he stated in "al-Istighāthah" and the Imāms of the Da'wah al-Najdiyyāh differed with him. But the point here is that these Jahmiyyāh would say: "Allāh is everywhere", so Shaykh viewed that it was because of their ignorance pertaining this matter, that the (رحمه الله) al-Islām Hujjāh hasn't been applied upon them because of their strong misconception and what they were raised upon, and the Imāms of the Da'wah al-Najdiyyāh differed with him as I mentioned, and the Tahqīq [Fixed Statement] in the matter is that it returns back to 1 matter, which is denial, so whoever see's that interpretation in these issues results in its reality towards denial, or he argues with them and see's that they deny the text, then they disbelieve, and whoever see's that they don't deny the text, rather they affirm it even if they distorted it from its true meaning, then they do not disbelieve, this is the summarised statement in the issue even though it might require further .knows best (سبحانه وتعالى)breaking down than this, and Allāh

:So you will find establishing the Hujjāh in the 3 categories differs

The foundations of the religion: Merely being shown or hearing [about Islām] on its own, even if it - .was from a Kāfir

.The clear matters: Being shown the proofs in the matter on its own, from any Muslim -

.The unclear matters: It requires removing the misconception, and this cannot be done by anyone -

10 August 2016 22:34

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10 August 2016 22:33

## Radwan Dakkak updated his status.

I have shared #13\_Fatwās from Shaykh Nāsir al-Fahad (حفظه الله), so have a read through them as they have a lot of benefit.

10 August 2016 18:52

## Radwan Dakkak updated his status.

was asked: Is the abandonment from the Syrian Army (حفظه الله) Shaykh Nāsir al-Fahad considered Tawbah which exempts him from his mistakes

replied by saying: His abandonment[of the army] on its own isn't (حفظه الله) Shaykh Nāsir al-Fahad and (جل وعلا)[considered] Tawbah, and this is clear/apparent, rather he must believe in Allāh disbelieve in the Tāghūt, like Ba'thism and ruling by other than what Allāh has revealed, and all that which has nullified monotheism, and as it's clearly shown[from Syria] that many of the abandonments were only [done] for the Dunyāh, either for their incompetence, or their hatred for Bāshār al-Assad, and his counterparts, or for their hunger/greed of wanting higher positions, or because of fear from the revolutionists, or other than that. And they have still not met/perfected[the conditions] of Tawhīd & disassociation from the Tāghūt, so they have not done anything further, except that they've changed from [one] disbelief to another, wa Allāhu al-Musta'ān

10 August 2016 18:49

#### Radwan Dakkak updated his status.

#Extremely\_Important #Takfeer

Shaykh Nāsir al-Fahad(حفظه الله) was asked: What do you think about the one who says that it's a must to look at whether the conditions have been met & and the preventions of Takfīr have being removed regarding the one who has committed Kufr, such as Shirk or Sihr [Magic], or Mocking [Allāh, His Messenger & Islām] & similar to that from the Nullifiers, until we can individually rule upon him with Kufr?

The Shaykh(حفظه الله) responded by saying: This is not correct, because looking into the conditions & similar to that is within the matters which become unclear, as for the matters of Usūl [Foundations of the Religion] that you mentioned in the question, Shirk, Sihr & Mocking [Allāh, the Messenger & Islām] and similar to that, then the person who does that disbelieves with no dignity, except in the case of Ikrāh [coercion], and the Fundamental Principle & Criterion is: "Every person who has fulfilled what negates his submission to Allāh, then he's a Kāfir, only except for the coerced", so make your judgement based upon this Criterion in all scenarios, as we know that submission to Allāh is nullified by 2 things:

1. That he submits to Allāh & to other than Allāh, and this is Shirk.
2. That he doesn't submit to Allāh, and this is denial & arrogance & similar to that.

Regardless whether this negator [of submission to Allāh] was in 1 issue or more, for example:

- A) Whoever worships other than Allāh because he was ignorant = Shirk is established upon him.
- B) Whoever legalises alcohol because he was ignorant & he is someone who is truly ignorant = No nullifier is established upon him.
- C) Whoever legalises alcohol and he is someone who isn't truly ignorant = Denial & Rejection [of the text] is established upon him.
- D) Whoever interprets Tawhīd or the matters pertaining al-Walā' wal-Barā' = Denial & Rejection [of the text] is established upon him.
- E) Whoever interprets some of the Attributes of Allāh such as the Istiwā' [Allāh being above the 'Arsh], and Qadr [Destiny], because of a misconception (he didn't deny or reject the text) = No negator of Islām is established upon him.

And likewise with the rest of the scenarios, and Allāh(سبحانه وتعالى) knows best.

10 August 2016 18:45

#### Radwan Dakkak updated his status.

was asked, what is the meaning of Democracy? And what is the (حفظه الله) Shaykh Nāsir al-Fahad difference between Democracy & Shūrah? And what is the ruling regarding the entering of ?Parliaments

responded by saying: Democracy is the rule of the people, and it means (حفظه الله) The Shaykh that the legislation and permitting & prohibiting is for the population itself, and it was existant in then it developed further after the English Revolution, (عليه السلام), Greece, before the Birth of 'Īsa .[then the French[revolution], until it reached what it reached[i.e. Today

with no partners (سبحانه وتعالى) And it's purely Kufr, because the judgement/ruling is for Allāh says: "He makes none to share in his Decision and His (سبحانه وتعالى) ascribed to him, as Allāh rule", and it is differs to the Shūrah more than the differences between Fornication to Marriage, and :that is because of [several] aspects

The Shūrah is only for the Ijtihādī matters, where there is no explicit text regarding it, as for the .1 ruling being clear/apparent, then there's no Shūrah regarding it, but as for democracy, then it's .included into everything without exception

The Shūrah is for a Group among the Ahl al-Hal wal-'Aqd, who are well known for their justness & .2



righteousness & religiousness. As for Democracy, then it's for a group of people who are elected by the people according to their desires, and what brings benefit to them, even if they were from the .most evil of people

The judgement made in the Shūrah is not compellable upon the correct view, so the Just Leader .3 .is not compelled to take it if he views benefit opposing it, as for Democracy, it's compellable

In the Shūrah, they do not come up with rulings & laws which are imposed upon the population, .4 .as for Democracy, they impose that by force

Including other than that from the differences. There are books which aren't that bad regarding this .issue, which would be good to return back too

:And entering parliaments is a great Munkar[evil] from several aspects

A) That there is acknowledgement for the judgement of the population, because parliament is a legislative gathering which comes up with laws, so by him entering it, he is acknowledging a and this is Kufr, and even if the Islamists rule over (سيحانه وتعالى), Lawgiver besides Allāh parliament for instance and they made the constitution islamic, then this is not the judgement of rather it's the judgement of the population, that's why if the members of parliament (جل وعلا), Allāh were changed, laws change, and similar to this, so this isn't ruling by Sharī'ah, the Sharī'ah rules by force, and whoever refuses it from the people is hit with a sword and thrown in the rubbish bin, and .we do not look at the number of voters, the For and Against

B) That it's obliged for the person entering Parliament to take an oath to respect the consitution, and the consitution is originally Kufr, and it has many uncountable Mukaffirāt, and respecting it is !Kufr, so how can you take an oath by that

C) Those that are called the Islamists step down on many things in their path to reach towards Parliament, then they do not achieve a portion of what they provided from their stepping down, and .look at our current situation today, you would know that very well

in 'Umdat al-Tafsīr regarding Allāh's statement "and consult (رحمه الله)And Shaykh Ahmad Shākir them in the matter" has very beautiful words in comparing Democracy and Shūrah together, and the reply against whoever considered Democracy to be from the Shūrah, and whoever calls towards the .elections, so refer back to it, because it has words which should be written in Gold Ink

10 August 2016 18:44

### Radwan Dakkak updated his status.

said that Interaction [Mu'āmalah] with the Kāfir is of three (حفظه الله)Shaykh Nāsir al-Fahad :categories

.The First Category: Interaction which constitutes Kufr which expels someone from Islām .1

And some of the 'Ulemā' have termed this category with "Tawallī". So every type of association which has an evidence proving that it is Kufr and Apostasy, then it is of this category. And that is like loving the religion of the Kuffār, or hoping to see them victorious [over Islām] and other than those from the examples. And from them is this issue of ours, and it is: Assisting [Mudhāharah] .them against the Muslims

.The Second Category: Association which is Harām, but does not constitute Kufr .2

And some of the 'Ulemā' have termed this category as "Muwālāt". So every [type of association] which has evidence showing that it is forbidden, but this forbiddance has not reached Kufr, then it is from this category. And that is like preferring them to sit in front at gatherings, giving them greetings first, and showing [a type of] affection to them that doesn't reach the level of Tawallī, and .such

.[The Third Category: Association which is permissible [Jā'iz] .3

And it is not included in Muwālāt, and it is that which the evidences show its permissibility, like being just with them, and being fair with those from them who do not wage war [against the .Muslims], and keeping relations with Kuffār relatives, and such

10 August 2016 18:43

### Radwan Dakkak updated his status.

was asked: What is the brief explanation regarding the third (حفظه الله)Shaykh Nāsir al-Fahad "nullifier "Whoever doesn't make Takfeer upon the Mushrikeen & doubts in their Kufr

:The Shaykh responded by saying: The brief explanation is divided into 4 types

Whoever's Kufr is Aslī such as the Jew or Christian: So whoever doesn't make Takfeer upon him .1 or refrains from performing takfeer upon him, then he's a Kāfir because he hasn't disbelieved in Tāghūt, because Tawhīd must be accompanied with two things "Disbelieving in the Tāghūt, and "believing in Allāh



Whoever apostates from Islām and openly proclaims in leaving it for Judaism or Atheism & .2  
.similar to that: Then he is like the First Type

Whoever apostates from Islām by committing an agreed upon Nullifier such as Insulting[Allāh & .3  
His Messenger], but claims that he's a Muslim: So whoever affirms that his statement or action is  
Kufr[in General], however he refrained from performing Takfeer upon him[in Specific], then he  
.doesn't disbelieve because he didn't reject the text[Qur'ān & Sunnāh] or Ijmā

Whoever apostates by committing a Nullifier that is differed upon such as Abandoning Salāh: So .4  
whoever doesn't make takfeer upon him doesn't disbelieve, even if he disputed in the core root of  
.knows best (جل وعلا)the matter, because it's differed upon, and Allāh

10 August 2016 18:42

#### Radwan Dakkak updated his status.

was asked: What is meant by 'inability to understand' with (حفظه الله)Shaykh Nāsir al-Fahad  
?regards to establishing the Hujjāh

:responded by saying: Inability to understand means two things (حفظه الله)The Shaykh

Unable to know the meanings of the words: So this is an excuse with regards to establishing the .1  
Hujjāh, so the individual must know the meanings, such as the non-Arab for instance if he was  
.addressed in the Arabic language

has sealed upon the hearts of the Kuffār and their inability to understand these (جل وعلا)Allāh .2  
has set a seal (سبحانه وتعالى)words as being the truth: Then this isn't an excuse at all, rather Allāh  
upon their hearts so that they will not understand, and from the most explicit proof is Allāh's  
statement: "Had Allāh known any good in them, He would have made them hear." meaning: He  
said: "And if He had made (جل وعلا)allowed them to see the truth of what reached them, then He  
them hear" meaning: And even if we made them see it as the truth "They would [still] have turned  
in speech?! So (سبحانه وتعالى)away, while they were refusing.", and who is more truthful than Allāh  
has set a seal (سبحانه وتعالى)mentioned that the ignorance of the Kuffār whom Allāh (جل وعلا)He  
upon their hearts, that even if their scholars came to realise the truth of what reached them, they  
would remain upon their disbelief, does anything after this require an explanation?! And Allāh  
.knows best (وتعالى)

10 August 2016 18:40

#### Radwan Dakkak updated his status.

was asked: The issue of 'uluw[Allāh being above the 'Arsh] has (حفظه الله)Shaykh Nāsir al-Fahad  
stated, so is it from the Apparent/Clear Matters (رحمه الله)more than 1,000 proofs as ibn al-Qayyīm  
where it is sufficient to recite the text with the opposing deviant sects? And if it was not  
?Apparent/Clear, then how can it be from the Hidden/Unclear Matters and it has all these proofs

:responded by saying (حفظه الله)Shaykh Nāsir al-Fahad

There are matters which differ in clearness & unclearness depending on the time and place and  
reality, such as some of the texts on the Attributes[of Allāh], and the Fundamental Rule in this is: If  
the innovator belied or rejected the text, then he's a Kāfir, or else he doesn't disbelieve, so the texts  
on "al-'uluw" for example was Clear in the time of the Salaf, and that is why they made Takfir upon  
whoever negated or interpreted it, then it became Unclear after the misconception was spread  
between the Muslims after the Best Generations[i.e. The Salaf], that is why you see those ascribed  
to the people of knowledge who interpret it, are most of the time exalting the texts, he doesn't deny  
it or reject it, however this misconception has appeared to him of which the Mutakalimeen spread  
between the people, so the Clear Matters aren't upon one level, just like the Unclear Matters aren't  
upon one level as well, so some of the Clear Matters can become Unclear, and vice versa, and  
.knows best (سبحانه وتعالى)Allāh

10 August 2016 18:39

#### Radwan Dakkak updated his status.

was asked, is Bulūgh al-Hujjāh[having the evidence reach him] a (حفظه الله)Shaykh Nāsir al-Fahad  
?condition to apply Kufr

:The Shaykh responded by saying: Kufr is of two types with regards to applying it

It could be applied to mean "General Kufr": and it is every person who doesn't follow the religion .1  
.of Islām, whether the Hujjāh has been applied or not

It could be applied to mean "Specific Kufr": and it is rejecting the truth and denying it after the .2  
Bulūgh[evidence reaching you], and this is specifically for the one that the Hujjāh has been applied  
[...on, and this is the Kufr that's punished for.[i.e. The rulings that deal with apostasy etc

As for the "General Kufr" - #1 - Ahlâl Fatrah & others are entered into it, of those who the Hujjâh hasn't been applied on, and even though they are called Kuffâr, however they aren't punished[for apostasy] except after applying the Hujjâh, and from this you can explain the saying of Imâm with regards to his Refrainment on performing Takfîr upon (رحمه الله)Muhammâd ibn 'Abdûl Wahhâb whoever worshipped the dome of Kawâz & 'Abdûl Qâdir & similar to them because of their ignorance, so he intends by that the "Specific Kufr", which is conditioned by applying the Hujjâh, .not the "General Kufr" that's contrary to [the religion of] Islâm

10 August 2016 18:36

### Radwan Dakkak updated his status.

was asked: What is the ruling on the one who says: "O (حفظه الله)Shaykh Nâsir al-Fahad messenger of Allâh, call upon Allâh to forgive me"? And is this like saying: "O messenger of Allâh, intercede for me"? And what's the ruling on the one who says that this saying[#1] is a bid'ah and ?isn't major shirk

responded by saying: This issue has Tafsîl[i.e. Requires a (حفظه الله)Shaykh Nâsir al-Fahad :detailed explanation], so it's divided into two categories

If he supplicated with this du'â & he is far away from his grave[i.e. The Prophet's grave], then .1 .this is Major shirk without any doubt, because there's no misconception in that

:If he supplicates near his grave, then he is also upon two categories .2

.A) That he asks for his intercession or help or victory & similar to that, then this is also Major Shirk

B) That he says "Ask Allâh for me" or "Intercede for me by [the permission of] your Lord" and it's from the same type[both sayings are the same], so the people of knowledge have two sayings :regarding this

So the Imâms of the Da'wah al-Najdiyyâh view it as Major Shirk, from among the types of Shirk - that Quraysh used to do "These are our intermediaries with Allâh", "Except that they bring us closer "to Allâh in position

And among the later scholars who viewed it as a [Great] innovation & [Great] evil & a means to - Shirk, however it's not disbelief, because they have a misconception which is his life in the grave[i.e. He's alive in the grave] & that he hears the Salâm for whoever gives him Salâms & similar to that, so according to themselves they aren't calling upon the absent[Ghâ'ib] or an incapable person[i.e. Dead etc..], and they do not call upon him by anything from the Attributes of Divinity like asking for help, intercession & similar to that, so [according to him] it's just like asking for a supplication from him during his life, and this isn't Shirk by ljmâ', and he is right now alive in .his grave, so this is their misconception

And what appears to be most correct in my view is that it's Major Shirk, however he is excused from this by ignorance & ta'wîl[interpretation], because of their strong shubhâ[misconception] in this .knows best (جل وعلا)situation, and Allâh

10 August 2016 18:33

### Radwan Dakkak updated his status.

was asked, It's mentioned in the authentic Hadîth: "Whoever (حفظه الله)Shaykh Nâsir al-Fahad ?[says to his brother O kâfir, then surely one of them is such" so is this from the Nullifiers[of Islâm

responded by saying: Takfeer upon a muslim which appears to (حفظه الله)Shaykh Nâsir al-Fahad :knows best, is upon three categories (جل وعلا)me, and Allâh

The one who had ta'wîl[a valid interpretation] in his speech[of calling a muslim, Kâfir], there's no .1 sin upon him, rather he could be rewarded as it was considered by several Scholars [i.e. Such as Allow" saying to Hâtib (رضي الله عنه)ibn al-Qayyîm], and this is indicated by 'Omar's to Sa'd ibn (رضي الله عنه)me to strike the neck of this hypocrite" and the saying of Usayd Indeed you're a hypocrite, you argue on behalf of the hypocrites" and other" (رضي الله عنه)Ubâdah has written a chapter in al-Adab al-Mufrad "The chapter of (رحمه الله)than that, And al-Bukhârî "whoever doesn't view the disbelief of one who said that[takfeer] out of interpretation or ignorance

Whoever said it with the purpose of oppression/injustice, and enmity of opposition & accusation, .2 while he views him[his opponent] in his innerself as a believing monotheist, then this person is in knows best, that his kufr is major (جل وعلا)danger, however it doesn't appear [to mean] and Allâh kufr, rather he could've fell into an enormous sin & minor kufr, and this is what the majority of the .people of knowledge are upon

Whoever made takfeer upon him without an interpretation or misconception, so here he becomes .3 named a chapter (رحمه الله)a kâfir because he made Ēmân as Kufr, and upon this al-Bukhârî "Whoever makes takfeer on his brother without ta'wîl, then he is like what he said" and he mentioned some texts[evidences] regarding this "Whoever says to his brother...[till the end of the "[hadîth

Pay attention: The difference between the first[case] and the second[case] is that the first[case] is

a ta'wīl based upon a valid[sharī'] interpretation by using evidences from the texts[Qur'ān & and (سبحانه وتعالى), Sunnāh], and with the purpose of establishing[the truth] for [the sake of] Allāh ordaining the good & forbidding the evil, and as for the second[case], then his interpretation is not a valid[Sharī'] interpretation, even if he used evidences from the Sharī'ah with the purpose of enmity knows (جل وعلا) against his opponent, oppression/injustice and gaining victory for himself, and Allāh .best

10 August 2016 18:30

#### Radwan Dakkak updated his status.

was asked to briefly explain the issue of Tawāf. [He talks about (حفظه الله) Shaykh Nāsir al-Fahad [whether it's harām or kufr

So he responded by saying: Tawāf has two aspects, Intent & the Place. So the prescribed Tawāf is and around the Ka'bah. And as for Tawāf to other than the (سبحانه وتعالى), what was done for Allāh :[Ka'bah, it's divided into[the following categories

there's no doubt , (جل وعلا) If he made Tawāf in any place to get closer to other than Allāh . 1 .regarding his kufr

If he made Tawāf around a place other than the Ka'bah, like some of the areas of Makkāh in .2 Minā or 'Arafāh or Muzdalifāh, or around the Prophet's Mosque, or around Bayt al-Maqdis & similar then he's a misguided innovator, however he doesn't , (جل وعلا) to that, so if his Tawāf was for Allāh become a disbeliever. And why shall he become a disbeliever? If you said: "Because he made Tawāf to other than Allāh", it would be said to you: "He made Tawāf for Allāh" And if you said: "Because he made Tawāf to other than the Ka'bah", it would be said to you "Tawāf is not for the Ka'bah, rather the Ka'bah is the place for performing this act of worship", this is why he's a in a prohibited place (سبحانه وتعالى) misguided innovator in his actions, just like if he prayed to Allāh for Salāh to be held in, or during the prohibited times, verily he doesn't become a disbeliever, even .though he's doing a prohibited act & isn't in the [correct] place for Salāh

So] If it's said: "Tawāf is not prescribed except in a single place, unlike Salāh", he would say:] "Indeed, the speech here is referring to the place that the legislator has prohibited, and the speech prohibited Tawāf in other than (سبحانه وتعالى) regarding this is within a single context, so just as He the Masjid al-Harām, likewise he prohibited the Salāh in [particular] places and known times." [Note: So this person thinks it's allowed to make Tawāf around other than the ka'bah based upon these [misconceptions

And if he made Tawāf around a grave of a saint from the Awliyā' or his house & similar to that, .3 here is the problem, because he didn't make Tawāf around this saint except to exalt him, so this Tawāf even if he said it was only for Allāh, indeed the situation indicates that it's not for Allāh rather it's getting closer & exalting this saint, and I think that this is a matter of perspective , (جل وعلا) outlook/reasoning. And I was debating one of the honourable brothers in the year 1419AH and I mentioned to him that whoever makes Tawāf around the grave is a Mushrik, and he (جل وعلا) considered/determined him to be an innovator if his Tawāf was for Allāh

So I said to him: I think that our difference has no weight at all, because I believe that you will not find a person who makes Tawāf around the grave, except that he is indulging in other acts of Shirk [I said this] in his ear, from making Du'ā[to other than Allāh], a vow[dedicating yourself to obey other than Allāh] & other than it. So if there's a man who truly perfects tawheed in all of its matters & showed enmity from all kinds of shirk, and doesn't indulge in it, except that he makes Tawāf so when that happens we will continue the debate, , (جل وعلا) around a grave to get closer to Allāh .knows best, always (جل وعلا) and you will not find him[a person like that], and Allāh

10 August 2016 18:27

#### Radwan Dakkak updated his status.

What is the ruling of Prostrating to other than Allāh (جل وعلا)?

Shaykh Nāsir al-Fahad (حفظه الله) replied by saying:

Sujūd[Prostration] to other than Allāh (جل وعلا) in our Sharee'ah has two sayings:

1. That it's shirk unrestrictedly [in all cases]
2. Differentiating between Sujūd al-Tahiyyāh[Prostration of respect/salutation] and Sujūd al-'Ibādah[Prostration of worship], so if the intent was the first [type i.e Respect], and it is [what is directed] to a noble[person] or elderly[person] or president & similar to that, so this is Harām & isn't Shirk, and if it was to a Tree or Rock or Grave or Idol or for an elderly person with the intent of submission in worship, or [if] it was legislated[to prostrate to anyone], that's shirk & major kufr.

And the proof for this differentiation is what is authentic from the prostration of the angels to Ādam (عليه السلام), and the prostration of the brothers of Yūsuf (عليه السلام) to him[Yūsuf], and other than this from the texts[evidences], And it's not [allowed] to say that this was the Sharee'ah from before us, because the Prophets agree upon Tawhīd, even if the details of their Sharee'ah differed, [you can't say] it was made harām for this Ummāh because of its perfection/completeness, and I believe Shaykh al-Islām ibn Taymiyyāh (رحمه الله) differentiates between the two matters.

And from before[in the past], I used to adopt the first view that it's all Shirk, however when I pondered/reflected over the evidences of the second saying, I went towards it and Allāh(جل وعلا) knows best.

10 August 2016 18:23

### Radwan Dakkak updated his status.

(سبحانه)was asked, would it be possible for you, may Allāh (حفظه الله)Shaykh Nāsir al-Fahad preserve you, to mention for us a short summary regarding the issue of "Excuse of (وتعالى) [Ignorance]" [in Major Shirk

:The shaykh responded by saying: Excuse of ignorance is differed upon into 3 sayings

. [Those who give excuse of ignorance completely [in all cases] .1

Those who don't excuse the people with ignorance in Tawheed[foundation of worship] completely .2 [in all cases], regardless if it was regarding the "Asmā" [applying the name of Mushrik upon him] in this world or the ruling [upon him] in the afterlife, so they consider him to be in the hellfire eternally, even if the Risālah [Prophetic Message] didn't reach him, and they used the first covenant [Al-Mithāq al-Awwāl] as proof

And this is the correct view, that there are some [types] of ignorance which can be excused, and .3 :[other [types] which isn't [excused

A) So it would be excused in the Masā'il al-Khafiyyāh [Hidden/Unclear Matters], such as Qadar, Ēmān, Attributes[of Allāh] and in the likes of the apparent Ahkām al-'Amaliyyāh [Sharee'ah Regulations to do with Actions] which is other than Tawheed, like Salāh, Zakāt, the Prohibition of .alcohol & other than that

B) It would not be excused in Tawheed al-'Ibādah[Where you must single out Allāh in worship], because this is Asl al-Deen [the fundamentals of the religion] and the deen of all the messengers, like du'ā[to other than Allāh], slaughtering[to other than Allāh], a vow[dedicating yourself to obey :other than Allāh] & other than that. This Jāhil is also upon two categories

A Jāhil who is not excused in this world & the hereafter, meaning that he will eternally remain in - the hellfire, we seek refuge from Allāh from it [hell]. And he is the one who the Hujjāh has been established on by having the Risālah [Prophetic Message i.e Qur'ān & Sunnāh] reach him, no matter if he searched for it but didn't understand it, or he opposed it and didn't [bother] searching for .[it [the message

A Jāhil who's excused in the hereafter, not in this world: And he is the one who the Hujjāh hasn't - been established on, like the one who grew up in a desert far away or was in a very tall mountain, or from the Ahl al-Fatrāh and other than them, so this person is dealt with as a Mushrik in this world, and the most correct of what has been (جل وعلا), but as for the hereafter, the matter is left to Allāh .knows best (جل وعلا)mentioned regarding him is that he will be tested and Allāh

10 August 2016 18:10

### Radwan Dakkak updated his status.

#Fabricated\_Hadīth "Ribā has 70 odd branches, the lowest is equivalent to a man committing adultery with his Mother"

A group among the later scholars have gone towards the authenticity of this report, and what's correct is that its first part is authentic "Ribā has 70 odd branches", but as for "And the lowest is equivalent to a man committing adultery with his Mother", then this is a #Lie upon the Messenger of Allāh(صلى الله عليه وسلم), and goes against the General and Specific Principles [of the Shari'ah], and contradicts the Authentic Hadīths, and is Clear & distant from the intellect, and some of the reasons for this:

1. That Zinā is greater in Harām than Ribā in both its types: Debt and Remnants.

2. That committing adultery with Mahrams is from the biggest of Harām, and from the greatest of sins, and a group among the Scholars have gone to say that whoever commits adultery with a Mahram of his is to be struck with the sword, even if he was not Married, and that is because of the severe matter of Zinā, but the Majority of the Scholars went to say that he's lashed like others, and it's completely fine to whip him[Ta'zīr].

And thereupon, how can you make the Ribā dealings, and the lowest level of Ribā greater in prohibition in the sight of Allāh(سبحانه وتعالى) than a man who commits adultery with a Mahram of his?!! Rather, he committed adultery with his Mother, wal-Iyāthū Billāh?!!.

3. That the Prophet(صلى الله عليه وسلم) said in the Hadīth "The most prevalent kind of Ribā is going to lengths in talking unjustly against a Muslim's honour." So the outward meaning of this Narration is that the most severe Ribā in the sight of Allāh(سبحانه وتعالى) is going into length in talking unjustly against a Muslim's honour, and what kind of elongation is more severe than having a slave[of Allāh] commit Zinā with his Mother, this is the greatest type of elongation[going to lengths

in talking unjustly against a Muslim's honour]

So it's understood that the last Hadīth contradicts the first [Hadīth], because if he said "And the lowest is a man committing adultery with his Mother, & The most prevalent kind of Ribā is going to lengths in talking unjustly against a Muslim's honour.", it is as if this report doesn't consider committing adultery from going into lengths in talking unjustly against a Muslim's honour, and sufficient is the gruesomeness and atrociousness of that.

And this matter is picked up by the intellect, and is understood by the text, and no one can stubbornly contend with it, and that's why Imām Abū Hātim (رحمه الله), Ibn al-Jawzī (رحمه الله) and a group of Scholars have judged upon this report as being Fabricated and a Lie, and the statements of whoever authenticated it isn't taken into account at all.

And this reaffirms the meaning which we stress on always returning back to the words of the Imāms of the Salaf, and not being confined to authenticating reports based upon the outwardness of the chains, or simply relying upon the statements of the Later Scholars.

~ Shaykh Sulaymān al-'Alwān (حفظه الله)

Note: I'm translating بضع وسبعون as "70 odd", but there's a difference of opinion regarding what "بضع" is, however if you refer back to Fath al-Bārī by Ibn Rajab (رحمه الله) on his explanation of Saḥīḥ al-Bukhārī, chapter of Ēmān, he has mentioned several opinions, and what seems to be most correct according to most scholars is that "بضع" is any number between 3-9.

10 August 2016 14:08

### Radwan Dakkak updated his status.

was asked, what is the correct view with regards to the (حفظه الله) Shaykh Sulaymān al-'Alwān ?ruling on the Sāhir

responded by saying: Al-Sihr in all of its forms is Harām in every Sharī'ah, (حفظه الله) The Shaykh and is agreed upon regarding its prohibition and the prohibition of learning it. And it goes against came with, and contradicts the purpose of what the (عليهم الصلاة والسلام) what the Messengers .books[revelations from Allāh] were sent for

And the majority of the scholars adopted the view that the Sāhir is a Kāfir, and it's compulsory upon .the leader of the muslims to kill him

said "It was not Sulaymān who disbelieved, but the devils disbelieved, teaching (سبحانه وتعالى) Allāh "(people Sihr(magic

said "But [the two angels] do not teach anyone unless they say, "We are a (سبحانه وتعالى) and Allāh .trial, so do not disbelieve", i.e. [do not disbelieve] by doing Sihr, so it's evident that this is Kufr

And most of the Fuqahā' from the Shāfi'yyāh adopted the view that the Sāhir doesn't disbelieve, unless he believes the permissibility of Sihr or believes similar to what the people of Bābil believe, .from getting closer to the 7 stars

.[And this is disputable, and there's no evidence to condition "Belief" [for Sihr to be Kufr

And what's correct is that the Sāhir is a Kāfir, whether he believes it's Harām or not, so simply performing Sihr is Kufr, and this is what's clear from the evidences, and there is nothing in the other .texts which opposes this

And when the description/title of Sihr is established upon an individual, he is to be killed, as that has been proven from a group of the Sahābah, however it's not allowed for anyone among the people to apply the Punishments without the command of the Sultān[Chief/Leader] or whoever holds his place, because applying the Punishments without the command of those in authority will result in corruption, and destabilisation for the safety[of the country], and the consideration of the [Sultān will disappear.[Basically becomes chaos, everyone taking it into his own hands

10 August 2016 13:27

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

My heart feels so shy.

10 August 2016 12:04

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I just wonder, where does my soul go when I'm asleep. I really want to read كتاب الروح by Imām ibn al-Qayyim (رحمه الله), so I can learn more. SubhānAllāh, the older I get, the more I think about my own soul & death.

10 August 2016 11:50

## Radwan Dakkak updated his status.

I've been having some interesting dreams lately, subhānAllāh.

10 August 2016 11:24

## Radwan Dakkak updated his status.

Is it permissible to pay Zakāt al-Fitr in Money instead of Food? [Detailed Question & Response]

Shaykh Sulaymān ibn Nāsir al-'Alwān (حفظه الله) was asked: A dispute has occurred between some of the brothers regarding the ruling of paying the Zakāt in money instead of Food. And everyone had his own opinion from an Islamic point of view, so I'll summarise it for you quickly:

The first person says: It is prohibited to pay the Zakāt al-Fitra in Money because it goes against what the Prophet (صلى الله عليه وسلم) did.

The second person says: It is preferred to pay [Zakāt al-Fitr] in Food, and paying it with money is permissible, however it is in opposition to the Sunnāh.

The third person says: It's preferred to look at the situation of the poor person & the situation of his country and its environment, because money might be better for him.

So my question O respected Shaykh: Did any of the Salaf give a Fatwa to pay [Zakāt al-Fitr] with money instead of Food? And is it better for someone to pay [Zakāt al-Fitr] with money because the needy prefers that?

Shaykh Sulaymān ibn Nāsir al-'Alwān (حفظه الله) responded by saying: This issue is one of the differed upon matters, and the Imāms of the Salaf differ regarding paying Zakāt al-Fitr with Money.

And saying this opinion or that opinion is more correct is a matter of Ijtihād, so no one should call the other person misguided or an innovator.

And the principle regarding the differences of opinion in the likes of this issue, is that it should not break the friendship & love between the disputers, nor to have fury in their hearts, for all of them are good, and there's no blame upon someone who concludes with [an opinion] of what he hears.

And many of the Imāms would say in their speech regarding the differed upon matters "Our statements are correct, while it could contain mistakes, and the statements of others are mistaken, but it could contain the truth"

And the Majority of the Imāms have gone to say that it's not permissible to take out Money for Zakāt al-Fitr, Imām Ahmad (رحمه الله) said: "I fear that it won't suffice, it's in opposition to the Sunnāh of the Messenger of Allāh (صلى الله عليه وسلم)", and this is the Madhab of Mālik (رحمه الله) and al-Shāfi'ī (رحمه الله). And al-Imām Ibn Hazm (رحمه الله) said: "Money does not suffice in any case to begin with, because that is not what the Messenger of Allāh (صلى الله عليه وسلم) has mandated"

And 'Attā' (رحمه الله), al-Hassan al-Basrī (رحمه الله), 'Omar ibn 'Abdūl 'Azīz (رحمه الله), al-Thawrī (رحمه الله), Abū Hanīfah (رحمه الله) and others have gone towards the permissibility of paying [Zakāt al-Fitr] with Money instead of Food, Abū Ishāq al-Sabī'ī [who is one of the Imāms of the Tābi'īn] said: "I have seen them pay the Sadaqah in Ramadān with Darāhim [Money] in its [equivalent] value for food" narrated by Imām ibn Abī Shaybah (رحمه الله) in al-Musannāf.

And the proof for that is:

1 - Is that there's no text proven from the Prophet (صلى الله عليه وسلم) nor any of the Sahābah regarding the impermissibility of paying [Zakāt al-Fitr] with Money, and the reported Ahādith within the text mentioning a specific types of Food doesn't mean what's apart from it is forbidden [to give in Zakāt]

2 - The proof for this is that the Sahābah, may Allāh (سبحانه وتعالى) be pleased with them, permitted taking out wheat [Which is not specified by the text] instead of barley, dates and similar to that from the different kinds that are narrated in the Authentic Ahādīth.

Infact, many of the Sahābah, rather most of them, during the era of Mu'āwiyah (رضي الله عنه) went towards the permissibility of giving out half a Sā' [2.5-3.0 kg's] from the Sumrā'[Brown wheat] of al-Shām instead of a Sā' [2.5-3.0 kg's] of dates, so this is a proof that they saw half a Sā' is equal to the price of a Sā' of dates or barley and similar to that.

3 - Also with proof that the purpose behind Zakāt is enrichment of the poor, and money is more beneficial for some of them instead of Food, so in that case, you would check to see the situation of the poor in every country.

4 - Also with proof that many of the needy take the Food and sells it on the same day or the next day below its actual price, so who would benefit more, the one that was given Food, or the one who was given the Money equivalent to the value of this Sā' [2.5-3.0 kg's], and Allāh (سبحانه وتعالى) knows best.



10 August 2016 05:47

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

Animals have feelings too! Note: This Hadīth was authenticated by the Muhaddītheen 🤔

9 August 2016 17:18

#### Radwan Dakkak updated his status.

Never been so furious than I have this past week, it's as if I've been keeping so much anger for years!!!

9 August 2016 13:03

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Doubt the Islam of the one who doesn't accept the hadith of the Messenger.

Sharh as-Sunnah by Imam Barbahari (no. 69)

9 August 2016 11:33

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The best advice an Imām can give to a woman who is suffering, and in danger at the hands of her husband is NOT to have SABR. Shouldn't their main concern be the SAFETY of a Sister? How you gonna tell a Sister to have SABR when she's being punched and kicked, choked and suffocated, whipped with leather belts and at knife point... To have SABR?! Something about this is very UN-ISLAMIC. Meanwhile... Sisters end up in hospital, damaged for life. Some are dead. They reached out for help, but were advised to have SABR, and look where that got them in life. Our Imām's need educating and training on how to handle real life situations. I don't know how they sleep at night. Brothers, you need to address these issues, because THAT could be YOUR DAUGHTER / SISTER. Do something!

9 August 2016 11:25

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

أبدا لا لن نحيد ♥

9 August 2016 10:09

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I know there are sisters who look in the mirror, and really deep down in their hearts, they're not happy. I tell you my sister the truth! Wallāhi my sister, the way you look, you will never look better, you know why? Because you were not created by Fulān, Allāh created you the way you are, and if people don't like it, well then the hell with them!!

~ Muḥammād Hoblos

9 August 2016 09:55

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

How can I laugh?

Abū Ubayd al-Asqalaani said: I have not seen Abū Ubaidah al-Khawas laugh for forty years.

It was said to him: Why don't you laugh?

He said: How can I laugh while a Muslim is still imprisoned by the Mushrikeen?!

Source: Sifat as-Safwah (v. 2, p. 416)

9 August 2016 09:27



## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Where is the gheerah Oh'Brothers? [Written by a Sister]

As we know, many brothers are very good with -standing up- and "protecting" our muslims sisters out there who happen to be mocked at from time to time on social media mostly becuz of the "likes" they get and that "hero title"- he stood up for someone.

But, why is it that when you hear degrading rumors about your own sisters, ya'll be spreading the word around to the next brother? Or when you see your sister being attacked at the mall, streets, schools ya be starring and perhaps even take ur phones up to make a video out of the whole scenario? Or when guys without no haya, no shame, guys that don't fear Allah be calling after your sisters with obnoxious names ya be standing by the sideline as if you were paralyzed...Do you actually not feel a THING?

We may not be your sisters by blood, genetically but we ARE your sisters FI DEEN.

We need MEN that PROTECTS us, not just behind the screens but in REAL life. We need to feel that sense of security by our OWN BROTHERS. So if i was to leave my home, to take care of some errands, I would rest assure that the brother/s who is out there, aint gone throw a blind eye at me, if someone was to approach me with harshness.

I don't think non of you want to be classed as brothers without no GHEERAH for their ummaah and women or to have similarities as the munafiq. So don't allow yourself, be put in the same category, ACT, act Fisabilillah and know that you will find the reward, with Allah.

9 August 2016 08:26

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Attia Sohail** Awesome

8 August 2016 22:26

**Group:** ICYC Islamic Care Youth Crew

**Adnan Obeid** The division of the world is what Allah said it was

8 August 2016 22:42

**Group:** ICYC Islamic Care Youth Crew

**Adnan Obeid** ?

8 August 2016 22:42

**Group:** ICYC Islamic Care Youth Crew

**Adnan Obeid** But we are coping it

8 August 2016 22:43

**Group:** ICYC Islamic Care Youth Crew

**Amir Sabri** In shaa Allah victory shall come soon as Allah promised us victory

9 August 2016 08:29

**Group:** ICYC Islamic Care Youth Crew

**Zayn Ali** B'hindu's also killing muslims Athiest Turds also killing muslims

9 August 2016 08:31

**Group:** ICYC Islamic Care Youth Crew

**Amir Sabri** Bro the whole world is against islam hard truth

9 August 2016 08:32

**Group:** ICYC Islamic Care Youth Crew

**Taufic Elech** God on our side.

9 August 2016 09:38

**Group:** ICYC Islamic Care Youth Crew

**Attia Sohail** Its all true , awesome post , this is what happening to all of muslims

9 August 2016 23:49

**Group:** ICYC Islamic Care Youth Crew

**Adnan Obeid** K

10 August 2016 06:32

8 August 2016 21:56

501 - And it's narrated from Abī Saʿīd al-Khudrī(رضي الله عنه) & Abī Hurayrāh(رضي الله عنه) that they said: The Messenger of Allāh(صلى الله عليه وسلم) said: "Remind your dead[dying ones] to say, Lā ilāha ilā Allāh". Narrated by Muslim(رحمه الله) and the "Four"[i.e. Saḥīḥ Sittāh except for Bukhārī].

Sharh of Shaykh al-'Allāmah Sulaymān ibn Nāsir al-'Alwān(حفظه الله):

This report is narrated by Imām Muslim(رحمه الله) in his Saḥīḥ, so he said "Abū Kāmil al-Fudhayl ibn Hussayn(رحمه الله) narrated to us, he said we were informed by Bishr ibn al-Mufaddāl(رحمه الله), he said it was narrated to us by 'Amārah ibn Ghazyah(رحمه الله), he said it from Yahyā ibn 'Amārah(رحمه الله) from Abī Saʿīd al-Khudrī(رضي الله عنه) from the Prophet(صلى الله عليه وسلم)."

And Imām Muslim(رحمه الله) narrated it in his Saḥīḥ from the chain of Yazīd ibn Kisyān(رحمه الله) from Abī Hāzim(رحمه الله) from Abī Hurayrāh(رضي الله عنه) from the Prophet(صلى الله عليه وسلم).

And Imām Ahmad(رحمه الله) and the Ahlāl Sunan all narrated it from the chain of 'Amārah ibn Ghazyāh(رحمه الله) from Yahyā ibn 'Amārah(رحمه الله) from Abī Saʿīd(رضي الله عنه).

The Prophet's saying: {Remind your dead to say} This is a command, and by principle, commands are held upon being obligatory, except that the Scholars held this report as being a recommendation, for an Ijmā' has been agreed upon in this[i.e. Recommendation], or else it would've been taken as an obligation, and the Scholars differed regarding this reminder, it's said that this reminder is when he's on his death bed, and this is the saying of the Majority of the Muhaqīqīn from the people of knowledge, and some of them said that this reminder is after burying them, to say Lā ilāha ilā Allāh, so he remembers what he died upon, and this saying has weakness to it, and what's correct is the first saying. What affirms this is what has been narrated by ibn Hibbān(رحمه الله) in his Saḥīḥ "So whoever's last words were Lā ilāha ilā Allāh, he will enter Jannāh", so this affirms and supports the first saying, and that it's to be said on his deathbed, so that the one on his death bed can benefit from this and say this great word, and as for saying it after he dies, then this is an innovation in the religion according to the correct view, and by the will of Allāh(جل وعلا), we will go through this issue in its proper place.

And some of the scholars recommended refraining from ordering the one on his death bed to say these words, so it shouldn't be said to him "Say Lā ilāha ilā Allāh", rather you should remind him of it, so that it can appear to him, or to remind him of some of the narrated Hadīths regarding the virtues of whoever says it. And the reason for this is so it doesn't worry him, and the one present doesn't shock him by not being able to say it.

As for the Kāfir, if he was upon his deathbed, it can be said to him "Say Lā ilāha ilā Allāh" as the Messenger(صلى الله عليه وسلم) did with his uncle Abī Tālib, in the Saḥīhayn & other than it from the Hadīth of Saʿīd al-Musayyib(رحمه الله) from his father, he said "when I was present with Abā Tālib on his deathbed, the Prophet(صلى الله عليه وسلم) came to him and with him was 'Abdullāh ibn Umayyāh & Abū Jahl, so he said to him: {O uncle, say Lā ilāha ilā Allāh....till the end of the Hadīth}"

So the Prophet(صلى الله عليه وسلم) ordered him to say it, because if he died without saying it, he would eternally remain in the hellfire for eternity, and this is the reality regarding Abī Tālib, we ask Allāh(جل وعلا) for peace and good health.

With regards to a muslim, then it differs to the Kāfir in this issue, because if you ordered him to say Lā ilāha ilā Allāh, it's possible that he would grief/worry from that, taking away his comfort by a sin, and what's necessary is benefiting him, not harming him, and benefit occurs by reminding him of Lā ilāha ilā Allāh or mentioning the narrated Hadīths regarding its virtues near death.

And in the Hadīth is an evidence regarding the virtues of Lā ilāha ilā Allāh, and the Prophet(صلى الله عليه وسلم) has made it the tenet, of which Imām Ahmad(رحمه الله) narrated in his Musnad with an authentic chain from the chain of al-Nahawī(رحمه الله) from Ash'ath ibn Abī al-Sha'thā'(رحمه الله), he said it was narrated to me from a man of the children of Mālik ibn Kinānah(رحمه الله) that he heard the Prophet(صلى الله عليه وسلم) going down the tracks in the market, he intervened saying:{O people, say Lā ilāha ilā Allāh, that you may become successful}, and the Prophet(صلى الله عليه وسلم) has made it the final reminder, so he said:{Remind your dying ones to say Lā ilāha ilā Allāh}, so that the life of the muslim can be built upon Tawhīd and built upon the light of Lā ilāha ilā Allāh, and for the muslim to know the significance of turning towards Tawhīd, and to know the importance of Tawhīd [that needs] to be installed within the souls of mankind, verily Tawhīd takes the slaves[of Allāh] from being enslaved to the creation towards the mandated servitude[towards the worship of Allāh].

And also the Hadīth has another proof regarding the virtues of saying this great word on the deathbed, and we extract from the Hadith that even if there was a word to be said on the deathbed which is greater than Lā ilāha ilā Allāh, the Prophet(صلى الله عليه وسلم) would've said it, which is why it has been narrated in al-Tirmidhī from Jābir(رضي الله عنه) that the Prophet(صلى الله عليه وسلم) said: {The greatest remembrance is Lā ilāha ilā Allāh}. And ibn Hibbān(رحمه الله) also narrated it in his Saḥīḥ.

And the Hadīth of the companion of the Batāqah[card] is a famous Hadīth narrated by Imām Ahmad(رحمه الله), al-Tirmidhī(رحمه الله) and ibn Hibbān(رحمه الله) in his Saḥīḥ with an authentic chain upon the conditions of Imām Muslim(رحمه الله) from the Hadith of 'Abdullāh ibn 'Amr ibn al-Ās(رضي الله عنه) and it mentions: {There's nothing heavier/greater than the name of Allāh}, and what is meant by the name of Allāh(سبحانه وتعالى) here is "Lā ilāha ilā Allāh".

8 August 2016 17:01

#### Radwan Dakkak shared a link.

<https://ia802701.us.archive.org/18/items/FP69921/69921.pdf>  
<https://ia802701.us.archive.org/18/items/FP69921/69921.pdf>

Sharh al-Ājrūmiyyāh by Shaykh Muḥammād ibn Sālīh al-'Uthaymīn(رحمه الله). He has explained it so well, I cannot stress on anything more important after Ēmān than learning Arabic Grammar, it has helped me understand the Qur'ān & Sunnāh so much, it just requires a lot of patience & discipline.

8 August 2016 13:50

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

If someone purposely slide tackles someone in Soccer, the punishment is Qisās in the Sharī'ah, whoever replaces this by giving him a red card is not ruling by the law of Allāh(سبحانه وتعالى) & that's Major Kufr!

8 August 2016 12:49

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<https://islamqa.info/en/6241>

<https://islamqa.info/en/6241>

“Call them (adopted sons) by (the names of) their fathers, that is more just with Allaah...” [al-Ahzaab 33:5]

There are some very stern warnings regarding this from Allah and his Prophet (pbuh). Read below:

وقال النبي صلى الله عليه وسلم : مَنْ اتَّسَبَّ إِلَى غَيْرِ أَبِيهِ .. فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ (رواه) "ابن ماجة , كتاب الحدود, 2707 وهو في صحيح الجامع 6104

The Prophet (pbuh) said: “Whoever calls himself by other than his father’s name (or attributes himself to someone other than his father), will be cursed by Allaah, the angels and all the people.”

(Reported by Ibn Maajah, Book of punishments, 2707)

Further more,

It was narrated that Sa'd ibn Abi Waqqaas and Abu Bakrah said: The Messenger of Allaah (pbuh) said: “Whoever claims after having become Muslim to belong to someone who is not his father, knowing that he is not his father, Paradise will be forbidden to him.” [Bukhaari 4072 and Muslim 63]

8 August 2016 11:58

#### Radwan Dakkak updated his status.

Humbleness:

If you want to lower the wing of arrogance in you, then compare your deeds to the accomplishment of the companions.

8 August 2016 11:48

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

This is an amazing reminder that's so relevant to us.

8 August 2016 11:26

#### Radwan Dakkak updated his status.

Very few people in this world have that tongue which utters nothing but truthful words. The softness of a person's tongue which utters nothing but the truth is Light upon Light ♥ Allāhu Akbar!

7 August 2016 21:58

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

It's so easy to tell someone to be patient, but sometimes the human soul cannot bear it anymore, oppression reaches a level where enough is enough!!! How can you tell someone to be happy when his loved ones are taken away from him, oppressed & everyday you see humiliation. How can a heart that has any Islām in it not feel pain on a daily basis, Allāh is testing us so much, giving us a reality check, we face more harm & trials from our close ones before the enemies, that's the life of a Muwahhīd.

### Radwan Dakkak updated his status.

The body rests with less food! The soul rests with less sins! The heart rests with less worry! The tongue rests with less talk!

~ Shaykh Ahmad Jibrīl(حفظه الله)

7 August 2016 20:40

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The body rests with less food! The soul rests with less sins! The heart rests with less worry! The tongue rests with less talk!

~ Shaykh Ahmad Jibrīl(حفظه الله)

7 August 2016 20:39

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

{When the believers heard the slander they: 1. think good of their own 2. say: This is an obvious lie} [24:12] - That's a true believers reaction.

~ Shaykh Ahmad Jibrīl(حفظه الله)

7 August 2016 20:38

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Allāh instructed His Messenger in Makkah telling him {Make no haste against them} [19:84] Da'wah needs patience; not those who hasten results.

~ Shaykh Ahmad Jibrīl(حفظه الله)

7 August 2016 20:32

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Fear Allah in yourselves, Fear Allah in your tongues, Fear Allah in your limbs. Don't say something today which will make you regret it tomorrow. Base your da'wah upon evidences from the Qur'an and the Sunnah. Humble yourself and uphold your manners. Don't lower yourself to the level of your opponents among the innovators.

7 August 2016 20:00

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

was asked: There's a woman who travels with her husband (حفظه الله)Shaykh 'Alī al-Khudayr frequently because of his job, however this husbad tries to compel her to uncover her face while she objects to that, and he took an oath to her that she must uncover her face in their future travel, so is this woman sinful if she went against the command of her husband & refused to travel with ?him to the land of Kufr, safeguarding her dignity and religion

The Shaykh responded by saying: A woman uncovering her face to strangers is Harām & it's not said: {O Prophet, tell your wives and your daughters and (سبحانه وتعالى)permissible, because Allāh (سبحانه)the believing women to bring down over themselves their Jalābīb(garments)}, and Allāh (سبحانه)said: {and to wrap [a portion of] their head-covers over their chests}, and Allāh (وتعالى) said: {And let them not stamp their feet to make known what they conceal of their (وتعالى) adornment}, and covering the face is firmly established by consensus, whereas the later scholars opposed that, when the colonisers ruled upon some of the Islamic lands, so ambiguity and .misconceptions occurred in the issue

said in al-Fath(9/324): "The customs of the women in the past and present have (رحمه الله)Ibn Hajr .remained unchanged of covering their faces from the strangers" End Quote

mentioned in his Sharh of 'Awn al-Ma'būd(11/162): "The agreement of (رحمه الله)And al-Tīb al-Ābādī the muslims on preventing the women from going outside revealing their faces, especially with the .quoted it from him" End Quote (رحمه الله)amount of evil sinners around, Ibn Raslān

It becomes Harām upon her to obey him in this command in accordance to the Hadīth "There's no obedience to a created being when it comes to disobeying the creator", and she doesn't become

سبحانه}sinful Inshā'Allāh if she opposed her husband in this and rejected to travel with him, Allāh said: {Whoever fears Allāh, He will make a way out}, and in another verse: {He makes for (وتعالى) .{him an easy affair

said (رحمه الله)Note: In the question after it, he mentioned more proofs, for e.g. Imām al-Shawkānī in Fath al-Qadīr(4/304) regarding the verse: {to bring down over themselves their Jalābīb(garments)} "The Mufasireen stated that they cover their faces & heads, except for 1 eye", and Abū Hayyān al-said in al-Bahr al-Muhīt(7/25) "The customs of the women in Andalus was that (رحمه الله)Andalusī mentioned that the (رحمه الله)nothing from a woman was shown except 1 eye", and al-Ghazālī women would remain wearing Niqāb & leave 1 eye to show, this is how it was in the past and .present

7 August 2016 19:03

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Don't ever say 'Irāq is Shī'a! By the will of Allāh(سبحانه وتعالى) it will never become Shī'a, 'Irāq belongs to us, it belongs to Ahlāl Sunnāh wal-Jamā'ah, this is the land of our great forefathers, it produced great Scholars such as Imām Abū Hanīfah(رحمه الله), Imām Ahmad ibn Hanbal(رحمه الله), Imām Wakī' ibn al-Jarrāh(رحمه الله), Imām Abī al-Ahwas(رحمه الله), Ibrāhīm al-Nakhaṭī(رحمه الله), al-Hassan al-Basrī(رحمه الله), Ibn Sīrīn(رحمه الله) & many others! The 2 schools of Arabic Grammar are from 'Irāq, we have the school of Basra & the school of Kūfa. May Allāh(سبحانه وتعالى) protect the lands of the muslims from the Kufr & Shirk of the Rawāfidh.

7 August 2016 15:38

#### Radwan Dakkak updated his status.

"Applying the Sharī'ah in steps" = "Not ruling by what Allāh revealed", there's absolutely no difference between the 2 statements, because applying the Sharī'ah in steps mean you will abandon the laws of Allāh while doing so, which is Major Kufr by consensus, and this consensus was mentioned by Ishāq ibn Rāhawayh(رحمه الله), Imām Ibn Hazm(رحمه الله), Ibn Taymiyyāh(رحمه الله) & Ibn Kathīr(رحمه الله).

So this is why Shaykh Sulaymān al-'Alwān(حفظه الله), Shaykh Ahmad Jibrīl(حفظه الله) and many others made Takfīr upon "Islamists" such as Mursī who claim to apply the Sharī'ah gradually in steps. Without disbelieving in the Tāghūt, i.e. Ruling by man made kufr laws, we cannot affirm Ēmān for that person.

Shaykh al-Islām ibn Taymiyyāh(رحمه الله) said in Majmū' al-Fatāwah:

And ruling by what Allāh(سبحانه وتعالى) has revealed brings goodness in this world and the hereafter, and ruling by other than what Allāh(سبحانه وتعالى) has revealed brings corruption in this world and the hereafter, so it's obliged to abolish it by ljmā'.

So whoever permits following a Sharī'ah other than the Sharī'ah of Islām, it's obliged to remove him from power, and his bay'ah becomes void, and it becomes forbidden to obey him, because in the likes of this situation, he deserves the description of al-Kufr [Major Disbelief].

And every Tā'ifah that revolts against an ordainment from the Mutawātir Manifest ordainments of Islām; It becomes obligatory to fight it by the agreement of the Imāms of the Muslims, even if it uttered the Testimony of Faith [Shahādatayn].

Moreover, even if they abstain from the impermissibility of the indecent/shameful acts or fornication or gambling or alcohol, or other than that from the prohibited acts in the Sharī'ah.

Also, even if they abstain from judging upon the blood, self, honour, investment and similar to that, by the Qur'ān & Sunnāh.

Also, even if they abstain from ordaining the good & forbidden the evil, and striving against the disbelievers.

Allāh(سبحانه وتعالى) said: "And fight them until there is no more Fitnā and the religion becomes entirely for Allāh"

Therefore, if some of the religion was for Allāh(جل وعلا), and some of it was for other than Allāh(جل وعلا), fighting is obliged until it becomes all for Allāh(سبحانه وتعالى). [End Quote].

7 August 2016 14:28

#### Radwan Dakkak updated his status.

This is the best summarised #Refutation against those #Extreme Takfeeri's who say "Whoever doesn't make Takfīr upon the Mushrikeen: DISBELIEVES; Whether they are those who ascribe themselves to Islām or other than them"

And they differed over the basis & main cause behind his Kufr upon the following statements:

1. Whoever doesn't perform Takfīr upon the Mushrikūn: Didn't understand Tawhīd.
2. Whoever doesn't perform Takfīr upon the Mushrikīn: Didn't disbelieve in the Tāghūt.
3. Whoever doesn't perform Takfīr upon the Mushrikīn: Rejected what's known by necessity in the religion.

So these are the 3 biggest misconceptions among those who make Takfīr upon the 'Āthir, so let's go through each point inshā'Allāh:

Misconception #1: "Whoever said that a Mushrik is a Muwahrīd didn't understand Tawhīd"

This principle necessitates that whoever calls a Muwahrīd a Mushrik, then he's a Kāfir.

Or else it would be a Ruling without proof, the one who stated this must make Tawbah.

And this necessitates making Takfīr upon 'Omar ibn al-Khattāb (رضي الله عنه), because he called the Muwahrīd Hātīb ibn Abī Balta'ah (رضي الله عنه) a Kāfir.

So he either adhere's to making Takfīr upon 'Omar (رضي الله عنه), or that he repents to Allāh (سبحانه وتعالى) from this False Principle, where no Hujjāh or Proof has ever been sent down by Allāh (سبحانه وتعالى) regarding it.

So whoever makes Takfīr upon a Muslim with an acceptable Ta'wīl: He doesn't disbelieve because of Ta'wīl.

And whoever makes a Kāfir enter into Islām with an acceptable Ta'wīl: He doesn't disbelieve because of Ta'wīl.

And whoever differentiates between the two cases must bring forth proof.

And from the characteristics of the people of innovation is differentiating between 2 similar/identical matters.

And whoever calls a Mushrik a Muwahrīd, didn't call him a Muwahrīd because he was doing Shirk!

Rather he called him a Muwahrīd based upon the principle, which is his utterance of the Shahādātayn, or that he follows his parents or the land [he belongs too], or his acting upon the clear slogans of Islām which is exclusive to the Muslims.

So he ruled upon him with Islām, based upon his affiliation to Islām which he was previously on, and he dissociates from whoever does Shirk, and [the reason why] he didn't call him a Mushrik is because of his poor understanding regarding the preventions of Takfīr, and the preventions of Takfīr have unclear details attached to it, a person doesn't become a disbeliever if he mixes it up, except after it is explained to him, and did anyone who makes Takfīr upon the Drunken if he performs Shirk: Make Takfīr upon whoever doesn't make Takfīr upon the drunk person, because he ['Āthir] believes that the state of being drunk is a preventive factor of Takfīr!

Misconception #2: "Whoever doesn't perform Takfīr upon the Mushrikīn didn't disbelieve in the Tāghūt"

Now is the description of Kufr bit-Tāghūt upon 1 level? [Believing in the falsehood of his worship, abandoning it, having hatred to it, performing Takfīr, and having enmity]

Whoever says "Yes": This necessitates making Takfīr upon whoever doesn't have enmity to the Mushrikīn, even if he was weak/oppressed!! And no one has ever stated this.

And whoever says: Showing enmity has Tafsīl [details], we would say, Yes, and likewise al-Takfīr has Tafsīl [details], among those who reject the Qur'ānic texts, and among those who confused themselves in understanding certain aspects of the preventions of Takfīr & it hasn't been made clear to him.

Just as Shaykh Sulaymān ibn 'Abdullāh (رحمه الله) regarding the one who refrained from performing Takfīr upon the Mushrikīn: "If he had doubts regarding their Kufr, or is ignorant about their Kufr: If you show him the proofs from the book of Allāh and the Sunnāh of the Messenger of Allāh صلى الله عليه وسلم regarding their Kufr, so if he has doubts after that or is unsure [whether he should make Takfīr or not], then he is a Kāfir according to the consensus of the Scholars, regarding the one that doubts the Kufr of a Kāfir, then he's a Kāfir" [Kitāb Awthaq 'Urah al-Ēmān]

And there's no proof from the Qur'ān & Authentic Sunnāh regarding the one that makes Takfīr upon him in all cases.

So how did you make Tafsīl regarding enmity, but not make Tafsīl regarding Takfīr?!! And among the characteristics of the people of innovation is differentiating between 2 similar/identical matters.

Misconception #3: "Whoever doesn't perform Takfīr upon the Mushrikīn has denied something which is known from the religion by necessity"

If the preventions of Takfīr were from the matters to be known by necessity in the religion, there wouldn't have been a difference of opinion in understanding it among many of its types such as "Intoxication, the Child, and Ignorance"



Infact, many of those who are affiliated among the people of knowledge have fell into mistakes, such as the Muhaddīthīn, Hufādh, Fuqahā', Usūliyyīn & other than them!!

And the matters known by necessity are known by the Scholars & the Laymen, and these preventions of Takfīr are not known by many of the Scholars, let alone the Laymen!!

So the preventions of Takfīr are either:

1. Agreed upon that it's from the preventions of Takfīr, by consensus of the Laymen, like "Compulsion".
2. Agreed upon that it's not from the preventions of Takfīr, by consensus of the Scholars, like "Ignorance in the Foundation of the Religion"
3. Differed upon that it's from the preventions of Takfīr, like "The Child & Intoxication"

So there's a difference of opinion in understanding some of the preventions of Takfīr, so how can we consider the issue clear, infact among the most clearest of clarity!!

Shaykh al-Islām ibn Taymiyyāh(رحمه الله) said: "And al-Takfīr is from the severe warnings, even if the statement was in denial of what the Prophet(صلى الله عليه وسلم) said, however the man could be new to Islām or he might've lived in a desert far away, and the likes of him are not performed Takfīr upon from his denial of what he denied, until the Hujjāh is applied upon him - And the man might not have heard those texts, or he might've heard it, but it's not authentic according to him, or that he opposed it with another opposing text , which necessitates interpreting it, even if he was mistaken".

So the preventions of Takfīr are many among its unclear Tafsīlāt. [Deep Details]

And Shaykh al-Islām ibn Taymiyyāh(رحمه الله) said in his speech while he was condemning Ahlāl Kalām [those who study theology] in Majmū' al-Fatāwah [4/54]:

"And if this was from among the unclear statements, then it could be said: He is mistaken & misguided from it, the Hujjāh which declares its individual a Kāfir hasn't been applied, however that occurs among several groups from them in the Clear Matters which is known by the Scholars & Laymen among the Muslims that it's from the religion of the Muslims, infact the Jews & Christians know that Muḥammād(صلى الله عليه وسلم) has sent it and disbelieved in whoever opposes it"

So we must fear Allāh(سبحانه وتعالى) regarding the issue of Takfīr, and not perform Takfīr except if one falls into a Nullifier which we have evidences from Allāh(سبحانه وتعالى), and ensuring that our actions are not in response based upon the laxation of the Murj'ah in Takfīr, so that we may be taken by laxation والله المستعان

7 August 2016 14:18

### Radwan Dakkak updated his status.

500 - And it's narrated from Buraydā(رضي الله عنه) that the Prophet(صلى الله عليه وسلم) said "The believer dies while his forehead is sweating". It was reported by the "Three", and ibn Hibbān(رحمه الله) authenticated it.

Sharh of Shaykh al-'Allāmah Sulaymān ibn Nāsir al-'Alwān(حفظه الله):

The author says this report was narrated by the "Three"[Imāms, i.e. Abū Dāwūd, al-Tirmidhī, al-Nasā'ī], all of them narrated it from the chain of Qatādah ibn Da'āmah al-Sadūsī(رحمه الله) from 'Abdūllāh ibn Buraydāh(رحمه الله) from his father(رحمه الله) from the Prophet(صلى الله عليه وسلم), Imām al-Tirmidhī(رحمه الله) says in his Jāmi'[i.e. Sunan al-Tirmidhī]: And some of the Scholars said: "We do not know if Qatādah heard from 'Abdūllāh ibn Buraydāh", and Imām al-Bukhārī(رحمه الله) mentioned in al-Tārikh al-Kabīr that Qatādah(رحمه الله) didn't hear from 'Abdūllāh ibn Buraydāh(رحمه الله), and there's no doubt that Qatādah(رحمه الله) lived in the same time as ibn Buraydāh(رحمه الله), for around about 44 years, since ibn Buraydāh(رحمه الله) passed away in the year 105AH, whereas Imām Qatādah(رحمه الله) was born in the year 60AH, so thereupon some of the scholars said: "Qatādah not hearing from ibn Buraydah is held upon the Madhab of Imām Bukhārī by not accepting them being alive in the same time, and it must be proven that they met, even once" and this is disputable, and what's clear is that al-Bukhārī(رحمه الله) doesn't intend by this disconnection, this [quoted] view, and the narration has come through al-Nasā'ī from the chain of Kahmas(رحمه الله) from 'Abdūllāh ibn Buraydāh(رحمه الله) from his father(رحمه الله), and this chain is connected & authentic, and thereupon ibn Hibbān(رحمه الله) authenticated it in his Saḥīh.

The Prophet's saying: {The believer dies while his forehead sweats} This is understood upon either one of the two ways:

1. That the believer dies by the sweat of his forehead through what he faced in hardships[in the Dunya] by seeking Halāl wealth, for indeed seeking lawful wealth requires tiredness, effort/discomfort and hardship.
2. That when the believer is experiencing a severe phase & is overcoming death, he dies while his forehead sweats, and this saying is possibly closer[to the truth] than the first saying, because the severe agony of death is an established matter in which there's no doubt about, and it has been narrated in the Saḥīhayn from the Hadīth of Hilāl al-Wazān(رحمه الله) from 'Urwāh(رحمه الله) from



Ā'isha(رضي الله عنها) that she said:{When the last moment of the life of Allah's Messenger (ﷺ) came he started putting his 'Khamisah' on his face, and when he felt hot and short of breath he took it off his face}. [till the end of The Hadīth where the Prophet cursed the jews & christians for building places of worship on top of the graves of their Prophets]

So the agony of death is found within every person's last moment of life, except that some of them have the pain[of death] lessened upon them, and others have it intensified upon them.

7 August 2016 12:33

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Know the Truth and you will Know its People 🤔

7 August 2016 12:09

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

It's not permissible to chat with non-Mahrams, even if your intention is to get married, and if ur interested in someone, get a family member or a connection you have to reach them. We all know it's Harām to talk with a non-Mahram privately, but when you're engaged with that person, you can speak to them about Islām & matters pertaining the marriage, not love & other sweet topics. Just keep that in mind Inshā'Allāh.

7 August 2016 11:09

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

"Tell me, how can I celebrate ʿĪd  
While my father al-Shaykh Khālid al-Rāshid is in prison  
O Allāh, deal with all those who have oppressed us."

7 August 2016 10:01

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

SubhānAllāh, I took 2 naps after Salāt al-Fajr this morning & I had a dream where I was with my beloved Ustādh Muḥammād, and the Ustādh had to go somewhere urgently, so I was alone in some place which I have no idea about, but I suddenly saw & met with Shaykh 'Alī al-Khudayr(حفظه الله) and we gave Salāms & spoke for a bit, I was telling him about his lectures & many of his books on Tawhīd, 'Aqīdah & Shirk and that I really want the Ummāh to follow your teachings, then I followed him to make wudū' where we talked for a bit more & he was telling me about his difficult situation & I told him I'm going through so much as well, and he advised me by saying "Remain steadfast my son, the Prophets before us went through the most difficult of tests, continue your da'wah & be patient just as our Prophet Nūh was patient with his people" 🙏🙏🙏I hugged the Shaykh ♥ , then we walked together to a Masjid which I have never seen before in my life & I had no idea where I was, but then I saw Shaykh Nāsir al-Fahad(حفظه الله) and Shaykh Sulaymān al-'Alwān(حفظه الله) walking up to us & I felt that I was in the best place ever, but then I woke up before being able to speak to them :((( SubhānAllāh, I really want to go back 🙏

7 August 2016 09:52

### Radwan Dakkak updated his status.

SubhānAllāh, I took 2 naps after Salāt al-Fajr this morning & I had a dream where I was with my beloved Ustādh Muḥammād, and the Ustādh had to go somewhere urgently, so I was alone in some place which I have no idea about, but I suddenly saw & met with Shaykh 'Alī al-Khudayr(حفظه الله) and we gave Salāms & spoke for a bit, I was telling him about his lectures & many of his books on Tawhīd, 'Aqīdah & Shirk and that I really want the Ummāh to follow your teachings, then I followed him to make wudū' where we talked for a bit more & he was telling me about his difficult situation & I told him I'm going through so much as well, and he advised me by saying "Remain steadfast my son, the Prophets before us went through the most difficult of tests, continue your da'wah & be patient just as our Prophet Nūh was patient with his people" 🙏🙏🙏I hugged the Shaykh ♥ , then we walked together to a Masjid which I have never seen before in my life & I had no idea where I was, but then I saw Shaykh Nāsir al-Fahad(حفظه الله) and Shaykh Sulaymān al-'Alwān(حفظه الله) walking up to us & I felt that I was in the best place ever, but then I woke up before being able to speak to them :((( SubhānAllāh, I really want to go back 🙏

7 August 2016 09:48

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

6 August 2016 23:44

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Imagine memorising 9 books (not volumes) of Hadīth, 20 books of 'Aqīdah & Fiqh, and completely understanding them. That's what you truly call a big 'Ālim (Scholar)!

6 August 2016 18:49

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Rowi Rima** Ya Allahhh :(

6 August 2016 17:21

**Group:** ICYC Islamic Care Youth Crew

**Amal Khayat Ameen**

6 August 2016 17:52

**Group:** ICYC Islamic Care Youth Crew

**Marisol Qassim Ameen**

6 August 2016 19:17

**Group:** ICYC Islamic Care Youth Crew

**Sahra Aden** YA ALLAH YA RAHMAN YA RAHIM

6 August 2016 22:35

May Allāh have mercy upon him & destroy those silent cowards among the Murji'ah and those wicked government Scholars.

6 August 2016 17:10

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

If I write something up about the deluded Murji'ah sell outs, I don't want to hear anything about Khawārij, that's a completely separate issue which has nothing to do with the post.

We have enough people speaking about a little handful of people, so stop talking about them. Start talking about the donkeys of the rulers, i.e. Those deviant sell out scholars, the Ruwaybidah!

6 August 2016 16:30

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Here's a list of qualities in people that piss me off:

- Lack of manners.
- Immature.
- Frequently talking about marriage, gym, studies, sport.
- Lack of Knowledge in the deen & current affairs of the Ummāh, they don't bother analyzing what's happening & who are the righteous & who are the hypocrites.
- Joking frequently, not being serious.
- Spreading Rumours, Gossiping & Backbiting others.
- Selfish & Lazy.
- Too much talk without action.
- Being a coward.
- Lack of intelligence in general.
- Thinks his own opinion matters.
- Arrogance & Showing off [May Allāh protect us from arrogance & minor shirk even when we don't realise it]
- Belittling others who are at a lower level.
- Distorting the Qur'ān & Sunnāh to suit his desires.
- No shyness & modesty.
- Harsh on his brothers, soft with the kuffār

6 August 2016 16:19

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The filthy donkeys & dogs of the Murji'ah are the cause for the humiliation of this Ummâh. They are the ones who give a million excuses for the Rulers who have fell into so many nullifiers, yet they always talk about "Khawārij" and "Warning against Takfeer".

A scholar in Islām is not a celebrity who pleases people, there are scholars who make sacrifices & actually live by Islām, unlike those cowards who sit at home bringing more harm than good to the Ummâh.

May Allāh(سبحانه وتعالى) destroy all the apostate kuffār rulers, and humiliate those who defend them & praise them in this world and the hereafter.

6 August 2016 15:32

### Radwan Dakkak updated his status.

Many brothers are wanting to follow my posts, so I've enabled the following button for that reason.

6 August 2016 15:22

### Radwan Dakkak updated his status.

I hate it when you feel so worthless 😊

5 August 2016 23:11

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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5 August 2016 22:38

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

SubhānAllāh, the signs of Allāh are great.

5 August 2016 22:34

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Yeah I won't do that again :o

5 August 2016 22:45

**Group:** ICYC Islamic Care Youth Crew

**Zayn Ali** Do i have effect on people?

5 August 2016 22:46

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** There's life outside Facebook lol

5 August 2016 22:46

**Group:** ICYC Islamic Care Youth Crew

**Zayn Ali** Show me sometime. Dont mind going back to uni...😊

5 August 2016 22:47

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** I'm sick of uni 😊

5 August 2016 22:47

**Group:** ICYC Islamic Care Youth Crew

**Zayn Ali** Yeah things got downhill since i left aye.

5 August 2016 22:48

**Group:** ICYC Islamic Care Youth Crew

**Zayn Ali** Too much fitna

5 August 2016 22:49

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** I am literally divorced from this dunya.

5 August 2016 22:52

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** When you constantly think about your brothers & sisters, it makes it really hard to sleep at night 😊 Everyone gets those down feelings, u just gotta get back up.

5 August 2016 22:55

**Group:** ICYC Islamic Care Youth Crew

**Amir Sabri** Bro go for it as many as u like

7 August 2016 07:32

**Group:** ICYC Islamic Care Youth Crew

**Amir Sabri** Ima do the same dnt worry

7 August 2016 07:32

**Group:** ICYC Islamic Care Youth Crew

**Amir Sabri** I never went 😊😊😊😊

7 August 2016 07:32

**Group:** ICYC Islamic Care Youth Crew

**Amir Sabri** Maybe u could become one of those shaykh ???

7 August 2016 07:33

SubhānAllāh 🙏 She really was there for him at all times.

5 August 2016 22:31

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

□

5 August 2016 22:29

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

□

Salāh is a conversation between you & Allāh.  
Before you give the Taslīm, you can make du'ā as you wish.

5 August 2016 22:26

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

□

Deep!

5 August 2016 22:14

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

□

Keep your love Halāl for the sake of Allāh(سبحانه وتعالى).

5 August 2016 22:08

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

□

Big difference in knowing what is Love.

5 August 2016 22:03

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Trust before you love.  
Know before you judge.  
Forgive before you forget.  
Appreciate before you regret.

5 August 2016 21:40

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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□

"Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do." [5:8]

5 August 2016 21:26

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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5 August 2016 20:59

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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"Applying the Shari'ah in steps" = "Not ruling by what Allāh revealed", there's absolutely no difference between the 2 statements, because applying the Shari'ah in steps mean you will abandon the laws of Allāh while doing so, which is Major Kufr by consensus, and this consensus was mentioned by Ishāq ibn Rāhawayh(رحمه الله), Imām Ibn Hazm(رحمه الله), Ibn Taymiyyāh(رحمه الله) & Ibn Kathīr(رحمه الله).

So this is why Shaykh Sulaymān al-'Alwān(حفظه الله), Shaykh Ahmad Jibrīl(حفظه الله) and many others made Takfīr upon "Islamists" such as Mursī who claim to apply the Shari'ah gradually in steps. Without disbelieving in the Tāghūt, i.e. Ruling by man made kufr laws, we cannot affirm Ēmān for that person.

Shaykh al-Islām ibn Taymiyyāh(رحمه الله) said in Majmū' al-Fatāwah:

And ruling by what Allāh(سبحانه وتعالى) has revealed brings goodness in this world and the hereafter, and ruling by other than what Allāh(سبحانه وتعالى) has revealed brings corruption in this world and the hereafter, so it's obliged to abolish it by ljmā'.

So whoever permits following a Shari'ah other than the Shari'ah of Islām, it's obliged to remove him from power, and his bay'ah becomes void, and it becomes forbidden to obey him, because in the likes of this situation, he deserves the description of al-Kufr [Major Disbelief].

And every Tā'ifah that revolts against an ordainment from the Mutawātir Manifest ordinances of Islām; It becomes obligatory to fight it by the agreement of the Imāms of the Muslims, even if it uttered the Testimony of Faith [Shahādatayn].

Moreover, even if they abstain from the impermissibility of the indecent/shameful acts or fornication or gambling or alcohol, or other than that from the prohibited acts in the Shari'ah.

Also, even if they abstain from judging upon the blood, self, honour, investment and similar to that, by the Qur'ān & Sunnāh.

Also, even if they abstain from ordaining the good & forbidden the evil, and striving against the disbelievers.

Allāh(سبحانه وتعالى) said: "And fight them until there is no more Fitnā and the religion becomes entirely for Allāh"

Therefore, if some of the religion was for Allāh(جل وعلا), and some of it was for other than Allāh(جل وعلا), fighting is obliged until it becomes all for Allāh(سبحانه وتعالى). [End Quote].

5 August 2016 19:21

#### Radwan Dakkak added a new photo.

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□

♥ ♥ ♥

5 August 2016 18:16

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Parents, it's important to teach your kids the right manners, there are even classes where they teach manners. Follow the path of the Salaf & teach your kids manners before knowledge 🙏

5 August 2016 18:03

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Last\_Gem#

cried to Us [37:75 & 21:76], Ayyūb (عليه السلام) tests U to hear U! Nūh (سبحانه وتعالى) Allāh cried to his (عليه السلام) cried to his Lord [21:83], Cried in the darkness [21:87], Zakariyyāh (السلام) .[Lord [21:89

(حفظه الله) Shaykh Ahmad Jibrīl ~

5 August 2016 15:45

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Dutifulness to parents is a deen & dunya investment:  
Deen: ur reward is Jannāh  
Dunyā: ur reward is kids that treat u as u treated ur parents

~ Shaykh Ahmad Jibrīl (حفظه الله) 🙏

5 August 2016 15:40

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Don't rush to judge your future negatively based on humble beginnings.  
The messengers all started as shepherds, and then led the universe.

~ Shaykh Ahmad Jibrīl (حفظه الله)

5 August 2016 15:37

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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(buy not with My Verses a small price) [2:41] How evil is he who gets loved for his deen appearance, then invests that for personal worldly gain.

~ Shaykh Ahmad Jibrīl (حفظه الله)

5 August 2016 15:34

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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If u ever feel the world is against u, keep ur bond w/ ALLAH & remember: (They plotted a plot against him but We made them the lowest) [37:98]

~ Shaykh Ahmad Jibrīl (حفظه الله)

5 August 2016 15:32

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Ordaining the good/forbidding evil is part of #Islām! You lose followers, supporters, and fans! Who cares!! They will not be in the grave:)

~ Shaykh Ahmad Jibrīl(حفظه الله)

5 August 2016 15:29

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

{And befool them gradually those whom u can among them with ur voice} [17:64] Ibn 'Abbās, Mujāhid, al-Dahhāk (it's evil music & musical instruments)

~ Shaykh al-'Allāmah Ahmad Jibrīl(حفظه الله)

5 August 2016 15:26

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

A muslim must learn about the affairs of the Ummāh the same way he seeks knowledge in the Deen.

5 August 2016 10:26

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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I remember Shaykh Ahmad Jibrīl حفظه الله writing this to the low life dog 'Adnān al-'Arūr in the beginning of January 2014.

May Allāh(سبحانه وتعالى) expose the hypocrites & destroy the oppressors & those who please the secularists.

5 August 2016 09:29

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

.free the rest of our brothers & sisters in prison (سبحانه وتعالى)Great News! May Allāh

4 August 2016 17:08

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

. : : : : : "Sayings from the 4 Imams" : : : : : . Blind Following

=====Imam Malik=====

Imam Malik:

"Indeed I am a human, I can make mistakes, and I can be correct, so look into my opinion, everything that is in agreement with the Book and the Sunnah, then take it, and everything that does not agree with the Book and the Sunnah then leave it."

(Jamia' Bayyan al-'Ilm' 1/775)

Ash-hab, one of Imam Maalik's students said:

"Maalik was once asked whether one was safe to follow a ruling related to him by reliable narrators who had heard it from companions of the Prophet

(sallallaahu alayhi wassallam). Imam Maalik replied, "No, by Allaah, not unless it is correct, the truth is only one. Can two opposing opinions be simultaneously correct? The opinion that is correct can only be one".

(Jaami' Bayaan al-'Ilm pg. 82, 88, 89)

=====Imam Abu Hanifa=====

Imam Abu Hanifa said to his student Abu Yusuf:

"Woe be to you Ya'qoob. Do not write down everything you hear from me, for surely I may hold an opinion today and leave it tomorrow, hold another tomorrow and leave it the day after."

(Reported by 'Abbaas and ad-Dooree in at-Taareekh by Ibn Mu'een vol.6, p.88)

Imam Abu Hanifa

"If a hadeeth is found to be authentic, that is my madhhab."

(Ibn 'Aabideen, al-Haashiyah vol. 1, p.63)

Imam Abu Hanifa

"Adhere to the athaar and the way of the Salaf and beware of newly invented matters, for all of it is an innovation."

(As-Suyootee, Sawn al-Mantaq, p.32)

Imam Abu Hanifa:



"It is not permitted for anyone to accept our views if they do not know from where we got them."

[Ar halaal, Ibn `Abdul Barr in Al-Intiqaa' fi Fadaa'il ath-Thalaathah al- A'immah al-Fuqahaa' (Page 145), Ibn al-Qayyim in I'laam al- Mooqi'een (2/309), Ibn `Aabideen in his Footnotes on Al-Bahr ar-Raa'iq (6/293) and in Rasm al-Mufti (pp. 29,32) & Sha'raani in Al-Meezaan (1/55)]

=====Imam ash-Shafi'i=====

Imam ash-Shaafi'ee:

"It is obligatory to accept a report once it is proven, even if the Imams did not act upon this report." (al-Risaalah p. 463)

Imam ash-Shaafi'ee:

"There is no one among us who has not had a sunnah of Allaah's messenger (sallallaahu alayhi wassallam) elude him or have one slip his mind; so no matter what rulings I have made or fundamental principles I have proposed, there will be in them things contrary to rulings of Allaah's messenger (sallallaahu alayhi wassallam). Therefore, the correct ruling is according to what Allaah's messenger (sallallaahu alayhi wassallam) said, and that is my ruling."

(Ibn `Asaakir, Tareekh Dimashq al-Kabeer vol.15, part 1, p.3)

Imam ash-Shaafi'ee:

"Our school of thought is correct but could possibly be mistaken, and the school of thought which differs from us is mistaken but could possibly be correct." (Fatawa Al-Kubra of Al-Haythami 4/313)

Imam ash-Shaafi'ee:

"The Muslims (of my time) were of a unanimous opinion that one who comes across an authentic sunnah of Allaah's messenger (sallallaahu alayhi wassallam) is not allowed to disregard it in favour of someone's else's opinion."

(Ibn ul-Qayyim, A'laam ul-Muwaqqi'een vol.2, p.361)

Imam ash-Shaafi'ee:

"The Muslims are unanimously agreed that if a sunnah of the Messenger of Allah (ﷺ) is made clear to someone, it is not permitted for him to leave it for the saying of anyone else." (I'laam , 2/361)

Al-Haakim also collected from Imam ash-Shaafi'ee a similar statement to that of Imam Abu Hanifa, that being:

"If a hadeeth is found to be saheeh, it is my madhhab." (Yahyaa ibn Sharafuddeen an-Nawawee, al-Majmoo' vol.1, p.63. also noted by al-Fulaanee in Eeqaadh ul-Hamam (p.62 and 107) and by Ibn `Aabideen in Rasm ul-Muftee from his Rasaa'il (1/4).

Imam ash-Shaafi'ee:

"If I say something then compare it to the Book of Allaah and the sunnah of His Messenger and if it agrees with them, then accept it and that which goes against them, then reject it and throw my saying against the wall!"

(An-Nawawee, al-Majmoo' (1/63) and Ibn ul-Qayyim, A'laam ul-Muwaqqi'een (2/361)

Imam ash-Shaafi'ee said to Imam Ahmad ibn Hanbal:

"You know better about hadeeth than us, so if an authentic hadeeth comes to you, then inform me of it, that I may say according to it, whether its source is the Hijaz or Koofah or Egypt."

(Ibn `AbdulBarr, al-Intiqaa, p.75)

Imam an-Nawawee in Tahdheeb al-Asmaa wa'l-Lughaat mentioned under the biography of Imam Shaafi'ee:

"...then he travelled to al-'Iraaq where he spread the knowledge of hadeeth and he established the madhhab of its people – that is the madhhab of the Ahl ul-Hadeeth."

(Shaykh Ahmad ibn Muhammad ad-Dehlawee al-Madane, A History of the People of Hadeeth, p.49)

=====Imam Ahmad ibn Hanbal=====

Imam Ahmad ibn Hanbal:

"Do not follow my opinion; neither follow the opinion of Maalik, nor Shaafi'i, nor Awzaa'i, nor Thawri, but take from where they took."

(Fulaani p. 113& Ibn al-Qayyim in I'laam 2/302)

Imam Ahmad ibn Hanbal:

"The opinion of Awzaa'i, the opinion of Maalik, the opinion of Abu Haneefah: all of it is opinion, and it is all equal in my eyes. However, the proof is in the narrations (from the Prophet (sallallaahu `alaihi wa sallam) and his Companions)."

(Ibn `Abdul Barr in Jaami' Bayaan al-'Ilm 2/149)

..... Other Scholars .....

Shaykh al-Islam Ibn Taymiyah:

"No one has to blindly follow any particular man in all that he enjoins or forbids or recommends, apart from the Messenger of Allaah (peace and blessings of Allaah be upon him). The Muslims should always refer their questions to the Muslim scholars, following this one sometimes and that one sometimes. If the follower decides to follow the view of an imam with regard to a particular matter which he thinks is better for his religious commitment or is more correct etc, that is permissible according to the majority of Muslim scholars, and neither Abu Haneefah, Maalik, al-Shaafa'i or Ahmad said that this was forbidden."

Shaykh al-Islam Ibn Taymiyah:

"Indeed the people of Truth and the Sunnah do not follow anyone [unconditionally] except the messenger of Allaah SAW, the one who does not speak from his desires - it is only revelation revealed to him."

(Shaykh Ibn Taymiyyah, Majmoo'ah al-Fataawaa, vol 3, page 216)

Shaykhul Islaam ibn Taymiyyah:

"Whoever deviates from the Madhhab and Tafseer of the Sahaaba and Tabi'een to that which opposes it, then he has erred in that - rather (he has) innovated."

(Refer to Majmoo' al-Fataawa v.13, p.361)

Shaykh Sulaymaan ibn 'Abd-Allaah:

"Rather what the believer must do, if the Book of Allaah and the Sunnah of His Messenger (peace and blessings of Allaah be upon him) have reached him and he understands them with regard to any matter, is to act in accordance with them, no matter who he may be disagreeing with. This is what our Lord and our Prophet (peace and blessings of Allaah be upon him) have enjoined upon us, and all the scholars are unanimously agreed on that, apart from the ignorant blind followers and the hard-hearted. Such people are not scholars."

(Tayseer al-'Azeed al-Hameed, p. 546)

Shaykh Ibn 'Uthaymeen:

"A person who only sticks to one Imam no matter what and ignores everything else has taken this Imam as a Messenger."

(Sharh-ul-Usul, p.599)

4 August 2016 13:48

### Radwan Dakkak updated his status.

499 – And it's narrated from Anas (رضي الله عنه) that he said: The Messenger of Allāh (صلى الله عليه وسلم) said "Let not one of you wish for death because of a harm that afflicted you, and if you really must wish for it[i.e death], then say: "O Allāh keep me alive, if life is better for me, and make me die, if death is better for me" Agreed upon.

Sharh of Shaykh al-'Allāmah Sulaymān ibn Nāsir al-'Alwān (حفظه الله):

This report is agreed upon, al-Bukhārī (رحمه الله) said "ibn Salām (رحمه الله) narrated to us, he said we were informed by Ismā'īl ibn 'Aliyyāh (رحمه الله) from 'Abdūl 'Azīz ibn Suhayb (رحمه الله) from Anas ibn Mālik (رحمه الله)"

Imām Muslim (رحمه الله) said "ibn Harb (رحمه الله) narrated to us, he said Ismā'īl (رحمه الله) narrated to us, so he mentioned it[i.e. The Hadīth]" and Imām Ahmad (رحمه الله), al-Tirmidhī (رحمه الله), and al-Nasā'ī (رحمه الله), all of them narrated it from the chain of Ismā'īl (رحمه الله). And Imām Ahmad (رحمه الله) and al-Tayālasi (رحمه الله) narrated it from the chain of Shu'bāh (رحمه الله) from 'Abdūl 'Azīz ibn Suhayb (رحمه الله).

And Imām al-Bukhārī (رحمه الله), Muslim (رحمه الله), Ahmad (رحمه الله) and others narrated it from [several] chains from Thābit al-Bunānī (رحمه الله) from Anas ibn Mālik (رحمه الله).

The Prophet's saying: {Do not wish} "Lā Mutamannīyan", the "Lā" [i.e. Don't] here is a prohibition, and we have previously mentioned that prohibitions by principle, means that it's Harām, just like commands by principle, necessitates obligation, and we do not leave this principle except with proof, either an indication to divert the command from its obligation towards a recommendation, or a prohibition of Harām to being disliked, or another Hadīth is reported to affirm what was mentioned/intended.

The Prophet's saying: {Because of a harm that afflicted you} This a general description[the most common case], and even if there was no affliction of harm/distress, and he wished for death, he's prohibited from this, however for the most part upon the souls, is that it wishes for death when an affliction befalls it, like a sickness & similar to that, and you find some of the people have very little patience when a disaster strikes them in a difficult moment, they wish for death, and he does not know that it's possible if he dies in this moment, he would be from among the gravel of the hellfire.

And that is why the Messenger (صلى الله عليه وسلم) said "The best of you are those who live long and do good deeds", for indeed it's possible for the slave[of Allāh], if his life extended, that he would do more good[deeds], so there's no reason thereupon to wish for death, and it's likely that he would die upon a bad ending[if he wished for death] , however it's incumbent upon the slave[of Allāh] to ask Allāh (سبحانه وتعالى) for success and correctness, and a good ending, for indeed the [most important] deeds are by their endings, but it has come through[i.e. been narrated from] some of the Sahābah that they used to wish for death in fear of al-Fitan[trials & tribulations], and this was made permissible by some of the Scholars, and this is a good way to look at it, because he's fearing for his religion and fears for his Islām, however as for simply being afflicted with a sickness or a hardship/distress during the stressful times, like an accident or the death of a beloved one, and similar to that, so he wishes for death, then this is wrong, knowingly that some of the scholars went towards acting upon the apparent [meaning] of the Hadīth, so they said "It's not prescribed to wish for death, even for fear over your religion, and it's likely that Allāh will bring benefit to it[by this trial], as the Messenger (صلى الله عليه وسلم) said to Sa'd (رضي الله عنه) and the Hadīth is in the Saḥīḥayn {Some people may benefit from you & others may be harmed by you}"

So that's why the Messenger(صلى الله عليه وسلم) guided us towards having discipline in extremely stressful situations when the slave[of Allāh] is afflicted by the world, that he says "O Allāh keep me alive, if life is better for me, and make me die, if death is better for me ".

4 August 2016 13:07

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<http://www.youtube.com/playlist?list=PL7VxbCzUM8yxHe9s-QapzedLr5lxiOxZ2>

Go through this series & memorise al-Ajrūmiyyāh, then work on your Arabic until you can study this Text in the Arabic language itself under many Shaykhs, so you can perfect your Arabic Grammar.  
<http://www.youtube.com/playlist?list=PL7VxbCzUM8yxHe9s-QapzedLr5lxiOxZ2>

4 August 2016 11:13

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Ahmad al-Kubaysī said: "Mu'āwiyah is a Munāfiq & Murtad".

'Alī al-Jifrī then stated that this is the view of some of Ahlāl Sunnāh.

Shaykh 'Uthmān al-Khamīs responds by saying: "That's a lie! No one from Ahlāl Sunnāh has said that Mu'āwiyah became an apostate, rather Ahlāl Sunnāh say whoever says that Mu'āwiyah is a Murtad, then he is a Murtad, he is the Kāfir!"



3 August 2016 23:16

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The narrated Ahādīth regarding the virtues of Shām is exclusive to the land & the inhabitants, however the narrated Ahādīth regarding the virtues of Makkāh & Madīnah is exclusive to the land, not the inhabitants.

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله) #Shām ♥

3 August 2016 18:38

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#Repost The wife of Ibn Hajar (Uns) was a alimah who mastered hadith & taught Ulama'!

So was his daughters (Farha, Rabia, Fatimah, Aliah & Zain).

~ Shaykh Ahmad Jibrīl(حفظه الله)

C'mon sisters, strive hard, even the daughter of Shaykh al-Islām Muḥammād ibn 'Abdūl Wāḥḥāb(رحمه الله) was a Scholar, and she was described as being one of the most beautiful women of her time, yet she didn't get married because she was preoccupied in teaching Men & Women.

When both men & women work together, you can get double the job done! May Allāh(سبحانه وتعالى) develop the love of seeking knowledge in our souls.

3 August 2016 18:25

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

said, "A wise man is the one who calls himself to account (and (□))Weak\_Hadīth The Prophet# "...refrains from doing evil deeds) and does noble deeds to benefit him after death

and in the chain of the Hadīth is Abū Bakr ibn Abī Maryam and (رحمه الله), Narrated by al-Tirmidhī said "This is an authentic Hadīth", Imām al- (رحمه الله)he is weak in Hadīth, and when al-Hākim commented/rebuked him by saying: "No, by Allāh, Abū Bakr ibn Abī Maryam is (رحمه الله) Dhahabī "weak/feeble", and he said about him in another place "He is agreed upon regarding his weakness

(حفظه الله)Shaykh Sulaymān ibn Nāsir al-'Alwān ~

3 August 2016 17:13

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

3 August 2016 16:52

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#Weak\_Hadīth "May Allāh curse the one who sits in the middle of a lecture"

~ Shaykh Sulaymān al-'Alwān(حفظه الله) has briefly proven why it's weak, and he mentioned some of the interpretations of those who viewed it authentic, but the Hadīth is #Defected, so we don't take any rulings from it.

3 August 2016 16:46

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

If it was said to you: That Fulān said about a person you love: "Such & Such", you would go verify whether what he said is true about him, so how come you don't verify the Hadīths of the Messenger(صلى الله عليه وسلم), and whether he really did say it?

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

3 August 2016 16:33

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

All the reported narrations regarding the Qunūt of 'Alī(رضي الله عنه) against the people of Shām, or the Qunūt of the people of Shām against the army of 'Alī(رضي الله عنه) are all #Defected and nothing from it is #Authentic.

~ Shaykh Sulaymān al-'Alwān(حفظه الله).

3 August 2016 15:47

### Radwan Dakkak updated his status.

#Series Shaykh Sulaymān al-'Alwān's Sharh on the Chapter of Funerals [Bāb al-Janā'iz] from Bulugh al-Maram:

The author, may Allāh(سبحانه وتعالى) have mercy upon him, began this chapter with the Hadīth of Abī Hurayrah(رضي الله عنه), that he said:

#498 – The Messenger of Allāh(صلى الله عليه وسلم) said: "Remember, as much as you can, the destroyer of pleasures: al-Mawt[Death]." Reported by al-Tirmidhī(رحمه الله), al-Nasā'ī(رحمه الله) and it was authenticated by ibn Hibbān(رحمه الله).

Sharh of Shaykh al-'Allāmah Sulaymān ibn Nāsir al-'Alwān(حفظه الله):

And this report was narrated by Imām al-Tirmidhī(رحمه الله), ibn Mājah(رحمه الله) and ibn Hibbān(رحمه الله) in his Sahīh from the chain of al-Fadhal ibn Mūsā(رحمه الله) from Muḥammād ibn 'Amr ibn 'Alqamah ibn Waqqās al-Laythī(رحمه الله) from Abī Salamah ibn 'Abdūl Rahmān(رحمه الله) from Abī Hurayrah(رضي الله عنه).

Al-Nasā'ī(رحمه الله) narrated it in his Sunan from the chain of Muḥammād ibn Ibrāhīm(رحمه الله) from Muḥammād ibn 'Amr(رحمه الله), and Muḥammād ibn 'Amr(رحمه الله) is differed upon, he was authenticated by al-Nasā'ī(رحمه الله) and Yahyā ibn Ma'in(رحمه الله), and it's narrated from Yahyā ibn Ma'in(رحمه الله) that he said "The people are still taking/accepting his Hadīths", and reflecting upon the words of the scholars of Jarh wal-Ta'dīl[science of differentiating between the authentic & weak narrators] regarding Muḥammād ibn 'Amr, you find that the person is trustworthy, however he confuses himself and commits mistakes at times, especially from the Hadīth of Abī Salamah ibn 'Abdūl Rahmān, and that's why he isn't to be accepted when he reports on his own in the Usūl[the main hadīth of the chapter], which the Ummāh is in need of.

And the Hadīth has a Shāhid[narration to support its meaning] with al-Maqdisī in al-Mukhtārah from the chain of Mu'mal ibn Ismā'īl(رحمه الله) from Hamād ibn Salamah(رحمه الله) from Thābit al-Banānī(رحمه الله) from Anas ibn Mālik(رحمه الله) from the Prophet(صلى الله عليه وسلم) similar to it[the previous Hadīth], and some of the later scholars claimed that this report is upon the condition of Imām Muslim(رحمه الله) and this is feeble and wrong, because Mu'mal ibn Ismā'īl is not from the narrators of Imām Muslim(رحمه الله) of those who's Hadīths he relied upon in the Usūl[the core hadīths in his Sahīh], and Mu'mal ibn Ismā'īl is weak in memory, as it was mentioned by more than one scholar from the Muhadithīn, and the conclusion is that the Hadīth of this chapter is "Hassan".

The Prophet's saying: {as much as you can} This is a command, and by principle, commands are taken as Obligations, as long as there's no obstacle which prevents that [from being obligatory].

The Prophet’s saying: {Remember the destroyer of pleasures} It’s reported[the word Hādim] with a “dāl” with a dot[ذ] & without a dot[د], and it is Death, indeed the remembrance of death, and increasing in its remembrance saves the soul from falling into the Muharrâmât[prohibited acts] such as Ghībah[backbiting], Namīmah[gossip], falsely eating the wealth of the people[i.e. Ripping them off], stealing, usury, and similar to that from the prohibited acts, for indeed remembering death protects the soul from all ugliness[i.e. Bad things], and brings life to the heart, so that’s why it’s prescribed for the muslim to increase in the remembrance of death, so that he can protect himself from falling into the Muharrâmât, and also because increasing in the remembrance of the destroyer of pleasures gives the slave[of Allāh] motivation to do an abundant amount of deeds for the Ākhirāh, and brings life to the hearts, and removes all kinds of arrogance and self-conceit from the soul, so it’s not allowed for a slave to be heedless/forget about death, or else his heart will become darkened and disobedient and he would do al-Fawāhish[indecent/shameful acts] and Muharrâmât[prohibited acts], until it’s formed/stuck upon his heart and it becomes like a covered/overwhelming seal upon him, and that’s why it’s prescribed for a muslim[man] to visit the graves, so he can remember the hereafter, as it will[shortly] be mentioned inshā’Allāh in the Hadith of Abī Sa’eed al-Khudrī(رضي الله عنه), related in Sahīh al-Imām Muslim(رحمه الله).

3 August 2016 14:03

#### Radwan Dakkak shared a link.

<https://youtu.be/xWJoolhFLfU>  
<https://youtu.be/xWJoolhFLfU>  
<https://youtu.be/xWJoolhFLfU>  
😊😊😊

2 August 2016 23:27

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

would remember Allāh at صلى الله عليه وسلم said: "The Messenger of Allāh (رضي الله عنها)Ā'isha' all times" - This does not only include saying AstaghfirAllāh, SubhānAllāh, Alhamdulilāh, rather it entails reciting the Qur’ān & other Adkhār, and reciting the Qur’ān is considered the greatest form of .Dhikr

.(حفظه الله)Shaykh Sulaymān al-'Alwān ~

2 August 2016 17:58

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

"Muslim men abuse & beat their wives"

This needs to be changed to "Coward males who don't fear Allāh abuse & beat their wives".

Muslim Men are Lions who fear Allāh(سبحانه وتعالى), they adopt the politeness & character of the Prophet(صلى الله عليه وسلم), Allāh(جل وعلا) has considered it a crime & prohibition to hurt non-Muslim women, so how is it possible for a Muslim to hurt, abuse & bash his own wife that's a Muslimāh!???

Wallāhi, you will not find Men who are more gentle & loving & affectionate to their wives than Muslims who follow the Qur’ān & Sunnāh, the Kuffār are just jealous of our morals, which is why they try so hard to corrupt our women to dress half naked & attack our Prophet(صلى الله عليه وسلم) for upholding Shyness & Modesty & the Sharī'ah of Islām.

Also, it's not possible to call those who abuse & bash their wives as "Men", both Muslims & Kuffār can agree on this point, but Wallāhi don't let the Kuffār make you think it's Islām that oppresses women, rather it's the contrary, those who are further away from Allāh(سبحانه وتعالى) are the ones who are more likely to hurt others.

May Allāh(سبحانه وتعالى) protect our young girls from the Fitnā of Feminism & allow our young boys to grow up with the manners of the Messenger(صلى الله عليه وسلم) who will one day treat these girls like queens & help bring back the 'Izzā of Islām throughout the world!

2 August 2016 17:25

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Before you low life dogs open your mouths to say a single word against our righteous brothers & sisters, where are your condemnations against these Russian Criminals?!!

Chechnya is the forgotten land, but Wallāhi never in my life will I forget you!

2 August 2016 16:48

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Keep doing good to others for the sake of Allāh(سبحانه وتعالى), you know, when you smile & put a smile on someone else's face, cheering them up, you yourself get a great feeling knowing the other person is smiling & happy subhānAllāh. How can we attain true Faith if we don't feel happy from the happiness of our brothers & sisters?

But the reason why I say to do everything Fee Sabeelillāh is because no matter how much good & happiness you want for everyone else, most people will forget about you.

You know, Shaykh Ahmad Jibrīl never charged a cent for his efforts حفظه الله & he supported so many people, yet when he was imprisoned, no one even thought about him & the good that he did.

Just look at Imām Anwar al-'Awlakī رحمه الله - Have you ever heard of a voice as sweet as his subhānAllāh? Yet, after he received Shahādah, people have nothing better to do than insult him & speak against him. It really melts a heart as Ahmad Jibrīl would say.

I don't even know why I wrote this, I feel so restricted & limited in every single post & comment I write, I can't get my words across in the best of ways :((( Writing up a post is really difficult for a Muwahhīd, Alhamdulillah 3ala kuli 7aal.

2 August 2016 13:05

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Shaykh Sulaymān ibn Nāsir al-'Alwān حفظه الله was imprisoned in 2004 & released in the end of 2012, then he got imprisoned in the end of 2013 & is still yet to be released. May Allāh(سبحانه وتعالى) free him sooner rather than later.

2 August 2016 11:01

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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<https://jawziya.wordpress.com/2008/01/01/methodology-of-imam-tirmizi-in-his-classification-of-narrations-in-sunan-al-trimidhi/>

Shaykh 'Abdūl 'Azīz al-Tarēfē حفظه الله explains the methodology of al-Tirmidhī رحمه الله & his grading upon Ahādīth.

<https://jawziya.wordpress.com/2008/01/01/methodology-of-imam-tirmizi-in-his-classification-of-narrations-in-sunan-al-trimidhi/>

2 August 2016 10:10

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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The Ghurabā' go through a lot of hardships, some more than others, but what makes them so special in the eyes of Allāh is that they remain steadfast upon the Haqq.

This dunyā is a prison for the believer, and a paradise for the disbeliever, we only have Jannāh on our minds.

2 August 2016 09:08

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Allah opens doors you've never seen. Just be patient. His plans are always better than yours!

1 August 2016 23:31

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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“A successful marriage doesn't require a big house, a prefect spouse, a million dollars or an expensive car. You can have all the above and still have a miserable marriage. A successful marriage requires honesty, undying commitment and selfless love and Allah SWT at the center of it all.”

1 August 2016 23:27

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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When our plans don't go our way we tend to become disheartened and disappointed, however we need to trust that Allah SWT loves us and wants what is best for us. He SWT will never let us

down.

“Allah is the best of planners.” Quran 8:30)

1 August 2016 23:22

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

“There is no better friend than a friend who reminds you of Allah SWT.”

1 August 2016 23:19

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Marriage Isn't An Excuse for Not Seeking Knowledge #I\_asked\_Shaykh\_Sulaymân

About seventeen years ago, I asked our Shaykh, Sulaymân Ibn Nâsir al-'Alwân: "Should I get married or focus on seeking knowledge?" He said: "Get married, as it doesn't get in the way of seeking knowledge." May Allâh Keep him steadfast and Reward him.

~ Shaykh Haytham Sayfaddîn حفظه الله

1 August 2016 22:56

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Don't waste your tears on your broken relationship with someone you love, invest your tears to strengthen your relationship with Allah.

Be patient & trust in Allah. Problems and hardships are not a punishment. They are a test and a means of purifying you and wiping out your sins.

Be positive always.. Allah knows best..Insha'Allah everything will be fine soon.. Be happy! :)

1 August 2016 22:26

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Zayn Ali** 😊 indeed. Great responsibility if we fail we can end up in hell

1 August 2016 22:00

Take note my beloved brothers 📄

1 August 2016 21:59

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Lol, grandparents can really make a 5 min story turn into 1 hour 🤪

1 August 2016 21:44

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□



1 August 2016 19:45

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Fadi Wawi** Dope

1 August 2016 17:28



**Group:** ICYC Islamic Care Youth Crew

**Marisol Qassim ?**

4 August 2016 16:41

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** He's just some idiot, dw about it. Shaykh Ahmad Jibril is a great shaykh to listen too, check him out if you haven't done so.

4 August 2016 16:43

**Group:** ICYC Islamic Care Youth Crew

**Mazen Ibrahim** Seems like a hazimi for some odd reason ☹️

4 August 2016 16:58

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Who else would it be akhī ☺️

4 August 2016 17:02

**Group:** ICYC Islamic Care Youth Crew

**Mazen Ibrahim** Eh wallah lol they make takfir on everyone and say 'we don't worship names'

4 August 2016 17:05

**Group:** ICYC Islamic Care Youth Crew

**Zayn Ali** Blanket statements with no daleel. show me one single person who worships this shaykh. A shaykh who calls for tauheed

4 August 2016 17:06

**Group:** ICYC Islamic Care Youth Crew

**Marisol Qassim** Yes I have heard him before and he is a great shaykh may Allah keep him safe Ameen.

4 August 2016 17:09

**Group:** ICYC Islamic Care Youth Crew

**Zayn Ali** #makeTakbirNotTakfeer ☺️ perhaps i need to troll on their pages

4 August 2016 17:13

00

1 August 2016 13:11

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<https://youtu.be/BV9oBb3L4LM>

<https://youtu.be/BV9oBb3L4LM>

Must watch, Shaykh Ahmad Jibrīl الله حفظه refutes the Mushrik Ikhwānī Tāghūt Mursī, and Erdoğan is the exact same, if not worse! Allāh (جل وعلا) said whoever doesn't rule by the law of Allāh is among the disbelievers, therefore all our rulers are Kuffār, and this has been mentioned by the Imāms of Tawheed, whoever leaves off the law of Allāh or legislates a man made law becomes a Mushrik as mentioned by Imām Muḥammād ibn Ibrāhīm (رحمه الله), Imām Ḥamūd al-'Uqlā' (رحمه الله), Shaykh Ahmad Jibrīl (الله حفظه), Shaykh Sulaymān al-'Alwān (الله حفظه), Shaykh Nāsir al-Fahad (الله حفظه), Shaykh 'Alī al-Khudayr (الله حفظه), Shaykh Khālīd al-Rāshid (الله حفظه) & many others. A consensus has been mentioned by Imām Abū Muḥammād ibn Ḥazm (رحمه الله), Shaykh al-Islām Ibn Taymiyyāh (رحمه الله) & Imām Ibn Kathīr (رحمه الله) that whoever abandons the Sharī'ah is a Kāfir, and none of them stipulated "If he believes it's greater than Allāh's law", rather those who say the Act is not "Kufr" unless he follows it with belief in the heart are from the Jahmiyyāh as mentioned by Shaykh Sulaymān al-'Alwān (الله حفظه) & others. The matter is clear to those who are sincere, very nice vid to watch.

1 August 2016 13:09

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Don't wonder why we're in the status we're in, when Palestinians in Gaza dance to the Pharell filth. Public un-denounced sins affect us all.

~ Shaykh Ahmad Jibril الله حفظه

Note: The Shaykh also mentioned in a lecture once that the weddings in some areas of Falasteen are much worse than those in Israel! The dancing, musiká, free-mixing, munkar, nationalism etc...

Thank Ḥamās for that who do nothing about this Munkar, while they are persecuting & imprisoning Salafī's & those who ordain the good & forbid the evil as mentioned by Shaykh Ahmad Jibrīl الله حفظه

1 August 2016 11:32

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Shaykh Muḥammād ibn Sālih al-'Uṭhaymīn(رحمه الله) said: "If we fought for the sake of our country, there would be no difference between us and the Kāfir, because he also fights for the sake of his country"

And he further mentioned: "And whoever fights for the sake of his country alone is not a Shaheed"

He mentioned this in his Sharḥ of Riyādh al-Sāliheen.

The Prophet(صلى الله عليه وسلم) said the one who fights for the word of Allāh to be raised the highest is Fee Sabeelillah.

So a person must have this intention while defending his land, however if he defends his country because it's islamic & defends it to protect the Islām & Muslims that's within it, that's perfectly fine, as long as his main intention is for Allāh(جل وعلا), not for the sake of this dunyā & under the banner of nationalism.

May Allāh(سبحانه وتعالى) guide the Ummāh & protect us from the evil of nationalism which is hardly addressed by many.

1 August 2016 10:52

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

1 August 2016 10:12

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** 🌐 True

31 July 2016 22:25

Atlast! Been waiting for this a long time. Hard work pays off, never quit, never give in. Dreams dont work unless you do..

....Now i got enough cash to get internet connection so I can go on google images, get random cash pics, pretend I'm rich and feel good about it.

~ \$200,000 🤔🤔🤔

31 July 2016 22:22

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Far out, there's so many evil men & women in this world. I'm sick of reading about them, it pisses me off so much!!! This makes me so upset, especially when I've read about the great men & women of the past, I never imagined that I would be living in a time where people are so evil, our deen is mocked, the mothers of the believers are insulted, corruption is widespread, man take me back in time :(((( ʘʘʘʘ

31 July 2016 16:26

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Many find it hard to work out who's truthful & honest in such a deceiving world - I really believe that if you put your trust in Allah & sincerely make du'a to Him, Allah will open your eyes & show you the God-Fearing & Righteous ones. Ponder over the universal signs of Allah, allow that to increase you in Eman. Just relax for a minute & close your eyes while thinking about this Dunya, ask yourself, what does this world mean to you? O Turner of the Hearts, keep our hearts firm upon your deen.

31 July 2016 15:50

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Before you sleep, make sure that you forgive all muslims & purify your heart. Remember that you are sleeping in a comfortable bed, while others are sleeping on the floor with no blanket. Be merciful to one another, don't be angry at your brother & sister Islām, be gentle and comfort them, let them feel at ease, look after each other, and more importantly, unite upon Tawheed. These are not mere words which is supposed to make you feel good, these are words which I truly wish people would act upon ☺

30 July 2016 23:09

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Brothers & Sisters, Knowledge is full of Light! There are many basic summarised books in every Islamic science, so forget about everyone else for a second & focus on establishing a firm 'Aqidah in your own heart.

Do everything Fe Sabeelillāh, try and develop that passion to seek knowledge so you can live with it & implement it in your life. Before you speak about an issue, ensure that you've studied it, memorised it & understood it pretty well, then discuss it with those who differ with you. You will learn so much more this way.

Brothers, encourage each other to study & focus on your manners so people can start taking you a bit more seriously. I know you guys can do much more, you're full of zeal and strength, all you gotta is put a little bit more effort & have patience.

Prove your loyalty to the Haqq by learning your deen & spreading the True Teachings of Islām which isn't distorted by those contemporary celebrities or hotel scholars :)

I make du'ā that Allāh(سبحانه وتعالى) destroys those who deceive others with their Knowledge & misguide others, and O Allāh, destroy me if I ever intend to deceive others by distorting the pure teachings of the Qur'ān & Sunnāh. May Allāh(جل وعلا) give us all إخلاص [Sincerity] in what we do, and allow us to be fair in presenting the truth & speak the truth even if it goes against me & my desires, and allow me to be a man to admit that I am mistaken & wrong, O Allāh forgive my sins & shortcomings & guide me and my brothers & sisters to the straight path.

30 July 2016 18:06

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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#Last Morning Gem that we can #Act upon:

Praising Allāh(سبحانه وتعالى) is fragrance to the heart. Istighfār is soap that washes away the sins. Stay clean and pure! Wash and fragrance yourself daily!

~ Shaykh Ahmad Jibrīl(حفظه الله)

30 July 2016 08:42

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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{Good spouses are for good spouses} [24:26] Some, submerged in sin seek women as pure as Maryam! Be like Yūsuf(عليه السلام) to get one like Maryam(عليها السلام). #Islām

30 July 2016 08:36

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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They asked 'Abdullāh ibn Mubārak(رحمه الله), "What would you do if you found out you only had a day to live?" He replied, "I would teach!"

~ Shaykh Ahmad Jibrīl(حفظه الله)

30 July 2016 08:32

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Befriend the #Qurān! The longer you befriend it, the more you will gain of its secrets. Friends don't give out secrets when they first meet.

~ Shaykh Ahmad Jibrīl(حفظه الله)

30 July 2016 08:30

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

"Flee to Allāh!" [51:50] - When you fear humans, you flee from them! When you fear Allāh, you flee to him!

~ Shaykh Ahmad Jibrīl(حفظه الله)

30 July 2016 08:26

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

{Allāh will ask the truthful about their truth} [33:8] If the truthful will be questioned, then imagine how it will be for those who lied? #Islām

~ Shaykh Ahmad Jibrīl(حفظه الله)

30 July 2016 08:22

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

Amazing book in the Hanafī Madhab 📖 We must appreciate the Scholars for their efforts, they are the ones who laid out the foundations for us & helped us understand the deen.

As Shaykh Ahmad Jibrīl(حفظه الله) said: "We go by proof, with respect to the Scholars & their opinions"

We study & memorise the books of the Madhāhib not out of Taqleed [Blind Following], but to understand the issues in a structured way & how they were laid out by the Scholars.

Shaykh Ahmad Jibrīl(حفظه الله) said: "I'm not Hanbalī & I've never ascribed myself to a Madhab, and the Methodology that you see me upon today is what I was upon when I was 7,8,9 years of age, I never changed" and he praised his father for that, refer back to the 1st lecture on Zād al-Mustaḥṣin where he spoke about the Madhab issue briefly & that in his time, people of different madhāhib couldn't even get married to each other 🤝 This is why we always refer back to the Qur'ān & Sunnāh and the 4 Imāms condemned blind following, as everyone has mistakes & can be unaware of something.

There's nothing wrong with ascribing yourself to a Madhab, but don't be a fanatic & show zeal towards your Madhab over another & leave the clear text for the opinion of your Imām.

As for the laymen, we ask the Shaykh we trust for our Fatāwah, so we follow what he's upon [whether he follows a Madhab or not], but the point of this post was to show the amount of effort our Scholars went through, may Allāh(جل وعلا) have mercy upon their souls.

29 July 2016 22:18

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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got the idea to collect a book full of Sahīh narrations from his teacher (رحمه الله)Imām al-Bukhārī spent 40 years travelling around the (رحمه الله)and Imām al-Bukhārī (رحمه الله),Ishāq ibn Rāḥawayh world collecting Ahādīth for "Sahīh al-Bukhārī", among many of his other beneficial books. rewarded them (سبحانه وتعالى)Appreciate what the Imāms of Hadīth have done & look at how Allāh .& gave them success because of their sincerity SubhānAllāh

29 July 2016 21:56

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

This is what our youth need 🙄  
Not condemnations & calling them "Young & Ignorant" all the time.

29 July 2016 09:30

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Back up everything you say with proof from the Qur'ān, Sunnāh & the sayings of the Salaf. If we

can agree to this, we will have no problem in following the Haqq Inshā'Allāh.  
بارك الله فيكم

28 July 2016 23:12

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Putting aside the negatives, there are many brothers & sisters who are doing really good & putting an effort to please Allāh(جل وعلا). I ask Allāh(سبحانه وتعالى) to make you all sincere in what you do & reward you for that.

28 July 2016 12:23

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Some of these bogans that comment on the channel 7 news stories regarding Muslims are so hateful and they always go on about 72 virgins. There just hating because they have never seen a virgin in there whole life

~ Shared from a Brother 🙌

28 July 2016 09:40

#### Radwan Dakkak updated his status.

The first ones to betray Ṭīsa(عليه السلام) were the Religious Leaders & Political Leaders, so don't be fooled by the tongue and by the appearance, coz only Allāh(جل وعلا) can see what's inside.

Let's all make du'ā that Allāh(جل وعلا) makes the inside of us better than the outside.

اللهم اجعل سريرتنا خيراً من علانيتنا  
~ Imām Anwar(رحمه الله)

28 July 2016 06:15

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

These days, you don't ask who's the Shaykh, you ask who's not the Shaykh!

~ Al-'Allāmah Ahmad ibn Mūsā Jibrīl حفظه الله

27 July 2016 16:26

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

Strive hard sister & be like the Sahābiyyāt, may Allāh(سبحانه وتعالى) reward you.

27 July 2016 14:01

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

27 July 2016 09:14

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Marisol Qassim** Imagine how lonely it must be for all the beautiful orphaned children ? I wish I could just grab them all in a big tight hug and take them to the biggest mansion in the world where they could eat,sleep,play, and have unconditional hugs.

28 July 2016 16:12

27 July 2016 08:56

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

Umar ibn al-Khattab (may Allah be pleased with him) said:

I have never seen anything stranger than a man who does not seek richness through marriage, even though Allāh has promised, as a result of it (i.e., marriage) what He has promised:

إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ قَاصِلِهِ

If they are poor, Allāh will enrich them out of His Bounty. [24:32]

Source: Al-Durr Al-Manthoor

27 July 2016 08:38

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I know the ? صلى الله عليه وسلم when she married the Prophet رضى الله عنها How old was Khadijah ? رضى الله عنها was 25, but how old was Khadijah صلى الله عليه وسلم Prophet

.Note: I would appreciate to see proof, Jazākum Allāhu Khayran

26 July 2016 17:11

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

People love you, it's just you don't realise it 🌸

26 July 2016 11:17

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The #Hadīth "Verily actions are by intentions" is a Mutawātir Hadīth 🌸

~ Shaykh al-Muhaddīth Sulaymān ibn Nāsir al-'Alwān(حفظه الله).

25 July 2016 21:24

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<https://youtu.be/8s8SKZsvWdo>

<https://youtu.be/8s8SKZsvWdo>

May Allāh سبحانه وتعالى grant us إخلاص [Sincerity] 💞

25 July 2016 12:09

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Some mistakes from those who call the Adhān.

25 July 2016 11:42

#### Radwan Dakkak updated his status.

Asalāmu 'Alaykum - #Niqāb is Wājib & this is the best response I can share refuting those who take the statements of the Salaf out of context. There will be more evidences provided in the future inshā'Allāh: #Detailed\_Response

Refuting the #Misconception that the Salaf permitted a woman to show her face. As I have shared in the past, the Jilbāb according to the definition of the Salaf is a garment which covers the whole body, and is used to cover the Face, as it's reported in Sahīh al-Bukhārī & Sahīh Muslim that 'Ā'isha(رضي الله عنها) said "I veiled my face with my Jilbāb", and this is what's known from the sayings of the Sahābah, Tābi'in & Salaf & there are several authentic narrations that attest to this.

But my main focus today is to speak about the Tafsir of [Sūrat al-Nūr:verse 31]:

Allāh(سبحانه وتعالى) said: {And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed.} [24:31]

So Allāh(سبحانه وتعالى) has mentioned the adornments in this Āyah, and he divided it into two types:

1. The Hidden Adornments, which by principle is not permissible to be shown, and that's taken from His statement: {and not expose their adornment}, then He followed that up with an exception, of what adornments can be shown to the people mentioned in the verse which I'll come to soon inshā'Allāh.

2. The Apparent Adornments, which can be shown to those who Allāh(سبحانه وتعالى) has specified, and that's taken from the Āyah: {and not expose their adornment except that which [necessarily] appears thereof...}

However, the misconception I want to remove is those people who use the Tafsir of the Salaf of this Āyah {except that which [necessarily] appears thereof...} of what a Muslimāh is allowed to show to those Mahrams mentioned in the verse and apply it on the non-Mahram strangers! And inshā'Allāh I'll prove this very shortly.

So they will mention several statements of the Salaf of the Āyah {except that which [necessarily] appears thereof...} where 'Abdullāh ibn 'Abbās(رضي الله عنهما), 'Abdullāh ibn 'Omar(رضي الله عنهما) and al-Dahāk(رحمه الله) said that it's the "Face and Hands". Or that it's narrated from 'Abdullāh ibn 'Abbās(رضي الله عنهما), Mujāhid(رحمه الله) & Sa'īd ibn Jubayr(رحمه الله) that it's "Kuhl [eye-shadow], Khidāb [hennā on the hand] and the Khātam [ring]". Or that it's "Kuhl [eye-shadow] & Khātam [ring]" as mentioned by Anas ibn Mālik(رضي الله عنه). Or that it's "al-Kuhl [eye-shadow] and Khidāb [hennā on the hand]" as mentioned by 'Attā(رحمه الله). Or that it's "al-Kuhl [eye-shadow]" as mentioned by al-Sha'bī(رحمه الله) & Qatādah(رحمه الله). Or that it's the "Face & Clothes [literally the outer garment]" as it's narrated from al-Hassan al-Basrī(رحمه الله) & Qatādah(رحمه الله). Or that it's "Kuhl [eye-shadow] & Clothes" as it has been reported from al-Sha'bī(رحمه الله). But what I previously mentioned from the Sahābah & Tābi'īn are the most authentic regarding the Tafsir of the Āyah.

These narrations from the Salaf can be found here: Refer to Tafsir 'Abdūl Razzāq(2/56), Musannāf ibn Abī Shaybah(17281\_17300), Tafsir ibn Jarīr al-Tabarī(17/258\_261), and Tafsir ibn Abī Hātim(8/2574\_2575)

And the sayings of these pious predecessors is all related to the "Apparent Adornments" for the Mahrams who are related to the Muslimāh either by kinship or suckling/nursing, and it's not in any way referring to the non-Mahrams which I'll get too very shortly inshā'Allāh.

And to prove that their sayings are referring to the Mahrams is through other clear textual evidences from them, and this is can be seen through several aspects.

Among them is that all the authentic statements of the Salaf regarding the "Apparent Adornments" in the Tafsir of this Āyah: {except that which [necessarily] appears thereof...}, it has been proven on every single one of them that they are clearly referring to Mahrams in specific, or that there's another really strong evidence in another place which proves this, so let's go 1 by 1 inshā'Allāh in deep detail:

1. As for 'Abdullāh ibn 'Abbās(رضي الله عنهما), it's proven that he said: {The Apparent Adornments are: The face, Kuhl[Eye-Shadow], Khidāb [Henna] on the hands, and the ring, so this is what she can show in her house whenever someone enters upon her}, then he clearly stated:

{and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire}

then he stated: {And the Adornments that she can reveal to these people are: Her earrings, her pendants/necklaces, her bracelets, but as for her anklets, her bangles, her neck, and her hair, then she should not show it to anyone except to her husband}

This was collected by Imām al-Bayhaqī(رحمه الله) in al-Sunan al-Kubrā(7/94) from the chain of 'Alī(رحمه الله) from ibn 'Abbās(رضي الله عنه), and it's authentic. Likewise it was collected by Imām ibn Jarīr al-Tabarī(رحمه الله) in his Tafsir(17/259) and Imām ibn Abī Hātim al-Rāzī(رحمه الله) in his Tafsir(17/264,267).

Likewise, 'Abdullāh ibn 'Abbās(رضي الله عنه) said about the verse regarding the elderly women: {their is no blame upon them for putting aside their outer garments}: Ibn 'Abbās said: "al-Jalābīb(i.e. Putting aside the Jilbāb off her face)".

This was narrated by Imām al-Bayhaqī(رحمه الله) in al-Sunan al-Kubrāh(7/93), Imām ibn Abī



Hâtīm(رحمه الله) in his Tafsīr(8/2641), Ibn Jarīr al-Tabarī(رحمه الله) in his Tafsīr(17/360), and it was also collected by Abū 'Ubayd(رحمه الله) in Fadā'il al-Qur'ān(page 307).

It's also authentically proven from 'Abdullāh ibn 'Abbās(رضي الله عنه) that he said in his Tafsīr of [33:59] {Allāh has ordered the believing women that whenever they leave their houses for a need, to cover their faces from above their heads with their garments [Jalābīb], and to leave open 1 eye}

This was narrated by Imām Ibn Jarīr al-Tabarī(رحمه الله) in his Tafsīr(19/181), Imām Ibn Abī Hātīm(رحمه الله) in al-Durar al-Manthūr(12/141) from the chain of 'Alī ibn Abī Talha(رحمه الله) from 'Abdullāh ibn 'Abbās(رضي الله عنه). And the book of 'Alī ibn Abī Talha(رحمه الله) that he would use to narrate from 'Abdullāh ibn 'Abbās(رضي الله عنه) was strengthened & authenticated to be used as proof by Imām Ahmad ibn Hanbal(رحمه الله), Imām al-Bukhārī(رحمه الله) & Imām ibn Abī Hātīm al-Rāzī(رحمه الله), refer to Fath al-Bārī(8/438-439) by Al-Hāfidh ibn Hajr al-'Asqalānī(رحمه الله). This is a strong chain of narration & 'Alī ibn Abī Talha(رحمه الله) would always narrate from 'Abdullāh ibn 'Abbās(رضي الله عنهما) through an intermediary such as Mujāhid ibn Jabar(رحمه الله), Sa'īd ibn Jubayr(رحمه الله) & 'Ikrimah(رحمه الله).

It's also narrated from 'Abdullāh ibn 'Abbās(رضي الله عنهما) that he said "She wraps the Jilbāb around her face"

This was narrated by Imām al-Shāfi'ī(رحمه الله) in his Musnad(1/303 number 788), and in al-Umm(3/370-371), and Imām Abū Dāwūd(رحمه الله) in Masā'il al-Imām Ahmad(732).

So this is an explicit proof that 'Abdullāh ibn 'Abbās(رضي الله عنه) is of the view that covering the face is compulsory, and what he meant in the Tafsīr of Sūrat al-Nūr by "The face & Hands" was the Mahrams of the Muslimāh, not the Strangers, and likewise the companions & students of ibn 'Abbās(رضي الله عنهما) have similar narrated statements to that of 'Abdullāh ibn 'Abbās(رضي الله عنهما), and they did not ask him about the non-Mahrams, it's not narrated at all, from its absolute clarity, and they were extremely modest, so many of those today who are used to seeing Tabarrūj will not understand the statements of the Salaf, because even in our times, we have women who go out dressed more immodestly to Strangers than the women of the Salaf used to dress in front of their Mahrams!

2. As for Sa'īd ibn Jubayr(رحمه الله), it's authentically proven on him that the exception Allāh(سبحانه وتعالى) has given for the elderly women in the Āyah, is to put aside the Jilbāb, and as we already know, the Jilbāb is what's used to cover the face according to the Salaf.

So Sa'īd ibn Jubayr(رحمه الله) said: {She does not openly display adornments by putting aside her outer garment, so that her adornments can be seen from her}

This was narrated by Imām ibn Abī Hātīm in his Tafsīr(8/2642).

3. As for 'Attā' ibn Abī Rabāh(رحمه الله), it's authentically proven on him that he preferred a Muslimāh to cover her hair in the presence of her Mahrams, so he was asked about a man whether he can see a woman's head that's forbidden for him to marry:

So 'Attā' ibn Abī Rabāh(رحمه الله) said: {Covering it is more beloved to me, and if they saw it, there's no problem}.

This was narrated by Imām Ibn Abī Shaybah(رحمه الله) in his Musannāf(17566) from the chain of 'Abdūl Malik(رحمه الله) from 'Attā'(رحمه الله) and it's authentic.

And it's also authentically proven that 'Attā'(رحمه الله) mentioned the same thing as Sa'īd ibn Jubayr(رحمه الله) regarding the elderly women and that the Allāh(سبحانه وتعالى) has given an exception to the elderly women, which is to {put aside her Jilbāb}, and as we know the Jilbāb is what's upon the face.

4. As for Mujāhid ibn Jabar(رحمه الله), it's authentically proven from him that he doesn't permit a Muslimāh to put aside her veil in the presence of a disbelieving woman, so how can we hold his statements regarding the "Apparent Adornments" {The ring, Hennā on the hand, and eye-shadow} and apply it to the non-Mahram men from the Muslims & Mushriks?!

Layth(رحمه الله) has narrated from Mujāhid(رحمه الله) that he said: {A Muslimāh cannot take off her veil in the presence of a Mushrikāh[polytheist women], and she isn't allowed to greet her, because Allāh(سبحانه وتعالى) said: "Or their women(muslimāhs)", and they [Mushrikāhs] are not from among our women}

This was narrated by Imām al-Bayhaqī(رحمه الله) in al-Sunan al-Kubrāh(7/95), and Sa'īd ibn Mansūr in his Sunan(al-Tafsīr/1576). And the narration of Layth(رحمه الله) from Mujāhid is a documented book & transcript, this was mentioned by Imām Ibn Hibbān(رحمه الله), refer to al-Thiqāt(7/331) and it's authentic.

It's also authentically proven from Mujāhid ibn Jabar(رحمه الله) that the exception Allāh(سبحانه وتعالى) has given the elderly women is {to put aside her Jilbāb}, i.e. To uncover her face & has stated the same thing as 'Attā'(رحمه الله), Sa'īd ibn Jubayr(رحمه الله), Ibn 'Abbās(رضي الله عنهما) and all of the Salaf have agreed to this.

Refer to Tafsīr al-Tabarī(17/361,363-364) and it's in Tafsīr Mujāhid(2/444), also refer to Sunan Sa'īd ibn Mansūr(al-Tafsīr/1617).

5. & 6. As for the saying of 'Āmir al-Sha'bi(رحمه الله): {eye-shadow and clothes}, and the saying of 'Ikrimah(رحمه الله) the companion of ibn 'Abbās(رضي الله عنهما): {The face, and the collarbone (of

the neck}}, it's also authentically proven from them that he used to prohibit a Muslimâh to put aside her veil in the presence of her Uncles [on both the father & mother's side], as opposed to the majority of the scholars who permitted it, so how can anyone hold their Tafsîr regarding: {and not expose their adornment except that which [necessarily] appears thereof...} and then say they permit a Muslimâh to show her face, neck, kuhl to the non-Mahram strangers, while they are extremely strict & prohibit showing the face, neck & eye-shadow to the Mahrams that aren't mentioned in the Āyah?

Dāwud (رحمه الله) has narrated from al-Sha'bi (رحمه الله) & 'Ikrimah (رحمه الله) regarding the verse: {and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons...} all the way till he completed the verse:

They (al-Sha'bi & 'Ikrimah) said: {He did not mention the uncles [on the father & mother's side] because they belong to their sons, and they (al-sha'bi & 'ikrimah) said: She cannot put aside her veil in the presence of her uncles}

This is narrated by Imām ibn Abi Shaybah (رحمه الله) in his Musannâf (17580), and from his chain of narration, it was narrated by Imām ibn Mundhir (رحمه الله) as it's present in Tafsir ibn Kathir (10/220), and it was narrated by ibn Jarīr al-Tabarī (رحمه الله) in his Tafsīr (10/220).

And this is supported by another narration which is narrated by Jābir (رحمه الله) from 'Āmir al-Sha'bi (رحمه الله) that he disliked it if all Mahrams would see the hair of a Muslimâh.

This is narrated by Imām Ibn Abi Shaybah (رحمه الله) in al-Musannâf (17569), so it shows that al-Sha'bi (رحمه الله) was very strict on having some Mahrams see her hair.

And it's also authentically proven from al-Sha'bi (رحمه الله) the exact same thing as what has been proven on 'Abdullāh ibn 'Abbās (رضي الله عنهما), Sa'īd ibn Jubayr (رحمه الله), Mujāhid (رحمه الله), 'Attā' (رحمه الله) & others, that the exception Allāh (سبحانه وتعالى) gave the elderly women in the Āyah of Sūrat al-Nūr, is putting aside the Jilbāb.

This is narrated by Ibn Jarīr al-Tabarī (رحمه الله) in his Tafsīr (17/363).

7. As for al-Hassan al-Basrī (رحمه الله), then it's authentic from him that he doesn't allow a brother to see his sister without a headcovering, so it's authentic from the chain of Hishām (رحمه الله) from al-Hassan al-Basrī (رحمه الله) regarding the woman, can she put aside her head-covering in the presence of her brother? He replied: {Wallāhi she isn't supposed to do that}

This was narrated by Imām ibn Abi Shaybah (رحمه الله) in al-Musannâf (17568) and it's authentic, and this is proof that al-Hassan al-Basrī (رحمه الله) was referring to the Mahrams in his Tafsīr of Sūrat al-Nūr when he said: {The face & the clothes}, and the Salaf wouldn't ask about the non-Mahrams from their Immense Taqwā [righteousness & god-consciousness].

And it's authentically proven from al-Hassan al-Basrī (رحمه الله) the same as what 'Abdullāh ibn 'Abbās (رضي الله عنهما), Sa'īd ibn Jubayr (رحمه الله), 'Attā' (رحمه الله), Mujāhid (رحمه الله), al-Sha'bi (رحمه الله) & others regarding the exception Allāh (جل وعلا) has given to the elderly women in the Āyah pertains to putting aside the Jilbāb.

This was narrated by Imām 'Abdūl Razzāq (رحمه الله) in his Tafsīr (2/63) and Imām Ibn Abi Hātim (رحمه الله) in his Tafsīr (8/2641-2642).

8. As for al-Dahāk (رحمه الله), to prove that he's speaking about the Mahrams, is what Muzāhim (رحمه الله) authentically narrated from him, that he said: {If I entered upon my mother, I would say to her: Cover your Head}

This was narrated by Imām Ibn Abi Shaybah (رحمه الله) in his Musannâf (17574 & 17576).

9. As for Qatādah (رحمه الله), the same thing has been authentically proven on him like the others regarding the exception Allāh (سبحانه وتعالى) gave the elderly women.

It was collected by Imām Ibn Abi Hātim al-Rāzī (رحمه الله) in his Tafsīr (8/2640). So this shows that there's no difference of opinion amongst the Sahābah, Tābi'īn & Salaf that the verse of Sūrat al-Nūr is referring to the Mahārim.

10. It's authentically proven from Abi Sālih (رحمه الله) & 'Ikrimah (رحمه الله) that they said: {The Apparent Adornments is what's above al-Dir' (chest, torso)}

This is narrated by Imām ibn Abi Shaybah (رحمه الله) in his Musannâf (3/383). And الدرع is the clothes of the house, not the clothes when you go out as it's well known, because al-Dir' reveals with it the hair & neck, and it's prohibited to reveal this to the strangers by ljmā'.

11. It's also authentically prove from Imām Ibrāhīm al-Nakha'ī (رحمه الله) that the Apparent Adornments is al-Dir'.

This is narrated by Imām Ibn Abi Hātim (10/109), and al-Tahāwī (رحمه الله) in Sharh Ma'ānī al-Āthār (4/332) with an authentic chain.

12. It's authentically proven from Tāwūs (رحمه الله) that: {there was nothing more disliked to him other than a Mahram seeing the 'Awrah of the other}, he said: {He used to dislike for her (Muslimâh) to take off her head-covering in his presence (Mahram)}

This was narrated by 'Abdūl Razzāq(رحمه الله) in al-Musannāf(12831) from the chain of Ma'mar(رحمه الله) from ibn Tāwūs(رحمه الله) from his father(Tāwūs) and it's authentic.

13. As for 'Abdullāh ibn 'Omar(رضي الله عنهما), he also mentioned that Allāh(سبحانه وتعالى) has given an exception for the elderly women to put aside her Jilbāb.

Imām ibn Abī Hātim(رحمه الله) narrated it in his Tafsīr(8/2641) and it was collected by Sa'īd ibn Mansūr in his Sunan(al-Tafsīr/1616).

So from this Imām al-Bayhaqī(رحمه الله) has placed a chapter-heading in his Sunan from ibn 'Abbās's Tafsīr of the verse: {and not expose their adornment except that which [necessarily] appears thereof...}, so he said:

{Chapter: What a woman can show from her adornments to those mentioned in the verse from among her Mahrams}

Then he mentioned the statement of ibn 'Abbās(رضي الله عنهما) which says: {The Apparent Adornments are: The face, eye-shadow, hennā on the hand, and the ring, so this is what she can reveal in her house to those who enter upon her}

This was narrated by Imām al-Bayhaqī(رحمه الله) in al-Sunan a-Kubra(7/94), Ibn Jarīr al-Tabarī(رحمه الله) in his Tafsīr(17/259) and ibn Abī Hātim(رحمه الله) in his Tafsīr(8/2576) as it was referenced before, so refer back to it & the chain is authentic according to Imām al-Bukhārī(رحمه الله), Imām Ahmad(رحمه الله) & Imām Abū Hātim al-Rāzī(رحمه الله) as it comes through the chain of 'Alī ibn Abī Talha(رحمه الله) from ibn 'Abbās(رضي الله عنهما).

Likewise, Imām ibn 'Abdīl Barr(رحمه الله) has mentioned that showing the adornments are for the Mahrams, not the Strangers, so he said: {Indeed, the Mahrams that are related through kinship or suckling are not to be concealed from, nor to be covered up in front of except for the 'Awra, and the woman is a 'Awrah(to the Mahrams) except for her face & hands}

Refer to al-Tamhīd(8/236)

14. It's authentic from 'Abdullāh ibn Mas'ūd(رضي الله عنه) that he said: {The Apparent Adornments are: The Clothes}.

This was narrated by Imām 'Abdūl Razzāq(رحمه الله) in his Tafsīr(2/56), Sa'īd ibn Mansūr in his Sunan(al-Tafsīr/1569), Imām ibn Abī Shaybah(رحمه الله) in his Musannāf(17282 & 17296), Imām ibn Jarīr al-Tabarī(رحمه الله) in his Tafsīr(17/256-257), Imām ibn Abī Hātim(رحمه الله) in his Tafsīr(8/2573-2574) & others.

Likewise, this is what all his companions from 'Irāq have said such as Imām Abī al-Ahwas(رحمه الله), Ibrāhīm al-Nakha'ī(رحمه الله), al-Hassan(رحمه الله), ibn Sīrīn(رحمه الله) & others, and Mujāhid(رحمه الله) said the same thing.

Refer to Sunan Sa'īd ibn Mansūr(1571), Musannāf ibn Abī Shaybah(17285,17289,17293), Tafsīr ibn Jarīr(17/257) & the statement of Mujāhid can be found in Tafsīr ibn Abī Hātim(8/2574).

And what is meant by al-Thiyāb or "The Clothes" is what's beneath the Jilbāb, so it's the clothes that are worn traditionally in the house, and the Jilbāb simply covers it up, but the clothes she wears beneath the Jilbāb, it's permissible for the Mahrams to see that, because "Adornments" can be explained as being "Clothes" as Allāh(سبحانه وتعالى) said: {Take your adornments at every Masjid} [Sūrat al-A'rāf:31] i.e. The adornments of your clothes, and this is what Imām Abū Ishāq al-Sabī'ī(رحمه الله) used to explain the statement of 'Abdullāh ibn Mas'ūd(رضي الله عنه), so he recited that verse when he narrated the Tafsīr of ibn Mas'ūd from the chain of Abī al-Ahwas(رحمه الله) from ibn Mas'ūd(رحمه الله) & it's authentic.

Refer to Tafsīr 'Abdūl Razzāq(2/56) and Tafsīr ibn Jarīr al-Tabarī(17/257).

15. It's also authentic from Imām al-Zuhri(رحمه الله) that he said: {There's nothing wrong for the man to look at the front hairs of a woman from beneath the veil, if he was a Mahram, but as for her taking off the complete veil in front of him, then she shouldn't}

This was narrated by Imām 'Abdūl Razzāq(رحمه الله) in his Musannāf(12829).

Likewise Imām ibn Shihāb al-Zuhri(رحمه الله) said regarding whether a woman can take off her veil in front of a Mahram: {As for him seeing a little bit [of her hair] from beneath the veil, that's fine, but for her to take off her veil completely, then No}

This was narrated by Imām 'Abdūl Razzāq(رحمه الله) in his Musannāf(12830) from the chain of Ma'mar(رحمه الله) from al-Zuhri(رحمه الله) and it's authentic.

So all these authentic narrations from the Salaf show you how pious they were in their modesty & how much chastity they had, and it's also very important to mention that the Tafsīr of the Sahābah regarding the "Apparent Adornments" where they mention that it's the Face, this doesn't mean that they prohibit a woman to show her hair to those Mahrams, but rather it's from the amount of modesty that they had, which is why you'll find many statements of the Salaf saying they ask their mother to cover her head before they would enter upon her, but what the scholars such as Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله), Shaykh 'Abdūl 'Azīz al-Turayfī(حفظه الله), Shaykh Nāsir al-Fahad(حفظه الله) & Shaykh 'Alī al-Khudayr(حفظه الله) would say is that the Shari'ah is taken a bit more lightly in these areas, so what we believe is that a Muslimāh can show her hair to her Mahram, but the point of relating all these narrations from the Salaf is to place their statements in

the right spot, not apply them in the wrong topic.

16. I would like to finish this with an amazing narration from Hafsa bint Sīrīn(رضي الله عنها) which was narrated by 'Āsim al-Ahwal who said: {We entered upon Hafsa bint Sīrīn, and she put the Jilbāb on like this(explaining what she did), and covered her face with it(the arabic text mentions Niqāb), so we said to her: "May Allāh have mercy upon you! Allāh(جل وعلا) said: "And women of post-menstrual age who have no desire for marriage - there is no blame upon them for putting aside their outer garments [but] not displaying adornment."[24:60] (and it's the Jilbāb), so he said: She said to us: "What is after that?" So we recited: "But to modestly refrain [from that] is better for them." [24:60], so she said: It is to keep the Jilbāb on}

This was narrated by Sa'īd ibn Mansūr(رحمه الله) in his Sunan(al-Tafsīr/1618), and Sa'dān ibn Nasr(رحمه الله) in his "Juz'"(page 60) and from the chain of Sa'dān(رحمه الله), Imām al-Bayhaqī(رحمه الله) has collected it in his Sunan al-Kubrā(7/93) and it's authentic.

So here we have an explicit evidence from Hafsā bint Sīrīn(رضي الله عنها) regarding the Āyah that Allāh(سبحانه وتعالى) has given an exception for the elderly women to take the Jilbāb off the face as long as it's not beautified, "But to modestly refrain [from that] is better for them" as Hafsā bint Sīrīn(رضي الله عنها) mentioned, and the Hadīth explicitly describes her as wearing the Niqāb.

And all the Salaf are in agreement that the exception given in this verse is to take the Jilbāb off the face, so how can those people apply the statements of the Salaf where they can show the Face & hands to the Mahrams and apply it to the non-Mahrams?! If a Muslimāh was really allowed to show her face & hands to the Non-Mahram men, then what is the purpose behind this Āyah where Allāh(سبحانه وتعالى) has given an exception for the old women to show her face, and this exception is exclusive for them, so this proves that the younger women are obliged to cover the face from the Strangers among the Men, and Allāh(سبحانه وتعالى) knows best

24 July 2016 21:19

### Radwan Dakkak updated his status.

Asalāmu 'Alaykum - Today I want to prove that #Niqāb is Wājib through the sayings of the 4 Great Imāms & refuting the #Misconception that the 4 Imāms permitted a woman to show her face & hands to non-Mahram men, but rather this is the opinion from some later Imāms who came after them where differences of opinion occurred, and I'll provide the evidences from the statements of the Imāms & their followers proving that #Niqāb is compulsory, if Allāh(سبحانه وتعالى) wills. I have translated almost all of this piece of writing from Shaykh 'Abdūl 'Azīz al-Turayfī(حفظه الله) #Detailed\_Response.

Before we go into the sayings of the Madhāhib in detail, I would like to state that the Scholars have divided 'Awrah into the following categories, 'Awrat al-Nadhr, 'Awrat al-Satr & 'Awrat al-Salāh & we'll go through each type inshā'Allāh at its right time, but here's a short summary, so that you are exposed to the terms.

1. 'Awrat al-Satr(عورة الست) is related to the 'Awrah in & of itself, so meaning it's what must be covered in its essence(ذات). Such as the chest, neck, hair, legs & this 'Awrah must be covered in & of itself. So you will see the Majority of the Scholars saying "The woman is a 'Awrah except her face & hands" and another group of scholars say "All of a woman is 'Awrah", so this is related to 'Awrat al-Satr.

2. 'Awrat al-Salāh(عورة الصلاة) is specifically related to the 'Awrah that must be covered during Salāh. So the Majority of the Scholars say "All of a woman is 'Awrah except her face & hands", others say "All of a woman is 'Awrah except her face, hands & feet" & others say "All of a woman is 'Awrah except her face".

3. 'Awrat al-Nadhr(عورة النط) is related to it being a 'Awrah in the presence of non-Mahram men, even if it was not a 'Awrah in & of itself. So the scholars would say "It's not permissible for a man to look at her face & hands" or "It's not permissible to look at anything from her, including her face & hands"

So that's a short summary regarding the terminology used by the Scholars when they refer to 'Awrah, and those who do not differentiate between them will apply the statements of the 4 Imāms in its wrong place, and there's a consensus made by all scholars that the 'Awrah of a slave woman is not the same as a free woman, but unfortunately you will often see those who apply narrations that are in specific to the slave women & apply them to free women, or they will apply the narrations related to the elderly women & apply it to the young women, or they will not differentiate between 'Awrat al-Salāh & 'Awrat al-Nadhr or they'll apply rulings related to Hajj to permit a woman to show her face, whereas a consensus has been mentioned by Imām ibn 'Abdūl Barr & Ibn Qudāmah said he doesn't know any difference of opinion that a woman is to cover her face with her garment at Hajj in the presence of men. And I have shown in the past that the prohibition of Niqāb in Hajj doesn't mean that it's permissible for her to reveal her face in the presence of a man, as she is still a 'Awrah, and the state of Ihrām doesn't change that, just as a man is prohibited to wear underpants, it doesn't mean he can show his private parts.

So before I go into detail regarding the statements of the Imāms, I would like to mention some necessary situations where a woman needs to be looked at, such as the one wanting to marry her, the Judge who is ruling upon the disputers, a testimony to safeguard the rights in transactions, or a dispute between two parties so that the rights are preserved & she doesn't imitate another woman.

^ So in those situations, the Fuqahā' would mention the term 'Awrat al-Nadhr, not 'Awrat al-Satr, so

they will say in the rulings related to contracts, testimonies & disputes, {It's permissible to look at her face & hands}, and perhaps some of them mention {Her face & hands can be looked at, because they are not 'Awrah} or they'll say {It's not obligatory to cover them(the face & hands)}, and their statements are referring to 'Awrat al-Nadhr, whereas many people interpret this as referring to 'Awrat al-Satr, which is wrong.

So that's why you will find the Imāms themselves when they are speaking about the issue of: {Showing the Face in the presence of Strangers} & the issue of {Looking at a woman without a necessary reason}, they say it's OBLIGATORY for a woman to cover her face.

Some examples of this from the Hanafiyyāh is: What is affirmed among the Hanafī's, as Imām Abū Ja'far al-Tahāwī(رحمه الله) stated when he was talking about 'Awrat al-Satr in "Sharh Ma'ānī al-Āthār", he said: {It is permitted for the people to look at that which is not prohibited for them to look at from the women, (such as) at their faces & hands}

Refer to Sharh Ma'ānī al-Āthār(4/332)

And when the context is regarding 'Awrat al-Nadhr among the Hanafī's, then they affirm a specific ruling that relates to the Woman and what surrounds her, the Muftī of the Hanafī's in Dimashq 'Alā' al-Dīn al-Haskafī(رحمه الله) said in "al-Dur al-Mukhtār": {The young woman is prohibited from showing her face in the surrounding of men}

Refer to al-Dur al-Mukhtār(1/438)

And Imām Abū Ja'far al-Tahāwī al-Hanafī(رحمه الله) said in his Hāshiyah: {And the prohibition of a young woman from showing her face is in fear of Fitna, not because it is a 'Awrah}

Refer to "Hāshiyat al-Tahāwī 'ala Marāqī al-Falāh" (page 241)

Some examples from the Shāfi'iyyāh is: What Imām al-Nawawī(رحمه الله) has mentioned throughout his "Majmū" when he was speaking about 'Awrat al-Satr, he gave an exception to the Face & Hands.

Refer to al-Majmū'(3/174)

Imām al-Ramlī(رحمه الله) said in "Nihāyat al-Muhtāj": {And among those who has given exception to the face & hands is the author, al-Nawawī in his "Majmū", however he has obligated it upon the free woman, and the obligation of covering it in this world is not because it's a 'Awrah in & of itself, rather it's because of her being looked at [from men] which causes Fitna most of the time}

Refer to Nihāyat al-Muhtāj(2/457)

And Imām al-Bayhaqī(رحمه الله) said in "Ma'rifat al-Sunan wal-Āthār" when he mentioned the statement of Imām al-Shāfi'ī(رحمه الله) regarding the permissibility of looking at the face & hands of the engaged woman, because they are not 'Awrah, Imām al-Bayhaqī(رحمه الله) said:

{As for looking, without a valid reason, for a non-Mahram, then its prohibition is affirmed by the verses of the Hijāb, and it's not permissible for them to show their adornments except to those mentioned in the Āyah from among the Mahrams}

Refer to "Ma'rifat al-Sunan wal-Āthār" (10/23)

And from this, Imām al-Subkī(رحمه الله) said: {What's closest to the view of our companions [i.e. Shāfi'ī Madhab]: Is that the Face & Hands is a 'Awrah in al-Nadhr [of being looked at from non-Mahram men], not in Salāh}

This has been quoted from him by Imām al-Khatīb al-Shirbīnī(رحمه الله) in "Mughnī al-Muhtāj" (4/209)

Likewise among the Mālikiyyāh: So for the same reason, the Madhab of Imām Mālik(رحمه الله) prohibits a woman to show her face in the presence of men who can see her on the road, and the Madhab of Mālik(رحمه الله) permits showing the face when there is no onlooker around, because he differentiates between 'Awrat al-Satr & 'Awrat al-Nadhr.

Imām Ibn Qattān(رحمه الله) said: {And what most likely appears to me is to say: The Madhab of Mālik is that it's not permissible for a man to look at a non-Mahram woman except in necessity...and the permissibility of displaying [the face], and its prohibition [of displayment] is of different levels according to him - i.e: Mālik - upon the permissibility of looking, or its prohibition, so in every situation that he has permitted looking, there's a concession for displaying [the face]"

Refer to "Al-Nadhr Fi Ahkām al-Nadhr" (page 50-51)

So preventing her from showing her face doesn't necessitate that the Face & Hands are 'Awrah, and the face & hands not being a 'Awrah doesn't necessitate the permissibility of showing them.

And what occurs most of the time is taking the sayings of the 4 Juristic Imāms of the Madhabs out of context, so they hold their statements regarding 'Awrat al-Satr [The 'Awrah which must be covered in & of itself], and they apply it to 'Awrat al-Nadhr [The 'Awrah which must be covered in the presence of non-Mahram men], so they use that as proof to allow a woman to travel immodestly! And the reason for that is either ignorance or desire.

There are 2 confusions some people have:



1. Some writers get confused in gathering between the statement of some Fuqahā': {And it's permissible for him to look at her face & hands} and between the statement: {It's compulsory to cover her face & hands} so they view that the permissibility of "Looking" [at her face & hands] to mean that it's necessary to show the face & hands, just as they consider "covering up" as a necessity for "not looking".

2. Some of them get confused regarding the command of Allāh(سبحانه وتعالى) to lower the gaze, to mean that showing the face is a must, because how can Allāh(سبحانه وتعالى) command lowering the gaze, except if there was something there to see?!

And this misconception is similar to the previous one, and it's mostly mentioned by those who do not differentiate between 'Awrat al-Satr & 'Awrat al-Nadhr, and to clarify these misconceptions, it could be said: That there are two rulings in the Sharī'ah:

1. Relating to the woman that's being looked at: So a woman can show her face when there's a concession for her to do so, such as the slave woman, the very old woman, in the Judge's presence for a testimony or when there's a dispute if her identity was questionable, and engagement, and also showing her face to the disbelieving women, and a free woman might also show her face in opposition to the Sharī command, because not everyone follows the command, so the ruling of the woman belongs to her, and the ruling of the man belongs to him, so whoever is lax upon doing something, it doesn't necessitate removing the original ruling upon someone else, such as the one who leaves his wealth, like gold & silver on the road, this doesn't permit stealing it, so it's incumbent upon him to protect his wealth, and it's incumbent upon others not to steal, even if the wealth was abandoned.

2. Relating to the onlooking man: So he is commanded to lower his gaze, by what relates to him as being a male onlooker, and whenever he is allured by a slave woman, or a very old woman, it's Harām for him to look at her, even though it's permissible in their own rights to show the face, likewise with looking at the fiancé, and at the times of Testimonies & preserving the rights, only the face & hands would be looked at, so it's not permissible to exceed beyond that to the hair or neck in any case whatsoever.

And the slave women used to go out on the streets much more than the free women, and this is why you see a lot of refer ment to: The issue of Looking at a woman; Always permitted in the case of a slave woman, and sometimes permitted in the case of a free woman, doesn't mean that it's permissible to look at her in every circumstance, and when the situation changed, wherein the free women would go out to the streets like the slave women, the rulings got mixed up, and the people found it troublesome to apply it to their current situation.

And that is why; The Fuqahā' command a woman to cover her face, even though the majority of the Scholars didn't say it was a 'Awrah [in & of itself], because she is not able to tell who is going to look at her & their level of temptation from her, because the onlookers are many, and she is one person, and not all the people lower their gaze, however if we assume that a woman is not seen except by 1 non-Mahram man who is not allured by her, such as the old man, or the person who doesn't have desires [for women] such as al-'inīn [impotent men, no desire for women], it's permissible to show her face, and it's forbidden to show her hair, because the Face is a 'Awrah in Nadhr, and the reason [behind covering the face in this situation] is removed, and the hair is 'Awrah of Satr, it has no relation to Fitna, rather the mere sight of her hair is Harām to be looked at.

The sayings of the 4 Imāms regarding showing the face for a woman:

Imām Mālik(رحمه الله), Imām Abū Hanīfah(رحمه الله) and Imām al-Shāfi'ī(رحمه الله) did not speak about the issue of "Showing a woman's face" in & of itself, and this is not known from their books, nor in the issues of their close companions among them, but they rather spoke about the issue of the face & hands of a woman in relation to other matters that include acts of worship or dealings with people, such as Salāh, Hajj, Contracts, Engagements, and that is because the matter according to them is very clear, that by Principle, regarding the free women is covering up and chastity and covering the face, and their statements were in all the exempted chapters from this sole principle.

Imām Muḥammād ibn 'Alī al-Marwazī al-Shāfi'ī(رحمه الله) said in his Tafsīr: {And the Salaf such as Mālik, al-Shāfi'ī, Abī Hanīfah & others didn't speak except in relation to the 'Awrah of Salāh}, then he said: {And I do not think that any of them permit a young woman to show her face without a necessary need, nor do they permit the young man to look at her without a necessary need}.

Refer to "Taysīr al-Bayān, li-Ahkām al-Qur'ān" (2/1001).

So it's extremely important to know the context in which the Imāms speak, when Imām al-Shāfi'ī(رحمه الله) said "A woman is 'Awrah except for her face & hands", he was referring to Salāh, but what's amazing among those who use this as a justification to show the face when they go out, is that these women also show their feet, whereas Imām al-Shāfi'ī & the Majority of the Scholars prohibit showing the feet in Salāh, let alone when you go outside the house! Likewise those who take Imām Abū Hanīfah's statement regarding Salāh "A woman is a 'Awrah except for her face, hands & feet", these people applied his statement out of context and used it as a justification to go out revealing the face, hands & feet.

And several Scholars from the Fuqahā' of the 4 Madhabs have mentioned: That if a woman was within the Salāh, and there were non-Mahram men in her presence, that she must cover her face.

This was mentioned by Imām al-Khatīb al-Shirbīnī(رحمه الله) from the Shāfi'iyyāh, and he said: {Except that she is in a place where there are strange men who aren't permitted to look at her, so

it's not permissible for her to lift off the Niqāb}. This was also mentioned by Imām al-Lakhmī(رحمه الله) from the Mālikiyyāh, and among the Hanābilah it was mentined by Shaykh al-Islām ibn Taymiyyāh(رحمه الله) & others, and Imām al-Tahtāwī(رحمه الله) & others from the Hanafiyyāh have alluded towards it.

Refer to "al-Iqnā", fi hal al-Ālfādhi Abī Shujā" (1/285), and refer to "I'ānat al-Tālibīn" (1/135).

And some writers have even attributed to Imām Ahmad(رحمه الله) a narration: That showing the face is permissible, because of a narration from him that the face of a woman is not 'Awrah, it was mentioned by Imām Ibn Qudāmah(رحم الله), and also by Imām al-Mardāwī(رحمه الله) in "al-Insāf" regarding the 'Awrah of Salāh, and no one who knows the Fiqh of Imām Ahmad or others, and their terminology and differentiation between the different issues & types of 'Awrah would even state this.

And among that: What is famously attributed towards Imām Mālik(رحمه الله) & Imām al-Shāfi'ī(رحمه الله): That the woman is a 'Awrah except her face & hands, whereas the statement of Mālik in "al-Mudawwānah" and al-Shāfi'ī in "al-Umm" is regarding the chapters of Salāh, and they both state: {And showing her feet is a 'Awrah}

Refer to "al-Mudawwānah" (1/185) and "al-Umm" (2/201).

So these people take out what is permissible to be shown from the 'Awrah of Salāh, and apply it to other than Salāh.

As for the issue of contracts, testimonies, engagements, and necessary moments where a woman needs to be looked at:

The 3 Imāms, Mālik, Abū Hanīfah & al-Shāfi'ī consider the face & hands to be a 'Awrah of Nadhr [i.e. It's a 'Awrah in the presence of Men] so they view that she must cover her face & hands because of this reason. And Imām Ahmad(رحمه الله) & a group of Scholars view the Face & Hands as a 'Awrah of Satr [i.e. It's a 'Awrah in & within itself], just like the hair & neck of the young & elderly woman, and some people think when they read these words:

That the Majority of the Scholars permit showing the face, and Ahmad is alone in preventing her from doing so, and this is wrong, rather they are in agreement regarding the obligation of covering the face, however they differ regarding the reason & wisdom behind why she covers the face, is it because it's a 'Awrah which must be covered in & of itself, or is it because of the Fitna of the onlookers, so it must be covered because of the external factor? And they agree over the main principle which is covering the face, and they all give concession for the Judge to look at the woman's face for a testimony if her disputer denounced her identity, or when there's no protection for the rights except by knowing her, or when a man wants to marry her, or a man dealing with a slave woman in transactions, in fear of leaving the rights of the people, so the Imāms mention the permissibility of looking at her face in these situations and what's similar to it, and the Majority of the Scholars mention the reason for that by their statement: {Because the Face & Hands are not 'Awrah}, so these people hold their statements to say her face is not a 'Awrah in the presence of men, whereas the Imāms intend: That it's permissible because the face is not a 'Awrah which must be covered in & of itself, but rather it's a 'Awrah in the presence of men where there's no necessary need, whereas in this situation the necessary need has been lifted regarding others to look at her, so it becomes permissible, because a necessary need doesn't permit showing the hair or neck in any case whatsoever, because they are 'Awrahs which must be covered in & of itself, not because of the Fitna of the onlookers, so it's not permissible to show that, not even if she's an elderly woman, nor any woman even if she was ugly or physically unwell.

And upon this, Imām al-Bayhaqī(رحمه الله) held the statement of Imām al-Shāfi'ī(رحمه الله) in the Tafsīr of Allāh's saying: {Except that which appears thereof} [Sūrat al-Nūr:31], "The face & Hands", so Imām al-Bayhaqī(رحمه الله) mentioned the words of al-Shāfi'ī(رحمه الله) upon looking at a woman for engagement.

Imām al-Shāfi'ī(رحمه الله) said: {It's allowed to look at her face & hands, and it's not allowed to look at what's beyond tha} then Imām al-Bayhaqī(رحمه الله) said commenting upon & explicitly clarifying the saying of Al-Shāfi'ī(رحمه الله):

{And that is because Allāh(جل ثناؤه) says: "and not expose their adornment except that which [necessarily] appears thereof" [al-Nūr:31], it's narrated from 'Abdullāh ibn 'Abbās(رضي الله عنهم) and others: It's the face & hands...But as for looking at her, without a valid/permissible reason, for a non-Mahram, then it's prohibition is established in the verse of the Hijāb, and it's not permissible for them to show their adornments except to those mentioned in the verse from among her Mahrams}

Refer to "Ma'rifat al-Sunan wal-Āthār" by Imām al-Bayhaqī (10/23).

So Imām al-Bayhaqī(رحمه الله) differentiated between the permissibility of al-Shāfi'ī(رحمه الله) for the man to look at the woman for marriage, and using it as a proof by the verse in the Qur'ān, and the statement of 'Abdullāh ibn 'Abbās(رضي الله عنهم), and between showing her face & hands, so he prohibited that except to the Mahrams, so there's a difference for Imām al-Shāfi'ī(رحمه الله) between 'Awrah al-Nadhr where it's permissible to show the face & hands for a necessary need, and between 'Awrah al-Satr where it's not permissible whatsoever, and the woman's covering of her face in the presence of non-Mahram men according to the Majority of the Scholars is not because it's a 'Awrah in & within itself.

And what's necessary to pay attention too is that the Fuqahā' differentiate between the 'Awrah of the free woman and the 'Awrah of a slave woman, and most of the statements of the Fuqahā' in buying, selling & dealings in the shops & necessary times to look at a woman relate to the slave women who used to go out much more than the free women, so unfortunately these days people



have taken the statements of the Fuqahā' regarding the slave women and the rulings that deal with them & applied it to the free women.

Okay, now we can go through the opinions of the 4 Imāms in further detail:

As for Imām Mālik(رحمه الله): He views that the face & hands are to be covered in respect of the onlookers, not because it's a 'Awrah within itself. And this is what his companions affirm from him, so he orders the Muslimāh to cover her face in the presence of men, and permits showing the face when there is no men around.

Imām Ibn Qattān(رحمه الله) said: {And what most likely appears to me is to say: The Madhab of Mālik is that it's not permissible for a man to look at a non-Mahram woman except in necessity...and the permissibility of displaying [the face], and its prohibition [of displayment] is of different levels according to him - i.e: Mālik - upon the permissibility of looking, or its prohibition, so in every situation that he has permitted looking, there's a concession for displaying [the face]"

Refer to "Al-Nadhr Fi Ahkām al-Nadhr" (page 50-51)

And this is exactly what Imām Abū al-'Abbās al-Wansharīsī al-Mālikī(رحمه الله) says in "al-Mi'yār al-Mu'rib": {The 'Awrah of Salāh, and the 'Awrah where it's permissible to look at her, are two different types.} then he said: {All of this indicates that the 'Awrah with regards to looking has a specific ruling, and there's another ruling related to Salāh, this alludes to the command of covering the face for the young woman: That if she prays with her Niqāb on, she doesn't have to repeat the Salāh}

Refer to "al-Mi'yār al-Mu'rib" (1/310)

Some people also get confused that Imām Mālik(رحمه الله) permits a woman to eat with a non-Mahram male.

Refer to al-Muwattā' (2/934)

Now what he intends by this are certain situations where there are no prohibitions involved, and the female arabs eat with their slaves, and they eat from beneath their Jilbāb, and this is well-known, infact Imām al-Azhārī(رحمه الله) explained the saying of Imām Mālik(رحمه الله), so he said: {The meaning of Mālik's statement relating to dining, that is when she has a Hijāl [i.e. full tent covering upon her]}

Refer to "Ikmal al-'Ulūm" by al-Qādī 'Iyādh (6/520)

al-Hijāl is the plural of "Hajalah", and it's a house like a dome which covers like clothes. [Similarity to the covering of this elderly woman]

Refer to "Al-Nihāyah Fi Gharīb al-Hadīth wal-Athar" (1/346)

So he considered the woman eating in the presence of a non-Mahram, completely covered, not just her face.

And it's permissible according to Imām Mālik(رحمه الله) for the elderly woman or a free woman with her slave & servant, and this is explicitly the saying of Mālik(رحمه الله), as it was mentioned from him by Imām ibn al-'Arabī(رحمه الله), he said: {Mālik said: It's permissible for the young boy to eat with his female master, and that is not permissible for mature men}

Refer to "Ahkām al-Qur'ān" (3/386/al-'ilmiyyāh)

Imām ibn 'Abdīl Barr(رحمه الله) said: {A permit has been reported relating to a woman eating with her young slave[hasn't reached maturity], and with her trustworthy servant[i.e. No Fitna]}

Refer to "Al-Kāfī Fi Fiqh Ahlāl Madīnah" (2/1136)

Also it's mentioned in al-Muwattā' from Imām Mālik(رحمه الله) that he prohibits a man to send greetings [Salāms] to a young woman.

Refer to al-Muwattā' (2/959)

So how is it possible that Imām Mālik(رحمه الله) would prohibit a man giving Salāms to a non-Mahram woman, and at the same time, allow him to eat with her?! Rather, he intends the elderly women as it was clarified by Ibn al-Jahm(رحمه الله), and Mālik(رحمه الله) has explicitly made clear by his statement: {And a young woman is not allowed to remain sitting together with a man, but as for the elderly woman, and the young servant [who hasn't reached maturity] who would not be accused with indecency by sitting with her, and the one that sits with him wouldn't be accused of indecency, then I don't see anything wrong with that}

Refer to "Mawāhib al-Jalīl" (3/405) and "al-Bayān wal-Tahsīl" (9/335)

Moreover, some people get confused about what's mentioned from Imām Mālik(رحمه الله) regarding the issue of al-Dhihār, which is when a man says to his wife "You are to me like the back of my mother", so the husband prohibits himself from his wife.

So what people got confused about is what's narrated from Mālik(رحمه الله), that the wife her face to her husband who has prohibited himself from her, and Mālik(رحمه الله) said: "And others can also look at her face"

Refer to "al-Mudawanah" (2/335)

What Imām Mālik(رحمه الله) meant by "And others can also look at her face" is that she can show her face to him, because he's her husband, even if he prohibited himself from her, and the face can be seen by others who are further from him, so the husband is not the only one that can look at her face, and it's not 'Awrat al-Satr [Face isn't 'Awrah in & of itself], but rather it's 'Awrat al-Nadhr [Face is a 'Awrah in the presence of strange Men], so others can see her such as her slave & Mahrams, and they are many, infact some of the Salaf gave a concession for the owned slave to see the hair of his female Master.

Imām ibn Abī Shaybah(رحمه الله) narrated from 'Abdullāh ibn 'Abbās(رضي الله عنهما) that he said: "There's no problem for the slave to look at his female Master's hair"

Narrated by Imām Ibn Abī Shaybah(رحمه الله) in his Musannāf(17557).

And the husband is given preference than the others, even if he has forbidden his wife for himself, and this is what Imām Mālik(رحمه الله) meant, and Imām Mālik(رحمه الله) emphasises his strictness when it comes to looking at an engaged woman, and that he cannot see more than the Face & Hands.

And he was asked about the slave woman that was purchased: Do you think it's okay to look at her hands? Imām Mālik(رحمه الله) said: "I hope that there will be no problem in that"

Refer to "al-Bayān wal-Tahsīl" (7/296)

And whoever knows the Madhab of Imām Mālik(رحمه الله) regarding the different types of 'Awrah & Nadhr[looking at a woman], for the slave & free women, and the urgent & necessary moments, he would know that he doesn't intend what is attributed to him from some of the ignorant people who say that he allows a woman to travel in front of men in all situations.

And they narrate some of Imām Mālik's words regarding men who perform Tayammūm for the dead woman that is buried in the ground.

Refer to "Al-Mudawanah" (1/261).

And they considered this a consequence/necessity for showing the body parts of the person who the Tayammūm is being done for, whereas Tayammūm can be done on a woman without showing [her body parts] or touching her.

And that is because Imām Mālik(رحمه الله) is of the view that if a woman dies, and she has no one except her son with her: That he washes her with her clothes on.

Refer to "al-Nawādir wal-Ziyādāt" (1/551-552) & "al-Bayān wal-Tahsīl" (2/247)

And this is her son, and she is dead, and having the water reach the body parts is harder than dirt reaching the body parts, so the author did not intend for it to reach the body to begin with.

And holding Mālik's words in the issue of al-Nadhr to justify showing the face for a woman, is a mistake which is fallen into by those who haven't completely grasped/understood his Madhab regarding the differentiation between the two Types of 'Awrah.

And the Mālikiyyāh differentiate between 'Awrat al-Nadhr and 'Awrat al-Satr, and among them are those who refer to 'Awrat al-Nadhr and Fitna, so he would consider a woman in her entirety a 'Awrah from this point of view.

Imām al-Qurtubī(رحمه الله) said: "And what the Principles of the Sharī'ah have implied is that all of a woman is a 'Awrah, her body & her voice, as it has been previously stated, so it's not permissible to reveal that except for a necessary need, such as a testimony against her, or medical treatment, or being asked a question to display & confirm her identity"

~ Refer to "al-Jāmi' li-Ahkām al-Qur'ān" (17/208).

Note: As for the voice being a 'Awrah, this has no proof as mentioned by Shaykh Sulaymān al-'Alwān(حفظه الله), rather it is said that her voice is Fitnā.

As for Imām Abū Hanīfah(رحمه الله): Then he is like Imām Mālik(رحمه الله) in this topic, he differentiates between 'Awrat al-Satr & 'Awrat al-Nadhr, so he doesn't obligate covering the face & hands because they are 'Awrah [in & of itself], but he rather obligates covering them in the presence of Men who must be covered from, and I have seen those who use a statement of Abī Hanīfah(رحمه الله) as proof in a context where the rulings are dealing with "Nadhr".[Necessary situations where a man can see a woman's face]

It was mentioned by Muḥammād ibn al-Hassan(رحمه الله) as it's stated in "al-Mabsūt" where he said: {And it's completely fine to look at her face & hands, and not to look at anything else from her, and this is the statement of Abī Hanīfah}

Refer to "al-Mabsūt" by Muḥammād ibn al-Hassan al-Shaybānī (3/49-50).

So when the person who quoted such words mixed it up with the principle, and it is not differentiating between the two types of 'Awrah & both contexts, they attribute towards the Madhab of Imām Abī Hanīfah(رحمه الله) what he doesn't intend, and the most knowledge scholars among the Hanafiyyāh know what he means and they can see the differentiation, and they make it clear

that covering the face is the Principle, and that the permissibility times a man can look at her doesn't contradict the Principle of covering for the woman, because the speech to a man is different than the speech to a man.

Imām al-Sarakhsī(رحمه الله) said: "The woman is a 'Awrah, from the absolute peak of her head to the bottom of her feet, thereafter it's permissible to look at some of the areas from her, when it's essential and a necessity"

Refer to "al-Mabsūt" by Imām al-Sarakhsī(10/145) - And what he is referring to here is 'Awrat al-Nadhr.

And that's why, you will not find among the Muhaqqiqeen of the Hanafī's who permit a woman to show her face except in a context where there's a necessary need for looking at her in the contracts and protecting rights, and they differentiate between the principle of looking, and between the necessity for it, and they differentiate between 'Awrat al-Satr & 'Awrat al-Nadhr.

Imām al-Tahtāwī(رحمه الله) said in his "Hāshiyah": {Abū Hanīfah's statement: "And all of the body of a free women" meaning: her body, Abū Hanīfah's statement: "Except her face", and prohibiting the young woman from showing it is in fear of Fitna/temptation, not because it's 'Awrah}.

Refer to "Hāshiyat al-Tahtāwī 'ala Marāqī al-Fallāh" (page 241).

And this is what is affirmed by the Hanafī Scholars and its Muhaqqiq's [The revisers among the Hanafī Madhab], such as al-Jasās(رحمه الله), Ibn 'Ābidīn(رحمه الله), and other than them.

Refer to "Ahkām al-Qur'ān" (5/172-173 & 245) for the statement of al-Jassās(رحمه الله). And refer to "Rad al-Muhtār" (2/79) for the statement of Ibn 'Ābidīn(رحمه الله)

And as for Imām al-Shāfi'ī(رحمه الله): There's no disagreement from his statement regarding the obligation of covering a woman's face, because of Nadhr [Onlookers from non-Mahram men], just like the saying of Imām Mālik(رحمه الله) & Imām Abū Hanīfah(رحمه الله).

And what Imām al-Muzanī(رحمه الله) quoted from him regarding the Tafsīr of the Apparent Adornments: "That it's the Face & Hands".

Refer to "Mukhtasar al-Muzanī" (page 163).

And what he intends is 'Awrat al-Nadhr, and he mentioned it in the context of 'Awrat al-Salāh; and that is why Imām al-Bayhaqī(رحمه الله) held the Tafsīr of that upon displaying the face and hands for the Mahrams to look at, not for the strangers to look at, as it's mentioned in "al-Sunan al-Kubrā"

Refer to "al-Sunan al-Kubrā" (7/85 & 94), and this was explained the exact same way by Imām al-Khatīb al-Shirbīnī al-Subkī(رحمه الله), Imām ibn al-Rif'ah(رحمه الله) & others.

And the Imām of the Haramayn al-Juwaynī(رحمه الله): "The Muslims agreed upon preventing the women from going out showing their faces, because looking [at the face] is the centre of temptation"

Refer to "Nihāyat al-Matlab" (12/31)

Imām Abū Hāmid al-Ghazālī(رحمه الله) said when he mentioned the temptation/Fitna of looking between men & women in al-ihyā': "The men have still remained throughout the centuries showing their faces, and the women going out wearing the Niqāb"

Refer to "Ihyā' 'Ulūm al-Dīn" (2/47)

And Imām Abū Hāmid al-Ghazālī(رحمه الله) in "al-Ihyā'" considered showing the face a sin.

Refer to "Ihyām 'Ulūm al-Dīn" (2/313)

And Imām al-Nawawī(رحمه الله) in his book "al-Rawdah" has supported the consensus that was mentioned by al-Juwaynī(رحمه الله).

Refer to "Rawdat al-Tālibīn" (5/366-367)

Imām al-Shihāb al-Ramlī(رحمه الله) said: {He [Imām al-Nawawī] mentioned in "al-Rawdah" and the origins of this consensus/agreement and he approved of it"

Refer to "Hāshiyat al-Ramlī 'ala Asna al-Matālib" (3/109) and refer to "Fatāwah al-Ramlī" (3/170)

And Imām Abū al-'Abbās ibn al-Rif'ah(رحمه الله) has stated the obligation of covering a woman's face in Salāh, if men pass by, and Imām Ibn Taymiyyāh(رحمه الله) quoted from ibn al-Rif'ah(رحمه الله): "I saw a Shaykh deeply follow & examine the subsidiary issues of the Shāfi'ī Madhab by his beard"

Refer to "al-Durar al-Kāminah" (3/170)

Imām al-Subkī(رحمه الله) said: {What's closest to the view of our companions [i.e. Shāfi'ī Madhab]: Is that the Face & Hands is a 'Awrah in al-Nadhr [of being looked at from non-Mahram men], not in Salāh}

It was quoted from him by Imām al-Khatīb al-Shirbīnī(رحمه الله) in "Mughnī al-Muhtāj" (4/209).

And the Fuqahā' of the Shāfi'iyyāh differentiate between 'Awrat al-Salāh and 'Awrat al-Satr and 'Awrat al-Nadhr, and the most common mistaken that occurs from people is quoting a statement from them in a specific situation, and applying it upon another situation.

Imām Ibn Hajr al-Haytamī(رحمه الله) said: {And if a stranger is found looking at her, she is compelled to cover her face from him, or else she would be assisting him upon Harām, and would be sinful for that"

Refer to Tuhfat al-Muhtāj, Fi Sharh al-Minhāj" (7/193)

Imām al-Ramlī(رحمه الله) said in "Nihāyat al-Muhtāj": {And among those who has given exception to the face & hands is the author, al-Nawawī in his "Majmū", however he has obligated it upon the free woman, and the obligation of covering it in this world is not because it's a 'Awrah in & of itself, rather it's because of her being looked at [from men] which causes Fitna most of the time}

Refer to Nihāyat al-Muhtāj(2/457)

And the Imāms of Fatwā and Revisers among the Shāfi'iyyāh approve of the obligation of covering a woman's face, even though the reason behind covering the face is differed upon, so a group of Scholars mandate covering [the face] in & of itself, such as al-Shihāb al-Ramlī(رحمه الله), al-Shams al-Ramlī(رحمه الله), al-Khatīb al-Shirbīnī(رحمه الله), and some of them mandate it for the Maslaha [Benefit] of the people and repelling Fitna & Corruption, such as Abī Zakariyyāh al-Ansārī(رحمه الله) and al-Shihāb ibn Hajr(رحمه الله).

And the "Mu'tamad" [i.e. Official] opinion among the Shāfi'iyyāh: Is what Imām al-Rāfi'ī(رحمه الله) & Imām al-Nawawī(رحمه الله) agreed upon, that a woman's covering of her face is obligatory in & of itself, as quoted from them by Imām al-Khatīb(رحمه الله), then what Imām al-Haytamī(رحمه الله) & al-Ramlī(رحمه الله) are upon, and it is what's mentioned in this issue without any disagreement that a woman is obliged to cover her face in the presence of the sight of men.

And Imām al-Nawawī(رحمه الله) has prevented a Muslimah to show her face & hands in the presence of a Disbelieving woman, except if she was a slave of hers.

And he [Imām al-Nawawī] said: {This is what's correct in the Madhab of al-Shāfi'ī}, as it has been quoted from Imām al-Nawawī(رحمه الله) by his student Ibn al-'Attār(رحمه الله) in "al-Fatāwah"

Refer to "Fatāwah al-Imām al-Nawawī" (page 180).

And Imām al-Nawawī(رحمه الله) said in "al-Minhāj": {And it's forbidden for a for a grown up mature man to look at the 'Awrah of a mature free non-Mahram woman, and that's including her face and hands, at the times of fear of Fitnā, and also at the times where there's no Fitna, according to the correct view}

Refer to "Minhāj al-Tālibīn" (page 204)

And some of them quote a statement by al-Nawawī(رحمه الله) in "al-Minhāj" wherein he quoted from al-Qādhī 'Iyādh(رحمه الله): {That the woman's covering of her face is a recommended Sunnāh}

Refer to the words of al-Qādhī 'Iyādh(رحمه الله) in "Ikmal al-Mu'allim" (7/37), and the statement of al-Nawawī(رحمه الله) is found in "Sharh Sahih Muslim" (14/139).

So these people claim that Imām al-Nawawī(رحمه الله) approves of this statement of al-Qādhī 'Iyādh, and this is a mistake on their behalf, verily Imām al-Nawawī(رحمه الله) emphasises his strictness regarding a Muslimāh showing her face to a disbelieving woman, and he obligates covering up in her presence, because she is not from "their women", as it's mentioned in the Verse of Adornments & what's after it, so if he prohibits a woman to show her face & hands to a disbelieving woman, than what about the non-Mahram men?!

And the statement of al-Qādhī 'Iyādh(رحمه الله) was weakened by a group of Scholars from the Imāms of the Shāfi'iyyāh, such as al-Khatīb al-Shirbīnī(رحمه الله), al-Shams al-Ramlī(رحمه الله), Ibn Hajr al-Haytamī(رحمه الله) and others.

Refer to "Mughnī al-Muhtāj" (3/209) for the statement of al-Khatīb al-Shirbīnī(رحمه الله). Refer to "Nihāyat al-Muhtāj" (6/188) for the statement of al-Shams al-Ramlī(رحمه الله). And refer to "Tuhfat al-Muhtāj" for the statement of Ibn Hajr al-Haytamī(رحمه الله).

And the Fuqahā' of the Shāfi'iyyāh know what Imām al-Shāfi'ī(رحمه الله) intends and his differentiation between 'Awrat al-Nadhr and 'Awrat al-Satr, so they do not attribute to Imām al-Shāfi'ī(رحمه الله) the permissibility for a woman to show her face, except in the contexts of 'Awrat al-Salāh & 'Awrat al-Satr, but rather they attribute towards Imām al-Shāfi'ī(رحمه الله) the obligation of her covering of the face in the context of 'Awrat al-Nadhr, i.e. In the presence of male onlookers.

Imām al-Shihāb(رحمه الله) said: {And the Madhab of al-Shāfi'ī(رحمه الله) as it's stated in "al-Rawdah" and other than it: Is that all of a woman's body is 'Awrah, even the face & hands in all cases, and it's said: It's permissible to look at her face & hands if there is no fear[of Fitnā], and upon the first saying: They are both 'Awrah except in Salāh, so the Prayer is not nullified by showing them [the face & hands].}

Refer to "Hāshiyat al-Shihāb 'ala Tafsīr al-Baydāwī" (6/372)

And what is attributed towards Imām al-Shāfi'ī(رحمه الله), Imām Mālik(رحمه الله) and Imām Abū

Hanīfah(الله رحمه الله): That they permit a woman to show her face in the presence of men who are not permitted to look at her, and not lower their gaze from her, is a widespread mistake among the later scholars, and they are not able to explicitly establish that from them, and the reason for this is not paying close attention & reading their statements in 'Awrat al-Satr and 'Awrat al-Nadhr, and differentiating between the two.

And as for Imām Ahmad ibn Hanbal(الله رحمه الله): The textual evidences from him are numerous, and he obliges a woman to cover her face, as a 'Awrah which a free woman covers in & of itself, even if there was no Fitnâ.

Imām Ahmad(الله رحمه الله) said: {Everything from a woman is a 'Awrah, even her fingernail, and he said: And the fingernail of a woman is a 'Awrah, and if she goes out, she cannot show anything, not her hand or fingernail or leather socks, since the leather socks describe the [shape] of the feet}.

This was quoted from him by Imām al-Khallāl(الله رحمه الله) in "Ahkām al-Nisā' 'an al-Imām Ahmad" (Page 31-33).

After Shaykh al-Islām ibn taymiyyāh(الله رحمه الله) spoke about the woman showing her adornment to her husband & mahrams & how she must veil herself in Salāh even if she is alone at home as that is the right of Allāh, so he said:

"And as opposed to that: The face, the hands and the feet, she is not permitted to reveal that to the strangers(i.e. Non-Mahrams) according to the most correct of the 2 opinions, unlike how it was before it was abrogated(before the Āyah of Hijāb came down), rather she doesn't reveal anything except her clothes. And as for covering that in the Salāh, it's not obliged according to the agreement of the muslims, rather it's lawful for her to show both of them(face & hands) in the Salāh according to the majority of the scholars, like Abū Hanīfah(الله رحمه الله), al-Shāfi'ee(الله رحمه الله) & other than them, and it is one of the 2 narrations from Ahmad(الله رحمه الله). Likewise it's permissible to show the feet according to Abū Hanīfah(الله رحمه الله), and it's the stronger view, as Ā'isha(رضي الله عنها) considered it to be from the apparent adornments, she said "And to not reveal their adornments except what appears from her" [Al-Nūr:31], she said: "al-Fatkḥ" a silver ring that is in the toes of the feet, Narrated by ibn Abī Hātim. So this is an evidence that the women used to show their feet first of all, as they would show their face and hands, they would loosen the end of their feet(to relax), so if she walked, her feet would show, and they wouldn't walk in leather shoes or closed shoes, and covering this in Salāh has severe difficulty. And Umm Salamāh(رضي الله عنها) said: "A woman prays in a coloured thobe, it covers the top of her feet, and when she prostrates, the bottom of her feet might show"

"And in general, it has been proven through the text(Qur'ān & Sunnāh) and Ijmā' that it's not required for her to wear a Jilbāb in Salāh that covers her if she was at home, but rather that's if she left the house. Therefore, she would pray in her home, even if her face, hands & feet would show, as they used to walk in the beginning before the command of drawing the Jilbāb upon themselves, so the 'Awrah in Salāh is not aligned with the 'Awrah of looking, without issuance nor contradictions/opposements."

Refer to Majmū' al-Fatāwah (21/115).

So just to conclude, it's important to place the sayings of the Imāms of the Madhabs where they belong & not take their quotes out of context, so all 4 Imāms believe it's obligation for a woman to cover her face in the presence of men, but the reason why it's obligatory is what they differed over, whether the face is considered 'Awrah in & of itself as is the Madhab of Imām Ahmad(الله رحمه الله) or that the face is 'Awrah in respect to the onlookers of stranger men as is the opinion of the other 3 Imāms.

This is what Shaykh 'Abdūl 'Azīz al-Turayfī(الله حفظه الله) is upon, likewise Shaykh Sulaymān ibn Nāsir al-'Alwān(الله حفظه الله), Shaykh 'Alī al-Khudayr(الله حفظه الله), Shaykh Nāsir al-Fahad(الله حفظه الله), Shaykh Ahmad Jibrīl(الله حفظه الله) and many others.

Shaykh Sulaymān al-'Alwān(الله حفظه الله) said: "The 4 Imāms are in agreement regarding the obligation of covering a woman's face, and those who view that it's permissible to show the face are men from the Imāms of the Shāfi'ī Madhab, not Imām al-Shāfi'ī."

I ask Allāh(سبحانه وتعالى) that he makes this a beneficial read for whoever read it and Allāh(سبحانه وتعالى) knows best.

24 July 2016 21:03

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Asalāmu 'Alaykum - Today I want to prove that #Niqāb is Wājib through the sayings of the 4 Great Imāms & refuting the #Misconception that the 4 Imāms permitted a woman to show her face & hands to non-Mahram men, but rather this is the opinion from some later Imāms who came after them where differences of opinion occurred, and I'll provide the evidences from the statements of the Imāms & their followers proving that #Niqāb is compulsory, if Allāh(سبحانه وتعالى) wills. I have translated almost all of this piece of writing from Shaykh 'Abdūl 'Azīz al-Turayfī(الله حفظه الله) #Detailed\_Response.

Before we go into the sayings of the Madhāhib in detail, I would like to state that the Scholars have divided 'Awrah into the following categories, 'Awrat al-Nadhr, 'Awrat al-Satr & 'Awrat al-Salāh & we'll go through each type inshā'Allāh at its right time, but here's a short summary, so that you are exposed to the terms.



1. 'Awrat al-Satr(عورة الست) is related to the 'Awrah in & of itself, so meaning it's what must be covered in its essence(ذات). Such as the chest, neck, hair, legs & this 'Awrah must be covered in & of itself. So you will see the Majority of the Scholars saying "The woman is a 'Awrah except her face & hands" and another group of scholars say "All of a woman is 'Awrah", so this is related to 'Awrat al-Satr.

2. 'Awrat al-Salāh(عورة الصلاة) is specifically related to the 'Awrah that must be covered during Salāh. So the Majority of the Scholars say "All of a woman is 'Awrah except her face & hands", others say "All of a woman is 'Awrah except her face, hands & feet" & others say "All of a woman is 'Awrah except her face".

3. 'Awrat al-Nadhr(عورة النظر) is related to it being a 'Awrah in the presence of non-Mahram men, even if it was not a 'Awrah in & of itself. So the scholars would say "It's not permissible for a man to look at her face & hands" or "It's not permissible to look at anything from her, including her face & hands"

So that's a short summary regarding the terminology used by the Scholars when they refer to 'Awrah, and those who do not differentiate between them will apply the statements of the 4 Imāms in its wrong place, and there's a consensus made by all scholars that the 'Awrah of a slave woman is not the same as a free woman, but unfortunately you will often see those who apply narrations that are in specific to the slave women & apply them to free women, or they will apply the narrations related to the elderly women & apply it to the young women, or they will not differentiate between 'Awrat al-Salāh & 'Awrat al-Nadhr or they'll apply rulings related to Hajj to permit a woman to show her face, whereas a consensus has been mentioned by Imām ibn 'Abdūl Barr & Ibn Qudāmah said he doesn't know any difference of opinion that a woman is to cover her face with her garment at Hajj in the presence of men. And I have shown in the past that the prohibition of Niqāb in Hajj doesn't mean that it's permissible for her to reveal her face in the presence of a man, as she is still a 'Awrah, and the state of Ihrām doesn't change that, just as a man is prohibited to wear underpants, it doesn't mean he can show his private parts.

So before I go into detail regarding the statements of the Imāms, I would like to mention some necessary situations where a woman needs to be looked at, such as the one wanting to marry her, the Judge who is ruling upon the disputers, a testimony to safeguard the rights in transactions, or a dispute between two parties so that the rights are preserved & she doesn't imitate another woman.

^ So in those situations, the Fuqahā' would mention the term 'Awrat al-Nadhr, not 'Awrat al-Satr, so they will say in the rulings related to contracts, testimonies & disputes, {It's permissible to look at her face & hands}, and perhaps some of them mention {Her face & hands can be looked at, because they are not 'Awrah} or they'll say {It's not obligatory to cover them(the face & hands)}, and their statements are referring to 'Awrat al-Nadhr, whereas many people interpret this as referring to 'Awrat al-Satr, which is wrong.

So that's why you will find the Imāms themselves when they are speaking about the issue of: {Showing the Face in the presence of Strangers} & the issue of {Looking at a woman without a necessary reason}, they say it's OBLIGATORY for a woman to cover her face.

Some examples of this from the Hanafiyyāh is: What is affirmed among the Hanafī's, as Imām Abū Ja'far al-Tahāwī(رحمه الله) stated when he was talking about 'Awrat al-Satr in "Sharh Ma'ānī al-Āthār", he said: {It is permitted for the people to look at that which is not prohibited for them to look at from the women, (such as) at their faces & hands}

Refer to Sharh Ma'ānī al-Āthār(4/332)

And when the context is regarding 'Awrat al-Nadhr among the Hanafī's, then they affirm a specific ruling that relates to the Woman and what surrounds her, the Muftī of the Hanafī's in Dimashq 'Alā' al-Dīn al-Haskafī(رحمه الله) said in "al-Dur al-Mukhtār": {The young woman is prohibited from showing her face in the surrounding of men}

Refer to al-Dur al-Mukhtār(1/438)

And Imām Abū Ja'far al-Tahāwī al-Hanafī(رحمه الله) said in his Hāshiyah: {And the prohibition of a young woman from showing her face is in fear of Fitna, not because it is a 'Awrah}

Refer to "Hāshiyat al-Tahāwī 'ala Marāqī al-Falāh" (page 241)

Some examples from the Shāfi'īyyāh is: What Imām al-Nawawī(رحمه الله) has mentioned throughout his "Majmū" when he was speaking about 'Awrat al-Satr, he gave an exception to the Face & Hands.

Refer to al-Majmū'(3/174)

Imām al-Ramli(رحمه الله) said in "Nihāyat al-Muhtāj": {And among those who has given exception to the face & hands is the author, al-Nawawī in his "Majmū", however he has obligated it upon the free woman, and the obligation of covering it in this world is not because it's a 'Awrah in & of itself, rather it's because of her being looked at [from men] which causes Fitna most of the time}

Refer to Nihāyat al-Muhtāj(2/457)

And Imām al-Bayhaqī(رحمه الله) said in "Ma'rifat al-Sunan wal-Āthār" when he mentioned the statement of Imām al-Shāfi'ī(رحمه الله) regarding the permissibility of looking at the face & hands of the engaged woman, because they are not 'Awrah, Imām al-Bayhaqī(رحمه الله) said:

{As for looking, without a valid reason, for a non-Mahram, then its prohibition is affirmed by the verses of the Hijāb, and it's not permissible for them to show their adornments except to those mentioned in the Āyah from among the Mahrams}

Refer to "Ma'rifat al-Sunan wal-Āthār" (10/23)

And from this, Imām al-Subkī(رحمه الله) said: {What's closest to the view of our companions [i.e. Shāfi'i Madhab]: Is that the Face & Hands is a 'Awrah in al-Nadhr [of being looked at from non-Mahram men], not in Salāh}

This has been quoted from him by Imām al-Khatīb al-Shirbīnī(رحمه الله) in "Mughnī al-Muhtāj" (4/209)

Likewise among the Mālikiyyāh: So for the same reason, the Madhab of Imām Mālik(رحمه الله) prohibits a woman to show her face in the presence of men who can see her on the road, and the Madhab of Mālik(رحمه الله) permits showing the face when there is no onlooker around, because he differentiates between 'Awrat al-Satr & 'Awrat al-Nadhr.

Imām Ibn Qattān(رحمه الله) said: {And what most likely appears to me is to say: The Madhab of Mālik is that it's not permissible for a man to look at a non-Mahram woman except in necessity...and the permissibility of displaying [the face], and its prohibition [of displayment] is of different levels according to him - i.e: Mālik - upon the permissibility of looking, or its prohibition, so in every situation that he has permitted looking, there's a concession for displaying [the face]"

Refer to "Al-Nadhr Fi Ahkām al-Nadhr" (page 50-51)

So preventing her from showing her face doesn't necessitate that the Face & Hands are 'Awrah, and the face & hands not being a 'Awrah doesn't necessitate the permissibility of showing them.

And what occurs most of the time is taking the sayings of the 4 Juristic Imāms of the Madhabs out of context, so they hold their statements regarding 'Awrat al-Satr [The 'Awrah which must be covered in & of itself], and they apply it to 'Awrat al-Nadhr [The 'Awrah which must be covered in the presence of non-Mahram men], so they use that as proof to allow a woman to travel immodestly! And the reason for that is either ignorance or desire.

There are 2 confusions some people have:

1. Some writers get confused in gathering between the statement of some Fuqahā': {And it's permissible for him to look at her face & hands} and between the statement: {It's compulsory to cover her face & hands} so they view that the permissibility of "Looking" [at her face & hands] to mean that it's necessary to show the face & hands, just as they consider "covering up" as a necessity for "not looking".
2. Some of them get confused regarding the command of Allāh(سبحانه وتعالى) to lower the gaze, to mean that showing the face is a must, because how can Allāh(سبحانه وتعالى) command lowering the gaze, except if there was something there to see?!

And this misconception is similar to the previous one, and it's mostly mentioned by those who do not differentiate between 'Awrat al-Satr & 'Awrat al-Nadhr, and to clarify these misconceptions, it could be said: That there are two rulings in the Sharī'ah:

1. Relating to the woman that's being looked at: So a woman can show her face when there's a concession for her to do so, such as the slave woman, the very old woman, in the Judge's presence for a testimony or when there's a dispute if her identity was questionable, and engagement, and also showing her face to the disbelieving women, and a free woman might also show her face in opposition to the Sharī command, because not everyone follows the command, so the ruling of the woman belongs to her, and the ruling of the man belongs to him, so whoever is lax upon doing something, it doesn't necessitate removing the original ruling upon someone else, such as the one who leaves his wealth, like gold & silver on the road, this doesn't permit stealing it, so it's incumbent upon him to protect his wealth, and it's incumbent upon others not to steal, even if the wealth was abandoned.
2. Relating to the onlooking man: So he is commanded to lower his gaze, by what relates to him as being a male onlooker, and whenever he is allured by a slave woman, or a very old woman, it's Harām for him to look at her, even though it's permissible in their own rights to show the face, likewise with looking at the fiancé, and at the times of Testimonies & preserving the rights, only the face & hands would be looked at, so it's not permissible to exceed beyond that to the hair or neck in any case whatsoever.

And the slave women used to go out on the streets much more than the free women, and this is why you see a lot of refer ment to: The issue of Looking at a woman; Always permitted in the case of a slave woman, and sometimes permitted in the case of a free woman, doesn't mean that it's permissible to look at her in every circumstance, and when the situation changed, wherein the free women would go out to the streets like the slave women, the rulings got mixed up, and the people found it troublesome to apply it to their current situation.

And that is why; The Fuqahā' command a woman to cover her face, even though the majority of the Scholars didn't say it was a 'Awrah [in & of itself], because she is not able to tell who is going to look at her & their level of temptation from her, because the onlookers are many, and she is one person, and not all the people lower their gaze, however if we assume that a woman is not seen except by 1 non-Mahram man who is not allured by her, such as the old man, or the person who



doesn't have desires [for women] such as al-'inīn [impotent men, no desire for women], it's permissible to show her face, and it's forbidden to show her hair, because the Face is a 'Awhrah in Nadhr, and the reason [behind covering the face in this situation] is removed, and the hair is 'Awhrah of Satr, it has no relation to Fitna, rather the mere sight of her hair is Harām to be looked at.

The sayings of the 4 Imāms regarding showing the face for a woman:

Imām Mālik(رحمه الله), Imām Abū Hanīfah(رحمه الله) and Imām al-Shāfi'ī(رحمه الله) did not speak about the issue of "Showing a woman's face" in & of itself, and this is not known from their books, nor in the issues of their close companions among them, but they rather spoke about the issue of the face & hands of a woman in relation to other matters that include acts of worship or dealings with people, such as Salāh, Hajj, Contracts, Engagements, and that is because the matter according to them is very clear, that by Principle, regarding the free women is covering up and chastity and covering the face, and their statements were in all the exempted chapters from this sole principle.

Imām Muḥammād ibn 'Alī al-Marwazī al-Shāfi'ī(رحمه الله) said in his Tafsīr: {And the Salaf such as Mālik, al-Shāfi'ī, Abī Hanīfah & others didn't speak except in relation to the 'Awhrah of Salāh}, then he said: {And I do not think that any of them permit a young woman to show her face without a necessary need, nor do they permit the young man to look at her without a necessary need}.

Refer to "Taysīr al-Bayān, li-Ahkām al-Qur'ān" (2/1001).

So it's extremely important to know the context in which the Imāms speak, when Imām al-Shāfi'ī(رحمه الله) said "A woman is 'Awhrah except for her face & hands", he was referring to Salāh, but what's amazing among those who use this as a justification to show the face when they go out, is that these women also show their feet, whereas Imām al-Shāfi'ī & the Majority of the Scholars prohibit showing the feet in Salāh, let alone when you go outside the house! Likewise those who take Imām Abū Hanīfah's statement regarding Salāh "A woman is a 'Awhrah except for her face, hands & feet", these people applied his statement out of context and used it as a justification to go out revealing the face, hands & feet.

And several Scholars from the Fuqahā' of the 4 Madhabs have mentioned: That if a woman was within the Salāh, and there were non-Mahram men in her presence, that she must cover her face.

This was mentioned by Imām al-Khatīb al-Shirbīnī(رحمه الله) from the Shāfi'iyyāh, and he said: {Except that she is in a place where there are strange men who aren't permitted to look at her, so it's not permissible for her to lift off the Niqāb}. This was also mentioned by Imām al-Lakhmī(رحمه الله) from the Mālikiyyāh, and among the Hanābilah it was mentioned by Shaykh al-Islām ibn Taymiyyāh(رحمه الله) & others, and Imām al-Tahtāwī(رحمه الله) & others from the Hanafiyyāh have alluded towards it.

Refer to "al-Iqnā', fī ḥal al-Ālfādhi Abī Shujā" (1/285), and refer to "l'ānat al-Tālibīn" (1/135).

And some writers have even attributed to Imām Ahmad(رحمه الله) a narration: That showing the face is permissible, because of a narration from him that the face of a woman is not 'Awhrah, it was mentioned by Imām Ibn Qudāmah(رحم الله), and also by Imām al-Mardāwī(رحمه الله) in "al-Insāf" regarding the 'Awhrah of Salāh, and no one who knows the Fiqh of Imām Ahmad or others, and their terminology and differentiation between the different issues & types of 'Awhrah would even state this.

And among that: What is famously attributed towards Imām Mālik(رحمه الله) & Imām al-Shāfi'ī(رحمه الله): That the woman is a 'Awhrah except her face & hands, whereas the statement of Mālik in "al-Mudawwānah" and al-Shāfi'ī in "al-Umm" is regarding the chapters of Salāh, and they both state: {And showing her feet is a 'Awhrah}

Refer to "al-Mudawwānah" (1/185) and "al-Umm" (2/201).

So these people take out what is permissible to be shown from the 'Awhrah of Salāh, and apply it to other than Salāh.

As for the issue of contracts, testimonies, engagements, and necessary moments where a woman needs to be looked at:

The 3 Imāms, Mālik, Abū Hanīfah & al-Shāfi'ī consider the face & hands to be a 'Awhrah of Nadhr [i.e. It's a 'Awhrah in the presence of Men] so they view that she must cover her face & hands because of this reason. And Imām Ahmad(رحمه الله) & a group of Scholars view the Face & Hands as a 'Awhrah of Satr [i.e. It's a 'Awhrah in & within itself], just like the hair & neck of the young & elderly woman, and some people think when they read these words:

That the Majority of the Scholars permit showing the face, and Ahmad is alone in preventing her from doing so, and this is wrong, rather they are in agreement regarding the obligation of covering the face, however they differ regarding the reason & wisdom behind why she covers the face, is it because it's a 'Awhrah which must be covered in & of itself, or is it because of the Fitna of the onlookers, so it must be covered because of the external factor? And they agree over the main principle which is covering the face, and they all give concession for the Judge to look at the woman's face for a testimony if her disputer denounced her identity, or when there's no protection for the rights except by knowing her, or when a man wants to marry her, or a man dealing with a slave woman in transactions, in fear of leaving the rights of the people, so the Imāms mention the permissibility of looking at her face in these situations and what's similar to it, and the Majority of the Scholars mention the reason for that by their statement: {Because the Face & Hands are not 'Awhrah}, so these people hold their statements to say her face is not a 'Awrat in the presence of men, whereas the Imāms intend: That it's permissible because the face is not a 'Awhrah which must

be covered in & of itself, but rather it's a 'Awrah in the presence of men where there's no necessary need, whereas in this situation the necessary need has been lifted regarding others to look at her, so it becomes permissible, because a necessary need doesn't permit showing the hair or neck in any case whatsoever, because they are 'Awrahs which must be covered in & of itself, not because of the Fitna of the onlookers, so it's not permissible to show that, not even if she's an elderly woman, nor any woman even if she was ugly or physically unwell.

And upon this, Imām al-Bayhaqī(رحمه الله) held the statement of Imām al-Shāfi'ī(رحمه الله) in the Tafsīr of Allāh's saying: {Except that which appears thereof} [Sūrat al-Nūr:31], "The face & Hands", so Imām al-Bayhaqī(رحمه الله) mentioned the words of al-Shāfi'ī(رحمه الله) upon looking at a woman for engagement.

Imām al-Shāfi'ī(رحمه الله) said: {It's allowed to look at her face & hands, and it's not allowed to look at what's beyond that} then Imām al-Bayhaqī(رحمه الله) said commenting upon & explicitly clarifying the saying of Al-Shāfi'ī(رحمه الله):

{And that is because Allāh(جل ثناؤه) says: "and not expose their adornment except that which [necessarily] appears thereof" [al-Nūr:31], it's narrated from 'Abdullāh ibn 'Abbās(رضي الله عنهما) and others: It's the face & hands...But as for looking at her, without a valid/permissible reason, for a non-Mahram, then it's prohibition is established in the verse of the Hijāb, and it's not permissible for them to show their adornments except to those mentioned in the verse from among her Mahrams}

Refer to "Ma'rifat al-Sunan wal-Āthār" by Imām al-Bayhaqī (10/23).

So Imām al-Bayhaqī(رحمه الله) differentiated between the permissibility of al-Shāfi'ī(رحمه الله) for the man to look at the woman for marriage, and using it as a proof by the verse in the Qur'ān, and the statement of 'Abdullāh ibn 'Abbās(رضي الله عنهما), and between showing her face & hands, so he prohibited that except to the Mahrams, so there's a difference for Imām al-Shāfi'ī(رحمه الله) between 'Awrat al-Nadhr where it's permissible to show the face & hands for a necessary need, and between 'Awrat al-Satr where it's not permissible whatsoever, and the woman's covering of her face in the presence of non-Mahram men according to the Majority of the Scholars is not because it's a 'Awrah in & within itself.

And what's necessary to pay attention too is that the Fuqahā' differentiate between the 'Awrah of the free woman and the 'Awrah of a slave woman, and most of the statements of the Fuqahā' in buying, selling & dealings in the shops & necessary times to look at a woman relate to the slave women who used to go out much more than the free women, so unfortunately these days people have taken the statements of the Fuqahā' regarding the slave women and the rulings that deal with them & applied it to the free women.

Okay, now we can go through the opinions of the 4 Imāms in further detail:

As for Imām Mālik(رحمه الله): He views that the face & hands are to be covered in respect of the onlookers, not because it's a 'Awrah within itself. And this is what his companions affirm from him, so he orders the Muslimāh to cover her face in the presence of men, and permits showing the face when there is no men around.

Imām Ibn Qattān(رحمه الله) said: {And what most likely appears to me is to say: The Madhab of Mālik is that it's not permissible for a man to look at a non-Mahram woman except in necessity...and the permissibility of displaying [the face], and its prohibition [of displayment] is of different levels according to him - i.e: Mālik - upon the permissibility of looking, or its prohibition, so in every situation that he has permitted looking, there's a concession for displaying [the face]"

Refer to "Al-Nadhr Fī Ahkām al-Nadhr" (page 50-51)

And this is exactly what Imām Abū al-'Abbās al-Wansharīsī al-Mālikī(رحمه الله) says in "al-Mi'yār al-Mu'rib": {The 'Awrah of Salāh, and the 'Awrah where it's permissible to look at her, are two different types.} then he said: {All of this indicates that the 'Awrah with regards to looking has a specific ruling, and there's another ruling related to Salāh, this alludes to the command of covering the face for the young woman: That if she prays with her Niqāb on, she doesn't have to repeat the Salāh}

Refer to "al-Mi'yār al-Mu'rib" (1/310)

Some people also get confused that Imām Mālik(رحمه الله) permits a woman to eat with a non-Mahram male.

Refer to al-Muwattā' (2/934)

Now what he intends by this are certain situations where there are no prohibitions involved, and the female arabs eat with their slaves, and they eat from beneath their Jilbāb, and this is well-known, infact Imām al-Azharī(رحمه الله) explained the saying of Imām Mālik(رحمه الله), so he said: {The meaning of Mālik's statement relating to dining, that is when she has a Hijāl [i.e. full tent covering upon her]}

Refer to "Ikmal al-'Ulūm" by al-Qādī 'Iyādh (6/520)

al-Hijāl is the plural of "Hajalah", and it's a house like a dome which covers like clothes. [Similarity to the covering of this elderly woman]

Refer to "Al-Nihāyah Fī Gharīb al-Hadīth wal-Athar" (1/346)

So he considered the woman eating in the presence of a non-Mahram, completely covered, not just

her face.

And it's permissible according to Imām Mālik(رحمه الله) for the elderly woman or a free woman with her slave & servant, and this is explicitly the saying of Mālik(رحمه الله), as it was mentioned from him by Imām ibn al-'Arabī(رحمه الله), he said: {Mālik said: It's permissible for the young boy to eat with his female master, and that is not permissible for mature men}

Refer to "Ahkām al-Qur'ān" (3/386/al-'ilmiyyāh)

Imām ibn 'Abdīl Barr(رحمه الله) said: {A permit has been reported relating to a woman eating with her young slave[hasn't reached maturity], and with her trustworthy servant[i.e. No Fitna]}

Refer to "Al-Kāfī Fī Fiqh Ahlāi Madīnah" (2/1136)

Also it's mentioned in al-Muwattā' from Imām Mālik(رحمه الله) that he prohibits a man to send greetings [Salāms] to a young woman.

Refer to al-Muwattā' (2/959)

So how is it possible that Imām Mālik(رحمه الله) would prohibit a man giving Salāms to a non-Mahram woman, and at the same time, allow him to eat with her?! Rather, he intends the elderly women as it was clarified by Ibn al-Jahm(رحمه الله), and Mālik(رحمه الله) has explicitly made clear by his statement: {And a young woman is not allowed to remain sitting together with a man, but as for the elderly woman, and the young servant [who hasn't reached maturity] who would not be accused with indecency by sitting with her, and the one that sits with him wouldn't be accused of indecency, then I don't see anything wrong with that}

Refer to "Mawāhib al-Jalīl" (3/405) and "al-Bayān wal-Tahsīl" (9/335)

Moreover, some people get confused about what's mentioned from Imām Mālik(رحمه الله) regarding the issue of al-Dhihār, which is when a man says to his wife "You are to me like the back of my mother", so the husband prohibits himself from his wife.

So what people got confused about is what's narrated from Mālik(رحمه الله), that the wife her face to her husband who has prohibited himself from her, and Mālik(رحمه الله) said: "And others can also look at her face"

Refer to "al-Mudawanah" (2/335)

What Imām Mālik(رحمه الله) meant by "And others can also look at her face" is that she can show her face to him, because he's her husband, even if he prohibited himself from her, and the face can be seen by others who are further from him, so the husband is not the only one that can look at her face, and it's not 'Awrat al-Satr [Face isn't 'Awrah in & of itself], but rather it's 'Awrat al-Nadhr [Face is a 'Awrah in the presence of strange Men], so others can see her such as her slave & Mahrams, and they are many, in fact some of the Salaf gave a concession for the owned slave to see the hair of his female Master.

Imām ibn Abī Shaybah(رحمه الله) narrated from 'Abdullāh ibn 'Abbās(رضي الله عنهما) that he said: "There's no problem for the slave to look at his female Master's hair"

Narrated by Imām Ibn Abī Shaybah(رحمه الله) in his Musannāf(17557).

And the husband is given preference than the others, even if he has forbidden his wife for himself, and this is what Imām Mālik(رحمه الله) meant, and Imām Mālik(رحمه الله) emphasises his strictness when it comes to looking at an engaged woman, and that he cannot see more than the Face & Hands.

And he was asked about the slave woman that was purchased: Do you think it's okay to look at her hands? Imām Mālik(رحمه الله) said: "I hope that there will be no problem in that"

Refer to "al-Bayān wal-Tahsīl" (7/296)

And whoever knows the Madhab of Imām Mālik(رحمه الله) regarding the different types of 'Awrah & Nadhr[looking at a woman], for the slave & free women, and the urgent & necessary moments, he would know that he doesn't intend what is attributed to him from some of the ignorant people who say that he allows a woman to travel in front of men in all situations.

And they narrate some of Imām Mālik's words regarding men who perform Tayammūm for the dead woman that is buried in the ground.

Refer to "Al-Mudawanah" (1/261).

And they considered this a consequence/necessity for showing the body parts of the person who the Tayammūm is being done for, whereas Tayammūm can be done on a woman without showing [her body parts] or touching her.

And that is because Imām Mālik(رحمه الله) is of the view that if a woman dies, and she has no one except her son with her: That he washes her with her clothes on.

Refer to "al-Nawādir wal-Ziyādāt" (1/551-552) & "al-Bayān wal-Tahsīl" (2/247)

And this is her son, and she is dead, and having the water reach the body parts is harder than dirt

reaching the body parts, so the author did not intend for it to reach the body to begin with.

And holding Mālik's words in the issue of al-Nadhr to justify showing the face for a woman, is a mistake which is fallen into by those who haven't completely grasped/understood his Madhab regarding the differentiation between the two Types of 'Awhrah.

And the Mālikiyyāh differentiate between 'Awrat al-Nadhr and 'Awrat al-Satr, and among them are those who refer to 'Awrat al-Nadhr and Fitna, so he would consider a woman in her entirety a 'Awhrah from this point of view.

Imām al-Qurtubī(رحمه الله) said: "And what the Principles of the Sharī'ah have implied is that all of a woman is a 'Awhrah, her body & her voice, as it has been previously stated, so it's not permissible to reveal that except for a necessary need, such as a testimony against her, or medical treatment, or being asked a question to display & confirm her identity"

~ Refer to "al-Jāmi' li-Ahkām al-Qur'ān" (17/208).

Note: As for the voice being a 'Awhrah, this has no proof as mentioned by Shaykh Sulaymān al-'Alwān(رحمته الله), rather it is said that her voice is Fitnā.

As for Imām Abū Hanīfah(رحمه الله): Then he is like Imām Mālik(رحمه الله) in this topic, he differentiates between 'Awrat al-Satr & 'Awrat al-Nadhr, so he doesn't obligate covering the face & hands because they are 'Awhrah [in & of itself], but he rather obligates covering them in the presence of Men who must be covered from, and I have seen those who use a statement of Abī Hanīfah(رحمه الله) as proof in a context where the rulings are dealing with "Nadhr".[Necessary situations where a man can see a woman's face]

It was mentioned by Muḥammād ibn al-Ḥassan(رحمه الله) as it's stated in "al-Mabsūt" where he said: {And it's completely fine to look at her face & hands, and not to look at anything else from her, and this is the statement of Abī Hanīfah}

Refer to "al-Mabsūt" by Muḥammād ibn al-Ḥassan al-Shaybānī (3/49-50).

So when the person who quoted such words mixed it up with the principle, and it is not differentiating between the two types of 'Awhrah & both contexts, they attribute towards the Madhab of Imām Abī Hanīfah(رحمه الله) what he doesn't intend, and the most knowledge scholars among the Hanafiyyāh know what he means and they can see the differentiation, and they make it clear that covering the face is the Principle, and that the permissibility times a man can look at her doesn't contradict the Principle of covering for the woman, because the speech to a man is different than the speech to a man.

Imām al-Sarakhsī(رحمه الله) said: "The woman is a 'Awhrah, from the absolute peak of her head to the bottom of her feet, thereafter it's permissible to look at some of the areas from her, when it's essential and a necessity"

Refer to "al-Mabsūt" by Imām al-Sarakhsī(10/145) - And what he is referring to here is 'Awrat al-Nadhr.

And that's why, you will not find among the Muḥaqiqeen of the Hanafī's who permit a woman to show her face except in a context where there's a necessary need for looking at her in the contracts and protecting rights, and they differentiate between the principle of looking, and between the necessity for it, and they differentiate between 'Awrat al-Satr & 'Awrat al-Nadhr.

Imām al-Tahtāwī(رحمه الله) said in his "Hāshiyah": {Abū Hanīfah's statement: "And all of the body of a free women" meaning: her body, Abū Hanīfah's statement: "Except her face", and prohibiting the young woman from showing it is in fear of Fitna/temptation, not because it's 'Awhrah}.

Refer to "Hāshiyat al-Tahtāwī 'ala Marāqī al-Fallāh" (page 241).

And this is what is affirmed by the Hanafī Scholars and its Muḥaqiq's [The revisers among the Hanafī Madhab], such as al-Jasās(رحمه الله), Ibn 'Ābidīn(رحمه الله), and other than them.

Refer to "Ahkām al-Qur'ān" (5/172-173 & 245) for the statement of al-Jassās(رحمه الله). And refer to "Rad al-Muhtār" (2/79) for the statement of Ibn 'Ābidīn(رحمه الله)

And as for Imām al-Shāfi'ī(رحمه الله): There's no disagreement from his statement regarding the obligation of covering a woman's face, because of Nadhr [Onlookers from non-Mahram men], just like the saying of Imām Mālik(رحمه الله) & Imām Abū Hanīfah(رحمه الله).

And what Imām al-Muzanī(رحمه الله) quoted from him regarding the Tafsīr of the Apparent Adornments: "That it's the Face & Hands".

Refer to "Mukhtasar al-Muzanī" (page 163).

And what he intends is 'Awrat al-Nadhr, and he mentioned it in the context of 'Awrat al-Salāh; and that is why Imām al-Bayhaqī(رحمه الله) held the Tafsīr of that upon displaying the face and hands for the Mahrams to look at, not for the strangers to look at, as it's mentioned in "al-Sunan al-Kubrā"

Refer to "al-Sunan al-Kubrā" (7/85 & 94), and this was explained the exact same way by Imām al-Khatīb al-Shirbīnī al-Subkī(رحمه الله), Imām ibn al-Rif'ah(رحمه الله) & others.

And the Imām of the Haramayn al-Juwaynī(رحمه الله): "The Muslims agreed upon preventing the

women from going out showing their faces, because looking [at the face] is the centre of temptation"

Refer to "Nihāyat al-Matlab" (12/31)

Imām Abū Hāmid al-Ghazālī(رحمه الله) said when he mentioned the temptation/Fitna of looking between men & women in al-ihyā': "The men have still remained throughout the centuries showing their faces, and the women going out wearing the Niqāb"

Refer to "Ihyā' 'Ulūm al-Dīn" (2/47)

And Imām Abū Hāmid al-Ghazālī(رحمه الله) in "al-Ihyā'" considered showing the face a sin.

Refer to "Ihyām 'Ulūm al-Dīn" (2/313)

And Imām al-Nawawī(رحمه الله) in his book "al-Rawdah" has supported the consensus that was mentioned by al-Juwaynī(رحمه الله).

Refer to "Rawdat al-Tālibīn" (5/366-367)

Imām al-Shihāb al-Ramlī(رحمه الله) said: {He [Imām al-Nawawī] mentioned in "al-Rawdah" and the origins of this consensus/agreement and he approved of it"

Refer to "Hāshiyat al-Ramlī 'ala Asna al-Matālib" (3/109) and refer to "Fatāwah al-Ramlī" (3/170)

And Imām Abū al-'Abbās ibn al-Rif'ah(رحمه الله) has stated the obligation of covering a woman's face in Salāh, if men pass by, and Imām Ibn Taymiyyāh(رحمه الله) quoted from ibn al-Rif'ah(رحمه الله): "I saw a Shaykh deeply follow & examine the subsidiary issues of the Shāfi'ī Madhab by his beard"

Refer to "al-Durar al-Kāminah" (3/170)

Imām al-Subkī(رحمه الله) said: {What's closest to the view of our companions [i.e. Shāfi'ī Madhab]: Is that the Face & Hands is a 'Awrah in al-Nadhr [of being looked at from non-Mahram men], not in Salāh}

It was quoted from him by Imām al-Khatīb al-Shirbīnī(رحمه الله) in "Mughnī al-Muhtāj" (4/209).

And the Fuqahā' of the Shāfi'iyyāh differentiate between 'Awrat al-Salāh and 'Awrat al-Satr and 'Awrat al-Nadhr, and the most common mistaken that occurs from people is quoting a statement from them in a specific situation, and applying it upon another situation.

Imām Ibn Hajr al-Haytamī(رحمه الله) said: {And if a stranger is found looking at her, she is compelled to cover her face from him, or else she would be assisting him upon Harām, and would be sinful for that"

Refer to Tuhfat al-Muhtāj, Fi Sharh al-Minhāj" (7/193)

Imām al-Ramlī(رحمه الله) said in "Nihāyat al-Muhtāj": {And among those who has given exception to the face & hands is the author, al-Nawawī in his "Majmū", however he has obligated it upon the free woman, and the obligation of covering it in this world is not because it's a 'Awrah in & of itself, rather it's because of her being looked at [from men] which causes Fitna most of the time}

Refer to Nihāyat al-Muhtāj(2/457)

And the Imāms of Fatwā and Revisers among the Shāfi'iyyāh approve of the obligation of covering a woman's face, even though the reason behind covering the face is differed upon, so a group of Scholars mandate covering [the face] in & of itself, such as al-Shihāb al-Ramlī(رحمه الله), al-Shams al-Ramlī(رحمه الله), al-Khatīb al-Shirbīnī(رحمه الله), and some of them mandate it for the Maslaha [Benefit] of the people and repelling Fitna & Corruption, such as Abī Zakariyyāh al-Ansārī(رحمه الله) and al-Shihāb ibn Hajr(رحمه الله).

And the "Mu'tamad" [i.e. Official] opinion among the Shāfi'iyyāh: Is what Imām al-Rāfi'ī(رحمه الله) & Imām al-Nawawī(رحمه الله) agreed upon, that a woman's covering of her face is obligatory in & of itself, as quoted from them by Imām al-Khatīb(رحمه الله), then what Imām al-Haytamī(رحمه الله) & al-Ramlī(رحمه الله) are upon, and it is what's mentioned in this issue without any disagreement that a woman is obliged to cover her face in the presence of the sight of men.

And Imām al-Nawawī(رحمه الله) has prevented a Muslimah to show her face & hands in the presence of a Disbelieving woman, except if she was a slave of hers.

And he [Imām al-Nawawī] said: {This is what's correct in the Madhab of al-Shāfi'ī}, as it has been quoted from Imām al-Nawawī(رحمه الله) by his student Ibn al-'Attār(رحمه الله) in "al-Fatāwah"

Refer to "Fatāwah al-Imām al-Nawawī" (page 180).

And Imām al-Nawawī(رحمه الله) said in "al-Minhāj": {And it's forbidden for a grown up mature man to look at the 'Awrah of a mature free non-Mahram woman, and that's including her face and hands, at the times of fear of Fitnā, and also at the times where there's no Fitna, according to the correct view}

Refer to "Minhāj al-Tālibīn" (page 204)



And some of them quote a statement by al-Nawawī(رحمه الله) in "al-Minhāj" wherein he quoted from al-Qādhī 'Iyādh(رحمه الله): {That the woman's covering of her face is a recommended Sunnāh}

Refer to the words of al-Qādhī 'Iyādh(رحمه الله) in "Ikmal al-Mu'allim" (7/37), and the statement of al-Nawawī(رحمه الله) is found in "Sharh Sahih Muslim" (14/139).

So these people claim that Imām al-Nawawī(رحمه الله) approves of this statement of al-Qādhī 'Iyādh, and this is a mistake on their behalf, verily Imām al-Nawawī(رحمه الله) emphasises his strictness regarding a Muslimāh showing her face to a disbelieving woman, and he obligates covering up in her presence, because she is not from "their women", as it's mentioned in the Verse of Adornments & what's after it, so if he prohibits a woman to show her face & hands to a disbelieving woman, than what about the non-Mahram men?!

And the statement of al-Qādhī 'Iyādh(رحمه الله) was weakened by a group of Scholars from the Imāms of the Shāfi'yyāh, such as al-Khatīb al-Shirbīnī(رحمه الله), al-Shams al-Ramlī(رحمه الله), Ibn Hajr al-Haytamī(رحمه الله) and others.

Refer to "Mughnī al-Muhtāj" (3/209) for the statement of al-Khatīb al-Shirbīnī(رحمه الله). Refer to "Nihāyat al-Muhtāj" (6/188) for the statement of al-Shams al-Ramlī(رحمه الله). And refer to "Tuhfat al-Muhtāj" for the statement of Ibn Hajr al-Haytamī(رحمه الله).

And the Fuqahā' of the Shāfi'yyāh know what Imām al-Shāfi'ī(رحمه الله) intends and his differentiation between 'Awrat al-Nadhr and 'Awrat al-Satr, so they do not attribute to Imām al-Shāfi'ī(رحمه الله) the permissibility for a woman to show her face, except in the contexts of 'Awrat al-Salāh & 'Awrat al-Satr, but rather they attribute towards Imām al-Shāfi'ī(رحمه الله) the obligation of her covering of the face in the context of 'Awrat al-Nadhr, i.e. In the presence of male onlookers.

Imām al-Shihāb(رحمه الله) said: {And the Madhab of al-Shāfi'ī(رحمه الله) as it's stated in "al-Rawdah" and other than it: Is that all of a woman's body is 'Awrah, even the face & hands in all cases, and it's said: It's permissible to look at her face & hands if there is no fear[of Fitnā], and upon the first saying: They are both 'Awrah except in Salāh, so the Prayer is not nullified by showing them [the face & hands].}

Refer to "Hāshiyat al-Shihāb 'ala Tafsīr al-Baydāwī" (6/372)

And what is attributed towards Imām al-Shāfi'ī(رحمه الله), Imām Mālik(رحمه الله) and Imām Abū Hanīfah(رحمه الله): That they permit a woman to show her face in the presence of men who are not permitted to look at her, and not lower their gaze from her, is a widespread mistake among the later scholars, and they are not able to explicitly establish that from them, and the reason for this is not paying close attention & reading their statements in 'Awrat al-Satr and 'Awrat al-Nadhr, and differentiating between the two.

And as for Imām Ahmad ibn Hanbal(رحمه الله): The textual evidences from him are numerous, and he obliges a woman to cover her face, as a 'Awrah which a free woman covers in & of itself, even if there was no Fitnā.

Imām Ahmad(رحمه الله) said: {Everything from a woman is a 'Awrah, even her fingernail, and he said: And the fingernail of a woman is a 'Awrah, and if she goes out, she cannot show anything, not her hand or fingernail or leather socks, since the leather socks describe the [shape] of the feet}.

This was quoted from him by Imām al-Khallāl(رحمه الله) in "Ahkām al-Nisā' 'an al-Imām Ahmad" (Page 31-33).

After Shaykh al-Islām ibn taymiyyāh(رحمه الله) spoke about the woman showing her adornment to her husband & mahrams & how she must veil herself in Salāh even if she is alone at home as that is the right of Allāh, so he said:

"And as opposed to that: The face, the hands and the feet, she is not permitted to reveal that to the strangers(i.e. Non-Mahrams) according to the most correct of the 2 opinions, unlike how it was before it was abrogated(before the Āyah of Hijāb came down), rather she doesn't reveal anything except her clothes. And as for covering that in the Salāh, it's not obliged according to the agreement of the muslims, rather it's lawful for her to show both of them(face & hands) in the Salāh according to the majority of the scholars, like Abū Hanīfah(رحمه الله), al-Shāfi'ee(رحمه الله) & other than them, and it is one of the 2 narrations from Ahmad(رحمه الله). Likewise it's permissible to show the feet according to Abū Hanīfah(رحمه الله), and it's the stronger view, as Ā'isha(رضي الله عنها) considered it to be from the apparent adornments, she said "And to not reveal their adornments except what appears from her" [Al-Nūr:31], she said: "al-Fatkh" a silver ring that is in the toes of the feet, Narrated by ibn Abī Hātim. So this is an evidence that the women used to show their feet first of all, as they would show their face and hands, they would loosen the end of their feet(to relax), so if she walked, her feet would show, and they wouldn't walk in leather shoes or closed shoes, and covering this in Salāh has severe difficulty. And Umm Salamāh(رضي الله عنها) said: "A woman prays in a coloured thobe, it covers the top of her feet, and when she prostrates, the bottom of her feet might show"

"And in general, it has been proven through the text(Qur'ān & Sunnāh) and Ijmā' that it's not required for her to wear a Jilbāb in Salāh that covers her if she was at home, but rather that's if she left the house. Therefore, she would pray in her home, even if her face, hands & feet would show, as they used to walk in the beginning before the command of drawing the Jilbāb upon themselves, so the 'Awrah in Salāh is not aligned with the 'Awrah of looking, without issuance nor contradictions/oppositions."

So just to conclude, it's important to place the sayings of the Imāms of the Madhabs where they belong & not take their quotes out of context, so all 4 Imāms believe it's obligation for a woman to cover her face in the presence of men, but the reason why it's obligatory is what they differed over, whether the face is considered 'Awrah in & of itself as is the Madhab of Imām Ahmad(رحمه الله) or that the face is 'Awrah in respect to the onlookers of stranger men as is the opinion of the other 3 Imāms.

This is what Shaykh 'Abdūl 'Azīz al-Turayfī(حفظه الله) is upon, likewise Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله), Shaykh 'Alī al-Khudayr(حفظه الله), Shaykh Nāsir al-Fahad(حفظه الله), Shaykh Ahmad Jibrīl(حفظه الله) and many others.

Shaykh Sulaymān al-'Alwān(حفظه الله) said: "The 4 Imāms are in agreement regarding the obligation of covering a woman's face, and those who view that it's permissible to show the face are men from the Imāms of the Shāfi'ī Madhab, not Imām al-Shāfi'ī."

I ask Allāh(سبحانه وتعالى) that he makes this a beneficial read for whoever read it and Allāh(سبحانه وتعالى) knows best.

24 July 2016 20:27

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#Extremely\_Important #Takfeer

Shaykh Nāsir ibn Hamd(حفظه الله) was asked: What do you think about the one who says that it's a must to look at whether the conditions have been met & and the preventions of Takfīr have being removed regarding the one who has committed Kufr, such as Shirk or Sihr [Magic], or Mocking [Allāh, His Messenger & Islām] & similar to that from the Nullifiers, until we can individually rule upon him with Kufr?

The Shaykh(حفظه الله) responded by saying: This is not correct, because looking into the conditions & similar to that is within the matters which become unclear, as for the matters of Usūl [Foundations of the Religion] that you mentioned in the question, Shirk, Sihr & Mocking [Allāh, the Messenger & Islām] and similar to that, then the person who does that disbelieves with no dignity, except in the case of Ikrāh [coercion], and the Fundamental Principle & Criterion is: "Every person who has fulfilled what negates his submission to Allāh, then he's a Kāfir, only except for the coerced", so make your judgement based upon this Criterion in all scenarios, as we know that submission to Allāh is nullified by 2 things:

1. That he submits to Allāh & to other than Allāh, and this is Shirk.
2. That he doesn't submit to Allāh, and this is denial & arrogance & similar to that.

Regardless whether this negator [of submission to Allāh] was in 1 issue or more, for example:

- A) Whoever worships other than Allāh because he was ignorant = Shirk is established upon him.
- B) Whoever legalises alcohol because he was ignorant & he is someone who is truly ignorant = No nullifier is established upon him.
- C) Whoever legalises alcohol and he is someone who isn't truly ignorant = Denial & Rejection [of the text] is established upon him.
- D) Whoever interprets Tawhīd or the matters pertaining al-Walā' wal-Barā' = Denial & Rejection [of the text] is established upon him.
- E) Whoever interprets some of the Attributes of Allāh such as the Istiwā' [Allāh being above the 'Arsh], and Qadr [Destiny], because of a misconception (he didn't deny or reject the text) = No negator of Islām is established upon him.

And likewise with the rest of the scenarios, and Allāh(سبحانه وتعالى) knows best.

24 July 2016 18:43

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

watches everything you say, do & think about. This سُبْحَانَهُ وَتَعَالَى Always remember that Allāh صلى said that Messenger of Allāh عنها رضي الله includes everything you do on social media. 'Ā'isha by "his tongue", let alone his heart :) He was جَل وَعَلَا would always remember Allāh عليه وسلم described him as, so as Muslims, let's learn from the عنها رضي الله the walking Qur'ān as 'Ā'isha صلى the Prophet عليه وسلم.

& حفظه الله There's also an amazing thing I learnt a while back from Shaykh Sulaymān al-'Alwān his long talks regarding Ahādīth & deriving benefits from them. This is also a tip for the parents, so صلى the Shaykh mentioned that the way we were able to record the Hadīths from the Prophet عليه وسلم is because he "loudly" mentioned them for the sake of teaching his companions. We عليه وسلم should act upon this, for e.g. Before you enter the bathroom say loudly, so that your kids & wife can hear it, this is da'wah for your family :) Likewise it's والخباياث



.completely fine to recite the Tashahhūd loudly sometimes so others can learn

Alhamdulillah in our times, many people are sharing authentic narrations & Fatāwah, but we need to act upon it. You can teach your kids everything verbally, but they will learn so much more when they are shown something physically by your actions. They get to experiment it, so be a good .person Inshā'Allāh & always have a good heart

24 July 2016 17:26

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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نصيحة من الشيخ مقبل رحمه الله الى النساء الصالحات

24 July 2016 16:02

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<https://youtu.be/o2OdHGRZnLE>

<https://youtu.be/o2OdHGRZnLE>

#Short\_Preview regarding the issue of Abandoning Salāh:

Are the 4 Imāms considered the Jumhūr?

What is the ruling upon the one who abandons Salāh completely?

24 July 2016 13:44

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

[https://youtu.be/hRcqXT908\\_A](https://youtu.be/hRcqXT908_A)

[https://youtu.be/hRcqXT908\\_A](https://youtu.be/hRcqXT908_A)

Amazing video & so true. Amazing talk about turning away from the religion & leniency in committing Muharramāt.

Some people think it's only the layman who have these issues, the Shaykh mentions that many laymen are better than the Scholars subhānAllāh, there are Shaykhs who invite woman to their house without a Mahram, what do you call this?

There are people who trim their beard because it's only a "Sunnāh" to leave the beard to grow in their eyes, subhānAllāh only a Sunnāh? Yet, Imām ibn Hazm(رحمه الله), Shaykh al-Islām ibn Taymiyyāh & Imām ibn 'Ābidīn(رحمه الله) & others mentioned an Ijmā' that it's Wājib to leave the beard to grow & Harām to take off anything from it. The Sahābah differed upon trimming the beard to a fistful length, anything below that is Harām by consensus.

And he mentioned many other amazing matters which I hope to share in the near future.

23 July 2016 13:49

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

A man insulted another man, so he didn't respond to him.

He was asked about that, so he said:

If you see a dog bark at you, would you bark back at it?

Or if a donkey darts at you, would you dart back at it?

23 July 2016 09:46

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Strongest door I've ever seen in my life 🚪

23 July 2016 09:29

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I love Abū Dhar al-Ghaffār رضي الله عنه so much 🌹

23 July 2016 09:17

What does the Prophet's statement that women have a deficiency in intellect and religion mean?  
#Short\_Response against enemies of Islām.

Shaykh 'Abdūl 'Azīz al-Turayfī(حفظه الله) said the verse "The men are protectors of women" doesn't mean men are a better creation than women & he gave a good lecture regarding the Tafsīr of this verse which you can find on Youtube. Also we cannot understand the Hadīth at its face value as mentioned by the 'Ulemā' such as ibn Hazm & others.

Have a read of the Hadīth so you can understand what I'm talking about:

Narrated Abu Said Al-Khudri:

Once Allah's Apostle went out to the Musalla (to offer the prayer) on 'Id-al-Adha or Al-Fitr prayer. Then he passed by the women and said, "O women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)." They asked, "Why is it so, O Allah's Apostle?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone MORE DEFICIENT IN INTELLIGENCE and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allah's Apostle! What is deficient in our intelligence and religion?" He said, "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her religion." (Sahih al-Bukhari, Volume 1, Book 6, Number 301)

Narrated Abu Said Al-Khudri:

The Prophet said, "Isn't the witness of a woman equal to half of that of a man?" The women said, "Yes." He said, "This is because OF THE DEFICIENCY OF A WOMAN'S MIND." (Sahih al-Bukhari, Volume 3, Book 48, Number 826)

Deficiency in religion is divided into two types by the Scholars:

1. Blameworthy, such as someone who abandons the obligatory acts without a valid excuse.
2. Non-Blameworthy, such as a woman on her menses or Nifās, because this is from Allāh(سبحانه وتعالى), and her Refrainment from Salāh & Siyām is a blessing from Allāh جل وعلا.

Imām Ibn Hazm(رحمه الله) said:

- It necessitates from the one who takes the Hadīth at face value to mean that he's more complete in his intellect and deen than Maryam(عليها السلام), Umm Mūsā(عليها السلام), 'Ā'isha(رضي الله عنها) and Fātimah(رضي الله عنها). Or else stating otherwise means that some men have lesser intellect & religion than women.

- The deficiency of the intellect and deen is only limited to the Shahādah [i.e. Testimony] & Menses, and doesn't exceed beyond that to anything else.

- This deficiency does not necessitate a deficiency in greatness, because the wives & daughters of the Prophet(صلى الله عليه وسلم) have the best deen & status in the eyes of Allāh(سبحانه وتعالى) from every Successor, and from every man that comes after them till the day of judgement

يلزم القائل بظاهر الحديث ان يكون أتم عقلاً وديناً من مريم وأم موسى وعائشة وفاطمة. والقول بغير هذا يعني ان من الرجال من هو أنقص ديناً وعقلاً من النساء.

• نقصان العقل والدين يقتصر فقط على الشهادة والحيض، ولا يتعداهما إلى غيرهما.

• هذا النقصان لا يوجب نقصان الفضل، فنساء النبي وبناته افضل ديناً ومنزلة عند الله من كل تابعي، ومن كل رجل يأتي من بعدهم إلى يوم القيامة.

As for 2 witnesses needed for a woman, this is not the case in every situation, because basically every Scholar says it's only necessary for 1 woman to sight the Hilāl [crescent] for the beginning of Ramadān, and there are several other situations that only need the Testimony of 1 woman.

Infact, did you know that there are 4 cases a man inherits more than a woman, but over 30 cases where a woman inherits equivalent to a man & even more than him! This was mentioned by Shaykh al-'Allāmah Ahmad Jibrīl(حفظه الله)

And this is from the wisdom of Allāh(سبحانه وتعالى) to have 2 women, because especially in the worldly matters of wealth, a woman isn't focused on that, she is focused on looking after her family, giving birth to children & raising them.

There can be much more to say, but this is what Allāh(سبحانه وتعالى) has said, and the Kuffār who claim that this means women have a lower memory & intellect than men in general, then they are wrong.

The mother of the believers 'Ā'isha(رضي الله عنها) memorised over 2,000 Hadīths, the other wives of the Prophet(صلى الله عليه وسلم) memorised around 500 Hadīths, we also have many Sahābiyyāt who narrated Ahādīth.

In the end, Allāh سبحانه وتعالى knows best.

22 July 2016 22:10

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

In your opinion, what is the best thing about social media?

Shaykh Ahmad Jibrīl حفظه الله really liked it if it was used for the right purpose.

22 July 2016 11:27

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.



21 July 2016 19:17

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#### Radwan Dakkak updated his status.

Shaykh Al Albani Rahimahullah said:

"If you speak about Tawheed, the people of Shirk renounce you.

And if you speak about the Sunnah, the people of innovation renounce you.

And if you speak about proof and evidence, the math-hab blind followers, Sufis and the ignorant renounce you.

And if you speak about Islam and its connection with our daily lives, the secularists and whoever wants to separate religion from the lives of people renounce you.

It is a severe strangeness towards Ahlu Sunnah, they fight us with all means, they fight us with the media which is heard, the media which is seen and the media which is written. It has reached the extent that even the families and friends are fighting this strange person who is holding onto the book of Allah and the Sunnah of His Messenger SalAllahu Alayhi Wasallam.

And regardless of all of that, we are happy with this strangeness, and are proud to be strange, because the Prophet of Allah SalAllahu Alayhi Wasallam praised these strangers, he said:

"Islam began as something strange and will return to be strange just as it began, so glad tidings to the strangers" They asked him "and who are they O Messenger of Allah"? He replied: "they are the ones who are upright when the people are corrupted"

[Al Silsilah Al Sahihah 1273]

21 July 2016 16:35

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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[Al Silsilah Al Sahihah 1273]

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

<https://youtu.be/QOO1t09oHnc>

<https://youtu.be/QOO1t09oHnc>

Must Watch! Before you learn Fiqh, you must know this. We follow proof, while at the same time have respect to the Scholars, even if we don't blind follow them.

21 July 2016 14:31

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

Shaykh al-Islām ibn Taymiyyāh(رحمه الله) said in Majmū' al-Fatāwah:

And ruling by what Allāh(سبحانه وتعالى) has revealed brings goodness in this world and the hereafter, and ruling by other than what Allāh(سبحانه وتعالى) has revealed brings corruption in this world and the hereafter, so it's obliged to abolish it by ljmā'.

So whoever permits following a Sharī'ah other than the Sharī'ah of Islām, it's obliged to remove him from power, and his bay'ah becomes void, and it becomes forbidden to obey him, because in the likes of this situation, he deserves the description of al-Kufr [Major Disbelief].

And every Tā'ifah that revolts against an ordainment from the Mutawātir Manifest ordinances of Islām; It becomes obligatory to fight it by the agreement of the Imāms of the Muslims, even if it uttered the Testimony of Faith [Shahādatayn].

Moreover, even if they abstain from the impermissibility of the indecent/shameful acts or fornication or gambling or alcohol, or other than that from the prohibited acts in the Sharī'ah.

Also, even if they abstain from judging upon the blood, self, honour, investment and similar to that, by the Qur'ān & Sunnāh.

Also, even if they abstain from ordaining the good & forbidden the evil, and striving against the disbelievers.

Allāh(سبحانه وتعالى) said: "And fight them until there is no more Fitnā and the religion becomes entirely for Allāh"

Therefore, if some of the religion was for Allāh(جل وعلا), and some of it was for other than Allāh(جل وعلا), fighting is obliged until it becomes all for Allāh(سبحانه وتعالى).

: قال ابن تيمية رحمه الله في الفتاوى

والحكم بما أنزل الله فيه صلاح الدنيا والآخرة، والحكم بغير ما أنزل الله فيه فساد الدنيا والآخرة، فيجب نقضه بالإجماع .

فمن أجاز اتباعَ شريعةٍ غير شريعة الإسلام وجب خلعه، وانحلت بيعته، وحرمت طاعته ؛ لأنه في مثل هذه الحالة يستحق وصف الكفر .

وكل طائفة خرجت عن شريعة من شرائع الإسلام الظاهرة المتواترة ؛ فإنه يجب قتالها باتفاق أئمة المسلمين، وإن تكلمت بالشهادتين . وكذلك إن امتنعوا عن تحريم الفواحش أو الزنا أو الميسر أو الخمر، أو غير ذلك من محرمات الشريعة . وكذلك إن امتنعوا عن الحكم في الدماء والأموال والأعراض والأبضاع ونحوه بحكم الكتاب والسنة . وكذلك أن امتنعوا عن الأمر بالمعروف والنهي عن المنكر وجهاد الكفار .

قال الله تعالى:  
( وَقَائِلُوهُمْ حَتَّى لَا تُكُونَ فَتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ )

. فإذا كان بعض الدين لله، وبعضه لغير الله ؛ وجب القتال حتى يكون كله لله .

21 July 2016 13:00

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

**Group:** ICYC Islamic Care Youth Crew

**Umme Hamza Abdesselam** Insha Allah we will attend may Allah grant him janatul firdous ameen

20 July 2016 23:04

**Group:** ICYC Islamic Care Youth Crew

**Mohamed Rushdy** " إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ "

20 July 2016 23:09

**Group:** ICYC Islamic Care Youth Crew

**Zee Abu Bakr** Allah yirhamoo ya rub oo yirhum il rahimeen Ameen  
20 July 2016 23:22

Janāzah this friday at Lakemba mosque for our brother, try attend brothers & sisters if you aren't busy.

20 July 2016 22:28

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

□

said: "I wish all the people would benefit from this knowledge [that I leave (رحمه الله)Imām al-Shāfiʿi "behind], without any of it being attributed to myself

Commentary upon Hadīth #13 - (رحمه الله)Fath al-Bārī(1/41-42) by al-Hāfidh ibn Rajab al-Hanbalī ~ (: in the chapter of Ēmān from Sahīh al-Bukhārī

20 July 2016 21:37

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

The Salaf used to say "The easiest part of fasting is not eating and drinking"

#Fasting\_Of\_The\_Tongue

20 July 2016 18:52

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

"If you want to establish an Islamic Community, the most revolutionary thing that you can do, is pick up the Qurʾān every day for 30 minutes"

~ Ustādh Abū Taubah حفظه الله 🍀

20 July 2016 12:19

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

“The solution to your trials is in the Book [Qurʾān] we abandoned.”

— Shaykh Ahmad Mūsa Jibrīl [حفظه الله]

20 July 2016 11:59

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

<https://youtu.be/zjPzNBoDzOc>

<https://youtu.be/zjPzNBoDzOc>

Wearing Jeans is Harām for both men & women, because this is imitating the Kuffār in a characteristic that exclusively pertains to them, even if the Muslims wear it, the Shaykh went into slight detail regarding imitating of the Kuffār & showing that rulings do not change by the actions of the Fussāq from the Muslims, rather Imām Mālik(رحمه الله) permitted doing something which the Kuffār did, as long as it wasn't exclusive to them. As for Jeans, this is a uniform/clothing that exclusively belongs to them, and we must be proud of our own uniform as Muslims, not imitate the Kuffār & their dresscode.

19 July 2016 13:16

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

□

A message to those who tell me "Why do you only study from those who are imprisoned". Firstly, not all the Scholars I learn from are imprisoned, alhamdulillah some of them are released, but yes the majority have their "freedom of speech" taken away from them. Those are the righteous 'Ulemā'

in my eyes, Imāms of Tawhīd, Memorises of Hadīth & Experts in Fiqh and all the other sciences of Islām. They remind me of Shaykh al-Islām ibn Taymiyyāh(رحمه الله), they remind me of the 4 Great Imāms who stood up against the Tyrant rulers of their times, this is the Methodology that I adopt & the teachings that I spread.

Shaykh Ahmad Jibrīl(حفظه الله) said that studied his whole life under hundreds of 'Ulemā' and he said that doesn't know anyone who is more knowledgeable than Shaykh Nāsir al-Fahad(حفظه الله).

All these Scholars I quote have studied under Shaykh Hamūd ibn 'Uqlā' who is an Imām of Tawhīd, infact people say this Shaykh is as knowledgeable as Shaykh 'Abdūl 'Azīz ibn Bāz, if not more knowledgeable, it's just he's not as famous. You can read what people say online, it's an irrelevant discussion because in the end, they are both great Scholars, may Allāh(سبحانه وتعالى) have mercy upon them.

Please do not come to me and talk to me about 'Ulemā', all I've been sharing is what the 'Ulemā' have mentioned, anyways as Shaykh Ahmad Jibrīl الله حفظه said, it's important to not let the da'wah get personal because this would affect my sincerity. Alhamdulillah 🍀

19 July 2016 12:05

#### Radwan Dakkak updated his status.

Speak less & add more meaning to your words.  
Ponder over what you say & be thoughtful to the feelings of others.  
Listen attentively to what others say, learn from them & appreciate them.  
Just some thoughtful words for you guys to think about, if you have the urge to say something, you can speak to me Inshā'Allāh :) I will listen to everything that you have to say.

19 July 2016 08:26

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

A very close friend of mine took this photo & he was actually on the same road in Nice when the incident happened.

It reads "Love for everyone, no hate to anybody" no comment for that...

Yes, a few Muslims died unfortunately, but look at what Israel is doing to Palestine, it's sad...

Shaykh al-'Alwān & imam Anwar said Israeli people are apart of this apartheid, they usurped muslim land...so likewise french people should stand up against crime of their government so all these killings can stop. Jews in Israel lived the best life under the Muslims, unfortunately they are now oppressors...

I support peace & hate injustice, but who is invading who and causing this to happen? Also an important point to mention:

Shaykh Sulaymān al-'Alwān said with regards to women & children, it's prohibited to intentionally target them, even in Qisās, because this is the right of Allāh, and the Prophet(صلى الله عليه وسلم) has clearly forbade killing women & children in & of itself.

You will find a strange Fatwa from Shaykh al-Tarāfe saying it's okay to retaliate against women if they kill ours, but NOT children, ibn 'Uthaymeen even went further and said you can retaliate against both women & children, this is completely wrong & none of the early scholars have stated this as mentioned by Shaykh Sulaymān al-'Alwān, the shaykh states that this is the opinion of some contemporary scholars which means nothing.

So women & children is a red zone & the Prophet(صلى الله عليه وسلم) has prohibited it in & of itself, Imām al-Qurtubī mentioned the verse: "And fight in the path of Allāh those that fight you, but do not transgress, indeed Allah does not love the transgressors", if you refer back to Imām al-Qurtubī's tafsīr, he mentioned among the images/types of transgression is killing women & children etc..

Anyways, I just wanted to mention that for the benefit, btw I don't know what's up with hotels in France, even when my mate went last time to Paris, so many idols...

May Allāh(سبحانه وتعالى) guide us all.

18 July 2016 23:11

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I've noticed many people celebrating lately as if it's Eid & the Ummāh has risen!

But I'm trying to ask myself, what is there to really celebrate? Where are those who ordain the good

& forbid the evil?

- Erdogān calls for unity with the Rāfidah, but let's forget about him, some people get too emotional if someone says a single word against that Murtaḍ.

- Even if you give a million excuses to the rulers & make no excuses for "Takfeeri's", where are your condemnations of the nationalist turkish flags that are being promoted and spread everywhere. Isn't it the right time to speak against nationalism or are you scared about "accusations" being thrown against you.

- What does speaking about Pauline Hanson, Donald Trump & other idiots bring for us? What benefit do we get from such أرادل...Ahh, speaking about them brings "no Fitna", all Muslims & even non-Muslims can unite together & have a laugh at them.

- What is there to celebrate when Palestine & Spain is still occupied by the Wrong-Doers? Has Erdogān remaining in power really helped the Ummāh liberate Palestine & Spain?

- My main point was, why aren't we addressing the main issues of Tawheed, refuting Interfaith, refuting nationalism, refuting deviant sects, defending our brothers & sisters while at the same time speaking against cowards who have no manners...

- Start learning your deen properly, put an effort to help others out if you are really sincere about the Ummāh. Being a relationship counsellor all day on Social Media is mere entertainment. What is actually difficult is being a Shaykh who deals with real divorce cases day in, day out, that's a headache!

Once we get our priorities right, that's when our Ummāh will rise. By the way, my post is general & doesn't specify any individual, that's the intention in which I wrote it.

I'm going to be busy for the rest of the night, so I won't be able to read the comments till late, and this is just my insights on the matter, I might be wrong as I always say, and Allāh (سبحانه وتعالى) knows best.

18 July 2016 18:24

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#Sabr my Brother & Sister, Sabr...

Calamities and disasters are a test, and they are a sign of Allāh's love for a person, because they are like medicine: even though it is bitter, despite its bitterness you give it to the one whom you love – and for Allāh is the highest description. Calamities are good for the believer in the sense that reward is stored up for him the Hereafter, how can it be otherwise when he is raised in status thereby and his bad deeds are expiated?

“The greatest reward comes with the greatest trial. When Allāh loves a people He tests them. Whoever accepts that wins His pleasure but whoever is discontent with that earns His wrath.”

إِنَّ عَظْمَ الْجَزَاءِ مَعَ عَظْمِ الْبَلَاءِ ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ ، فَمَنْ رَضِيَ فَلَهُ الرِّضَا ، وَمَنْ سَخَطَ فَلَهُ السَّخَطُ

— The Prophet [صلى الله عليه وسلم] | [Sahīh] Tirmidhī [2396] and Ibn Majāh [4031]

“When Allāh wills good for His slave, He hastens the punishment for him in this world, and when Allāh wills ill for His slave, he withholds the punishment for his sins from him until he comes with all his sins on the Day of Resurrection.”

إذا أراد الله بعبده الخير عَجَّلَ له العقوبة في الدنيا ، وإذا أراد بعبده الشر أمسك عنه بذنبه حتى يوافيه به يوم القيامة

— The Prophet [صلى الله عليه وسلم] | [Sahīh] Tirmidhī [2396]

There are things which, if the one who is stricken with calamity thinks about them, that will make the calamity easier for him to bear.

“1 – If he looks at what has befallen him, he will find that what his Lord has left for him is similar to it or better than it, and if he is patient and accepts it, He has stored up for him something that is many times greater than what he has lost through this calamity, and if He willed He could have made the calamity even greater.

2 – The fire of calamity can be extinguished by thinking of those who have been hit even harder. Let him look to his right, does he see anything but calamity? Then let him look to his left, does he see anything but loss? If he were to look at the people around him, he would not see anything but people who are tested, either by missing out on something that they like, or by having happen to them that which they dislike. The pains of this world are like dreams or like a passing shadow. If you laugh a little you will weep a lot, and if you are happy for a day you will be miserable for a lifetime, and if you have what you want for a little while, you will be deprived for a long time. There is no day of happiness but it is followed by a day of pain. Ibn Mas'ūd [may Allāh be pleased with him] said: For every moment of joy there is a moment of sorrow, and no house is filled with joy but it will be filled with sorrow. And Ibn Sirīn said: There is never any laughter but there comes weeping after it.



3 – It should be noted that panicking will not make the calamity go away, and in fact it makes it worse.

4 – It should be noted that missing out on the reward for patience and surrender, which is mercy and guidance that Allāh has granted as the reward for patience and turning to Him [by saying Inna Lillāhi wa inna ilayhi raji'ūn (Verily to Allāh we belong and unto Him is our return)], is worse than the calamity itself.

5 – It should be noted that panicking makes one's enemy rejoice and makes one's friend feel sad; it makes Allāh angry and makes the shaytān happy; it destroys reward and weakens resolve. If he is patient, seeks reward, strives to please Allāh, to make his friend happy and to make his enemy sad, and seeks to relieve his brothers of their burdens and to console them before they console him, this is steadfastness and a sign of perfection – not slapping one's cheeks, rending one's garment, wishing for death and being discontent with the divine decree.

6 – It should be noted that what comes after being patient and seeking reward is pleasure and joy that is many times greater than what he could have got from keeping what he lost. Sufficient for him is the "house of praise" that will be built for him in Paradise as a reward for his praising his Lord and turning to Him [by saying Inna Lillāhi wa inna ilayhi raaji'ūn]. So let him decide which of the two calamities is greater: a calamity in this world, or the calamity of missing out on the house of praise in eternal Paradise In al-Tirmidhī it is narrated in a marfū' report: "On the Day of Resurrection people will wish that their skins had been cut with scissors in this world, when they see the reward of those who were struck with calamity." One of the salaf said: Were it not for the calamities of this world, we would come empty-handed on the Day of Resurrection.

7 – It should be noted that the One Who is testing him is the Most Wise and the Most Merciful, and that He – may He be glorified – did not send this calamity in order to destroy him or cause him pain or finish him off, rather He is checking on him, testing his patience, acceptance and faith; it is so that He may hear his du'ā and supplication, so that He may see him standing before Him, seeking protection, filled with humility and complaining to Him.

8 – It should be noted that were it not for the trials and tribulations of this world, a person could develop arrogance, self-admiration, a pharaonic attitude and hardheartedness which would lead to his doom in this world and in the Hereafter. It is a sign of the mercy of the Most Merciful that He checks on him from time to time with the remedy of calamity so as to protect him from these diseases, to keep his submission and servitude sound, and to eliminate all bad elements that may lead to his doom. Glory be to the One Who shows mercy by means of testing, and tests by means of blessing, as it is said:

Allāh may bless us with calamities even if that is hard, and Allāh may test some people with blessings.

9 – It should be noted that the bitterness of this world is the essence of sweetness in the Hereafter, as Allāh will turn the former into the latter. Similarly the sweetness of this world is the essence of bitterness in the Hereafter. It is better to move from temporary bitterness to eternal sweetness than the other way round. If this is still not clear to you, then think of what The Prophet [صلى الله عليه وسلم] said: "Paradise is surrounded with difficulties, and Hell is surrounded with desires".

أن ينظر إلى ما أصيب به فيجد ربه قد أبقى عليه مثله أو أفضل منه ، وادّخر له إن صبر ورضي ما هو أعظم -1 من فوات تلك المصيبة بأضعاف مضاعفة ، وأنه لو شاء لجعلها أعظم مما هي .

أن يطفئ نار مصيبتيه ببرد التأسي بأهل المصائب ، ولينظر يمنة فهل يرى إلا محنة ؟ ثم ليعطف يسرة فهل يرى إلا حسرة ؟ وأنه لو فتّش العالم لم ير فيهم إلا مبتلى ، إما بفوات محبوب ، أو حصول مكروه ، وأن شرور الدنيا أحلام نوم ، أو كطل زائل ، إن أضحكت قليلاً أبكت كثيراً ، وإن سرّت يوماً ساءت دهرًا ، وإن متعت قليلاً منعت طويلاً ، ولا سرته يوم سروره إلا خبات له يوم شرور ، قال ابن مسعود رضي الله عنه : لكل فرجة ترحة . ، وما مليء بيت فرحاً إلا مليء ترحاً . وقال ابن سيرين : ما كان ضحك قط إلا كان من بعده بكاء .

3- . أن يعلم أن الجزع لا يردّها – أي : المصيبة - بل يضاعفها ، وهو في الحقيقة من تزايد المرض

4 أن يعلم أن فوات ثواب الصبر والتسليم وهو الصلاة والرحمة والهداية التي ضمنها الله على الصبر - والاسترجاع أعظم من المصيبة في الحقيقة .

5 أن يعلم أن الجزع يشتمل عدوه ، ويسوء صديقه ، ويغضب ربه ، ويسر شيطانه ، ويحبط أجره ، ويضعف نفسه ، وإذا صبر واحتسب وأرضى ربه ، وسر صديقه ، وساء عدوه ، وحمل عن إخوانه وعزائمه مرفوعاً : ( يود يعزوه ، فهذا هو الثبات والكمال الأعظم ، لا لطم الخدود ، وشق الجيوب ، والدعاء بالويل والثبور ، والسخط . على المقدور .

6 أن يعلم أن ما يعقبه الصبر والاحتساب من اللذة والمسرة أضعاف ما كان يحصل له ببقاء ما أصيب به لو بقي عليه ويكفيه من ذلك " بيت الحمد " الذي يبني له في الجنة على حمده لربه واسترجاعه ، فليُنظر أي المصيبتين أعظم : مصيبة العاجلة ، أو مصيبة فوات بيت الحمد في جنة الخلد ، وفي الترمذي مرفوعاً : ( يود ناس يوم القيامة أن جلودهم كانت تقرض بالمقاريض في الدنيا لما يرون من ثواب أهل البلاء ) ، وقال بعض السلف : لولا مصائب الدنيا لوردنا القيامة مغاليس .

7 أن يعلم أن الذي ابتلاه بها أحكم الحاكمين ، وأرحم الراحمين ، وأنه سبحانه لم يرسل إليه البلاء ليهلكه به ، ولا ليعذبه به ، ولا ليجتاحه ، وإنما افتقده به ليمتحن صبره ورضاه عنه وإيمانه وليسمع تصرعه وابتهاله ، وليراه طريقاً ببابه ، لا نذراً بجنابه ، مكسور القلب بين يديه ، رافعا قصص الشكوى إليه .

8 أن يعلم أنه لولا محن الدنيا ومصائبها لأصاب العبد من أدواء الكبر والعجب والفرغة وقسوة القلب ما هو سبب هلاكه عاجلاً وأجلاً ، فمن رحمة أرحم الراحمين أن يفتقده في الأحيان بأنواع من أدوية المصائب تكون حمية له من هذه الأدواء ، وحفظاً لصحة عبوديته ، واستقراً للمواد الفاسدة الرديئة المهلكة منه ، فسبحان : من يرحم ببلائه ، ويبتلي بنعمائه ، كما قيل :

قد ينعم الله بالبلوى وإن عظمت ويبتلي الله بعض القوم بالنعم

أن يعلم أن مرارة الدنيا هي بعينها حلاوة الآخرة ، يقلبها الله سبحانه ، كذلك وحلاوة الدنيا بعينها مرارة -9 الآخرة ، ولأن ينتقل من مرارة منقطعة إلى حلاوة دائمة خير له من عكس ذلك ، فإن خفي عليك هذا فانظر ( إلى قول الصادق المصدوق صلى الله عليه وسلم : ( خُفَّتِ الجنة بالمكاره ، وحفَّت النار بالشهوات

— Al-Imām Ibn al-Qayyim [رحمه الله] | Zād al-Ma'ād [4/189-195]

Remember these wonderful words..

“How wonderful is the affair of the believer, for his affairs are all good, and this applies to no one but the believer. If something good happens to him, he is thankful for it and that is good for him. If something bad happens to him, he bears it with patience and that is good for him.”

عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ ، إِنَّ أَصَابَتُهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ ، وَإِنْ أَصَابَتْهُ صَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ

— The Prophet [صلى الله عليه وسلم] | Sahīh Muslim [2999]

18 July 2016 12:30

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

It would not be an exaggeration to say the majority of the problems of this Ummah come from insincerity, especially of Talabatul ‘Ilm and ‘Ulamā.

If me and you learn for the sake of Allāh, we go about and teach for the sake of Allāh, the pure unadulterated teaching, and it is all for the sake of Allāh, can you tell me where the tyrants are going to find so-called shuyūkh to give them the free open fatwā? Today some ‘Ulamā give a blank paper to the tyrant rulers with the bottom of it signed and stamped. Go ahead and just write whatever you want on the top. The tyrants need ‘Ulamā to back them to stay in power. Sisi needs it and other tyrants need it. That is why they always turn to them. Now if there was Ikhlās, where would the rulers find these people?

Shaykh Ahmad Jibrīl hafithahullāh

17 July 2016 22:16

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The Virtue of Learning & Teaching #Arabic..

To highlight the virtue of the Arabic language it is sufficient to note that it is the language of the Holy Qur’ān, the eternal miracle, which was revealed to be a way of life for mankind until the Hour begins. Allāh [سبحانه و تعالى] chose the Arabic language to be the vessel which would carry this light and guidance to mankind. This is mentioned in approximately ten places in the Qur’ān, such as the verse in which Allāh [سبحانه و تعالى] says:

“And indeed We have put forth for men, in this Qur’ān every kind of similitude in order that they may remember.”

“An Arabic Qur’ān, without any crookedness [therein] in order that they may avoid all evil which Allāh has ordered them to avoid, fear Him and keep their duty to Him” • [az-Zumar 39:27-28]

“The Arabic language is the symbol of Islam and its people.”

اللسان العربي شعار الإسلام وأهله

— Shaykh al-Islām Ibn Taymiyyah [رحمه الله] | Iqtida' al-Sirāt al-Mustaqīm [1/519]

The author also said in his book...

“Moreover, the Arabic language is part of this religion, and learning it is obligatory and essential. Understanding the Qur’ān and the Sunnah is an obligation, and they cannot be understood except by understanding the Arabic language. Whatever it takes to complete an obligation is in itself an obligation.

وأيضاً – فإن نفس اللغة العربية من الدين، ومعرفتها فرض واجب، فإن فهم الكتاب والسنة فرض، ولا يفهم إلا بفهم اللغة العربية، وما لا يتم الواجب إلا به فهو واجب.

Hence when the early Muslims went to live in greater Syria and Egypt, where the people spoke Byzantine Greek, and in 'Irāq and Khurasān, where the people spoke Farsī, and the Maghrib [North Africa] where the people spoke Berber, they taught the people of those countries to speak Arabic, so that Arabic became the prevalent language in those lands, and all the people, Muslim and kāfir alike, spoke Arabic. Such was also the case in Khurasān in the past, then they became lax with regard to the language and got used to speaking Farsī until it became prevalent and Arabic was forgotten by most of them. Undoubtedly this is makrūh.”

ولهذا كان المسلمون المتقدمون لما سكنوا أرض الشام ومصر، وأهلها رومية، وأرض العراق وخراسان ولغة أهلها فارسية، وأهل المغرب، ولغة أهلها بربرية – عودوا أهل هذه البلاد العربية، حتى غلبت على أهل هذه الأمصار: مسلمهم وكافرهم، وهكذا كانت خراسان قديماً. ثم إنهم تساهلوا في أمر اللغة، واعتادوا الخطاب بالفارسية، حتى غلبت عليهم، وصارت العربية مهجورة عند كثير منهم، ولا ريب أن هذا مكروه

— Shaykh al-Islām Ibn Taymiyyah [رحمه الله] | Iqtida' al-Sirāt al-Mustaqīm [2/207]

The reward that the one who learns Arabic attains because of his worship and the manners that he learns from Arabic, the one who teaches him or her will have a similar reward, in shā Allāh, and that will not detract from the reward of the one who does those things in the slightest.

17 July 2016 22:12

Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Group: ICYC Islamic Care Youth Crew

Ahmad Taleb Lhamdulillah hope to not see your name or posts again on this page  
17 July 2016 17:26

Group: ICYC Islamic Care Youth Crew

Zayn Ali Let the haters hate in their ignorance☹  
17 July 2016 18:31

Finally got my account back, so I can save a few posts and print them out. Just found some unclear ID of mine and it worked, anyways haters can keep reporting me as much as they like, as if it does anything :))

Alhamdulillah, I am learning more as I get older, and I've decided to stop using Facebook like I did in the past. I have learnt that it's best to speak less & avoid getting into arguments with others.

Inshā'Allāh I can spend my time doing much more beneficial things, so you won't see me post or comment as much as I used too. However if someone has a question, inshā'Allāh I can direct you to what the Scholars have stated & help you out.

May Allāh وتعالى سبحانه guide this Ummāh. Btw, I haven't forgotten about the posts I want to share & your questions, so there's no need to remind me inshā'Allāh, Jazākum Allāhu Khayran

والله اعلى واعلم صلى الله وسلم على نبينا محمد وعلى آله وصحبه أجمعين

17 July 2016 16:03

Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Love and Comfort Between Spouses..

“Allāh may He be exalted says: “and [then] He has created from him his wife [Eve], in order that he might enjoy the pleasure of living with her” • [al-A'rāf 7:189]

In this verse we see that Allāh created Hawwā' from Adam so that he might enjoy the pleasure of living with her. I.e. find comfort in her. Elsewhere Allāh said that He created the spouses of Adam's offspring likewise. That is the verse in which Allāh says:

“And among His Signs is this, that He created for you wives from among yourselves, that you may find tranquillity in them, and He has put between you affection and mercy.”” • [ar-Rūm 30:21].

. قوله تعالى: { وَجَعَلَ مِثْلَهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا } الآية . ذكر في هذه الآية الكريمة أنه خلق حواء من آدم ليسكن إليها، أي: ليألفها ويطمئن بها ، وبين في موضع آخر أنه جعل أزواج ذريته كذلك ، وهو قوله : { وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً }.

— Shaykh ash-Shanqīti [رحمه الله] | Adwa' al-Bayān [2/304-305]

“There is no love between any two souls greater than that that exists between the spouses.”

فلا ألفة بين زوجين أعظم مما بين الزوجين

— Ibn Kathīr [رحمه الله] | Tafsīr Ibn Kathīr [3/525]

17 July 2016 11:36

Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

[https://youtu.be/YKXMUKD5p\\_M](https://youtu.be/YKXMUKD5p_M)

https://youtu.be/YKXMUKD5p\_M  
There's no difference between the one who worships the graves & the one who rules by other than Allāh's law, they are both MUSHRIKEEN according to the Shaykh!

16 July 2016 19:21

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<http://www.forsanhaq.com/showthread.php?t=243705>

<http://www.forsanhaq.com/showthread.php?t=243705>

A long, beautiful article refuting those who claim you can "apply the Sharī'ah in stages".

16 July 2016 19:10

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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**Group:** ICYC Islamic Care Youth Crew

**Ali Alan Nassif** May Allah destroy them

16 July 2016 18:47

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Āmīn

16 July 2016 18:52

**Group:** ICYC Islamic Care Youth Crew

**Mazen Ibrahim** The same people that will spread the 'everyone is a cia agent'. They want to verify news from trustworthy people and accept news from kuffar as fact.

16 July 2016 19:00

**Group:** ICYC Islamic Care Youth Crew

**Ali Alan Nassif** 100%

16 July 2016 19:02

**Group:** ICYC Islamic Care Youth Crew

**Marisol Qassim** They can slander and ridicule him all they want but my brother was not like this may Allah grant him jannat al firdous Ameen.

16 July 2016 20:54

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Āmeen

16 July 2016 20:56

**Group:** ICYC Islamic Care Youth Crew

**Ali Alan Nassif** Ameen

16 July 2016 21:44

If someone shares a link on the page like this, do you expect me to remain quiet? When the Kuffār are RAPING & KILLING our BROTHERS & SISTERS, do you really expect me to remain quiet? Wallāhi I will never remain quiet & be a coward, no matter how hard you try to silence me. I will remain speaking the Truth even if the whole world is against me! I do not kneel down to anybody [except for Allāh], I do not speak against those who are better than me & have given up much more than me, I am not a barking dog like those Murji'ah rejects who day & night speak against the sincere, pleasing their apostate rulers! May Allāh(سبحانه وتعالى) destroy the false propaganda that is being spread by the wrong doers!

16 July 2016 18:44

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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**Group:** ICYC Islamic Care Youth Crew

**Ahmad Magableh** In any politics ruling take time to make changes. Think about if you was wrong and he wasn't a mushrk how are you gonna answer Allah on that.

16 July 2016 20:04

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Imām ibn al-Qayyīm(رحمه الله) said I would be rewarded for my intentions, because it was done in anger for the sake of Allah, and his religion. Just like 'Omar رضي الله عنه performed Takfīr upon Hātīb رضي الله عنه But the point is, the law of Allāh must be

applied completely, you can't choose certain parts of it & leave other parts. For e.g. You can't bring in Hijāb in schools, and at the same time promote Zinā & Homosexuality.  
16 July 2016 20:07

**Group:** ICYC Islamic Care Youth Crew

**Ahmad Magableh** Turkish women's were not allowed to wear Hejab. The Azan wasn't allowed until he made changes Corrupted country. You know what why are we arguing on Erdogan? Tell the Saudi Arabic shit the leader of the whole land to allow the shariah laws?  
16 July 2016 20:09

**Group:** ICYC Islamic Care Youth Crew

**Ahmad Magableh** Haha I like this one promote zina , but I still won't calling him mushreek  
16 July 2016 20:10

**Group:** ICYC Islamic Care Youth Crew

**Ahmad Magableh** Hahaha I'm not Shia bro , but I'm saying how to apply the shariah on a weak base.  
16 July 2016 20:11

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** We look at how the Sahābah spread Islām, our fundamental principles are a very crucial part of our faith. If we step down on these principles, we would lose our faith. Disbelieving in the Tāghūt is a must, so Erdogan believes in Democracy & promotes secularism with an islamic twist. We must affirm his Ēmān & Kufr bit-Tāghūt before we speak about the "good" he has done, and I do agree he has brought back some islamic principles, but at the same time, he invaded Afghānistān & kills muslims. So is it allowed to commit all the KUFR in the world, under the banner of "establishing shari'ah in stages", this is not right.  
16 July 2016 20:12

**Group:** ICYC Islamic Care Youth Crew

**Ahmad Magableh** Building a house take a year , imagine how much take to build a country.  
16 July 2016 20:13

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Promoting Zinā & Homosexuality involves making إستحلال [Legalising a sin that's Harām], and Zinā is a Major sin according to the consensus of the scholars, therefore whoever permits Zinā is a Mushrik. It's important to know this akhī..  
16 July 2016 20:14

**Group:** ICYC Islamic Care Youth Crew

**Ahmad Magableh** You got a point there . Inshallah will make it easy on the Ummah. Allah will judge each and everyone and also the most forgiving. Another question where did u study about Islam ?  
16 July 2016 20:16

**Group:** ICYC Islamic Care Youth Crew

**Ahmad Magableh** Inshallah brother that is what we hoping for but once we woke up its all a dream . Leave the dnyah to all to decide.  
16 July 2016 20:17

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** May Allāh جل وعلا guide our Ummāh, Allāh عز وجل will judge us all, I study Islām online akhī.  
16 July 2016 20:18

**Group:** ICYC Islamic Care Youth Crew

**Ahmad Magableh** I leave them to Allah  
16 July 2016 20:19

**Group:** ICYC Islamic Care Youth Crew

**Ahmad Magableh** 🙄🙄🙄🙄🙄🙄🙄🙄🙄Ahlan be shiek Google finally we met  
16 July 2016 20:19

**Group:** ICYC Islamic Care Youth Crew

**Ahmad Magableh** Ayms Abu Mohamad That was big insult to compare me to Shia 😊  
16 July 2016 20:20

**Group:** ICYC Islamic Care Youth Crew

**Ahmad Magableh** TefH 3lehon kelhon  
16 July 2016 20:20

**Group:** ICYC Islamic Care Youth Crew

**Ahmad Magableh** The Shia  
16 July 2016 20:21

**Group:** ICYC Islamic Care Youth Crew

<p><b>Radwan Dakkak</b> I don't study from Google Fatwa websites 😊 I study from websites of Scholars, listen to their audios, and read their books :))</p> <p>16 July 2016 20:21</p>
<p><b>Group:</b> ICYC Islamic Care Youth Crew</p> <p><b>Ahmad Magableh</b> Radwan Dakkak kalas don't you get upset you are the online shiek 🤔🤔</p> <p>16 July 2016 20:22</p>
<p><b>Group:</b> ICYC Islamic Care Youth Crew</p> <p><b>Radwan Dakkak</b> Yes, we leave them to Allāh سبحانه وتعالى and Allāh جل وعلا has said "Whoever judges by other than what Allāh has revealed, then it is those who are the disbelievers" [5:44]</p> <p>16 July 2016 20:22</p>
<p><b>Group:</b> ICYC Islamic Care Youth Crew</p> <p><b>Radwan Dakkak</b> 😊 I'm not upset akhī, because I never claimed to be a Shaykh. There are some very valuable resources online, so there is much to learn. No shame in saying this.</p> <p>16 July 2016 20:23</p>
<p><b>Group:</b> ICYC Islamic Care Youth Crew</p> <p><b>Ahmad Magableh</b> Allah yerhami, in this time i prefer stay home mind my business more hasanat and less sins.</p> <p>16 July 2016 20:24</p>
<p><b>Group:</b> ICYC Islamic Care Youth Crew</p> <p><b>Ahmad Magableh</b> Of course , I'm a sarcastic person don't get me wrong now are u a girl or a guy coz I'm confused ?</p> <p>16 July 2016 20:25</p>
<p><b>Group:</b> ICYC Islamic Care Youth Crew</p> <p><b>Radwan Dakkak</b> Āmeen, Allāh yer7amna, however if we follow the Qur'ān &amp; Sunnāh of our beloved Messenger صلى الله عليه وسلم we would follow the "Straight Path" that we recite in our Salāt every day.</p> <p>16 July 2016 20:26</p>
<p><b>Group:</b> ICYC Islamic Care Youth Crew</p> <p><b>Radwan Dakkak</b> Does رضوان sound like a girl name to you? ههههه</p> <p>16 July 2016 20:27</p>
<p><b>Group:</b> ICYC Islamic Care Youth Crew</p> <p><b>Ahmad Magableh</b> Well I said shiek ? But you respond to me Shaykh(a girl)</p> <p>16 July 2016 20:28</p>
<p><b>Group:</b> ICYC Islamic Care Youth Crew</p> <p><b>Radwan Dakkak</b> وش فيك؟؟؟ 🤔🤔🤔</p> <p>16 July 2016 20:28</p>
<p><b>Group:</b> ICYC Islamic Care Youth Crew</p> <p><b>Ahmad Magableh</b> Your names is mean the world to me it's my dad's name Allah yerhamoh</p> <p>16 July 2016 20:28</p>
<p><b>Group:</b> ICYC Islamic Care Youth Crew</p> <p><b>Radwan Dakkak</b> Āmeen, alhamdulilāh 😊</p> <p>16 July 2016 20:29</p>
<p><b>Group:</b> ICYC Islamic Care Youth Crew</p> <p><b>Ahmad Magableh</b> ههههه أهلا العربي دائما احلا</p> <p>16 July 2016 20:29</p>
<p><b>Group:</b> ICYC Islamic Care Youth Crew</p> <p><b>Ahmad Magableh</b> من وين رضوان</p> <p>16 July 2016 20:29</p>
<p><b>Group:</b> ICYC Islamic Care Youth Crew</p> <p><b>Radwan Dakkak</b> اي لا شك يا اخي</p> <p>16 July 2016 20:29</p>
<p><b>Group:</b> ICYC Islamic Care Youth Crew</p> <p><b>Radwan Dakkak</b> :) من الدنيا</p> <p>16 July 2016 20:29</p>
<p><b>Group:</b> ICYC Islamic Care Youth Crew</p> <p><b>Ahmad Magableh</b> هههه أهلاً وسهلاً فيك ، بس وش فيك كلمة عراقية ؟</p> <p>16 July 2016 20:30</p>

Group: ICYC Islamic Care Youth Crew

Radwan Dakkak ﷻﷻﷻ كل العالم يفكرون عراقي هي كلمة خليجية ولكن لعل العراقيين يستعملونه

16 July 2016 20:31

Group: ICYC Islamic Care Youth Crew

Ahmad Magableh هلا بتحكي خليجي لعل ههه

16 July 2016 20:32

Group: ICYC Islamic Care Youth Crew

Radwan Dakkak ((: لهجتي عراقي خليجي حجازي ههههه ولكنني طرابلسي

16 July 2016 20:33

Group: ICYC Islamic Care Youth Crew

Ahmad Magableh . هههه اهلاً وسهلاً فيك اخي وآسف اذا زعلتك

16 July 2016 20:34

Group: ICYC Islamic Care Youth Crew

Radwan Dakkak ابدآ يا اخي؁ لست زعلان منك بل انت حبيبي احبك في الله عز وجل حفظك الله

16 July 2016 20:36

Group: ICYC Islamic Care Youth Crew

Ahmad Magableh الله بيارك فيك

16 July 2016 20:36

Group: ICYC Islamic Care Youth Crew

Radwan Dakkak وفيك بارك الله

16 July 2016 20:37

Group: ICYC Islamic Care Youth Crew

Ahmad Magableh ﷻﷻﷻﷻﷻ

16 July 2016 20:37

Group: ICYC Islamic Care Youth Crew

Ahmad Magableh Habibi bro hadi a3zabk

16 July 2016 20:38

Group: ICYC Islamic Care Youth Crew

Molly Cee May Allah give erdugan the power and force inshallah

17 July 2016 01:59

said: "What difference does it make whether Mursī or Mubārak (حفظه الله)Shaykh Ahmad Jibrīl ".rule? Oppression is the same and most importantly Shari'ah was not chosen to rule

Mursi & Erdogan are both ikhwānī mushrikeen - People want to ignore the 99.99% of bad behind the .scenes and just look at the few achievements they've made

16 July 2016 10:16

Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Group: ICYC Islamic Care Youth Crew

Marisol Qassim Very saddening

16 July 2016 16:21

16 July 2016 10:03

Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

Yet people still think there is Fitna, open your eyes.

16 July 2016 09:57

Radwan Dakkak posted in ICYC Islamic Care Youth Crew.



16 July 2016 09:48

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□



15 July 2016 22:30

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

This Shaykh is like a father to me, only Allāh knows how much I love him. His knowledge touches my heart deeply. I feel like his closest student, even though I never got the chance to contact him & study under him. The disbelievers are oppressing you so much, they are also oppressing my brothers & sisters throughout the globe, I can do so little to help, but your blessed words is what brings me the tears of joy & dedication to do the best I can to serve Allāh (سبحانه وتعالى) & his deen. There is nothing that can explain our situation today, only if the Muslims could feel what I feel... 🌟

15 July 2016 22:25

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

It's compulsory to leave the beard to grow according to the consensus of the Scholars. Imām ibn Hazm (رحمه الله) has mentioned an ljmā' in his book "al-ljmā", Shaykh al-Islām ibn Taymiyyāh (رحمه الله) has mentioned an ljmā', and ibn 'Ābidīn (رحمه الله) has mentioned an ljmā' in his "Hāshiyah" & several other scholars have mentioned a consensus.

~ Shaykh 'Abdūl 'Azīz al-Turayfī حفظه الله

15 July 2016 20:06

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The most amazing people you dearly miss are those who you have lost contact with or have passed away. Sometimes you wish you can hear them speak for 1 last time & appreciate every word they say. Alhamdulillah, but it teaches you to appreciate what people have to say in this Dunyā before they meet their Lord. Just imagine the smile of those who have passed away 🌟💚 I wish to see your smile in Jannāh 🌟

15 July 2016 18:22

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Whoever abandons Jins al-'Amal is a Kāfir by the consensus of the Muslims.

Note: Abandoning Jins al-'Amal (جنس العمل) means that you leave off the manifest obligatory actions in Islām. So it's when you claim to have Ēmān in your heart by uttering the Shahādatayn, but don't follow that up with actions, such as Salāh, Siyām, Zakāt, Hajj, obeying your parents etc...

15 July 2016 14:15

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I think it's great to see people giving reminders & their insights on matters, however there needs to be a balance. Too much reminders and advice is not good, rather you should show the way. If you say something or someone is wrong, then at-least give them an alternative & tell them what's right, don't leave them hanging in condemnation.

Think about why you are on Facebook, is it to please Allāh (سبحانه وتعالى) or the creation? This is something you need to ponder over. Help others out, share what you've learnt, tell others to follow the proofs without attacking them, and without hurting their feelings, statements and opinions. Don't act as an authority in the differed upon matters, because your Shaykh might have proof, but it's weak, or he might apply it mistakenly, or there might be stronger proofs than what he has, so

always safeguard yourself in the likes of these differed upon issues. However, there are clear cut issues & claiming "difference of opinion" in every issue is ignorance, if it is absolutely clear, we are obliged to follow the text.

The adab of seeking knowledge really requires a full lecture, and the student usually learns his manners from his teacher, so we need to be aware of some things, also in addition to this, everyone is behind a screen lol, and we all know how different many people act behind screens.

SubhānAllāh, this post even applies to myself as well, because I do post a lot of reminders & give my own advise to others, both online & personally, so Inshā'Allāh I've got lots to work on, managing my time is a big one, may Allāh(جل وعلا) make it easy for us all. [Shaykh Ahmad Jibrīl said not to spend more than 30 mins a day on Social Media ﷻ spend a few hours at-least, sometimes most of the day]

Today is also Jum'ah, and the Prophet(صلى الله عليه وسلم) would wear his nicest clothes, smell nice & prepare himself for the sermon, so have a good day & try implement what you hear in the Mosque, be a nice & real person, and cheer others up with a smile, and Allāh(سبحانه وتعالى) knows best.

15 July 2016 12:00

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

You still have time to register for Qur'ān Classes in term 3, don't waste your time, learn how to read the words of Allāh(سبحانه وتعالى) properly, the Prophet(صلى الله عليه وسلم) said "The best of you are those who learn the Qur'ān & teach it to others", I forgot the reference for this Hadīth, however I've heard trustworthy Muhaddīthin mention it, so it's authentic.

15 July 2016 10:27

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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14 July 2016 22:27

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Allow others to speak, SubhānAllāh the Prophet(صلى الله عليه وسلم) wouldn't interrupt anyone until they have finished what they have to say. Just relax ya'nī & don't rush someone, let them speak in peace. I just felt that it was necessarily to address this issue, because many people ignore what others have to say, and just want their words to be heard, this is not good, we must be fair & calm with each other. Some people need some heart softeners, allow the Qur'ān to soften your heart.

14 July 2016 19:31

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Whenever you see a video with subtitles on youtube, be appreciative, because adding those things takes forever! I'm adding them for videos which are over 42 mins in length ﷻIt's the most tiring job...

14 July 2016 17:03

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

14 July 2016 14:21

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

used to say "Stick to the people of Hadīth, since they are the most (رحمه الله)Imām al-Shāfi'ī "correct amongst the people

The following is an extract from al bidaya wan-nihayah (10/254) of ibn Kathir rahimullah and Siyar A'lamun Nubala' (10/60) by imam adh Dhahabi rahimullah, The poem is an extract from Al bidayah .(wa nihaya (10/256) by ibn kathir and Diwanush-shafi'ie (page 88

It is all taken from the book Al Aqidat-ul Imam al Araba'a (7/92-93)of Muhammad ibn Abdur-Rahman

,al-Khumayyis  
,The following is all about Imam shafi'ie

And his strict adherence to the Sunnah reached the point that he used to advise his companions to" stick to it, so he used to say 'Stick to the people of hadith, since they are the most correct amongst the people.' And he said 'if I see a man from amongst the people of hadith, then it is as if I have seen a man from the Companions of the Prophet SallAllahu Aleyhi wa sallam. May Allah subhanahu wa ta'la reward them with good, they preserved the foundations for us, so they have an ,excellence over us.' And he rahimullah recited the following verses of poetry

;All forms of knowledge besides the Quran is a pre-occupation'

;Except for the hadith and knowing the fiqh (jurisprudence) of the religion

'...Knowledge is that which contains 'he said...' Or 'he informed us

'.Anything other than that is from the whisperings of the Shaytan

.May Allah reward Imam Ash-Shafi'ie and have mercy upon him

14 July 2016 13:26

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

:said about himself (رحمه الله)Imām al-Zuhrī

"I never said to anyone at all, repeat it to me again"

(سبحانه)SubhānAllāh, he used to memorise the Ahādīth the first time he would hear it! May Allāh .bless us with such a memory (وتعالى)

was born in the year 50AH and he met 10 Sahābah, but Imām al- (رحمه الله)Imām al-Zuhrī mentioned that he was born in the year 58AH, the year in which the mother of the (رحمه الله)Wāqidi passed away, but either way, he was one of the greatest Imāms of (رضي الله عنها)believers 'Ā'isha .the Tābi'īn

14 July 2016 13:09

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

What is the ruling on imitating animal noises?

Shaykh al-Islām ibn Taymiyyāh(رحمه الله) has prohibited this in Majmū' al-Fatāwah and he has mentioned 6 reasons for that. He has also alluded towards this in other places, where he said that Allāh(سبحانه وتعالى) has given the son of Ādam certain characteristics, and has given cattle certain characteristics, so it's not permissible for the son of Ādam who Allāh(سبحانه وتعالى) has honoured to imitate cattle/animals.

A group of Fuqahā' dislike it, and do not consider it forbidden, but as for Shaykh al-Islām ibn Taymiyyāh(رحمه الله), then he see's it completely prohibited, and that whoever imitates bird noises, cattle noises, wild animal noises, then he is completely prevented from that, and upon the other saying that it's disliked.

Those who do not prohibit it say there's no textual evidence regarding the impermissibility of imitating cattle, and mimicking a noise is not a prohibition, and the Prophet (صلى الله عليه وسلم) said: "Whoever imitates a people, then he is from them" i.e. Imitates the Kuffār, or the people of innovation & misguidance, wherein imitating them results in affection & harm, and as a result of that, there would be mildness/softness in al-Walā' wal-Barā', and what would occur from imitating them openly is that it creates love & affection on the inside, so they say this is not present in imitating the sounds of the birds, so that's why they dislike it out of care & remaining on the safe side.

~ Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله)

14 July 2016 11:07

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

?compare a palm tree to a believer (صلى الله عليه وسلم)Why did the Prophet

. One way they resemble is its leaves are firm when it gets windy, like a believers faith in .hardships

. Both need nourishment to survive; (water) for the tree; (Qur'ān and Sunnāh) for the believer

. Palm tree is (very) firmly rooted in the earth and that's the Ēmān of the believer in his heart

Tree does not live everywhere, some places with good fruit, some without fruit, some with sour fruit, like Ēmān

Healthy palm trees produce datss throughout the year like the deeds of a believer going to (سبحانه وتعالى)Allāh

. Every single part of a palm tree is used and is useful in someway or another, like a believer

! Leaves of a palm tree don't fall like the supplication of the believer never go unanswered

. Impurities around the tree need to be maintained as it's growing, otherwise it dies like Tawheed

(حفظه الله)Shaykh Ahmad Jibrīl ~

10 July 2016 19:27

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

You Will Be With Those Whom You Love

A man asked the Prophet(صلى الله عليه وسلم), "When will the Hour be established O Allah's Apostle?" The Prophet(صلى الله عليه وسلم) asked, "What have you prepared for it?" The man said, "I haven't prepared for it much of prayers or fast or alms, but I love Allāh and His Apostle." The Prophet(صلى الله عليه وسلم) said, "You will be with those whom you love." [Sahīh al-Bukhārī]

What a great blessing this is - if you love the Muslims, you will be with the muslims, but if you love the Kuffār wal-'iyāthullāh, then you will be with the Kuffār!

May Allāh(سبحانه وتعالى) allow us to be with those whom we love on Yawm al-Qiyāmah & in Jannāt al-Firdaws.

10 July 2016 15:26

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Is it possible for the 4 great Imāms & other than them to come up with innovations? Of Course it is, they have statements which are Bid'ah & no proof to back them up, but they are not deprived from the blessings & rewards from Allāh(سبحانه وتعالى) for all their efforts. The Prophet(صلى الله عليه وسلم) said the Hākim who makes Ijtihād & is correct receives 2 rewards & if he was mistaken, he receives 1 reward. Everyone has words which are accepted & rejected except the Prophet(صلى الله عليه وسلم).

10 July 2016 13:20

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Imām Mālik(الله) رحمه الله has a Riwayah saying it's a Bid'ah, this is mentioned by Imām ibn Rushd(الله) رحمه الله & others.

10 July 2016 12:31

"Mālik denounced saying Bismillāh before wudū', and said: I haven't heard of this, does he intend to make a sacrifice?" [1]

[1] Refer to "al-Tāj wal-iklīl" (1/347) and "Hāshiyat al-'Adawī" (1/182): And some Scholars did not view beginning [wudū'] with saying Bismillāh as an ordainment of Good according to the Salaf, rather they saw it as an ordainment of Munkar.

~ This is from al-Shaykh Dubyān ibn Muḥammād al-Dubyān's book, and if you read the rest of the chapter, he weakened the Hadīths & the arguments used by the Majority of the Scholars. Likewise Shaykh al-Muḥaddīth 'Abdullāh al-Sa'd(الله) حفظه الله & Shaykh Sulaymān al-'Alwān(الله) حفظه الله said it's not prescribed & this coincides with the stronger evidences.

10 July 2016 12:15

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

was asked: "What is the dividing border between Muwālāt and (حفظه الله)Shaykh 'Alī al-Khudayr"?Tawallī? And how do we distinguish between the two

The Shaykh responded by saying: Tawallī to the Kuffār is Major Kufr, and there is no Tafsīl in it.

:And it is of four types

.Loving [Mahabbâh] the Kuffâr because of their religion (1

Like the one who loves the people of Democracy for the sake of Democracy, and loves legislating parliamentarians, and loves modernists and the nationalists and the likes of them, due to their goals and their beliefs. So this one is a Kâfir with the Kufr of Tawallî

said: "O you who believe! Do not take the Jews and Christians as Awliyâ' (سبحانه وتعالى) Allâh They are but Awliyâ' of each other. And if any amongst you takes them as Awliyâ', then surely he is [on of them" [5:51

Because from the meanings of "Walî" is "Muhibb" [one who likes, loves]; This was said by Ibn al- (in "al-Nihâyah" (5/228 (رحمه الله) Athîr

[Tawallî through aid [Nusrah] and assistance [I'ānah (2

So whoever assists the Kuffâr against the Muslims, then he is a Kâfir, Murtadd. Like those who help the Christians and Jews against the Muslims

said: "O you who believe! Do not take the Jews and Christians as Awliyâ' (سبحانه وتعالى) Allâh They are but Awliyâ' of each other. And if any amongst you takes them as Awliyâ', then surely he is [on of them" [5:51

And whoever wishes a detailed discussion on this matter, then let him return to the book of Shaykh Nâsir al-Fahad, entitled "At-Tibyân Fî Kufri man A'ân al-Amrikân", for it is indeed from the best of what was written on this topic. And do not let the deception of the People of Irjâ' fool you

[Tawallî through alliance [Tahâluḥ (3

So whoever allies himself with the Kuffâr, and contracts an alliance to support them, even if the support does not actually take place, but he promises it, as well as to back them up, and he forms :said (سبحانه وتعالى) a contract and a pledge upon that, [then it is as] Allâh

Have you (O Muḥammâd) not observed the hypocrites who say to their brothers, those who have" disbelieved, among the people of the Scripture: (By Allâh) If you are expelled, we too indeed will go out with you, and we shall never obey anyone against you, and if you are attacked (fought), we [shall indeed help you" [Al-Hashr:11

.And this pledge was given by the hypocrites to some of the Jews in Madînah

And al-Qâsim ibn Sâlim said in "al-Gharîb" (3/142), "And the Halîf [one who pledges loyalty] is also (said [similar words] in "al-Nihâyah" (5/228 (رحمه الله) called a Walî". And Ibn al-Athîr

And the like of this is seen in the forming of coalitions to wage war against Jihâd & the Mujâhidîn, [and it is what they falsely disguised as "Irhâb" [Terrorism

[Tawallî through agreement [Muwâfaqah (4

Like those who make Democracy as a way of ruling, just like the Kuffâr, or makes parliaments, just like them; or legislative councils, or committees, or organisations; just like the actions of the Kuffâr, then this one has made Tawallî to them

And this was expounded upon by the Imâms of the Da'wah of Najd in the most excellent manner. Books were even compiled regarding this, [specifically] the one who harmonizes with the Mushrikîn and Kuffâr regarding their Kufr & Shirk. As Sulaymân ibn 'Abdillâh ibn Muḥammâd ibn 'Abdûl compiled the book "Al-Dalâ'il" which is called "Hukm Muwâlât Ahlil-Isḥrâk" and (رحمه الله) Wahhâb compiled the book "Al-Najâti wal-Fikâki min Muwalâti al-Murtaddîn wa (رحمه الله) Hamd ibn 'Atîq "Ahlil-Isḥrâk

And each of these four types of Tawallî, is Kufr within itself [expels from the fold of Islâm], it does not matter what the person believes, unlike what is said by the People of Irjâ

:As for Muwâlât [and this is more wide-ranging than Tawallî], then it is of two types

A type that is called Tawallî, and it is the types that we have mentioned previously. And (1 sometimes it is termed, "al-Muwâlât al-Kubrâ", or "al-'Uḥmâ", or "al-Āmmah", or "al-Mutlaqah" - and all these are synonymous to meaning of Tawallî

.The minor or Restricted Muwâlâh (2

And it is everything that glorifies the Kuffâr, from honouring them, or letting them sit in front in the assemblies; or taking them as employees [instead of Muslims], and such things. So this is a [disobedience and from the Kabâ'ir [Major Sins

said: "O you who believe! Do not take My enemies and your enemies as (سبحانه وتعالى) Allâh [Awliyâ', showing affection towards them" [al-Mumtahinah:1

So He labelled "showing affection" as Muwâlât - and He did not declare them Kuffâr due to it, rather He addressed them with the label of Ēmân

about taking a (رضي الله عنه) And these Verses [referring to al-Mâ'idah:51] were clarified by 'Omar

.(رضي الله عنه)Christian as a scribe, when he rebuked Abū Mūsā al-Ash'arī

And whosoever desires an expansion of knowledge regarding this matter, then he should review the book "Awthaq 'Urah al-Ēmān" by Sulaymān ibn 'Abdillāh ibn Muḥammād ibn 'Abdīl Wahhāb رحمه in "Majmū'āt al-Tawhīd"; and the treatise "al-Muwālāh" of 'Abdūl Latīf ibn 'Abdūl Rahmān (الله) "which is found in his treatise in "Majmū' al-Rasā'il wal-Masā'il", (الله)

.This is the end of Shaykh 'Alī al-Khudayr's words

called "showing affection" as Muwālāt - and (جل وعلا)Side Note: Regarding the verse where Allāh He did not declare them Kuffār due to it, rather He addressed them with the label of Ēmān. There's addressed them with the label of (عز وجل)an opinion from some scholars, that the fact that Allāh Ēmān doesn't necessarily prove that the action isn't Major Kufr. This was clarified by Shaykh 'Abdūl knows (سيحانه وتعالى)Qādir ibn 'Abdīl 'Azīz in his book "al-Jāmi' Fi Talab al-ilm al-Sharīf", and Allāh .best

9 July 2016 15:28

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

"And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message if you do not know." [16:43]

9 July 2016 12:10

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

It's extremely important to ask a Shaykh you trust regarding the deen & explain things for you, not laymen. However, if certain laymen have studied an issue or can direct you to what the scholars have stated, this is fine. But as for some personal questions, they should be sorted out by local Mashāyikh who know your situation & can examine it properly.

8 July 2016 22:42

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

It's important to remember that when the Muhaditheen say "This is the strongest/most authentic Hadīth in the chapter", it doesn't mean that the Hadīth is authentic, rather it can mean that it's the "Most strongest weak Hadīth on the topic", so this is just advice for those who quote an Imām say هذا اصح حديث ورد في الباب ونحوه to mean that he authenticates the Hadīth, because this is a clear mistake.

8 July 2016 22:09

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Are we allowed to say Bismillāh before Wudū'?

Note: The Scholars define "Tasmiyah" as saying "Bismillāh" & define "Basmalah" as saying "Bismillāhi al-Rahmāni al-Rahīm", generally this is okay.

With regards to saying "Bismillāh" before Wudū', the scholars differed upon the following opinions:

1. That it's obligatory & this is what's popular in the Madhab of Imām Ahmad, a narration from the Madhab of Imām Mālik(الله رحمه).
2. That it's recommended & this is what's popular in the Madhab of Imām Abū Hanīfah, al-Shāfi'ī & Mālik, also a narration in the Hanbalī madhab as it was held by ibn Qudāmah(الله رحمه).
3. That it's not prescribed at all, infact it is a Bid'ah, and this is a narration from Imām Mālik(الله رحمه), which was mentioned by Imām ibn Rushd(الله رحمه) & others.

With regards to the Ahādīth on the topic, the Scholars also differed upon the following:

1. It is authentic, Imām Abū Bakr ibn Abī Shaybāh(الله رحمه) said "We believe the Prophet(صلى الله عليه وسلم) said it" and several scholars that came after him followed this.
2. It is Hassan by supportive evidence. A group of scholars such as al-Mundhirī(الله رحمه) & ibn Kathir(الله رحمه) viewed that it was Hassan by strengthening the weak chains of narrations.
3. It is weak according to the Majority. Imām Abū 'Īsa al-Tirmidhi(الله رحمه) said "There's not a single authentic Hadīth in this topic"

Imām Ahmad ibn Hanbal(رحمه الله) also said "There's not a single authentic Hadīth in this topic"

Shaykh Sulaymān al-'Alwān(حفظه الله) says the Majority of the early Scholars of Hadīth are of the view that "There's not a single authentic hadīth in this topic"

How do we reconcile between Imām Ahmad's statement "It is Wājib" & "There's not a single authentic Hadīth in this topic", Shaykh Sulaymān al-'Alwān(حفظه الله) stated that it's possible that Imām Ahmad(رحمه الله) authenticated the Hadīths by strengthening its weak chains of narration, but later on, he retracted this view & clearly saw the weakness of the chains & said "There's not a single authentic Hadīth in this topic"

Imām al-Bukhārī(رحمه الله) did not authenticate the Hadīths, however he viewed that it's permissible to say Bismillāh before wudū' based upon Qiyās[analogy], and he used the Hadīth where a person says Bismillāh before having relations with his wife, so he mentioned that it would be more deserving to say it before Wudū'.

However Shaykh Sulaymān al-'Alwān(حفظه الله) said Imām al-Bukhārī(رحمه الله) was mistaken in his Qiyās because if this was the case, then we would have to say Bismillāh before the Takbīrāt at Hajj, and before we say the Adhān, and before we say Allāhu Akbar for Salāh, however no one has said this.

Also, to support the view that it's not prescribed to say Bismillāh before Wudū' is that it's not Authentic from the Prophet(صلى الله عليه وسلم) nor the Sahābah(رضي الله عنهم), and not a single Sahābī who described the Wudū' of the Prophet(صلى الله عليه وسلم) mentioned that he said "Bismillāh", but rather they mentioned things which are of less importance.

You can do further research into the Authentic agreed upon narrations in Bukhārī & Muslim, such as the Hadīth of 'Uthmān(رضي الله عنه), 'Abdillāh ibn Zayd(رضي الله عنه) and 'Abdullāh ibn 'Abbās(رضي الله عنه), they all described the wudū' of the Messenger(صلى الله عليه وسلم) without mentioning that he said Bismillāh, and these Hadīths are Muttāfaqun 'Alayh, so if the Basmallāh was memorized from the Prophet(صلى الله عليه وسلم), the Sahābah would have mentioned this and explained it to us, but all the Hadīths that describe the Wudū' of the Prophet(صلى الله عليه وسلم) mention that he didn't say Bismillāh.

NOTE: Even though I don't believe it's prescribed to say Bismillāh before wudū' as this is an act of worship & it requires authentic evidence, there's no blame upon an individual for following the opinion of a Mujtahid that he trusts والله اعلم

8 July 2016 19:07

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

8 July 2016 18:27

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The reason why it's disliked to recite Qur'ān or make Dhikr in the toilet is because that's the place where the Shayātīn come out from as mentioned in the Hadīth. None of the Sahābah, Tābi'īn or Fuqahā' including the 4 Imāms permitted it, rather it was understood as something bad, and there's a narration from Abū Bakr al-Siddīq(رضي الله عنه) that he would place a stone in his mouth, so he wouldn't perform Dhikr on his tongue. I need to double check the authenticity of this narration, since I've heard it a couple years back, but the point is, you shouldn't make Dhikr in such a place, and the Hadīth of 'Ā'isha(رضي الله عنها) where she said: "He [the Prophet] used to make Dhikr at all times", yes this is Hadīth is understood generally, but none of the Scholars understood this as meaning he would perform Dhikr in the bathroom, and Allāh(سبحانه وتعالى) knows best.

8 July 2016 18:08

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Ali Alan Nassif** Intersting

8 July 2016 17:38

8 July 2016 17:12

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.



I don't know if it's wrong to say this, but does anyone ever look at their own 'Aqīdah & get the feeling that Allāh(سبحانه وتعالى) loves them. Having the gift of Ēmān & Yaqīn [Certainty] in my faith has to be one of the things I appreciate the most. And there's nothing more amazing than seeing Muslims return back to their deen, Wallāhi it's just amazing. You know, I just think about all the disbelievers trying so hard to extinguish the light of Islām, but they can't do anything to stop it from spreading. Even those famous Speakers/Shaykhs they pay to speak against our humble Shuyūkh are in a mess, like who honestly takes these guys seriously anymore? 🤔 May Allāh(سبحانه وتعالى) accept our Salāh, Siyām, Zakāt & good deeds, Alhamdulillah I can definitely say I've benefitted a lot from many posts, even the discussions on my own posts have helped me reconsider what I've learnt from the Scholars - I like to give advice & receive it from others, but don't always take my word for something, because I can be wrong, and Allāh(جل وعلا) knows best, may Allāh(جل وعلا) forgive my mistakes & shortcomings, wa Bārak Allāhu feekum 🙏

8 July 2016 14:35

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

What's correct is that a Muslim should make up the days of Ramadān before fasting the 6 days of Shawwāl, because the Prophet(صلى الله عليه وسلم) said:

{Whoever fasts Ramadān and then FOLLOWS it with six days of Shawwāl}

This Hadīth that was reported by Abū Ayyūb(رضي الله عنه) is clear that a person should make up the missed days of Ramadān before fasting the 6 days of Shawwāl, the Hadīth states "whoever fasts Ramadān", and the person who has days to make up from Ramadān didn't fast Ramadān.

Secondly, what is the ruling on a woman who was in the state of Nifās throughout the month of Ramadān, and she spent all the month of Shawwāl making up the missed days she couldn't fast, now what is the ruling in fasting those 6 days of Shawwāl in Dhīl Qa'dah?

There are two opinions on the issue, the first opinion states that fasting the 6 days of Shawwāl are expired, and it can only be done during the month of Shawwāl.

However the second opinion is much stronger, and that it's permissible to fast the 6 days of Shawwāl in Dhīl Qa'dah if there was a valid excuse, because the Prophet(صلى الله عليه وسلم) delayed the 2 rak'ah [which is among the sunan al-Rawātib] after Salāt al-Dhuhr till after Salāt al-'Asr, so likewise a woman who was in the state of Nifās throughout the month of Ramadān has a valid excuse, and Allāh(سبحانه وتعالى) knows best.

~ Summarised from Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله).

8 July 2016 10:40

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Seeking knowledge should not make you arrogant & debate those who have lesser knowledge. Rather, seeking knowledge should make you humble yourself even more & be more appreciative of the source you are learning from. Try & Learn with others with proper manners, not in a way that shows you already know something by default even though you've never studied the issue before. Re-new your intention at all times, and ensure that your Niyyāh is to please Allāh(جل وعلا) and guidance for the Ummāh for His sake alone, not for a bunch of likes & praises. As they say "The more you learn, the more you realise how much you don't know", unlike the layman who memorises something & thinks he knows everything on the topic والله المستعان

7 July 2016 20:36

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#Part\_1 - This is a #Refutation against those #Extreme Takfeeri's who say "Whoever doesn't make Takfīr upon the Mushrikeen: DISBELIEVES; Whether they are those who ascribe themselves to Islām or other than them"

And they differed over the basis & main cause behind his Kufr upon the following statements:

1. Whoever doesn't perform Takfīr upon the Mushrikīn: Didn't understand Tawhīd.
2. Whoever doesn't perform Takfīr upon the Mushrikīn: Didn't disbelieve in the Tāghūt.
3. Whoever doesn't perform Takfīr upon the Mushrikīn: Rejected what's known by necessity in the religion.

So these are the 3 biggest misconceptions among those who make Takfīr upon the 'Āthir, so let's go through each point inshā'Allāh:

Misconception #1: "Whoever said that a Mushrik is a Muwahrīd didn't understand Tawhīd"

This principle necessitates that whoever calls a Muwahrīd a Mushrik, then he's a Kāfir.

Or else it would be a Ruling without proof, the one who stated this must make Tawbah.

And this necessitates making Takfīr upon 'Omar ibn al-Khattāb(رضي الله عنه), because he called the Muwahrīd Hātīb ibn Abī Balta'ah(رضي الله عنه) a Kāfir.

So he either adhere's to making Takfīr upon 'Omar(رضي الله عنه), or that he repents to Allāh(سبحانه وتعالى) from this False Principle, where no Hujjāh or Proof has ever been sent down by Allāh(سبحانه وتعالى) regarding it.

So whoever makes Takfīr upon a Muslim with an acceptable Ta'wīl: He doesn't disbelieve because of Ta'wīl.

And whoever makes a Kāfir enter into Islām with an acceptable Ta'wīl: He doesn't disbelieve because of Ta'wīl.

And whoever differentiates between the two cases must bring forth proof.

And from the characteristics of the people of innovation is differentiating between 2 similar/identical matters.

And whoever calls a Mushrik a Muwahrīd, didn't call him a Muwahrīd because he was doing Shirk!

Rather he called him a Muwahrīd based upon the principle, which is his utterance of the Shahādātayn, or that he follows his parents or the land [he belongs too], or his acting upon the clear slogans of Islām which is exclusive to the Muslims.

So he ruled upon him with Islām, based upon his affiliation to Islām which he was previously on, and he dissociates from whoever does Shirk, and [the reason why] he didn't call him a Mushrik is because of his poor understanding regarding the preventions of Takfīr, and the preventions of Takfīr have unclear details attached to it, a person doesn't become a disbeliever if he mixes it up, except after it is explained to him, and did anyone who makes Takfīr upon the Drunken if he performs Shirk: Make Takfīr upon whoever doesn't make Takfīr upon the drunk person, because he [Āthir] believes that the state of being drunk is a preventive factor of Takfīr!

Misconception #2: "Whoever doesn't perform Takfīr upon the Mushrikīn didn't disbelieve in the Tāghūt"

Now is the description of Kufr bit-Tāghūt upon 1 level? [Believing in the falsehood of his worship, abandoning it, having hatred to it, performing Takfīr, and having enmity]

Whoever says "Yes": This necessitates making Takfīr upon whoever doesn't have enmity to the Mushrikīn, even if he was weak/oppressed!! And no one has ever stated this.

And whoever says: Showing enmity has Tafsīl [details], we would say, Yes, and likewise al-Takfīr has Tafsīl [details], among those who reject the Qur'ānic texts, and among those who confused themselves in understanding certain aspects of the preventions of Takfīr & it hasn't been made clear to him.

Just as Shaykh Sulaymān ibn 'Abdullāh(رحمه الله) regarding the one who refrained from performing Takfīr upon the Mushrikīn: "If he had doubts regarding their Kufr, or is ignorant about their Kufr: If you show him the proofs from the book of Allāh and the Sunnāh of the Messenger of Allāh صلى الله عليه وسلم regarding their Kufr, so if he has doubts after that or is unsure [whether he should make Takfīr or not], then he is a Kāfir according to the consensus of the Scholars, regarding the one that doubts the Kufr of a Kāfir, then he's a Kāfir" [Kitāb Awthaq 'Urah al-Ēmān]

And there's no proof from the Qur'ān & Authentic Sunnāh regarding the one that makes Takfīr upon him in all cases.

So how did you make Tafsīl regarding enmity, but not make Tafsīl regarding Takfīr?!! And among the characteristics of the people of innovation is differentiating between 2 similar/identical matters.

Misconception #3: "Whoever doesn't perform Takfīr upon the Mushrikīn has denied something which is known from the religion by necessity"

If the preventions of Takfīr were from the matters to be known by necessity in the religion, there wouldn't have been a difference of opinion in understanding it among many of its types such as "Intoxication, the Child, and Ignorance"

Infact, many of those who are affiliated among the people of knowledge have fell into mistakes, such as the Muhaddīthīn, Hufādh, Fuqahā', Usūliyyīn & other than them!!

And the matters known by necessity are known by the Scholars & the Laymen, and these preventions of Takfīr are not known by many of the Scholars, let alone the Laymen!!

So the preventions of Takfīr are either:

1. Agreed upon that it's from the preventions of Takfīr, by consensus of the Laymen, like "Compulsion".

2. Agreed upon that it's not from the preventions of Takfīr, by consensus of the Scholars, like "Ignorance in the Foundation of the Religion"

3. Differed upon that it's from the preventions of Takfir, like "The Child & Intoxication"

So there's a difference of opinion in understanding some of the preventions of Takfir, so how can we consider the issue clear, infact among the most clearest of clarity!!

Shaykh al-Islām ibn Taymiyyāh(رحمه الله) said: "And al-Takfir is from the severe warnings, even if the statement was in denial of what the Prophet(صلى الله عليه وسلم) said, however the man could be new to Islām or he might've lived in a desert far away, and the likes of him are not performed Takfir upon from his denial of what he denied, until the Hujjāh is applied upon him - And the man might not have heard those texts, or he might've heard it, but it's not authentic according to him, or that he opposed it with another opposing text , which necessitates interpreting it, even if he was mistaken".

So the preventions of Takfir are many among its unclear Tafsīlāt. [Deep Details]

And Shaykh al-Islām ibn Taymiyyāh(رحمه الله) said in his speech while he was condemning Ahlāl Kalām [those who study theology] in Majmū' al-Fatāwah [4/54]:

"And if this was from among the unclear statements, then it could be said: He is mistaken & misguided from it, the Hujjāh which declares its individual a Kāfir hasn't been applied, however that occurs among several groups from them in the Clear Matters which is known by the Scholars & Laymen among the Muslims that it's from the religion of the Muslims, infact the Jews & Christians know that Muḥammād(صلى الله عليه وسلم) has sent it and disbelieved in whoever opposes it"

So we must fear Allāh(سبحانه وتعالى) regarding the issue of Takfir, and not perform Takfir except if one falls into a Nullifier which we have evidences from Allāh(سبحانه وتعالى), and ensuring that our actions are not in response based upon the laxation of the Murji'ah in Takfir, so that we may be taken by laxation والله المستعان

7 July 2016 17:29

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

said: "Ahlāl Sunnāh wal-Jamā'ah say about every action & statement that isn't (رحمه الله)Ibn Kathīr proven from the Sahābah: Is a Bid'ah, because if it was good, they would've proceeded us in doing "it

(Tafsīr ibn Kathīr(7/27 ~

7 July 2016 12:33

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

Is this authentic? Taken from the book "How to win your wife's heart" by Ibrāhīm ibn Sālih al-Mahmūd...

6 July 2016 21:41

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

There are some special people in this Dunyā who must be protected & looked after. They truly deserve your kindness & gentleness more than anyone else.

6 July 2016 18:47

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

had 600 Shuyūkh & over 1,000 Students narrate from him. (رحمه الله)Imām Sufyān al-Thawrī Waki' ibn & (رحمه الله)Among the most greatest memorises from him are 'Abdūl Rahmān ibn Mahdī .(رحمه الله)al-Jarrāh

saying he has 20,000 students, then this is an (رحمه الله)Note: As for Imām Ibn al-Jawzī .exaggeration

6 July 2016 16:57

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The authentically narrated Ahādīth regarding the Taslīm in Salāh is to say "Asalāmu 'Alaykum wa rahmatullāh". This is the Sunnāh, and if you shorten it to "Asalāmu 'Alaykum", this suffices, however the addition "wa Barakātuhu" is anomalous [i.e. Not Authentic]. Simply say السلام عليكم الله ورحمة الله don't shorten it or add to it, this is what was mentioned by Shaykh al-Muhaddīth Sulaymān ibn Nāsir al-'Alwān(حفظه الله) around the 55th minute of his Sharh on Jāmi' al-Tirmidhī, lecture (3/29).

6 July 2016 16:32

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

“The oppression and kufr of the tawaghīt roams around in total nudity, while the muftis and shuyūkh preach lowering the gaze at it!”

— Shaykhunā Ahmed Mūsa Jibrīl [حفظه الله تعالى]

6 July 2016 14:49

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The view of Shaykh al-Islām ibn Taymiyyāh(رحمه الله) is that it's a Bid'ah to recite the Qur'ān in the graveyard, regardless if you are reciting it to get closer to Allāh(سبحانه وتعالى) or reciting it for the rewards to reach the deceased. The graves were not built for reciting the Qur'ān & this is the stronger view. The Prophet(صلى الله عليه وسلم) said "Whoever innovates into our affair [i.e. Islām] that which doesn't belong to it, then it is rejected"

Likewise all the Hadīths regarding the virtues of Sūrat Yāsīn are very weak & fabricated, let alone reciting it over the graves. Yes, Imām Ibn Hibbān(رحمه الله) mistakenly authenticated 1 Hadīth {Recite over your dead, [Sūrat] Yāsīn}, but he held this Hadīth upon reciting it upon their deathbed, not the graves. So even though some 'Ulemā' permitted it at the graves if it's between yourself & Allāh(جل وعلا), but the strongest view is that it's an innovation.

والله اعلى واعلم

6 July 2016 13:13

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

If I was to compare myself to a Scholar of the past [As in similar qualities], it would probably have to be - Ibn Qudāmah al-Maqdisī(رحمه الله) 🙏

{Ibn Qudamah Almaqdasy} never debated his opponents but w/ a smile. People would say this Shiekh kills his opponents with his smile.

~ Quote taken from Shaykh Ahmad Jibrīl(حفظه الله) 🙏

6 July 2016 12:39

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

There is no crime for backbiting in 6 cases.

1. Muta'Thalimin متظلم

One who is oppressed and complains about a person.

2. Mu'arifin معرف

One who is known for a particular characteristic or description, such as al-A'mash (the sticky-eyed) Or (a'war) Blind one. Provided it's not from mere extreme name calling.

3. Muhadhirin محذر

One who is warned against due to his evil. Such as the Innovator.

4. Mujaahiran Fisqan مجاهر فسقا

The open sinner

5. Mustaftin مستفتي

The one seeking a verdict. Like when Hind رضي الله عنها went to Rasoolilaah ﷺ and said:

"Verily Abu Sufyaan رضي الله عنه (her husband) is a stingy man" (Sahih Ibn Hibban 4258)

6. Talab al-I'yaanata fi ezaal al-Munkar طلب الإعانة في إزالة المنكر

Seeking help to remove an evil. Such as saying:

"So and so doesn't pray, please advice him"

6 July 2016 11:26

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

mentioned over 30 different opinions regarding the real name of Abū (رحمه الله) Imām al-Nawawī but the most correct opinion is what the Majority of the Scholars have (رضي الله عنه), Hurayrah .{that his real name is {ʿAbdūl Rahmān (رحمه الله), stated, including Imām al-Bukhārī

6 July 2016 10:59

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

There is some whose brothers see their botox smiles, their slander and their harm, while they reserve their wholehearted smiles for their counterpart friends, enemies of Tawheed, on the interfaith round tables. They are willing to overlook a man's shirk and make it incumbent on one to have dialogue with him, but if you dare adopt the opinion that voting is harām, they will make you an outcast, spread lies and rumours about you, and try to get you behind the walls.

Unity with the grave worshippers is okay to them. Dialogue with the people of the trinity is Fardh 'Ayn. Brothering the shī'ah – that is on the top of the list and it is obligatory. But if you ever speak on the causes of the Ummah, speak to someone who speaks on the causes of the Ummah or learn from him, then woe to

you. If you speak about the weak, those who are imprisoned, those who are killed and those who have no one to speak about them, then woe to you.

Pulpy and mushy they are with the enemies of Allah, and tusks and growls to the believers of Lā Ilāha IllAllāh. That is their characteristic.

Shaykh Ahmad Jibrīl hafithahullāh

6 July 2016 09:12

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Ali Alan Nassif** Meaning

6 July 2016 09:17

SubhānAllāh

6 July 2016 09:05

#### Radwan Dakkak updated his status.

Dressed up for nothing, I went outside & it killed me, I'm far too sick to go out, ʿĪd Mubārak to everyone

6 July 2016 06:59

#### Radwan Dakkak updated his status.

Seriously, my account got disabled 😞 Stupid Photo Guessing Game lol 😞

6 July 2016 06:17

#### Radwan Dakkak updated his status.

القاعدة الفقهية الحنبلية تقول:(كل حيوان يؤدي بجور قتله)

6 July 2016 00:46

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

What's the ruling on a person who doesn't want to celebrate 'Īd because others are suffering? Jazākum Allāhu Khayran.

5 July 2016 23:23

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

"The believers are but brothers" [49:10]

No such thing as nationalism in Islām 🙏

5 July 2016 22:49

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

reward & safeguard all the Ikhwān and Akhawāt that speak the Haqq. But (سبحانه وتعالى)May Allāh just some Nasīhah from your brother in Islām, learn about your deen & don't spend all your time talking about 1 thing. Some brothers spend their whole life laughing at the Rāfidah beat themselves like stupid monkeys, but is this really beneficial? Yes, have a laugh at these braindead animals (حفظه الله)whenever you want some entertainment, but use your time wisely. Shaykh Ahmad Jibrīl stated that it's Collective Obligation to refute the Murji'ah, Rāfidah, Sūfiyyāh etc...So refocus your da'wah where it needs to be, and make sure that you are learning your own 'Aqīdah from the true Scholars, not the sell-out famous speakers that have large biographies we're not even in need of, .because they are not even people of knowledge to be honest, just du'āt

Note: Just because the blessed month of Ramadān is over, don't return the Mushaf back to the shelf until you see it next Ramadān. Only Allāh knows whether you will be alive then, so open up the Mushaf on a daily basis and LISTEN to the recitation of the Qur'ān. There's a difference (جل وعلا),Listening" to the words of Allāh" & (سبحانه وتعالى)between "Hearing" the words of Allāh because when you're listening, you're actually paying attention to the words & your heart is attached give us this attachment throughout all the other months of (سبحانه وتعالى)to your mind, may Allāh .the year

5 July 2016 22:39

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

These extreme Takfeeri's who are famous for speaking about "Kufr bit-Tāghūt" & "Whoever doesn't call a Mushrik a Kāfir is a Kāfir" are the modern day Mu'tazilah, and after reading several books & comparing their Usūl & statements to that of the Mu'tazilah of the past, I truly understand what Shaykh Sulaymān al-'Alwān (حفظه الله) meant when he described their sayings as that coming from the Mu'tazilah & Khawārij, Wallāhi it goes in-line 100% but this post won't do justice to refute them right now.

Alhamdulillah the matter is clear to me, but what I can share for now is the statement of Shaykh al-Islām ibn Taymiyyāh (رحمه الله) & what he said in Minhāj al-Sunnāh(5/95):

"...However, from the realm of the people of innovation is that they innovate sayings & consider it obligatory [to be known] in the religion, infact they consider it apart of Ēmān which one must believe in, and they make Takfir upon whoever disagree's with them regarding it, and they declare lawful his blood, just like the actions of the Khawārij & Jahmiyyāh & Rāfidah & Mu'tazilah & other deviants, and Ahlāl Sunnāh do not innovate sayings, nor do they perform Takfir upon the one that is mistaken in his Ijtihād, even though their opponents [among the innovators] legalise their blood, just as how the Sahābah didn't make Takfir upon the Khawārij, even though they made Takfir upon 'Alī(رضي الله عنه رضي الله عنه) & 'Uthmān(رضي الله عنه) and whoever supported them, and they declared lawful the blood of the Muslims who differed with them..."

5 July 2016 20:38

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Lol, some ignorant people need to stay out of politics, let alone da'wah. Btw, I'm not saying this out of pride والله ياالله May Allāh(سبحانه وتعالى) open the eyes for some people & guide us to that which pleases Him alone.

5 July 2016 15:26

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Today is the last day of Ramadān, so ensure that you make enough du'ā for your oppressed brothers & sisters. Call upon Allāh to destroy & curse the disbelievers, following the footsteps of our beloved Prophet(صلى الله عليه وسلم). And forget about those who think it's okay to label

someone a "Khārijī" because he has long, beautiful hair :))

5 July 2016 12:49

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

What's something that's always on your mind?

4 July 2016 23:20

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Ali Alan Nassif** This hit the nail in the eye

5 July 2016 00:32

4 July 2016 23:12

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#Response against those who say "Where is your proof regarding the differentiation between Kāfir Aslī & Kāfir Murtad(ascribes himself to Islām)". Why don't you make Takfīr on the 'Āthir [Excuser]? Here is something I've written up quickly, which I hope could clear some doubts.

If we return back to the Usūl, we will be able to understand the differentiation between the Kāfir Aslī & Kāfir Murtad, the General & the Specific:

1. Kufr can come from having doubts as mentioned by Shaykh 'Alī al-Khudayr(حفظه الله), and this means a person can become a disbeliever from doubting Kufr, but there are impediments to this, so if there is a valid interpretation or misconception, a person will not disbelieve from having doubts.

2. The Kāfir Aslī follows a completely different religion other than Islām, so his Kufr is clear cut, known by necessity in the religion, so whoever refrains from performing takfeer upon him is a Kāfir. This includes the Christian, Jew, Majūsi, Buddhist, Sikh etc...

3. The Kāfir Murtad ascribes himself to Islām, follows aspects of the Sharī'ah regardless of how much distortion he has & utters the Shahādatayn. By principle, the one who says the Shahādah enters into Islām, even if he doesn't follow/abide to all the rulings of Islām, and Kufr/Shirk nullifies his Shahādah at the same time, therefore he'll be dealt with as an apostate. This was mentioned by Shaykh Sulaymān al-'Alwān(حفظه الله) and is in-line with the Usūl of the Salaf, without any difference of opinion.

4. Likewise the principle, whoever enters into Islām with certainty doesn't leave Islām except with certainty, so the emission of the Second Category [Kāfir Murtad] from Islām must be established, because the First Category [Kāfir Aslī] never entered into Islām to begin with.

So from this, we can see a difference between the First Category & Second Category, simply based upon the Usūl we are applying, according to Ahlāl Sunnāh wal-Jamā'ah.

Now let's start applying the Usūl into the Furū' to understand the differentiation between a Kāfir Aslī & Kāfir Murtad and I'll write up some FAQ's inshā'Allāh:

Question: What is the ruling on the one who refuses to call the Christians & Jews Kuffār?

Answer: Refusing to call Christians & Jews Kuffār involves having "Shakk" [Doubts], and Doubts can necessitate Kufr as stated in point #1. Now we need to look at whether this is an acceptable "Refrainment of Takfīr" & whether there is a valid misconception/interpretation which could excuse the individual from falling into the Kufr of Shakk or Tawaqqūf. We would apply point #2 in this instance because Christians & Jews are among the Kuffār Asliyyīn, i.e. Never entered into Islām to begin with, and Allāh(سبحانه وتعالى) has labelled them as such in the Qur'ān, so whoever refrains from performing takfeer upon them is denying the verses of the Qur'ān.

Question: Okay, but what is the ruling on the one who refuses to call the Buddhists & Sikhs Kuffār? Allāh(سبحانه وتعالى) didn't mention their names in the Qur'ān like the Christians and Jews!

Answer: Likewise, refusing to call Buddhists and Sikhs Kuffār involves having "Shakk". Buddhists and Sikhs also belong to the first category of Kuffār Asliyyīn, and Allāh(سبحانه وتعالى) said: "Whoever follows a religion other than Islām, it won't be accepted from him" & Allāh(سبحانه وتعالى) said: "The only religion acceptable to Allāh is Islām", and as we know these Buddhists and Sikhs never entered into Islām to begin with & follow a completely different religion, therefore whoever doubts that they are disbelievers is also a Kāfir for denying the verses of the Qur'ān.

Question: Okay, we agree about the Original Kāfir's, whoever refuses to make Takfīr upon them is a



Kāfir by Ijmā', but where is your proof to differentiate between the Kāfir Aslī & Kāfir Murtad? What is the ruling on the one who refuses to call grave worshippers & Rāfidah as Mushrikeen?

Answer: As we have stated above, whoever refuses to call the Kāfir Aslī a Kāfir has disbelieved by Ijmā', now let's talk about the Kāfir Murtad & the ruling on the one that refuses to call the grave worshippers & Rāfidah as Mushrikeen. So as I have stated, The Kāfir Murtad ascribes himself to Islām, follows aspects of the Sharī'ah regardless of how much distortion he has & utters the Shahādātayn. By principle, the one who says the Shahādah enters into Islām, even if he doesn't follow/abide to all the rulings of Islām. And we have the principle, "whoever enters into Islām with certainty doesn't leave Islām except with certainty", and Kufr/Shirk nullifies his Shahādah at the same time, therefore he'll be dealt with as an apostate [Kāfir Murtad].

So as we mentioned, "Doubts" can be Kufr, and the Grave Worshippers & Rāfidah are Kuffār & Mushrikeen. They belong to the Second Category [Kuffār Murtaddīn], so they say the Shahādah & ascribe themselves to Islām, and whoever says the Shahādah has entered into Islām. Therefore, the one who doesn't make Takfīr upon them is divided into the following categories:

1. If this person says grave worship & calling upon others besides Allāh(سبحانه وتعالى) is not Shirk & Kufr and does/doesn't make Takfīr upon the grave worshippers & Rāfidah, then he has become a Kāfir for rejecting the verses in the Qur'ān.

2. If this person says grave worship & calling upon others besides Allāh(سبحانه وتعالى) is Shirk & Kufr, but he refrains from performing Takfīr upon a specific grave worshipper, because of a misconception or interpretation, then this falls back to whether it is in denial & rejection of the Qur'ān. And this includes the following:

- If the grave worshipper was a Kāfir Aslī, and this person doesn't make Takfīr upon them, then he also becomes a Kāfir because as we previously agreed upon, whoever refuses to call the Kuffār Asliyyīn disbelievers has become a Kāfir by consensus.

- If the grave worshipper was a Kāfir Murtad, and this person doesn't make Takfīr upon them, then he doesn't disbelieve because of Interpretation & Misconception, and is this considered a valid Ta'wīl or Shubhā? Yes, because as we mentioned the Kāfir Murtad utters the Shahādah which makes him enter into Islām, and this person who refuses to make Takfīr upon him doesn't view him as a disbeliever because of a misconception or interpretation, and the Principle says "whoever enters into Islām with certainty doesn't leave Islām except with certainty". Therefore, this individual hasn't denied or rejected the verses of the Qur'ān, so even though he's wrong, we cannot make Takfīr upon him.

So this basically answers your question regarding the differentiation between the Kāfir Aslī & Kāfir Murtad, so what we say is that whoever refuses to make Takfīr upon the Kuffār Asliyyīn, whether their General Category or Individuals, he's a Kāfir for denying the verses of the Qur'ān, but as for the one who refuses to make Takfīr upon the Kuffār Murtaddīn, if it's regarding the General Category & their beliefs of Kufr & Shirk, then he becomes a disbeliever, but if he refrains from performing Takfīr on their specific individuals, while affirming their beliefs are Kufr/Shirk, then he is wrong, but doesn't disbelieve. The only time he would disbelieve is when evidence has been shown to him that this specific individual is a Kāfir & his misconceptions & interpretation has been removed.

Here's a Short Summary:

Firstly: Whoever doesn't make Takfīr upon what the revelation has stated regarding his Kufr individually, then he is a Kāfir, for e.g. Whoever doesn't make Takfīr upon Iblīs(لعنه الله), whoever doesn't make Takfīr upon Fir'awn(لعنه الله), whoever doesn't make Takfīr upon Hāmān(لعنه الله), whoever doesn't make Takfīr upon Abā Lahab(لعنه الله), whoever doesn't make Takfīr upon Abā Jahl(لعنه الله), why? Because he opposed the revelation and rejected the Book of Allāh(جل وعلا) and the Sunnāh of the Messenger of Allāh(صلى الله عليه وسلم), so this is first of all.

Secondly: Whoever doesn't make Takfīr upon the Kuffār Asliyyīn[Original disbelievers] like the Jews, Christians, Zoroastrians, Buddhists, then he is a Kāfir, why? Because he opposed the speech of Allāh(جل وعلا) and the speech of the Messenger of Allāh(صلى الله عليه وسلم) regarding those people[Note: Only religion acceptable to Allāh is Islām], this is secondly.

Thirdly: Whoever refrains from making Takfīr upon who the scholars have agreed upon regarding his disbelief individually, then he is a Kāfir, that is why al-Imām al-Sakhāwī(رحمه الله) mentions from some of the Shāfi'iyyāh that they say, whoever doesn't call ibn 'Arabī the believer of Fusūs, this extremist[heretic] from the Ghulāt al-Sūfiyyāh, the person of al-Hulūl[belief of being in union with Allāh], he[al-Sakhāwī] says "They[Shāfi'iyyāh] said whoever refrains from making Takfīr upon him, then he's a Kāfir", whoever refrains from making Takfīr upon ibn 'Arabī, then he's a Kāfir, so whoever refrains from making Takfīr upon who the scholars have agreed upon regarding his disbelief individually, then he's a Kāfir, this is Thirdly.

Fourthly: Whoever is shown to him by Islamic proofs regarding the disbelief of Fulān[a person] among the people, then he refrains from calling him a Kāfir, he's a Kāfir.

And Allāh(سبحانه وتعالى) knows best.

4 July 2016 22:01

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

♥ This is the unity I heard today from Shaykh Ahmad Jibrīl(حفظه الله), Imām Anwar al-

4 July 2016 18:27

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I think a good way to bring brotherhood/sisterhood in the Mosques is if the Shaykh tells everyone to get up and hug the person next to them. We need to destroy this culture of keeping to yourself, let alone ignoring the SALAMS of your muslim brother/sister. SPEAK to people about their 'Aqīdah, yes at times, it can be controversial, but this is what TRULY brings unity. Without addressing 'Aqīdah, the only UNITY you are going to essentially bring is "Getting along with each other, let's forget about our differences". We must return back to the Qur'ān, Sunnāh & Salaf. Yes, we should be more lenient in Fiqh differences, especially if there's no explicit evidence on the topic, but differences in 'Aqīdah where we are even talking about Kufr or Shirk can never be tolerated.

So before you talk about "Unity", specify what you mean by unity, because most people today think unity is "Unite with Kuffār such as the Rāfidah & Sūfī Mushrikeen". If this is your definition of unity, then I disbelieve in it & in your filthy interfaith da'wah. My definition of unity is Walā' & Barā' to Lā ilāha ilā Allāh, hating shirk & its people, and loving Tawheed & its people.

Shaykh al-Islām ibn Taymiyyāh(الله رحمه) was very harsh against the innovators, however when it came to the disbelievers invading the Muslim Land, yes, he united with all the deviants that he would spend his life refuting, AS LONG as their deviation doesn't nullify their Tawheed, it doesn't mean we unite with those who have Shirk in Ulūhiyyāh & Rubūbiyyāh wal-'Iyāthubillāh, rather those polytheistic sects such as the Rāfidah & Bāṭiniyyāh would rejoice & side with the Kuffār against the Muslims, and this post won't do justice to cite all the historical facts for that, just looking at our current situation today is sufficient to explain their treacherous history.

May Allāh(سبحانه وتعالى) preserve those who call to the true unity, not fearing the blame of the blamers, and humiliate those who distort unity to suit their desires & whoever else they are trying to please.

4 July 2016 14:14

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

You can learn a lot from attending lectures, but that's not what makes you a Scholar. Real Scholars spend most of their time reading, memorising, revising & most importantly acting upon what they've learnt. If you want to become a 'Ālim inshā'Allāh, do properly structured studies under the 'Ulemā', and put all your efforts into learning the Arabic Language until you truly perfect it, because this is the key to all the other Islāmīc sciences. May Allāh(سبحانه وتعالى) keep those on the path of knowledge steadfast & preserve the sincere amongst them, because how few are they in our times.

3 July 2016 21:35

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Be Smart.

3 July 2016 14:33

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Sometimes all it takes is seeing the face of someone who you may never have seen before and straight away you just know you love them for the sake of Allāh...straight away you just know that you're upon the same path...

Only the believers are honoured with such love between one another.

This happened to me today.

~ Brother Abū Hājar

3 July 2016 11:10

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I just want you guys to ponder over something:

If speakers & shaykhs get together to condemn the righteous, just remember that you're only hearing ONE side. And you will never hear the OTHER side, well for obvious reasons :) These ignorant heads can try their best to deceive the masses & speak against our beloved Humble Shuyūkh, but they will never distinguish the Light of Allāh(سبحانه وتعالى).

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Asalāmu 'Alaykum – Ruling by other than what Allāh has revealed! #Amazing\_Response

The Imām of Tawhīd, Shaykh al-'Allāmah Hamūd ibn 'Abdullāh ibn 'Uqlā al-Shu'aybī(رحمه الله), the teacher of Shaykh Nāsir al-Fahad(حفظه الله), Shaykh 'Alī al-Khudayr(حفظه الله), Shaykh Sulaymān al-'Alwān(حفظه الله), Shaykh Ahmad Jibrīl(حفظه الله) & many others, refutes the Murjī' al-'Anbārī on the issue of #Ruling by other than what Allāh has revealed! He might not be famous to you, but as Imām Anwar al-'Awlaki(رحمه الله) said, we don't judge a person's knowledge based upon his fame, and Shaykh Hamūd al-'Uqlā(رحمه الله) is amongst the most knowledgeable Scholars of our era, may Allāh(سبحانه وتعالى) have mercy upon him. #Extremely\_Detailed & this is Translated by another brother.

Shaykh Hamūd ibn 'Uqlā(رحمه الله) said:

Praise be to Allāh the Rabb of the 'ālameen, and the reward is for the muttaqeen, and there is no enmity except against the dhaalimeen, and I bear witness that there is none worthy of worship except Allāh, alone and He has no partner, the God of the first and the last and I bear witness that Muhammad is His slave and His Messenger. May Allāh send blessings upon him and his family and his companions collectively, and to proceed:

I have looked at all of the sayings of Khālid Al Anbārī and it has become clear to me by my reading of these sayings and some of his books that he is a murjī from the pure murjah; the ones that are under the school of thought of Jahm bin Safwān in Irjā. That is the school of thought which from its Usool is that no one disbelieves accept with rejection (Juhood) or Istihlāl, but as far as the one who knows Allāh and approves of Him, then he does not disbelieve and he does not leave the Millah. And this going astray has spread in this era, and this spreading was not due to anything except for him and the likes off him, so they have went astray and made people go astray. And Khālid Al Anbārī has lied upon the 'Ulamā of the Ummah and its A'immah, the ones who see the kufr of the one who rules with the fabricated laws. From those A'immah is our Shaykh; the Shaykh, the Imām, the Mujāhid Muhammad bin Ibrāhīm Āli Shaykh, may Allāh be merciful to him. And Al Anbārī has lied and changed and acted with the words of our Shaykh and lied upon him in many instances as it will become clear shortly. And he wanted to trick the people into thinking that the Shaykh sees that the ruling with fabricated laws needs explanation, and that he does not disbelieve unless he rejects and believes and makes that Halāl only, but if he rules with the fabricated laws without this then he is not a kāfir. And far as his lies they are as follows:

The first lie: Al Anbārī mentioned in his book (i.e. Al Hukm bi Ghayr mā Anzaal Allaah wa Usool At-Takfeer) on page 131 from the Risālāh of the Shaykh Muhammad bin Ibrāhīm, "Risālāt Tahkeem Al Qawaaneen," he said, "Verily in this Risālāh there is what indicates a clear indication that there is Tafseel." And he means by Tafseel what Al Anbārī goes on to say which is that the ruling with fabricated laws; the one who does this does not disbelieve accept with Juhood or Istihlāl. And the text that he narrated was as follows:

"So look how Allaah ta'ala recorded upon the rulers with other than what Allāh revealed the Kufr and the Dhulm and the Fusooq and from that which is not possible is that Allāh calls the ruler with other than what Allāh revealed a kāfir and then he not be a kāfir, rather he is a total kāfir, either kufr 'amilee or kufr 'atiqaadee. And what has come from Ibn 'Abbaas in the Tafseer of this Āyah from the narration of Tawoos and others indicates that the ruler who judges with that which Allāh did not reveal is a kāfir; either kufr 'atiqaadee, that you out of the Millah, or kufr 'amilee – that does not take you out of the Millah." And what he narrated is finished letter for letter.

However, he left what the Shaykh narrated and wrote after this, concerning the fabricated laws as the Shaykh said, "As far as the first; (which is) that the ruler judges with that which Allāh did not reveal, rejects the right of Allāh and His Messenger's Hukm. The second; that the ruler who judges by other than what Allāh revealed does not actually reject the fact that the Hukm of Allāh and His Messenger is the truth yet he believes that the hukm of other than the Messenger is superior to his Hukm and more encompassing. The third, that he does not believe that it is superior to the Hukm of Allāh and His Messenger yet he believes that his (own) hukm is equal to it. The fourth; that he does not believe that his hukm of the one who rules by other than what Allāh revealed is equal to the Hukm of Allaah and His Messenger and certainly not better than the Hukm of Allāh and His Messenger, yet he believes that it is permissible to rule with that which opposes the Hukm of Allāh and His Messenger. The fifth; and it is the greatest and the most encompassing and the clearest opposition of the Sharee'ah and stubbornness in the face of its laws and insulting to Allāh and His Messenger and opposing the courts of the Sharee'ah on their roots and branches and their types and their appearances and judgements and implementations the references and their applications. So just like the courts of the Sharee'ah there are references, all of them returning back to the Book of Allāh and the Sunnah of His Messenger sall Allāhu 'alayhi wa sallam like that, these courts have references, which are laws that are assembled from many legislations and laws like the laws like the laws of france and america and england and other laws and from the mathāib of some of the innovators who claim to be under the Sharee'ah,"until he said, "So what kufr is there beyond this kufr and what nullification of the Shahādah of Muhammadar Rasool Allāh is there beyond this nullification?

So look at Al Anbārī. He wants, with his aforementioned quotation, to reveal to you that the Shaykh does not make Takfeer concerning the fabricated laws. Even though here he says concerning them, "So what kufr is there beyond this kufr," meaning the ruling with the fabricated laws.

The second lie: Al Anbārī mentions in his sayings in the first statement, he said, "I have found other

words of the Shaykh (i.e. Muhammad bin Ibrāhīm) in his Fatāwā Vol. 1/80. He (i.e. Muhammad bin Ibrāhīm) says words more clear than to need clarification dated 9/1/1385 five years after the publication of the ‘Risālah Tahkeem Al Qawaaneen.’ And soon we will quote the words of Ash-Shaykh Muhammad, but the point is that here he intended to convince the reader that the Shaykh turned back from his Fatwā concerning the fabricated laws and for this, he mentioned the date after it by five years so the later abrogates the first saying, while he mentioned the same saying, “and I do not say that he changed his opinion,” Yet, after that by about a few lines, he says that the Shaykh changed his mind so that he can mislead (the reader) and make it seem like he did actually change his mind. So he claims that he does not say that he (i.e. Muhammad bin Ibrāhīm) changed his mind and then he lies upon the Shaykh Muhammad that he (did actually) change his mind.

The third lie: that when he quoted him as having changed his mind, as he assumes from the Fatwā of Shaykh Muhammad Vol. 1/80, Al Anbārī said that the text of him changing his mind is, “And like that is the manifestation of the meaning Muhammad is the Messenger of Allāh from ruling with his Sharee’ah exclusively and discarding what opposes it from laws and conditions and other things which Allāh did not reveal and that the one who rules with it or takes the judgement to it, believing that it right and believing that it is permissible then he is a kāfir with the kufr which removes one from the Millah. And if he does that without believing that and thinking that it is permissible, then he is a kāfir with the kufr al ‘amilee, which does not remove one from the Millah.” Al Anbārī said, “So this clear explanation from the Shaykh Al ‘Allaamah Muhammad bin Ibrāhīm, may Allāh be merciful to him, is what I have based my book upon and I faced (i.e. opposed) the ones who make Takfeer to the Haakim unconditionally.” And this lie is responded to with answers:

How is it that the Shaykh would change his mind and it was unknown and not spread among his students and among the people? And if there was a change in his opinion, it would have not have been hidden from the Shaykh Muhammad Abdur-Rahmaan Al Qassim, the compiler of the Fatāwā of Shaykh Muhammad bin Ibrāhīm and his books. As well, he even mentioned the ‘Risālah Tahkeem Al Qawaaneen’ in the latter editions of the (published) Fatāwā. Even his student, the one who collected the Fatāwā, narrated the approval of Shaykh Muhammad in Vol. 12/284. Shaykh Muhammad said, “And the laws are Kufr, which takes one outside the Millah believing that they are Hakimah (i.e. applicable) and some of them see it greater.” Then he said, “As for the one who puts laws in order and to be submitted to, then this is kufr even if they say, “We have made a mistake. And the Hukm of the Shara’ is more just, because there is a difference between the one who approves and the implication and the reference. They made it a reference and this is kufr, which take one outside the Millah.” And Al Qassim also narrated under the chapter heading “Ruling with the laws is from the kufr al akbar,” and then proceeds to quote from the same Risālah Tahkeem Al Qawaaneen. So if there were any change of opinion, he would have made that clear or he would have omitted this Risālah and certainly would not have included it in the volumes who succeeded the volume which has been claimed to contain a change of opinion. And how would the Shaykh change his opinion from a general Fatwā, which became clear and widespread to that which would be contained in a specific letter written to a specific group? It would have been more likely that he would change his opinion in a general letter because the text wherein Al Anbārī claims to contain a change of opinion is within a specific letter of response which he wrote to the central committee of ‘Ulamā in Deli wherein he praises the committee and its aims to bring about a benefit. And we see that the Risālah Tahkeem Al Qawaaneen has been published multiple times and if there were a change of opinion, then its publishing would not have been repeated. The Shaykh ‘Abdullāh Ibn Jibreen, may Allāh preserve him, is from the students of the Shaykh and he objected to the those who claimed that Ash-Shaykh Muhammad bin Ibrāhīm changed his opinion like it is (written) in his commentary upon the words of Al Anbārī and they are in the first saying of Al Anbārī. And also, Al Lajnaa Ad-Da’imah lil Buhooth Al ‘Ilmeeyah wal Iftaa’; have declared about the book of Al Anbārī, “Al Hukm bi’Ghayr ma Anzaal Allāh wa Usool at-Takfeer,” “Lying upon the people of knowledge. From that, him attributing to the ‘Allaamah Shaykh Muhammad Ibrāhīm Āli Shaykh, that which he did not say.”

We will now return to the text, which Al Anbārī claimed contains a change of opinion and we will mention how it relates and its full text and it is in the Fatāwā of Shaykh Muhammad Vol. 1/78. And it is a letter of reply sent to the General Secretary for the Central Committee of ‘Ulamā (in) Deli. The committee decided to call upon the Islaamic committees and determine the opinions of its members concerning the laws, which are implemented for the sake of benefit in the Deen and the society, which are suitable for the Islaamic education and etiquettes while planning to raise general laws for the Muslims in India. So they asked Ash-Shaykh Muhammad questions concerning Fiqh so that they might benefit from his opinion concerning them (i.e. those issues). So he answered their Fiqh related questions but firstly, he made an introduction before proceeding with the answers:

“I would like to like to begin with a small introduction. From the things which please us and please every Muslim with Ghīrah about his Deen is that we find committees whose goal is to correct the conditions and to hold onto the basis of the Deen and its noble teachings. And also to wage war against everything, which opposes the Islaamic Sharee’ah from innovations and heresies and lies. And also, (to wage ware against) what is even more important than that, concerning what the atheists and zanadiqah and orientalists and others who attempt to enter into the beliefs of some of the Muslims by giving them doubts in the basis of their Deen and causing them to go astray from the Sunnah of their Prophet and his Sharee’ah and ruling with the fabricated laws, which oppose the Islaamic Sharee’ah. And more importantly, knowing the basis of the Tawheed, which Allaah sent His Messenger with and implicating it through knowledge and action and waging war against that which opposes it from shirk al akbar, which takes you outside the Millah or from the types of shirk asghar. And like that is the manifestation of the meaning Muhammad is the Messenger of Allāh from ruling with his Sharee’ah exclusively and discarding what opposes it from laws and conditions and other things which Allāh did not reveal and that the one who rules with it or takes the judgement to it, believing that it right and believing that it is permissible then he is a kāfir with the kufr which removes one from the Millah. And if he does that without believing that and that it is permissible, then he is a kāfir with the kufr al ‘amilee, which does not remove one from the Millah.” Completed word for word.

So Ash-Shaykh Muhammad spoke twice about the laws. In the first instance, he said, “the laws” and he added to that, “the fabricated,” and he considered the fabricated laws from the handiwork of the atheists and zanadiqah and orientalist, who have entered them upon the Muslims. So he encouraged the committee to wage war against it out of defence of the Muslims and he mentioned the fabricated laws here, under the category of the manifestation of Uloohiyyah and the meaning of Lā ilāha ill Allāh. As for the second instance where he mentioned the laws, it was under the category of the manifestation of Muhammad Ar-Rasool Allāh. And the point of concern here is that he did not add the word fabricated. Rather, he only added to it other things such as “laws and conditions and other things which Allāh did not reveal.” So he meant by “the laws and conditions”, innovations that the innovator adds, which nullifies the manifestation of the following of the Messenger. And he added to these laws and these conditions an explanation because it is from the category of bid’a. So he mentioned the laws twice; once in the meanings of the manifestation of the meaning of Lā ilāha ill Allāh and once in the meaning of the manifestation of the meaning of Muhammad Ar-Rasool Allāh. For this, they are two manifestations so their meanings are different. Otherwise, it would have been redundant. Also, in the first, he added to it, “the fabricated” and the second is isolated. He only added to it the “conditions and other things which Allāh did not reveal” and in this, there was a need of an explanation.

In any matter, this is an explanation based upon the positive assumption of the Shaykh Muhammad and also based upon his Fatwā concerning the fabricated laws and the fact that we let his words explain one another. This is more fitting than having his words contradict one another and claiming the change of opinion and contradiction and difference.

His lying upon our Shaykh Muhammad Al Ameen Ash-Shanqeetee, may Allāh be merciful to him, Al Anbārī quoted in his book “Al Hukm bi’Ghayr ma Anzaal Allāh wa Usool at-Takfeer,” on Pg. 70-71 and attempted to dupe (his reader) that Ash-Shaykh Shanqeetee does not see the fabricated laws as kufr as he narrates the words of our Shaykh Ash-Shanqeetee. And he is from the ‘Ulamā that Al Anbārī claims do not make Takfeer concerning the fabricated laws except with Juhood and this quotation which he mentions from Ash-Shanqeetee:

“And know that the reason for this part of the project is that Al kufr and Al dhulm and Al fisq; all of these have been used in the Shara’ sometimes intending sins and other times, the kufr which removes one from the Millah.

{And whosoever does not judge by what Allāh has revealed, such are the kāfirūn}

Not opposing the Messengers and abandoning the laws of Allāh, then his dhulm and his fisq does not take him outside the Millah.”

However, here he does not even mention the fabricated laws and Al Anbārī omitted the words of our Shaykh Ash-Shanqeetee, which are clear concerning the fabricated laws as he said in his Tafseer of Suratul Kahf, about the Ayaah:

{And He makes none to share in His Hukm.}

So he said, “And with these Heavenly texts that we have mentioned, it becomes quite clear that the ones who follow the fabricated laws, which the Shaytaan has legislated upon the tongues of his Awliyā and which oppose that Allāh, jala wa ’ala has legislated upon the tongues of His Messengers that no one doubts their kufr and their shirk except him who Allāh has removed his sight and has blinded them to the light of the revelation.”

And then Ash-Shanqeetee says immediately, “Take note: Know that it is wājib to differentiate between the invented institutions, which are kufr in the Creator of the Heavens and Earth to judge according to them and between the institutions, which aren’t.”

Then he said, “As for the legislative institutions, which contradict the legislations of the Creator of the Heavens and the Earth, then judging with these is kufr in the Creator of the Heavens and the Earth.”

Then he mentioned some of their laws concerning inheritance and marriage and Hudood and how they oppose the Shara’. Then he says, “So ruling by institutions such as these upon individuals and the society and their wealth and their property and minds and deen is kufr in the Creator of the Heavens and the Earth.” So how could he (i.e. Al Anbārī) omit these clear words concerning the fabricated laws for other than them?

His lie upon the Imām Ibn Katheer, may Allāh be merciful to him: As he quotes from him texts, which he uses to deceive (his reader) to show that he (i.e. Ibn Katheer) is among those who do not make Takfeer concerning the fabricated laws as he quotes from him on Pg. 69 among those who, he claims, do not make Takfeer concerning these laws. Even though Ibn Katheer has clear words concerning the Yasaaq of the Tartars stating that it is a collection of fabricated laws and he made Takfeer with that AND even going as far as narrating an ijmā’ upon this (matter) as he said, may Allāh be merciful to him, in his Tafseer of the Ayaah:

{Is it the Hukm of Jahiliyyah that they seek?} (Suratul Mā’idah)

He said, “Allāh, ta’ala makes Inkaar (i.e. vehemently objects to) those who turns away from Allāh’s Sharee’ah; the laws that are good for the Muslims; the laws that forbid what is evil. Allaā rejects those who follow laws of personal desires and who adopt laws of kufr such as the laws enforced by the Tartars who were under the control of Gengiz Khan, their king. These laws were a mixture of judaism, christianity and laws chosen by their king which suited his desires. Should we prefer these laws over the Sharee’ah of Allaah and His Prophet? Whoever does this is a kāfir and killing him is



wājib.”

And Ibn Katheer said in Al Bidaayah wa Nihaayah, Vol. 13/118-119, “So whoever leaves the clear Sharee’ah, which was revealed to Muhammad ibn ‘Abdullāh, the Seal of the Prophets, and takes the hukm to other than it from the laws of kufr which are abrogated, he has disbelieved. So what about the one who takes the hukm to the Yasaaq and puts it before it? Whoever does that, he has disbelieved by the ijma’ of the Muslims.”

The other matter is how Al Anbārī quotes the words of ‘Ulamā who did not see the era in which the ruling with fabricated laws were introduced, rather they died before it. So he quotes their words (trying to) mislead and demonstrate that they (i.e. those whom he quotes) were upon his mathhab in that no one disbelieves with the ruling of the laws unless he makes Juhood or makes that Halaal. And this era, which came upon the Muslims and that is the ruling with the fabricated laws, did not occur except in the era of the Tartars during the time of Ibn Taymiyyah and Ibn Katheer. So he avoids quoting the words of these two, which (clearly) show the kufr of those who take the Hukm to the Yasaaq. And instead, in his aforementioned book, on page 138, he mentions that the Takfeer of Ibn Katheer and Ibn Taymiyyah towards the Tartars, was due to them possessing other nullifications besides the Yasaaq even though the words of Ibn Katheer are clear that the ruling concerning them based upon the Yasaaq.

Then this era fell (upon the Muslims) again and that was the era of ruling with the (fabricated) laws of the West during the military colonisation period of the Islaamic world when they brought their courts of law. So the ‘Ulamā who lived during this era spoke about it such as Shaykh Ahmad Shākir as he said during his verification of Tafseer Ibn Katheer of the Ayaah:

{Is it the Hukm of Jahiliyyah that the seek?}

He said, “The matter in these fabricated laws is clear with the clearness of the sun. It is clear kufr and there is nothing hidden about it and there is no excuse for anyone who attributes themselves to Islām, whoever they may be, to act according to it or to submit to it or to approve of it.” And also, Ash-Shaykh Mahmūd Shākir, whom Al Anbārī attempted to, in his book on page 131 deceive (the reader) into thinking that he does not make Takfeer for the fabricated laws except to the one who rejects (the Sharee’ah laws). Shaykh Mahmūd Shākir said, and his brother Muhammad Shākir narrated his words from him in Tafseer Ibnu Katheer, Mahmūd Shākir said, “and their (the Ibaadheeyah’s, a sect of the khawārij) question wasn’t about what the innovators of our time argue with. They were asking about the act of the judges in blood, money and property who went away from the Sharee’ah occasionally (based upon their occasional whims or desires) not about those who bring about a new legislation of laws upon the people of Islām and ruling with the hukm of other than what Allāh sent down in His Book or upon the tongue of His Messenger sall Allāhu ‘alayhi wa sallam. This action is turning away from Hukm of Allāh, being displeased with His Deen and being influenced by the laws of the people of kufr instead of the laws of Allāh. This is (the type of) kufr that there is no doubt about from the people of the Qiblah in declaring Takfeer upon the one who says it, does it or calls to it.”

And like our Shaykh Muhammad bin Ibraaheem , when he ruled concerning the fabricated laws and like out Shaykh Muhammad Ash-Shanqeetee, all of them as well as others from those who lived during the eras of the fabricated laws, it is more deserving that he (i.e. Al Anbārī) would take from their words concerning the laws. But instead, he brings other words concerning these laws to make one assume that they are upon his mathhab and his belief that the one who rules with these laws, does not disbelieve except with making it Halaal or with the rejection (of the Sharee’ah laws), therefore it would only be a major sin. Al Anbārī even goes further than that to claim that there is ijma’ that then one who rules by other than what Allāh revealed with the laws in Tashree’ Al ‘Aam does not disbelieve except for the one who makes it Halaal, knowing that Al Anbārī does not differentiate between the ruling by other than what Allāh revealed due to desire (i.e. in particular instances) or with the fabricated laws (in general); both of them being the same according to him. And if he narrated the ijma’, then he means all of them and he does not differentiate. But as for the ‘Ulamā of Islām, they have differentiated. And if they mention the ruling by other than what Allāh revealed, here they differentiate concerning the one who does it due to desire but if they speak about the fabricated laws, they do not differentiate between the one who makes it Halaal and the rejecter or the one who does it due to desire, just as the approval (of this concept) has passed of Muhammad bin Ibraaheem. As he said, “As for the one who puts laws in order and to be submitted to, then this is kufr even if they say, ‘we have made a mistake. And the Hukm of the Shara’ is more just,’ because there is a difference between the one who approves and the implication and the reference. They made it a reference and this is kufr which take one outside the Millah.”

And like that, is what we have narrated from Ibn Katheer that he made Takfeer from them (i.e. the tartars) taking the hukm (to the Tāghūt) so refer to his saying. And like him, is our Shaykh Ash-Shanqeetee and the two sons of Shākir and other than them. All of them did not differentiate concerning the fabricated laws.

This is what we have been able to put together as a refutation against him, quickly and busily and we ask Allāh to guide all towards what he loves and is pleased with and to let Al Anbārī and the likes of him, from the murjiatul ‘asr (i.e. the Murjiah of our era). To return to the mathhab of the Salaf of the Ummah. Verily, He is able to do all things. And may Allāh bless our Prophet Muhammad and his family and his companions altogether.

Recited by Hamūd bin ‘Uqlā Ash-Shu’aybī. The teacher formerly in the faculty of the Sharee’ah and Usool Ad-Deen in the Islaamic University Muhammad bin Sa’ūd, the branch of Al-Qaseem 20/04/1421 H.

Asalāmu 'Alaykum - #Niqāb is Wājib & this is the best response I can share refuting those who take the statements of the Salaf out of context. There will be more evidences provided in the future inshā'Allāh: #Detailed\_Response

Refuting the #Misconception that the Salaf permitted a woman to show her face. As I have shared in the past, the Jilbāb according to the definition of the Salaf is a garment which covers the whole body, and is used to cover the Face, as it's reported in Sahīh al-Bukhārī & Sahīh Muslim that 'Ā'isha(رضي الله عنها) said "I veiled my face with my Jilbāb", and this is what's known from the sayings of the Sahābah, Tābi'īn & Salaf & there are several authentic narrations that attest to this.

But my main focus today is to speak about the Tafsīr of [Sūrat al-Nūr:verse 31]:

Allāh(سبحانه وتعالى) said: {And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed.} [24:31]

So Allāh(سبحانه وتعالى) has mentioned the adornments in this Āyah, and he divided it into two types:

1. The Hidden Adornments, which by principle is not permissible to be shown, and that's taken from His statement: {and not expose their adornment}, then He followed that up with an exception, of what adornments can be shown to the people mentioned in the verse which I'll come to soon inshā'Allāh.
2. The Apparent Adornments, which can be shown to those who Allāh(سبحانه وتعالى) has specified, and that's taken from the Āyah: {and not expose their adornment except that which [necessarily] appears thereof...}

However, the misconception I want to remove is those people who use the Tafsīr of the Salaf of this Āyah {except that which [necessarily] appears thereof...} of what a Muslimāh is allowed to show to those Mahrams mentioned in the verse and apply it on the non-Mahram strangers! And inshā'Allāh I'll prove this very shortly.

So they will mention several statements of the Salaf of the Āyah {except that which [necessarily] appears thereof...} where 'Abdullāh ibn 'Abbās(رضي الله عنهما), 'Abdullāh ibn 'Omar(رضي الله عنهما) and al-Dahāk(رحمه الله) said that it's the "Face and Hands". Or that it's narrated from 'Abdullāh ibn 'Abbās(رضي الله عنهما), Mujāhid(رحمه الله) & Sa'īd ibn Jubayr(رحمه الله) that it's "Kuhl [eye-shadow], Khidāb [hennā on the hand] and the Khātam [ring]". Or that it's "Kuhl [eye-shadow] & Khātam [ring]" as mentioned by Anas ibn Mālik(رضي الله عنه). Or that it's "al-Kuhl [eye-shadow] and Khidāb [hennā on the hand]" as mentioned by 'Attā'(رحمه الله). Or that it's "al-Kuhl [eye-shadow]" as mentioned by al-Sha'bī(رحمه الله) & Qatādah(رحمه الله). Or that it's the "Face & Clothes [literally the outer garment]" as it's narrated from al-Hassan al-Basrī(رحمه الله) & Qatādah(رحمه الله). Or that it's "Kuhl [eye-shadow] & Clothes" as it has been reported from al-Sha'bī(رحمه الله). But what I previously mentioned from the Sahābah & Tābi'īn are the most authentic regarding the Tafsir of the Āyah.

These narrations from the Salaf can be found here: Refer to Tafsīr 'Abdūl Razzāq(2/56), Musannāf ibn Abī Shaybah(17281\_17300), Tafsīr ibn Jarīr al-Tabarī(17/258\_261), and Tafsīr ibn Abī Hātim(8/2574\_2575)

And the sayings of these pious predecessors is all related to the "Apparent Adornments" for the Mahrams who are related to the Muslimāh either by kinship or suckling/nursing, and it's not in any way referring to the non-Mahrams which I'll get too very shortly inshā'Allāh.

And to prove that their sayings are referring to the Mahrams is through other clear textual evidences from them, and this is can be seen through several aspects.

Among them is that all the authentic statements of the Salaf regarding the "Apparent Adornments" in the Tafsīr of this Āyah: {except that which [necessarily] appears thereof...}, it has been proven on every single one of them that they are clearly referring to Mahrams in specific, or that there's another really strong evidence in another place which proves this, so let's go 1 by 1 inshā'Allāh in deep detail:

1. As for 'Abdullāh ibn 'Abbās(رضي الله عنهما), it's proven that he said: {The Apparent Adornments are: The face, Kuhl[Eye-Shadow], Khidāb [Henna] on the hands, and the ring, so this is what she can show in her house whenever someone enters upon her}, then he clearly stated:

{and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire}

then he stated: {And the Adornments that she can reveal to these people are: Her earrings, her pendants/necklaces, her bracelets, but as for her anklets, her bangles, her neck, and her hair, then



she should not show it to anyone except to her husband}

This was collected by Imām al-Bayhaqī(رحمه الله) in al-Sunan al-Kubrā(7/94) from the chain of 'Alī(رحمه الله) from Ibn 'Abbās(رضي الله عنه), and it's authentic. Likewise it was collected by Imām Ibn Jarīr al-Tabarī(رحمه الله) in his Tafsīr(17/259) and Imām Ibn Abī Hātim al-Rāzī(رحمه الله) in his Tafsīr(17/264,267).

Likewise, 'Abdullāh Ibn 'Abbās(رضي الله عنه) said about the verse regarding the elderly women: {their is no blame upon them for putting aside their outer garments}: Ibn 'Abbās said: "al-Jalābīb(i.e. Putting aside the Jilbāb off her face)".

This was narrated by Imām al-Bayhaqī(رحمه الله) in al-Sunan al-Kubrāh(7/93), Imām Ibn Abī Hātim(رحمه الله) in his Tafsīr(8/2641), Ibn Jarīr al-Tabarī(رحمه الله) in his Tafsīr(17/360), and it was also collected by Abū 'Ubayd(رحمه الله) in Fadā'il al-Qur'ān(page 307).

It's also authentically proven from 'Abdullāh Ibn 'Abbās(رضي الله عنه) that he said in his Tafsīr of [33:59] {Allāh has ordered the believing women that whenever they leave their houses for a need, to cover their faces from above their heads with their garments [Jalābīb], and to leave open 1 eye}

This was narrated by Imām Ibn Jarīr al-Tabarī(رحمه الله) in his Tafsīr(19/181), Imām Ibn Abī Hātim(رحمه الله) in al-Durar al-Manthūr(12/141) from the chain of 'Alī Ibn Abī Talha(رحمه الله) from 'Abdullāh Ibn 'Abbās(رضي الله عنه). And the book of 'Alī Ibn Abī Talha(رحمه الله) that he would use to narrate from 'Abdullāh Ibn 'Abbās(رضي الله عنه) was strengthened & authenticated to be used as proof by Imām Ahmad Ibn Hanbal(رحمه الله), Imām al-Bukhārī(رحمه الله) & Imām Ibn Abī Hātim al-Rāzī(رحمه الله), refer to Fath al-Bārī(8/438-439) by Al-Hāfidh Ibn Hajr al-'Asqalānī(رحمه الله). This is a strong chain of narration & 'Alī Ibn Abī Talha(رحمه الله) would always narrate from 'Abdullāh Ibn 'Abbās(رضي الله عنه) through an intermediary such as Mujāhid Ibn Jabar(رحمه الله), Sa'd Ibn Jubayr(رحمه الله) & 'Ikrimah(رحمه الله).

It's also narrated from 'Abdullāh Ibn 'Abbās(رضي الله عنه) that he said "She wraps the Jilbāb around her face"

This was narrated by Imām al-Shāfi'ī(رحمه الله) in his Musnad(1/303 number 788), and in al-Umm(3/370-371), and Imām Abū Dāwūd(رحمه الله) in Masā'il al-Imām Ahmad(732).

So this is an explicit proof that 'Abdullāh Ibn 'Abbās(رضي الله عنه) is of the view that covering the face is compulsory, and what he meant in the Tafsīr of Sūrat al-Nūr by "The face & Hands" was the Mahrams of the Muslimāh, not the Strangers, and likewise the companions & students of Ibn 'Abbās(رضي الله عنه) have similar narrated statements to that of 'Abdullāh Ibn 'Abbās(رضي الله عنه), and they did not ask him about the non-Mahrams, it's not narrated at all, from its absolute clarity, and they were extremely modest, so many of those today who are used to seeing Tabarrūj will not understand the statements of the Salaf, because even in our times, we have women who go out dressed more immodestly to Strangers than the women of the Salaf used to dress in front of their Mahrams!

2. As for Sa'd Ibn Jubayr(رحمه الله), it's authentically proven on him that the exception Allāh(سبحانه وتعالى) has given for the elderly women in the Āyah, is to put aside the Jilbāb, and as we already know, the Jilbāb is what's used to cover the face according to the Salaf.

So Sa'd Ibn Jubayr(رحمه الله) said: {She does not openly display adornments by putting aside her outer garment, so that her adornments can be seen from her}

This was narrated by Imām Ibn Abī Hātim in his Tafsīr(8/2642).

3. As for 'Attā' Ibn Abī Rabāh(رحمه الله), it's authentically proven on him that he preferred a Muslimāh to cover her hair in the presence of her Mahrams, so he was asked about a man whether he can see a woman's head that's forbidden for him to marry:

So 'Attā' Ibn Abī Rabāh(رحمه الله) said: {Covering it is more beloved to me, and if they saw it, there's no problem}.

This was narrated by Imām Ibn Abī Shaybah(رحمه الله) in his Musannāf(17566) from the chain of 'Abdūl Malik(رحمه الله) from 'Attā'(رحمه الله) and it's authentic.

And it's also authentically proven that 'Attā'(رحمه الله) mentioned the same thing as Sa'd Ibn Jubayr(رحمه الله) regarding the elderly women and that the Allāh(سبحانه وتعالى) has given an exception to the elderly women, which is to {put aside her Jilbāb}, and as we know the Jilbāb is what's upon the face.

4. As for Mujāhid Ibn Jabar(رحمه الله), it's authentically proven from him that he doesn't permit a Muslimāh to put aside her veil in the presence of a disbelieving woman, so how can we hold his statements regarding the "Apparent Adornments" {The ring, Hennā on the hand, and eye-shadow} and apply it to the non-Mahram men from the Muslims & Mushriks?!

Layth(رحمه الله) has narrated from Mujāhid(رحمه الله) that he said: {A Muslimāh cannot take off her veil in the presence of a Mushrikāh[polytheist women], and she isn't allowed to greet her, because Allāh(سبحانه وتعالى) said: "Or their women(muslimāhs)", and they [Mushrikāhs] are not from among our women}

This was narrated by Imām al-Bayhaqī(رحمه الله) in al-Sunan al-Kubrāh(7/95), and Sa'd Ibn Mansūr in his Sunan(al-Tafsīr/1576). And the narration of Layth(رحمه الله) from Mujāhid is a documented book & transcript, this was mentioned by Imām Ibn Hibbān(رحمه الله), refer to al-Thiqāt(7/331) and

it's authentic.

It's also authentically proven from Mujāhid ibn Jabar(رحمه الله) that the exception Allāh(سبحانه وتعالى) has given the elderly women is {to put aside her Jilbāb}, i.e. To uncover her face & has stated the same thing as 'Attā'(رحمه الله), Sa'd ibn Jubayr(رحمه الله), Ibn 'Abbās(رحمه الله) and all of the Salaf have agreed to this.

Refer to Tafsīr al-Tabarī(17/361,363-364) and it's in Tafsīr Mujāhid(2/444), also refer to Sunan Sa'd ibn Mansūr(al-Tafsīr/1617).

5. & 6. As for the saying of 'Āmir al-Sha'bi(رحمه الله): {eye-shadow and clothes}, and the saying of 'Ikrimah(رحمه الله) the companion of ibn 'Abbās(رحمه الله): {The face, and the collarbone (of the neck)}, it's also authentically proven from them that he used to prohibit a Muslimāh to put aside her veil in the presence of her Uncles [on both the father & mother's side], as opposed to the majority of the scholars who permitted it, so how can anyone hold their Tafsīr regarding: {and not expose their adornment except that which [necessarily] appears thereof...} and then say they permit a Muslimāh to show her face, neck, kuhl to the non-Mahram strangers, while they are extremely strict & prohibit showing the face, neck & eye-shadow to the Mahrams that aren't mentioned in the Āyah?

Dāwud(رحمه الله) has narrated from al-Sha'bi(رحمه الله) & 'Ikrimah(رحمه الله) regarding the verse: {and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons...} all the way till he completed the verse:

They(al-Sha'bi & 'Ikrimah) said: {He did not mention the uncles[on the father & mother's side] because they belong to their sons, and they(al-sha'bi & 'ikrimah) said: She cannot put aside her veil in the presence of her uncles}

This is narrated by Imām ibn Abi Shaybah(رحمه الله) in his Musannāf(17580), and from his chain of narration, it was narrated by Imām ibn Mundhir(رحمه الله) as it's present in Tafsīr ibn Kathir(10/220), and it was narrated by ibn Jarīr al-Tabarī(رحمه الله) in his Tafsīr(10/220).

And this is supported by another narration which is narrated by Jābir(رحمه الله) from 'Āmir al-Sha'bi(رحمه الله) that he disliked it if all Mahrams would see the hair of a Muslimāh.

This is narrated by Imām Ibn Abi Shaybah(رحمه الله) in al-Musannāf(17569), so it shows that al-Sha'bi(رحمه الله) was very strict on having some Mahrams see her hair.

And it's also authentically proven from al-Sha'bi(رحمه الله) the exact same thing as what has been proven on 'Abdullāh ibn 'Abbās(رحمه الله), Sa'd ibn Jubayr(رحمه الله), Mujāhid(رحمه الله), 'Attā'(رحمه الله) & others, that the exception Allāh(سبحانه وتعالى) gave the elderly women in the Āyah of Sūrat al-Nūr, is putting aside the Jilbāb.

This is narrated by Ibn Jarīr al-Tabarī(رحمه الله) in his Tafsīr(17/363).

7. As for al-Hassan al-Basrī(رحمه الله), then it's authentic from him that he doesn't allow a brother to see his sister without a headcovering, so it's authentic from the chain of Hishām(رحمه الله) from al-Hassan al-Basrī(رحمه الله) regarding the woman, can she put aside her head-covering in the presence of her brother? He replied: {Wallāhi she isn't supposed to do that}

This was narrated by Imām ibn Abi Shaybah(رحمه الله) in al-Musannāf(17568) and it's authentic, and this is proof that al-Hassan al-Basrī(رحمه الله) was referring to the Mahrams in his Tafsīr of Sūrat al-Nūr when he said: {The face & the clothes}, and the Salaf wouldn't ask about the non-Mahrams from their Immense Taqwā [righteousness & god-consciousness].

And it's authentically proven from al-Hassan al-Basrī(رحمه الله) the same as what 'Abdullāh ibn 'Abbās(رحمه الله), Sa'd ibn Jubayr(رحمه الله), 'Attā'(رحمه الله), Mujāhid(رحمه الله), al-Sha'bi(رحمه الله) & others regarding the exception Allāh(سبحانه وتعالى) has given to the elderly women in the Āyah pertains to putting aside the Jilbāb.

This was narrated by Imām 'Abdūl Razzāq(رحمه الله) in his Tafsīr(2/63) and Imām Ibn Abi Hātim(رحمه الله) in his Tafsīr(8/2641-2642).

8. As for al-Dahāk(رحمه الله), to prove that he's speaking about the Mahrams, is what Muzāhim(رحمه الله) authentically narrated from him, that he said: {If I entered upon my mother, I would say to her: Cover your Head}

This was narrated by Imām Ibn Abi Shaybah(رحمه الله) in his Musannāf(17574 & 17576).

9. As for Qatādah(رحمه الله), the same thing has been authentically proven on him like the others regarding the exception Allāh(سبحانه وتعالى) gave the elderly women.

It was collected by Imām Ibn Abi Hātim al-Rāzī(رحمه الله) in his Tafsīr(8/2640). So this shows that there's no difference of opinion amongst the Sahābah, Tābi'īn & Salaf that the verse of Sūrat al-Nūr is referring to the Mahārim.

10. It's authentically proven from Abi Sālih(رحمه الله) & 'Ikrimah(رحمه الله) that they said: {The Apparent Adornments is what's above al-Dir'(chest, torso)}

This is narrated by Imām ibn Abi Shaybah(رحمه الله) in his Musannāf(3/383). And الدرع is the clothes of the house, not the clothes when you go out as it's well known, because al-Dir' reveals

with it the hair & neck, and it's prohibited to reveal this to the strangers by Ijmā'.

11. It's also authentically prove from Imām Ibrāhīm al-Nakha'ī(رحمه الله) that the Apparent Adornments is al-Dir'.

This is narrated by Imām Ibn Abī Hātim(10/109), and al-Tahāwī(رحمه الله) in Sharh Ma'ānī al-Āthār(4/332) with an authentic chain.

12. It's authentically proven from Tāwūs(رحمه الله) that: {there was nothing more disliked to him other than a Mahram seeing the 'Awhā of the other}, he said: {He used to dislike for her(Muslimāh) to take off her head-covering in his presence(Mahram)}

This was narrated by 'Abdūl Razzāq(رحمه الله) in al-Musannāf(12831) from the chain of Ma'mar(رحمه الله) from ibn Tāwūs(رحمه الله) from his father(Tāwūs) and it's authentic.

13. As for 'Abdullāh ibn 'Omar(رضي الله عنهما), he also mentioned that Allāh(سبحانه وتعالى) has given an exception for the elderly women to put aside her Jilbāb.

Imām ibn Abī Hātim(رحمه الله) narrated it in his Tafsīr(8/2641) and it was collected by Sa'īd ibn Mansūr in his Sunan(al-Tafsīr/1616).

So from this Imām al-Bayhaqī(رحمه الله) has placed a chapter-heading in his Sunan from ibn 'Abbās's Tafsīr of the verse: {and not expose their adornment except that which [necessarily] appears thereof...}, so he said:

{Chapter: What a woman can show from her adornments to those mentioned in the verse from among her Mahrams}

Then he mentioned the statement of ibn 'Abbās(رضي الله عنهما) which says: {The Apparent Adornments are: The face, eye-shadow, hennā on the hand, and the ring, so this is what she can reveal in her house to those who enter upon her}

This was narrated by Imām al-Bayhaqī(رحمه الله) in al-Sunan a-Kubra(7/94), Ibn Jarīr al-Tabarī(رحمه الله) in his Tafsīr(17/259) and ibn Abī Hātim(رحمه الله) in his Tafsīr(8/2576) as it was referenced before, so refer back to it & the chain is authentic according to Imām al-Bukhārī(رحمه الله), Imām Ahmad(رحمه الله) & Imām Abū Hātim al-Rāzī(رحمه الله) as it comes through the chain of 'Alī ibn Abī Talha(رحمه الله) from ibn 'Abbās(رضي الله عنهما).

Likewise, Imām ibn 'Abdīl Barr(رحمه الله) has mentioned that showing the adornments are for the Mahrams, not the Strangers, so he said: {Indeed, the Mahrams that are related through kindship or suckling are not to be concealed from, nor to be covered up in front of except for the 'Awṛāt, and the woman is a 'Awhā(to the Mahrams) except for her face & hands}

Refer to al-Tamhīd(8/236)

14. It's authentic from 'Abdullāh ibn Mas'ūd(رضي الله عنه) that he said: {The Apparent Adornments are: The Clothes}.

This was narrated by Imām 'Abdūl Razzāq(رحمه الله) in his Tafsīr(2/56), Sa'īd ibn Mansūr in his Sunan(al-Tafsīr/1569), Imām ibn Abī Shaybah(رحمه الله) in his Musannāf(17282 & 17296), Imām ibn Jarīr al-Tabarī(رحمه الله) in his Tafsīr(17/256-257), Imām ibn Abī Hātim(رحمه الله) in his Tafsīr(8/2573-2574) & others.

Likewise, this is what all his companions from 'Irāq have said such as Imām Abī al-Ahwas(رحمه الله), Ibrāhīm al-Nakha'ī(رحمه الله), al-Hassan(رحمه الله), ibn Sīrīn(رحمه الله) & others, and Mujāhid(رحمه الله) said the same thing.

Refer to Sunan Sa'īd ibn Mansūr(1571), Musannāf ibn Abī Shaybah(17285,17289,17293), Tafsīr ibn Jarīr(17/257) & the statement of Mujāhid can be found in Tafsīr ibn Abī Hātim(8/2574).

And what is meant by al-Thiyāb or "The Clothes" is what's beneath the Jilbāb, so it's the clothes that are worn traditionally in the house, and the Jilbāb simply covers it up, but the clothes she wears beneath the Jilbāb, it's permissible for the Mahrams to see that, because "Adornments" can be explained as being "Clothes" as Allāh(سبحانه وتعالى) said: {Take your adornments at every Masjid} [Sūrat al-A'rāf:31] i.e. The adornments of your clothes, and this is what Imām Abū Ishāq al-Sabī'ī(رحمه الله) used to explain the statement of 'Abdullāh ibn Mas'ūd(رضي الله عنه), so he recited that verse when he narrated the Tafsīr of ibn Mas'ūd from the chain of Abī al-Ahwas(رحمه الله) from ibn Mas'ūd(رحمه الله) & it's authentic.

Refer to Tafsīr 'Abdūl Razzāq(2/56) and Tafsīr ibn Jarīr al-Tabarī(17/257).

15. It's also authentic from Imām al-Zuhri(رحمه الله) that he said: {There's nothing wrong for the man to look at the front hairs of a woman from beneath the veil, if he was a Mahram, but as for her taking off the complete veil in front of him, then she shouldn't}

This was narrated by Imām 'Abdūl Razzāq(رحمه الله) in his Musannāf(12829).

Likewise Imām ibn Shihāb al-Zuhri(رحمه الله) said regarding whether a woman can take off her veil in front of a Mahram: {As for him seeing a little bit [of her hair] from beneath the veil, that's fine, but for her to take off her veil completely, then No}

This was narrated by Imām 'Abdūl Razzāq(رحمه الله) in his Musannāf(12830) from the chain of

Ma'mar(رحمه الله) from al-Zuhri(رحمه الله) and it's authentic.

So all these authentic narrations from the Salaf show you how pious they were in their modesty & how much chastity they had, and it's also very important to mention that the Tafsīr of the Sahābah regarding the "Apparent Adornments" where they mention that it's the Face, this doesn't mean that they prohibit a woman to show her hair to those Mahrams, but rather it's from the amount of modesty that they had, which is why you'll find many statements of the Salaf saying they ask their mother to cover her head before they would enter upon her, but what the scholars such as Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله), Shaykh 'Abdūl 'Azīz al-Turayfī(حفظه الله), Shaykh Nāsir al-Fahad(حفظه الله) & Shaykh 'Alī al-Khudayr(حفظه الله) would say is that the Shari'ah is taken a bit more lightly in these areas, so what we believe is that a Muslimāh can show her hair to her Mahram, but the point of relating all these narrations from the Salaf is to place their statements in the right spot, not apply them in the wrong topic.

16. I would like to finish this with an amazing narration from Hafsa bint Sīrīn(رضي الله عنها) which was narrated by 'Āsim al-Ahwal who said: {We entered upon Hafsa bint Sīrīn, and she put the Jilbāb on like this(explaining what she did), and covered her face with it(the arabic text mentions Niqāb), so we said to her: "May Allāh have mercy upon you! Allāh(جل وعلا) said: "And women of post-menstrual age who have no desire for marriage - there is no blame upon them for putting aside their outer garments [but] not displaying adornment."[24:60] (and it's the Jilbāb), so he said: She said to us: "What is after that?" So we recited: "But to modestly refrain [from that] is better for them." [24:60], so she said: It is to keep the Jilbāb on}

This was narrated by Sa'īd ibn Mansūr(رحمه الله) in his Sunan(al-Tafsīr/1618), and Sa'dān ibn Nasr(رحمه الله) in his "Juz'"(page 60) and from the chain of Sa'dān(رحمه الله), Imām al-Bayhaqī(رحمه الله) has collected it in his Sunan al-Kubrā(7/93) and it's authentic.

So here we have an explicit evidence from Hafsā bint Sīrīn(رضي الله عنها) regarding the Āyah that Allāh(سبحانه وتعالى) has given an exception for the elderly women to take the Jilbāb off the face as long as it's not beautified, "But to modestly refrain [from that] is better for them" as Hafsā bint Sīrīn(رضي الله عنها) mentioned, and the Hadīth explicitly describes her as wearing the Niqāb.

And all the Salaf are in agreement that the exception given in this verse is to take the Jilbāb off the face, so how can those people apply the statements of the Salaf where they can show the Face & hands to the Mahrams and apply it to the non-Mahrams?! If a Muslimāh was really allowed to show her face & hands to the Non-Mahram men, then what is the purpose behind this Āyah where Allāh(سبحانه وتعالى) has given an exception for the old women to show her face, and this exception is exclusive for them, so this proves that the younger women are obliged to cover the face from the Strangers among the Men, and Allāh(سبحانه وتعالى) knows best.

29 June 2016 18:50

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Admins, you guys are doing a good job, may Allāh(سبحانه وتعالى) accept your efforts & sadaqah.

But just a quick reminder to myself & you guys inshā'Allāh - We must all improve in our 'Ibādah [acts of worship], and obviously we've all got so much to learn, so don't forget to ask Allāh(سبحانه وتعالى) to grant you a profound understanding of the deen & spend more time in seclusion with Allāh(سبحانه وتعالى).

There are so many things that I'm unable to break down & understand in the deen, but when you ask Allāh(جل وعلا) for guidance & keep drawing closer to Him, you will find yourself understanding the Qur'ān & Sunnāh much better with the help of Allāh(عز وجل).

Speak less, do more & grow wiser as a person. Jazākum Allāhu Khayran 🤲

27 June 2016 22:21

#### Radwan Dakkak updated his status.

Remember the rule:

If you hear something that you've never heard before, then guess what, you've learnt something :) Because if you only hear those things that you already knew, you've never learnt anything.

27 June 2016 15:28

#### Radwan Dakkak updated his status.

قال الشيخ عبد العزيز الطريفي حفظه الله: حديث "اللهم انك عفو..." ضعيف ولم يثبت دعاء عن النبي صلى الله عليه وسلم في ليلة القدر

نعم هذا الحديث صح له جماعة كالترمذي والحاكم وفيه اختلاف كما اشار اليه الامام النسائي رحمه الله، لكن اعل هذا الحديث الامام النسائي والامام الدارقطني بالانقطاع لان عبد الله بن بريدة لم يسمع من عائشة رضي الله عنها، وهذا قاله ايضا الشيخ سليمان بن ناصر العلوان، والشيخ مقبل بن هادي الوادعي والشيخ عبد الله السعد وغيرهم من المحدثين والله اعلم

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I just want to mention something very important inshā'Allāh, and it's with regards to many people who say "Some scholars said this" or use differences of opinion to leave the evidences mentioned in the Qur'ān & Sunnāh. Shaykh al-Turayfī حفظه الله says those who just claim to follow the "most correct opinion" are extremely lenient and blind followers, and it shows you the difference between the one who searches for the truth and the one that chooses an opinion for his desires, here is what the Shaykh mentioned:

Shaykh 'Abdūl 'Azīz al-Turayfī(الله حفظه) said:

Many people mistakenly perceive that a mere difference of opinion amongst the scholars in one of the issues, permits a Muslim to chose among that whatever he wishes, and this, according to the Consensus of the Scholars [even among the disputers themselves], is wrong, and this meaning was reiterated by the Imāms, such as Ahmad(1), Bukhārī(2), al-Muzanī(3) who is the companion of al-Shāfi'ī(الله رحمه), Ibn Hazm(4), Ibn 'Abdīl Barr(الله رحمه), al-Shātibī(5), Abī al-Faraj al-Jawzī(6), al-Khattābī(الله رحمه), Ibn Taymiyyāh(7) & others.

Imām ibn 'Abdīl Barr(الله رحمه) said in al-Tamhīd: "And the Muslims are in agreement that the difference of opinion isn't a proof, and that he must be compelled to ask for the proof and evidences, to clarify the truth from it"(8).

And he said in al-Jāmi': "Difference of opinion is not a proof according to anyone that I know of from the Fuqahā' of this Ummāh, except for one who has no foresight, nor any understanding, nor any proof in his speech"(9)

And al-Khattābī(الله رحمه) said: "Difference of opinion is not an evidence, and showing what's in the Sunnāh is an evidence against the disputers"(10)

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- (1) Majmū' al-Fatāwah(20/212) by Shaykh al-Islām ibn Taymiyyāh(الله رحمه)
  - (2) Sahīh al-Bukhārī(6/2681)
  - (3) His statement was quoted by ibn 'Abdīl Barr(الله رحمه) in "Jāmi' Bayān al-'ilm wa Fadlihi"(2/922)
  - (4) Refer to "al-Ahkām" (5/64-70)
  - (5) Refer to "al-Muwāfaqāt" (5/92-97)
  - (6) "Talbis Iblīs" (page 81), and "Nawāsikh al-Qur'ān" (page 831)
  - (7) Refer to "Majmū' al-Fatāwah" (10/472-473)
  - (8) Al-Tamhīd (1/165)
  - (9) "Jāmi' Bayān al-'ilm wa Fadlihi" (2/922)
  - (10) Refer to "A'lām al-Hadīth" (3/209)

27 June 2016 11:31

### Radwan Dakkak shared العلامة سليمان العلوان والشيخ خالد الراشد's video.

26 June 2016 23:21

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

"Knowledge without action is like a honeycomb without honey..."

~ Shaykh Ahmad Jibrīl(الله حفظه)

#Last Post for the rest of the #Days and #Nights of Ramadān Inshā'Allāh🤲 More Worship!

26 June 2016 22:49

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

Shaykh 'Abdūl 'Azīz ibn Bāz رحمه الله praising and advising the Muslims around the world to take from Shaykh Ahmad Jibrīl حفظه الله

Note: Shaykh Ahmad also has an Ijāzah from Shaykh al-Albānī & many others. He studied under the Imāms of Tawheed of this century such as Imām Hamūd ibn Shu'ayb al-'Uqlā' رحمه الله

26 June 2016 22:43

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

It's prohibited to make & watch OMAR; MBC series b/c filth cannot act sahabah roles! Music w/ Quran! Mingling & more

~ Shaykh Ahmad Jibrīl حفظه الله

26 June 2016 22:33

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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<https://youtu.be/Axf-I6LEVvc>

<https://youtu.be/Axf-I6LEVvc>

Muhammād Mursī is a Tāghūt, rules by man-made laws, killed muslims in Sinai, imprisoned others who he brought a christian judge to rule upon them with execution, says there's no difference between Muslims & Christians in 'Aqīdah, calls for interfaith.

~ Shaykh Sulaymān al-'Alwān حفظه الله [summarised]

Also here are some quotes from Shaykh Ahmad Jibrīl حفظه الله

"What difference does it make whether Mursī or Mubārak rule? Oppression is the same and most importantly Shari'ah was not chosen to rule"

Shaykh Ahmad Jibrīl حفظه الله also said that Mursī brought more Shī'a influence into Egypt than Mubārak did in his whole rule.

That's why Mursī went to Irān when he became president.

26 June 2016 22:30

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Massacres of Muslims in #Syria & #Egypt (bordering Falesteen) have shown those who were fooled what the #Arab armies were REALLY created for

~ Shaykh Ahmad Jibrīl(حفظه الله)

26 June 2016 22:20

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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I wish you knew what I have in my heart for you, but there is no way for you to know except by my actions

أتمنى لك إدراك ما لدي في قلبي بالنسبة لك، ولكن ليس هناك طريقة لمعرفة إلا من خلال أعمالي

~ Status from FB friend 🙏🤔

26 June 2016 19:48

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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The men of the past were men that as soon as they turned to knowledge, to learn it, it was seen on their appearance, in their Khushū', in their humility, their humbleness, in their tongues, in their hands. When one lacks etiquettes and manners, you think they do not know the knowledge of it? You think they do not know about their tongues and their hands and their slanders? You think they do not know it? They do, but it is the wrath of 'ilm Lā Yanfa'. Why else would the Prophet صلى الله عليه وسلم emphasise in his Du'aa? اعوذ بك من علم لا ينفع [Translates as - "O Allāh I seek refuge in You from knowledge that does not benefit"]

~ Shaykh Ahmad Jibrīl(حفظه الله)

26 June 2016 14:21

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Did you guys know that Sufyān al-Thawrī(رحمه الله) used to place his fingers in his ears when he would go to the shops, so he doesn't memorise the conversations of the people. #Memorises of Hadīth :))

26 June 2016 14:07

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.



This is a very nice short book(73 pages) clarifying that all the Rāfidah are Kuffār & refuting the misconception of differentiating between the scholars & laymen blind followers.

Shaykh 'Alī al-Khudayr حفظه الله also recommended some books to return back too regarding the Rāfidah:

- Minhāj al-Sunnāh by Shaykh al-Islām ibn Taymiyyāh رحمه الله
- Al-Khutūt al-'Arīdah lil-Usas al-Lati Qāma 'alayha deen al-Shī'a al-Imāmiyyāh by Muhib al-Deen al-Khatīb.
- Kasr al-Sanam Fī Naqd Kitāb Usūl al-Kāfi by al-Barqaī
- Usūl Madhab al-Shī'ah by Nāsir al-Qafārī
- Hiwār Hādī' bayn al-Sunnāh wal-Shī'a by 'Abdullāh al-Junayd

And there are many other beneficial books on the topic, if you really want to learn about the 'Aqīdah of the Rāfidah, Dr 'Alī al-Sallābī even has a decent book comparing the Khawārij to the Rāfidah & ibn Taymiyyāh has clearly mentioned extremely harsh words against the Rāfidah that the khawārij are no way as close to them in emission from Islām and evil, and the Imāms of Tawheed who have read Ibn Taymiyyāh's books clearly see that Ibn Taymiyyāh made takfeer upon the general masses of the Rāfidah and their heads, but unfortunately some people mix up ibn Taymiyyāh's words when he's speaking about the Early Shī'as & apply it to our times.

As Shaykh Ahmad Jibrīl حفظه الله said in the Tawheed classes "Both the scholars and general masses of the shī'a are kuffār", he is also wanting to write a book on this topic, inshā'Allāh he gets the chance too, imagine a scholar who studied his whole life writes a book which you could read in 1 day, it shows you how much you must appreciate the works of the 'Ulemā'.

26 June 2016 12:23

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<https://youtu.be/Ma1hNIKqhvQ>

<https://youtu.be/Ma1hNIKqhvQ>

More than 11 Imāms of the Salaf narrated the Du'ā after the Adhān from 'Alī ibn 'Ayyāsh(رحمه الله) & none of them mentioned the addition "innāka lā tukhlifu al-mī'ād", except for Muḥammad ibn 'Awf, but all the other 11 Imāms are greater than him, therefore his addition is Shāthā [anomalous], and it's not prescribed to act upon it.

#Repost regarding the authentic ad'iyaḥ to be performed after the Adhān:

Shaykh Sulaymān al-'Ulwān(حفظه الله) was asked about the authentic supplications to be made after the Adhān, so he replied by saying:

The Sunnāh for whoever hears the Mu'athān calling for the prayer is to say exactly what he says, except in the 2 Hayyā's [Salāh & Falāh], so he says "Lā Hawlā walā Quwwāta ilā billāh". And if he finishes from repeating after him [the Mu'athān], it's a Sunnāh for him to send prayers over the Prophet(صلى الله عليه وسلم), Imām Muslim(رحمه الله) has narrated in his Sahīh [Hadīth #348] from the chain of Ka'b ibn 'Ijīqimāh from 'Abdūl Rahmān ibn Jubayr from 'Abdullāh ibn 'Amr ibn al-'Ās that he heard the Prophet(صلى الله عليه وسلم) say:

"If you hear the Mu'athān, then say exactly what he says, then send prayers over me, for whoever sends prayers over me, Allāh will send 10 prayers over him, then ask Allāh for my intercession [on the day of Judgement], for verily it is a level in Jannāh which isn't for anyone except for a slave from the slaves of Allāh, and I hope that I am him, so whoever asks for my intercession, the Shafā'ah will be permissible for him"

And al-Imām al-Bukhārī(رحمه الله) narrated in his Sahīh the description of the du'ā after the call to prayer, he said I was informed by 'Alī ibn 'Ayyāsh who narrated from Shu'ayb ibn Abī Hamzāh from Muḥammad ibn al-Munkadīr from Jābir ibn 'Abdillāh that the Messenger of Allāh(صلى الله عليه وسلم) said:

"He who says after the call to prayer: Allāhumma Rabī hathīhi al-Da'wat al-Tāmah wal-Salāta al-Qā'imah Āti Muḥammadan al-Wasilah wal Fadīlah wab'ath Maqāman Mahmūdan alāthi wa'adtuhu, my Shafā'ah will be permissible for him on the day of judgement"

And it was narrated by 'Alī ibn al-Madīnī(رحمه الله) and Imām Ahmad(رحمه الله) in his Musnad [3/354] and Muḥammad ibn Sahl al-Baghdādī and Ibrāhīm ibn Ya'qūb and a group from 'Alī ibn 'Ayyāsh similar to the narration in Bukhārī, and it was narrated by Muḥammad ibn 'Awf from 'Alī ibn 'Ayyāsh and he added onto the ending "Innāka Lā Takhluf al-Mī'ād" it was collected by al-Bayhaqī in his Sunān [1/410]. And this addition is شاذة [Errent, not authentic].

The Hufādh 'Alī ibn al-Madīnī(رحمه الله), Ahmad(رحمه الله), al-Bukhārī(رحمه الله) and a group of scholars have agreed upon the narration from 'Alī ibn 'Ayyāsh without this addition.

And the Taffarrūd [Singular Narration] of Muḥammad ibn 'Awf from 'Alī ibn 'Ayyāsh is not accepted. And where does his narration fall compared to the narration of these Hufādh!

And the authenticating from some of the contemporary scholars to this hadīth with its addition is rejected, and the call that it's an addition from a Thiqaḥ [Trustworthy narrator] and the addition of a



Thiqâh is accepted isn't correct, because the Imâms of Hadîth who examined/devoted their efforts in the 'îal [hidden defects] of the reports, those who specialise in that do not accept the addition of a Thiqa'h in all cases, and they do not rule upon this matter by an absolute ruling, generalizing every hadîth, rather they rule upon it by viewing all the chains of narration, and rule upon every addition with what it deserves.

And when 'Alî ibn al-Madîni(رحمه الله), Ahmad(رحمه الله), Bukhârî(رحمه الله) and others agree upon the narration of the hadîth from 'Alî ibn 'Ayyâsh without the addition, no doubt they are given preference over Muḥammad ibn 'Awf & his likes, and Allâh(جل وعلا) knows best.

26 June 2016 09:44

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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I love listening to what others have to say, and I appreciate the conversations I have with family/friends. Don't be a person who only likes to criticise & focus on the negatives. And if you ever need to correct something, do it in the best possible way, even if you have to wait 1 hour for a person to finish speaking, remain patient & have humility. You know, I was sitting with a group of brothers & SubhânAllâh I enjoyed every moment of the conversation, listening attentively to what they had to say about deen/politics etc for a good time... And the brothers asked me "How come you don't tell us your opinion", I just smiled & told them, "Don't worry about my opinion :)) I like hearing you guys speak", lol I don't know whether they thought I was being serious or not, but the point is, listen to what others have to say & don't think that your opinion is more valuable than anyone else's.

25 June 2016 22:39

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Shaykh al-Islâm ibn Taymiyyâh(رحمه الله) said: "Indeed, there is a Jannâh in this world, whoever doesn't enter it, will not enter the Jannâh of the Ākhirah"

~ Al-Wâbil al-Sayyîb by Imâm ibn al-Qayyîm(رحمه الله) page 57.

25 June 2016 13:11

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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This is what they should be teaching at schools.

25 June 2016 11:51

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Shaykh 'Abdûl 'Azîz al-Turayfî(حفظه الله) said:

The #Hadîth "Allâhumâ innâka 'afuwun..." is #Weak, and there's no authentic du'â from the Messenger of Allâh صلى الله عليه وسلم related to Laylatul Qadr.

حديث (اللهم إنك عفو...) ضعيف، ولا يصح دعاء عن رسول الله صلى الله عليه وسلم في ليلة القدر

25 June 2016 10:05

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Respected Shaykh Sulaymân ibn Nâsir al-'Alwân(حفظه الله), what is the authenticity of the reported Hadîth "Using a Siwāk before Salâh is better than 70 Salâh without a Siwāk"?

The Shaykh responded by saying: This Hadîth is not authentic, and there's no authentic chain for it, Imâm Ahmad(رحمه الله) narrated it in his Musnad(2/276) from the chain of Muḥammad ibn Ishâq(رحمه الله), he said...and he mentioned Muḥammad ibn Muslim ibn Shihâb al-Zuhrî(رحمه الله) from 'Urwa ibn al-Zubayr(رحمه الله) from 'Ā'isha(رضي الله عنها) that the Prophet(صلى الله عليه وسلم) said: "Using a Siwāk before Salâh is 70 times better than Salâh without a Siwāk"

And it was narrated by Imâm Ibn Khuzaymah(رحمه الله) in his Sahîh(137) except that he said, "if the report was authentic", and he said: "I have given an exception to the authenticity of this report because I fear that Muḥammad ibn Ishâq didn't hear from Muḥammad ibn Muslim, but he rather cheated from him" [i.e. Performed Tadrîs]

And 'Abdullâh ibn al-Imâm Ahmad(رحمه الله) said: My father said, if Ibn Ishâq "says"... then mentions a person, then he didn't hear from him.

And Imâm Yahyâ ibn Ma'în(رحمه الله) said: "This Hadîth is not authentic, and it's False/Absurd"

And Imām al-Bayhaqī(رحمه الله) said in al-Sunan(1/38), "And this Hadīth is feared to be one of the Tadiṣāt [cover ups] of Muḥammād ibn Ishāq, and that he did not hear it from al-Zuhri, and it was narrated by Mu'āwiyah ibn Yahyā al-Sudfi from al-Zuhri, and it's not that strong. And it has been narrated from another chain on the authority of 'Urwa from 'Ā'isha, and from another chain on the authority of 'Umrāh from 'Ā'isha, and they are both weak".

And the Hadīth has come with supporting narrations from the Hadīth of Ibn 'Abbās(رضي الله عنه), which is narrated by Abū Nu'aym(الله رحمه الله).

And from the Hadīth of Jābir(رضي الله عنه), which is also narrated by Abū Nu'aym(الله رحمه الله).

And from the Hadīth of Ibn 'Omar(رضي الله عنه), which is narrated by Abū Nu'aym(الله رحمه الله)

And there's nothing authentic from all these Hadīths at all, and they do not get raised to the level of "Hassan li-Ghayrihi" [Hassan due to supportive evidences]

Because it's not possible to accept this great reward from such weak chains.

And perhaps this is from the secrets of the Judgement of the [Early] Imāms upon this report with weakness at times, and at other times, they would judge upon it with absurdity, and Allāh(سبحانه وتعالى) knows best.

24 June 2016 23:28

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<https://youtu.be/exdHNEIG4gQ>

<https://youtu.be/exdHNEIG4gQ>

SubhānAllāh, don't ever belittle any good deed. Do you ever see any other Shaykh speaking about issues like this? I can't wait to bake a cake and celebrate the release of Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله) once again. And yes, celebrating with a cake is from the traditions that are permissible to do :) May Allāh سبحانه وتعالى free all our brothers and sisters.

24 June 2016 17:05

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Just because "you" haven't heard of something before, it doesn't mean it's wrong. And just because "you" hear about the same thing being repeated over and over again, it doesn't make it correct. Be a bit more open-minded & listen to others for what they have to say before making your own judgement. Would you ever stop a christian half way through their speech [even though they are saying kufr & shirk] & rebuke them? So let alone your Muslim Brother/Sister who you must love & show more kindness too [let alone if they're speaking the truth]. If you show more respect to the Kuffār than you do to the Muslims, then you need to reevaluate your Walā' & Barā' and start by showing more respect to your brothers & sisters on the Deen. Enough of this "fake love" for the sake of inviting Kuffār to Islām, while you are extremely harsh, rude and critical of your own brethren in Islām. Infact this is one of the characteristics of the Khawārij "Harsh on the Muwahiddeen, soft on the Mushrikeen"

24 June 2016 09:12

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<https://youtu.be/YJp2NIA8e54>

<https://youtu.be/YJp2NIA8e54>

23 June 2016 19:55

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Shaykh Muḥammād ibn Sālih al-'Uthaymīn(رحمه الله) says learning Arabic Grammar is hard to learn when you start off, but once you get past that beginners stage, it becomes easier and easier.

If you really want to excel, you must love the language of the Qur'ān & have the passion to speak it at all times. Ustādh Abū Tawbah even mentions, start speaking 50/50, ya3nī half english & half arabic in your conversations, then slowly get to that 100% Arabic freestyle speech with amazing fluency 🙌. Listen to Shaykhs, get exposed to hearing Arabic very often [english subtitles help], and read basic arabic books like Qasas al-Anbiyā' [Stories of the Prophets].

Go through the Tafsīr of the Qur'ān & learn the meanings of the words. Get exposed to it & ensure that you're reciting something you understand in your Salāh, because that way, you will retain the meanings of those beautiful words. The more you have the words of the Qur'ān on your tongue, it would be less likely to forget the meanings of those words. And you would eventually learn the meaning of every word in the Qur'ān & understand it just like you understand English [if it's your mother tongue].

Whenever you memorise a Sūrah, read the Tafsīr or Translation & I assure you, it will be retained in your mind just as you never forget Sūrat al-Fātihah & those "small" chapters of the Qur'ān you might always recite. There are books written on the method of memorising the Qur'ān & the Shinqīti's would memorise 5 verses a day [would take about 2 years to finish the Qur'ān].

Remember, the Messenger of Allāh صلى الله عليه وسلم said that small continuous good deeds are better than a lump sum of deeds if it's not done continuously. This is also advice for those who seek knowledge, 'ilm must be taken step by step as the Scholars say, and those who can continuously do a large amount of good deeds & remain steadfast in their studies are truly blessed, may Allah سبحانه وتعالى forgive me and you for any lack of deficiency in our studies. These were just some tips which I hope might help...

23 June 2016 17:57

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

23 June 2016 15:07

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

There's many Hadīths saying what a woman should be married for, but what should a man be married for?

22 June 2016 22:50

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

One of the worst people are those who oppress others in the name of Islām - Please don't use our beautiful religion to justify your oppression you low life dogs, and I assure you, most of these people don't know anything about Islām.

You can deceive & oppress the invulnerable, but just remember that Allāh سبحانه وتعالى is watching everything you do, you can't run away from al-Jabbār!

Also those people who study Islām just so they can argue & beat those who have lesser knowledge in debates have truly misunderstood what Allāh جل وعلا wants from them.

But may Allāh جل وعلا protect the sincere who only learn to change for the better & help others out, thinking about what they've said and whether it has pleased Allāh سبحانه وتعالى or not.

But how few are they in our times, as Shaykh Ahmad Jibrīl حفظه الله would say "Just look around you and ask yourself, where are the people of the Haqq?!" ﷞ So true, they are so few in number ya Shaykh ☹

May Allāh(سبحانه وتعالى) protect us and keep us steadfast upon the "Haqq" 🕋 We are all going to die one day, but the true message of Tawhīd will never die 😊

22 June 2016 22:10

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Is it permissible to pay Zakāt al-Fitr in Money instead of Food? [Detailed Question & Response]

Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله) was asked: A dispute has occurred between some of the brothers regarding the ruling of paying the Zakāt in money instead of Food. And everyone had his own opinion from an Islamic point of view, so I'll summarise it for you quickly:

The first person says: It is prohibited to pay the Zakāt al-Fitra in Money because it goes against what the Prophet(صلى الله عليه وسلم) did.

The second person says: It is preferred to pay [Zakāt al-Fitr] in Food, and paying it with money is permissible, however it is in opposition to the Sunnāh.

The third person says: It's preferred to look at the situation of the poor person & the situation of his country and its environment, because money might be better for him.

So my question O respected Shaykh: Did any of the Salaf give a Fatwa to pay [Zakāt al-Fitr] with money instead of Food? And is it better for someone to pay [Zakāt al-Fitr] with money because the needy prefers that?

Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله) responded by saying: This issue is one of the

differed upon matters, and the Imāms of the Salaf differ regarding paying Zakāt al-Fitr with Money.

And saying this opinion or that opinion is more correct is a matter of Ijtihād, so no one should call the other person misguided or an innovator.

And the principle regarding the differences of opinion in the likes of this issue, is that it should not break the friendship & love between the disputers, nor to have fury in their hearts, for all of them are good, and there's no blame upon someone who concludes with [an opinion] of what he hears.

And many of the Imāms would say in their speech regarding the differed upon matters "Our statements are correct, while it could contain mistakes, and the statements of others are mistaken, but it could contain the truth"

And the Majority of the Imāms have gone to say that it's not permissible to take out Money for Zakāt al-Fitr, Imām Ahmad(رحمه الله) said: "I fear that it won't suffice, it's in opposition to the Sunnâh of the Messenger of Allāh(صلى الله عليه وسلم)", and this is the Madhab of Mālik(رحمه الله) and al-Shāfi'ī(رحمه الله). And al-Imām Ibn Hazm(رحمه الله) said: "Money does not suffice in any case to begin with, because that is not what the Messenger of Allāh(صلى الله عليه وسلم) has mandated"

And 'Attā(رحمه الله), al-Hassan al-Basrī(رحمه الله), 'Omar ibn 'Abdūl 'Azīz(رحمه الله), al-Thawrī(رحمه الله), Abū Hanīfah(رحمه الله) and others have gone towards the permissibility of paying [Zakāt al-Fitr] with Money instead of Food, Abū Ishāq al-Sabī'ī [who is one of the Imāms of the Tābi'īn] said: "I have seen them pay the Sadaqah in Ramadān with Darāhim [Money] in its [equivalent] value for food" narrated by Imām ibn Abī Shaybah(رحمه الله) in al-Musannāf.

And the proof for that is:

1 - Is that there's no text proven from the Prophet(صلى الله عليه وسلم) nor any of the Sahābah regarding the impermissibility of paying [Zakāt al-Fitr] with Money, and the reported Ahādith within the text mentioning a specific types of Food doesn't mean what's apart from it is forbidden [to give in Zakāt]

2 - The proof for this is that the Sahābah, may Allāh(سبحانه وتعالى) be pleased with them, permitted taking out wheat [Which is not specified by the text] instead of barley, dates and similar to that from the different kinds that are narrated in the Authentic Ahādīth.

Infact, many of the Sahābah, rather most of them, during the era of Mu'āwiyah(رضي الله عنه) went towards the permissibility of giving out half a Sā' [2.5-3.0 kg's] from the Sumrā'[Brown wheat] of al-Shām instead of a Sā' [2.5-3.0 kg's] of dates, so this is a proof that they saw half a Sā' is equal to the price of a Sā' of dates or barley and similar to that.

3 - Also with proof that the purpose behind Zakāt is enrichment of the poor, and money is more beneficial for some of them instead of Food, so in that case, you would check to see the situation of the poor in every country.

4 - Also with proof that many of the needy take the Food and sells it on the same day or the next day below its actual price, so who would benefit more, the one that was given Food, or the one who was given the Money equivalent to the value of this Sā' [2.5-3.0 kg's], and Allāh(سبحانه وتعالى) knows best.

22 June 2016 15:57

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

What is the ruling on wearing a ring?

Shaykh Sulaymān al-'Alwān(حفظه الله) mentions 3 situations:

1. It's worn as a tradition, then this is permissible.
2. It's worn to fend off the evil eye, then this is Minor Shirk.
3. It's worn to testify a marriage contract, then this is imitating the Kuffār, because this is from the exclusive characteristics of the Christians.

Conclusion: So wearing a ring has 3 different situations:

- It could either be Mubāh [Permissible], and some scholars have said it's a Sunnāh.
- It could either be Minor Shirk.
- It could either be Imitation of the Christians [Harām].

والله اعلم

22 June 2016 12:22

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The biggest \$ making investment these days is to become a alim/Islamic speaker auctioning the fatawa, services & talks to the highest bidder

~ Shaykh Ahmad Jibrīl الله حفظه

22 June 2016 11:00

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Wisdom in prolonging victory is so the disguises can fall & true colors come out  
Few remain like a painting  
Allah promised to protect #Syria

~ Shaykh Ahmad Jibrīl حفظه الله

22 June 2016 10:59

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

22 June 2016 10:32

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

That moment when you're eating on the table with little kids and they just stare at you & start cracking up, so you ask them, "why are you laughing?", and they just get out of control 🤪 No matter how serious you try to be with some kids, somehow they get an impression that you're trying to make them laugh, and the more serious you become, the more funnier you become 🤪

21 June 2016 20:36

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Why is the creation called 'Ālam?

'Ālam is derived from 'Alāmah, that is because it is a sign testifying to the existence of its Creator and to His Oneness.

~ Tafsīr al-Qurtubī [1/139]

The Meaning of Al-'Ālamīn (summary):

Al-Zajjāj(رحمه الله) said "Ālam encompasses everything that Allāh سبحانه وتعالى created, in this life and in the Hereafter" al-Qurtubī رحمه الله commented, "This is the correct meaning, that the 'Ālam encompasses everything that Allāh عز وجل created in both worlds."

Similarly, Allāh جل وعلا said "Fir'awn said: "And what is the Lord of the 'Ālamīn?" Mūsa said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty" [26:23-24]

Further Qatādah رحمه الله said about the verse {The Lord of the 'Ālamīn}, "Every type of creation is a 'Ālam"

~ Tafsīr ibn Kathīr abridged(ENG) [1/73]

21 June 2016 16:41

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Is it permissible for a brother to teach a sister Qur'ān 1 on 1 in a public place? [Behind a curtain of-course]

21 June 2016 14:11

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

When the crusaders entered Andalus, one of the first things they did was burn the books. When they conquered Andalus, a bishop with his hatred to Islam took eighty thousand books to the public square of Qurtubah and burned them all in one day. Then in 646 after the Hijrah, they burned the rest of the books for the Muslims. Why? Because they knew affirmatively that this is what uplifts this Ummah – knowledge and mainly we are talking about the knowledge of the Sharī'ah and the sciences of Islam.

As long as they have this knowledge, this Ummah will remain strong. They wanted to or they thought that they can take the Ummah away from this knowledge and away from its roots by burning their books. Little did they know the outline for the Ummah is in our hearts, and that they can never get to. It is not in ink and paper, it is in our hearts.

Shaykh Ahmad Jibrīl hafīthahullāh

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

If you look at Noor Ad-Deen and the category of Noor Ad-Deen, they prepared men through knowledge and Halaqāt. Many do not know those people. Salah Ad-Deen did not just wake up one day, take an army and go fight the crusaders. There was a lot of work done behind the scenes, in teaching, that many do not know about – teaching Islām, Qur’ān, Tajweed, Fiqh, Usool and everything.

Shaykh Ahmad Jibrīl hafīthahullāh

21 June 2016 11:43

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

**Group:** ICYC Islamic Care Youth Crew

**Abu Khattab Al Bangali** Mohammed Al Khorassani

21 June 2016 13:25

**Group:** ICYC Islamic Care Youth Crew

**Ahmad Taleb** All what you say all what the scholars say even the caliphets are just opinions except the ones that the prophet said. I know hundreds that wear like them it does mean that your right and them wrong

21 June 2016 13:37

**Group:** ICYC Islamic Care Youth Crew

**Ahmad Taleb** Ibn majah I've never heard about him but probably he's like other scholars

21 June 2016 13:38

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Akhī, Imām ibn Mājah رحمه الله is a collector of Ahādīth of the Prophet صلى الله عليه وسلم. He is a well-known Imām, all of what I have shared is the Ahādīth al-Marfū'ah ila Rasūlillāh صلى الله عليه وسلم

21 June 2016 13:39

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Please be nice. Don't be rude to your brother, we are all learning.

21 June 2016 20:10

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** I'm sure your intentions were good. How can anyone degrade Ibn Mājah رحمه الله تعالى

21 June 2016 20:13

It's forbidden to wear rings with the seal of the Prophet (صلى الله عليه وسلم) on them.

In the past months I have observed a growing trend in people wearing rings engraved with the words محمد رسول الله (Muhammad the Messenger of Allah) upon them. They are based upon the well-known design used by the Messenger of Allah on his own ring which is attested to in many authentic aḥādīth such as the following:

كَانَ تَقْسِمْ خَاتَمُ النَّبِيِّ ﷺ مُحَمَّدٌ سَطْرٌ وَرَسُولٌ سَطْرٌ وَاللَّهُ سَطْرٌ

“The inscription on the ring of the Prophet ﷺ was in three lines: ‘Muhammad’ on a line, ‘Messenger’ on a line, and ‘Allah’ on a line.” [Tirmidhī 1747]

It seems that some people have began producing rings imitating the ring of the Messenger of Allah ﷺ and engraving upon them the same engraving used by the Messenger of Allah ﷺ. The rings, for those who have not seen them, generally look like this:

rings

What seems to be unknown to those producing such rings as well as those buying them is that it is forbidden to make such rings with the same engraving as the Messenger of Allah ﷺ as he forbade this in many aḥādīth and so the production and sale of these rings is not allowed in the Religion of Allah even though those producing them and buying them may have done so with good intentions.

The prohibition is mention in the following aḥādīth of the Messenger of Allah ﷺ:

إِنَّا اتَّخَذْنَا خَاتَمًا وَتَقَسَّمْنَا فِيهِ تَقْسِمًا فَلَا يَتَّقِسْنَ عَلَيْهِ أَحَدٌ

“We had a ring made and we engraved a certain engraving on it, so none of you should get the same engraving done.” [Ṣaḥīḥ Al-Bukhārī 5874]

إِنِّي اتَّخَذْتُ خَاتَمًا مِنْ وَرَقٍ وَتَقَشَّيْتُ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ فَلَا يَنْقُشَنَّ أَحَدٌ عَلَى تَقَشِّيهِ

"I had a silver ring made with 'Muhammad the Messenger of Allah' engraved on it, so none of you should have the same engraving on his ring." [Ṣaḥīḥ Al-Bukhārī 5877]

اتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتَمًا مِنْ وَرَقٍ ثُمَّ تَقَشَّى فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ فَقَالَ لَا يَنْقُشَنَّ أَحَدٌ عَلَى تَقَشِّي خَاتَمِي هَذَا

"The Messenger of Allah ﷺ had a ring made of silver, then he had engraved on it 'Muhammad the Messenger of Allah' and he said, 'None should have his ring engraved like this ring of mine.'" [Ibn Mājah 3639]

So for those who may already have such rings it is best to destroy them whether it be by melting them down and reusing the metal or by removing the engraving upon them as this is what was specifically forbidden for us to have on our rings. Those who produce them and sell them should also be advised about them as they may be unaware of the command against them, and this should be done in a polite and sincere manner.

~ Shared mc

21 June 2016 07:24

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Alhamdulillah for the blessings that Allāh سبحانه وتعالى has bestowed upon us by His infinite grace & mercy.

Alhamdulillah for the blessings of Islām & the intellect that Allāh سبحانه وتعالى has given us to worship none other than Him.

#Alhamdulillah always!

21 June 2016 06:28

#### Radwan Dakkak shared a link.

<https://youtu.be/oigZpzbPqRI>

<https://youtu.be/oigZpzbPqRI>

<https://youtu.be/oigZpzbPqRI>

(لمن يريد حفظ المتون المعتمدة عند المذاهب الاربعة(مهم جدا  
"لان "من حفظ المتون حاز الفنون  
وقبل ان تبدأ بحفظ هذه المتون أنصحك بحفظ القرآن ومراجعة التفسير  
ثم بعد ذلك اذهب الى المتون المختصرة واحفظ متن او متنين في كل فن لكي يكون عندك قواعد وتأسيسات  
في جميع العلوم  
ومن ثم تستطيع ان تقرأ وتحفظ المطولات وتستوعب ما تقرأ من العلوم الشرعية المرعية بسهولة

21 June 2016 05:56

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Sorry for the sensitive topic, but this needs to be known.

Shaykh Sulaymān ibn Nāsir al-'Alwān (حفظه الله) was asked: There's a person who had sexual intercourse during the day of Ramadān, what is the ruling upon him? And what must he do?

The Shaykh (حفظه الله) responded by saying: Sexual Intercourse during the day of Ramadān is among the transgressions against the sanctity of Allāh (سبحانه وتعالى) and it is Harām by the Qur'ān, Sunnāh and Ijmā'.

And the person who had intercourse must pay a Kafārah [Expiation], which is to free a Slave, if he's not able to do so, then he must fast 2 months in a row, if he's not able to do so, then he must feed 60 poor people, and the proof for this is what Imām al-Bukhārī(1936) and Imām Muslim(1111) narrated from the chain of al-Zuhri(رحمه الله), he said: I was informed by Humayd ibn 'Abdūl Rahmān (رحمه الله) that Abā Hurayrah (رضي الله عنه) said:

"While we were sitting with the Prophet (صلى الله عليه وسلم) a man came to him and said O Messenger of Allāh (صلى الله عليه وسلم), I am ruined, he (صلى الله عليه وسلم) said "Why are you ruined", he said "I have had intercourse with my wife while I was fasting", so the Messenger of Allāh (صلى الله عليه وسلم) said: "Do you have a slave to set free", he said No. He (صلى الله عليه وسلم) said: "Then are you able to fast two months in a row", he said No. So he (صلى الله عليه وسلم) said "Do you have enough to feed 60 poor people", he said no - The Prophet (صلى الله عليه وسلم) stayed silent and while we were in that state, a big basket full of dates was brought to the Prophet (صلى الله عليه وسلم). He (صلى الله عليه وسلم) asked, "Where is the questioner?" he replied, "I [am here]." The Prophet (صلى الله عليه وسلم) said to him "Take this [basket of dates] and give it in Sadaqāh." The man said, "Should I give it to a person poorer than me? By Allah, there is no family between its two mountains [of Madīnah] who are poorer than me." The Prophet (صلى الله عليه وسلم) smiled till his premolar teeth became visible and then said, 'Feed your family with it."



And this is the ruling regarding the person who knows and did so intentionally according to the correct view among the sayings of the Scholars.

Because the one who is Forgetful and Ignorant of the ruling, and the coerced, do not have to make up a day nor pay the Kafārah [Expiation], since Allāh(سبحانه وتعالى) has raised the blame off this Ummāh and has forgiven mistake & forgetfulness, Allāh(سبحانه وتعالى) says: {Our Lord, do not hold us accountable if we forget or make mistakes} and in Saḥīḥ Muslim(126) on the authority of 'Abdullāh ibn 'Abbās(رضي الله عنهما) from the Prophet(صلى الله عليه وسلم) that he said: Allāh(سبحانه وتعالى) said "I have already done so" [i.e. Forgiven the mistakes of this Ummāh]

And this is the Madhab of Abī Hanīfah(رحمه الله) and al-Shāfi'ī(رحمه الله) regarding the forgetful one, and Ishāq(رحمه الله) & Ahmad(رحمه الله) in a Narration said the Forgetful and Ignorant one is excused, and this was chosen by Shaykh al-Islām ibn Taymiyyāh(رحمه الله) and ibn al-Qayyīm(رحمه الله).

Mālik(رحمه الله), Layth ibn Sa'd(رحمه الله) and a group of Scholars have said, he must make up that day without paying the Kafārah [Expiation], and Ahmad ibn Hanbal(رحمه الله) in what's most popular in his Madhab said, he must make up that day and pay the Kafārah [Expiation], whether he had sexual intercourse in the state of Forgetfulness or Ignorance [of the ruling], and this was chosen by Ahlāl Dhāhir [The Dhāhiriyyāh].

And this is disputable, because sexual intercourse is on the same level as food and drink, and the Prophet(صلى الله عليه وسلم) said: "Whoever forgets that he is Fasting, so he ate or drank, let him continue his fast, because it is Allāh(جل وعلا) who has fed him and given him drink" narrated by al-Bukhārī(1933) and Muslim(1155) from the chain of Hishām(رحمه الله) from Muḥammād ibn Sīrīn(رحمه الله) from Abī Hurayrah(رضي الله عنه).

And 'Abdūl Razzāq(رحمه الله) has narrated in al-Musannāf(7375) with an authentic chain from Mujāhid(رحمه الله) that he said: "If a man had sexual intercourse with his wife while he was fasting in a state of forgetfulness during Ramadān, there is nothing upon him" and al-Bukhārī(رحمه الله) also narrated it in his Saḥīḥ Mu'allāqan [as a Hanging Narration].

And 'Abdūl Razzāq(رحمه الله) narrated in al-Musannāf(7377) from al-Thawrī(رحمه الله) from a man from al-Hassan(رحمه الله) that he said: "It is on the same level as eating and drinking in the state of forgetfulness". And al-Bukhārī(رحمه الله) has Hanged it in his Saḥīḥ.

and Allāh(سبحانه وتعالى) knows best.

20 June 2016 17:00

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله) was asked, does swallowing saliva and phlegm break the fast?

The Shaykh(حفظه الله) responded by saying: The Scholars have agreed that whoever swallows his own saliva, his fast is not broken, because saliva comes from the mouth, so it doesn't affect the person fasting to swallow it.

And is it considered disliked to do that or not? What's correct is that it's not disliked if he didn't purposely gather his saliva, because the precautions that come with it are difficult and burdensome and it's not possible for anyone to handle that.

But as for Phlegm, then a group of Scholars have said that if it's from the chest, it doesn't break the fast, and if it was from the Jawf [Abdomen] or the Brain, then it breaks the fast.

What's correct is that swallowing Phlegm intentionally is Makrūh [Disliked] or Harām [Prohibited] according to a group of Scholars, except that it doesn't break the fast in all cases, because it's not food or drink, and it's neither from its implications.

And Phlegm is something that causes distress and the Ummāh is in need of knowing its ruling, so if it broke the fast, the Prophet(صلى الله عليه وسلم) would have clarified that with a general statement, so if there's no report mentioning that, it becomes known that the statement which mentions that it breaks the fast is not correct.

And Imām Ahmad(رحمه الله) said in the Riwayah of Al-Marwazī(رحمه الله): "You do not have to make up a day if you swallowed Phlegm while you are fasting"

20 June 2016 15:01

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Sometimes I ask myself, why do people get angry? Being angry for the sake of Allāh(سبحانه وتعالى) is necessary, but angry for the sake of this pathetic Dunyā? It makes no sense at all...ﷻ I can't believe people can be angry 24/7, like is that a mental illness or something? Can't you just cheer up for once in your life, Lā Hawla walā quwata ilā Billāh.

19 June 2016 14:30

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Some Ahādīth that we all need to reflect upon:

On the authority of 'Abdullāh ibn Mughaffāl(رضي الله عنه) that The Prophet(صلى الله عليه وسلم) said:

"Allāh is gentle and He loves gentleness. One is given for gentleness what he is not given for harshness"

On the authority of Anas ibn Mālik(رضي الله عنه) that the Prophet(صلى الله عليه وسلم) said:

"Make things easy and do not make them difficult. Calm people down and do not alarm them"

On the authority of 'Ā'isha(رضي الله عنها) that she said:

"I was on a camel that was somewhat troublesome and I began to beat it. The Prophet(صلى الله عليه وسلم) said, "You must be gentle. Whenever there is gentleness in some matter, it adorns it and whenever it is taken away, that disfigures it."

On the authority of Al-Barā' ibn 'Āzib that the Messenger of Allāh(صلى الله عليه وسلم) said:

"Ingratitude is evil"

~ Narrated by Imām al-Bukhārī(رحمه الله) in his book "al-Adab al-Mufrad"

19 June 2016 14:16

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Many people don't want to talk about Nawāqidh al-Islām, infact they hate hearing the word "Takfeer" even if it's to the Shaytān al-Rajeem.

18 June 2016 10:01

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<https://youtu.be/zBHCngvOpvk>

<https://youtu.be/zBHCngvOpvk>

"Why blame a wolf for attacking your sheep, when the Bedouin is against his own sheep"

"Women are a red zone, everyone knows not to mess with them"

I really miss studying from Shaykh Ahmad Jibrīl(حفظه الله), he would always put a smile on my face. Even Wisāl [ENG] used to broadcast his lectures such as Ahl al-Sunnāh in Irān. He was so staunch against the Rāfidah and flip floppers, some things I won't mention 🙏

Shaykh Sulaymān al-'Alwān(حفظه الله) mentioned that over 1000 verses of the Qur'ān is about al-Walā' wal-Barā', unfortunately very few Scholars call towards the pure Manhaj that I'm upon 🙏

The Shaykh actually explained that al-Walā' wal-Barā' doesn't need any evidence at all, search for it on youtube, he gives a nice talk about the Fitrah of having walā' & barā' to Lā ilāha ilā Allāh.

Hold onto the sincere 'Ulemā' and love them, because they are some of the most rarest gems of this dunyā 🙏

17 June 2016 22:37

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Brothers & Sisters, we're almost half way through Ramadān. You know it's amazing how, just about 2 weeks ago, we were having meals in the day & when the blessed month of Ramadān came, we just stopped everything, that's what we're learning from this Month, true discipline, patience and reformation🙏

Today is the blessed day of Jum'ah, so ensure that you've made Ghusl, always wear nice clothes and smell nice when you go outside the house brothers. Always smile and actually interact with your brothers in Islām, don't just go to the mosque & come back home as if you didn't learn anything.

Even when you're breaking with your fast with your family [for most people], always be positive & have beneficial discussions. Shaykh Sulaymān al-'Alwān(حفظه الله) was asked about whether it's better to remain silent or talk when eating, but he said it's best to talk if there is benefit, so make use of this blessed month to unite your families together and get as close as possible.

Remember that Ramadān is a month of multiplied deeds, so recite the Qur'ān as much as you can, don't let FB eat up most of your time. It's also a month of glad tidings & great news for the believers, may Allāh(جل وعلا) give us victory!

Inshā'Allāh you can all come out of this month with a rectified heart & continue changing for the better after Ramadān finishes, Bārak Allāhu feekum.

17 June 2016 11:26

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

:said (رحمه الله)Imām Anwar al-'Awlakī

There will always be in this Ummāh, always, a Tā'ifah, but what is happening is sometimes people try to find a way out of responsibility, they would blame it on the 'Ulemā' when there are 'Ulemā' who are telling you otherwise, they might be in Jail, they might be killed, they might be underground, they might not be famous because no TV station would broadcast their Khutbāh, but they are 'Ulemā'. Another issue is that Ya'nī we're living in an interesting time when the 'ilm of a person is in accordance to how famous he is, and that's not a right standard, that's not the correct standard for 'ilm, we need to follow al-Haqq, wherever it is

15 June 2016 11:06

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#Weak\_Hadīth "Whoever recites 'Qul Huwa Allāhu Ahad' 10 times, Allāh(جل وعلا) will build for him a House in Jannāh"

This Hadīth was weakened by:

1. Shaykh al-Muhaddīth Sulaymān ibn Nāsir al-'Alwān(حفظه الله).
2. Shaykh al-Muhaddīth 'Abdullāh al-Sa'd(حفظه الله).
3. Shaykh al-Muhaddīth 'Abdūl 'Azīz al-Turayfī(حفظه الله).
4. Shaykh al-Muhaddīth Shu'ayb al-Arna'ūt(رحمه الله).

And many others, and both chains of the Hadīth contain several defects. I have heard that Shaykh al-Muhaddīth al-Albānī(رحمه الله) retracted his authenticating, but Allāhu a'lam how true that is.

15 June 2016 10:36

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Learning the language of the Qur'ān & its meanings is the most amazing thing in this world. The more you reflect & ponder over the words of Allāh(جل وعلا), the more you get moved by it in your Salāh while reciting it or listening to its recitation. True Khushū' only comes through knowledge & reflection ﷻ By Allāh, it's so beautiful, the feeling!

14 June 2016 19:40

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<https://youtu.be/Mzq4xhkiPtI>

<https://youtu.be/Mzq4xhkiPtI>

14 June 2016 14:48

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Shaykh 'Abdūl 'Azīz al-Turayfī(حفظه الله) said:

Whoever's heart does not remember Allāh(سبحانه وتعالى), his tongue will not remember Allāh(سبحانه وتعالى), and if the tongue fails to perform Dhikr, the limbs will fail to perform good deeds, so whoever wishes to perform a continuance of good deeds, then let him begin by reforming the heart.

14 June 2016 13:10

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Shaykh 'Abdūl 'Azīz al-Turayfī(حفظه الله) said:

"Whoever doesn't honour the Sahābah, it is because of his failure in honouring the Prophet(صلى الله عليه وسلم), because whoever honours one of them, he would honour the one who loves them, and the Sahābah are the most beloved to the Prophet(صلى الله عليه وسلم) among the Earth's

inhabitants after the Prophets.

14 June 2016 12:27

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Shaykh al-Muhaddīth 'Abdullāh al-Sa'd(حفظه الله) was asked: A man came out on one of the satellite channels and said that the Prophet(صلى الله عليه وسلم) didn't make du'ā against the Kuffār, is this true?

The Shaykh responded by saying: No, this isn't correct, rather Imām al-Bukhārī(رحمه الله) wrote a chapter "Making du'ā against the Kuffār and making du'ā for the Kuffār", performing du'ā against them is prescribed, and performing du'ā for them with guidance is prescribed, and the Prophet(صلى الله عليه وسلم) said: "May Allāh(جل وعلا) curse the jews and the christians, they took the graves of their prophets as mosques" [Agreed Upon], and he also said: "May Allāh(جل وعلا) destroy the jews and the christians, they took the graves of their prophets as mosques".

14 June 2016 11:59

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#Fabricated\_Hadīth "Whoever memorised the Qur'ān visually, Allāh(جل وعلا) will lessen the punishment on his parents even if they were disbelievers"

There's not a single #Authentic\_Hadīth from the Messenger of Allāh(صلى الله عليه وسلم) ordering the saying of "Bismillāh" before entering the bathroom, rather what's narrated upon entering the bathroom is "Allāhumma inī A'ūthu bika min al-Khubthi wal-Khabā'ith", as for the Hadīth "Alhamdulillah al-lathī Ath-haba 3anī al-Atha" while exiting from the bathroom, then it's weak and there's not a single authentic Hadīth on this matter.

#Weak\_Hadith "Witr is a duty, so whoever doesn't perform Witr is not from us"

14 June 2016 11:39

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#Weak\_Hadīth "Indeed there is a Sūrah in the Qur'ān of thirty Āyāt, which intercedes for a man until he is forgiven. It is [Sūrah] Tabarak Alladhī Biyadihil-Mulk."

Shaykh al-Muhaddīth Sulaymān ibn Nāwir al-'Alwān(حفظه الله) said:

The Hadīth of 'Abbās al-Jushamī from Abī Hurayrah(رضي الله عنه) "Thirty verses which intercede's for a man until it makes him enter Jannāh". This has a #Hidden\_Defect which many people do not know about, and that is because Imām al-Bukhārī(رحمه الله) views that 'Abbās al-Jushamī didn't hear from Abū Hurayrah(رضي الله عنه), so this is from the Hidden Defects which is said about a Hadīth that it is Ma'lūl [Defected].

14 June 2016 10:57

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

This is a detailed response by Shaykh Sulaymān al-'Alwān(حفظه الله) regarding the fabricated Hadīth on Ribā \*taken from his Sharh on al-Dhahabī's Mūqīdha\*.

#Fabricated\_Hadīth "Ribā has 70 odd branches, the lowest is equivalent to a man committing adultery with his Mother"

A group among the later scholars have gone towards the authenticity of this report, and what's correct is that its first part is authentic "Ribā has 70 odd branches", but as for "And the lowest is equivalent to a man committing adultery with his Mother", then this is a #Lie upon the Messenger of Allāh(صلى الله عليه وسلم), and goes against the General and Specific Principles [of the Sharī'ah], and contradicts the Authentic Hadīths, and is Clear & distant from the intellect, and some of the reasons for this:

1. That Zinā is greater in Harām than Ribā in both its types: Debt and Remnants.
2. That committing adultery with Mahrams is from the biggest of Harām, and from the greatest of sins, and a group among the Scholars have gone to say that whoever commits adultery with a Mahram of his is to be struck with the sword, even if he was not Married, and that is because of the severe matter of Zinā, but the Majority of the Scholars went to say that he's lashed like others, and it's completely fine to whip him[Ta'zīr].

And thereupon, how can you make the Ribā dealings, and the lowest level of Ribā greater in prohibition in the sight of Allāh(سبحانه وتعالى) than a man who commits adultery with a Mahram of his?!! Rather, he committed adultery with his Mother, wal-Iyāthū Billāh?!!

3. That the Prophet(صلى الله عليه وسلم) said in the Hadīth "The most prevalent kind of Ribā is going to lengths in talking unjustly against a Muslim's honour." So the outward meaning of this Narration is that the most severe Ribā in the sight of Allāh(سبحانه وتعالى) is going into length in talking unjustly against a Muslim's honour, and what kind of elongation is more severe than having a slave[of Allāh] commit Zinā with his Mother, this is the greatest type of elongation[going to lengths in talking unjustly against a Muslim's honour]

.  
So it's understood that the last Hadīth contradicts the first [Hadīth], because if he said "And the lowest is a man committing adultery with his Mother, & The most prevalent kind of Ribā is going to lengths in talking unjustly against a Muslim's honour.", it is as if this report doesn't consider committing adultery from going into lengths in talking unjustly against a Muslim's honour, and sufficient is the gruesomeness and atrociousness of that.

And this matter is picked up by the intellect, and is understood by the text, and no one can stubbornly contend with it, and that's why Imām Abū Hātim(رحمه الله), Ibn al-Jawzī(رحمه الله) and a group of Scholars have judged upon this report as being Fabricated and a Lie, and the statements of whoever authenticated it isn't taken into account at all.

And this reaffirms the meaning which we stress on always returning back to the words of the Imāms of the Salaf, and not being confined to authenticating reports based upon the outwardness of the chains, or simply relying upon the statements of the Later Scholars.

~ Shaykh Sulaymān al-'Alwān(حفظه الله)

Note: I'm translating بضع وسبعون as "70 odd", but there's a difference of opinion regarding what "بضع" is, however if you refer back to Fath al-Bārī by Ibn Rajab(رحمه الله) on his explanation of Sahīh al-Bukhārī, chapter of Ēmān, he has mentioned several opinions, and what seems to be most correct according to most scholars is that "بضع" is any number between 3-9.

14 June 2016 10:31

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#Authentic\_Hadīth "Salāt in Masjid al-Harām is equal to 100,000 Salāh" narrated by Imām Ahmad(رحمه الله) from the Hadīth of Ibn al-Zubayr(رضي الله عنه) and its chain is good.

#Weak\_Hadith "Whoever prays 6 Rak'āt after Maghrib..." this Hadīth is Munkar, it revolves around 'Omar ibn Abī Khath'am, and Abū 'Isa al-Tirmidhī(رحمه الله) weakened him. And Imām al-Bukhārī(رحمه الله) said that 'Omar ibn Abī Khath'am is Munkar, therefore his Hadīth is discarded.

#Defected\_Hadīth "May Allāh(جل وعلا) have mercy upon the one who prays 4 Rak'ahs before 'Asr" This Hadīth comes from the narration of Muḥammād ibn Maymūn ibn Mahrawān from his grandfather from ibn 'Omar(رضي الله عنهما), and this report is defected, it has Tafarrūd, and Imām ibn Abī Hātim(رحمه الله) has mentioned in al-'Ilal from Abī Dāwūd al-Tiyālīsī(رحمه الله) that he said "Stay away from this". This was mentioned by Imām Abū Zur'at al-Rāzī(رحمه الله) and others from the Hufādh.

HOWEVER, there's a #Strong\_Hadīth which is narrated in al-Tirmidhī, Abū Dāwūd & a group from the narration of Abī Ishāq al-Sabī'ī from 'Āsim ibn Damrah from 'Alī(رضي الله عنه) that he said: "The Messenger of Allāh(صلى الله عليه وسلم) used to pray 4 [Rak'ahs] before 'Asr" This Hadīth is #Good, and 'Āsim ibn Damrah as Imām al-Tirmidhī(رحمه الله) said in his Jāmi', he is Trustworthy among the Scholars of Hadīth and he has heard from 'Alī(رضي الله عنه), so this Hadīth is Good. Therefore praying 4 [Rak'ahs before 'Asr] is Authentic from the actions of the Prophet(صلى الله عليه وسلم), not from his sayings.

~ Shaykh Sulaymān al-'Alwān(حفظه الله).

14 June 2016 09:17

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

was asked: Is it permissible for me to pray behind one of the Big Shaykh 'Alī al-Khudayr? Murji'ah Heads, especially if the Panel of Senior Scholars have warned against him

The Shaykh replied by saying: Yes, Salāh behind him is permitted, because the innovator, if his prayed behind Bid'ah was not a Mukaffirah, then he can be prayed behind, Ibn Mas'ūd prayed behind al-Hajjāj, and that's what the Salaf(رضي الله عنهما) al-Walīd ibn 'Uqba, and Ibn 'Omar did, except if you see that refraining from Praying behind him is better and brings more benefit than harm, and you have consulted with the Scholars of Ahlāl Sunnāh in your land regarding that and said: {and (سبحانه وتعالى) they see a Benefit in abandoning Salāh behind him, then that's fine, Allāh whose affair is [determined by] consultation among themselves}. Unless refraining from praying behind him results in abandoning Jum'ah or 'Īd or the Masjid, then no. And even if you are able to find a different mosque, then you need to take heed of what I've just previously mentioned to you والله اعلم

14 June 2016 01:19

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The story of Muhājir Umm Qays is #Authentic [The Sahābī who migrated to marry this woman], however this story has no relation to the first Hadīth of al-Bukhārī "Indeed, actions are but by intentions.... 'Whoever's migration was for worldly gain or a woman to marry'..."

13 June 2016 21:38

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

- All the Hadīths that mention a punishment for forgetting the Qur'ān are #Weak.
- There's no #Authentic Hadīth regarding the virtues of dying on a Friday.
- All the Hadīths that prohibit the person in Janābah or a woman on her menses from reciting the Qur'ān are #Weak.

13 June 2016 20:20

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

These are the most beneficial books you will find in the science of Adab:

1. Al-Ma'ārif by Imām ibn Qutaybah(رحمه الله)
2. Adab al-Kātib by Imām ibn Qutaybah(رحمه الله)
3. Mu'jam al-Adabā' by al-Hamawī(رحمه الله)
4. 'Uyūn, al-Akhhār by Imām ibn Qutaybah(رحمه الله)
5. Al-Kāmil by al-Mubarrād(رحمه الله)
6. Al-Bayān wa-Tabyīn by al-Jāhith(رحمه الله)

13 June 2016 19:55

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

Asalāmu 'Alaykum, I hope you're all doing well. I would like to share a book I have written/transcribed on the Science of Hadīth. It's a poem called al-Bayqūniyyāh, explained by Shaykh Haytham Sayfaddīn(حفظه الله) on the terminology of Hadīth. Please take a few hours of your time to read it, as it's only 127 pages, may Allāh(سبحانه وتعالى) reward you all. Link is below: <https://ia601502.us.archive.org/16/items/AlBayquniyyah/Al-Bayqu%CC%84niyya%CC%82h-by-Radwa%CC%84n-Dakka%CC%84k%20NEW.pdf>

13 June 2016 15:55

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<https://www.youtube.com/channel/UCacPUV1YPnnCDASQAN-TtAg>

<https://www.youtube.com/channel/UCacPUV1YPnnCDASQAN-TtAg>

13 June 2016 11:35

#### Radwan Dakkak added a new photo.

Ali Alan Nassif Best set

7 June 2016 10:48

Radwan Dakkak Lā Shakk akhī - it's full of Knowledge ♥ Al-Adab al-Mufrad by Imām al-Bukhārī(رحمه الله تعالى) is amazing too! Pondering over the Hadīths of Kindness & Manners :))

7 June 2016 11:01

Ali Alan Nassif I have the set of baukhari is that from the set?

7 June 2016 11:05

Radwan Dakkak Imām al-Bukhārī(رحمه الله تعالى) has written several books. The one you're speaking about is Sahīh al-Bukhārī. This is a separate Hadīth book that al-Bukhārī compiled based upon the Hadīths that deal with manners, kindness, how to treat your neighbours, children, elderly etc...

7 June 2016 11:10

Ali Alan Nassif Yea

7 June 2016 11:12

**Radwan Dakkak** May Allâh(جل وعلا) bless you & your family akhî:)

7 June 2016 11:14

**Ali Alan Nassif** What's the difference between those two books ? One is a collections of Hadith and your one is his wording in advice

7 June 2016 11:15

**Radwan Dakkak** As I mentioned brother, the one I showed you is a Hadīth book that only deals with Prophetic morals & etiquettes. Sahīh al-Bukhārī & Sahīh Muslim are the 2 most authentic books after the Qur'ān which the Ummāh have agreed upon.

7 June 2016 11:17

**Ali Alan Nassif** Mmm ok

7 June 2016 11:18

**Ali Alan Nassif** JazzakAllahukhair

7 June 2016 11:19

**Radwan Dakkak** وإياك 😊

7 June 2016 11:19

**Ali Alan Nassif** Habibi

7 June 2016 11:19

**Radwan Dakkak** 😊 لا، انت حبيبي

7 June 2016 11:20

**Ali Alan Nassif** Lol where are you praying taraweeh this Ramadan ?

7 June 2016 11:29

**Radwan Dakkak** Always been praying at Lakemba Mosque, even though it's a 45 min drive, coz all the Family go there. There's no mosques in my area, so I might go to Bukhārī House at times inshā'Allāh, roughly a 20 min drive.

7 June 2016 11:34

**Mazen Ibrahim** صبر يا إخوة

7 June 2016 11:35

**Ali Alan Nassif** Lol

7 June 2016 11:37

**Radwan Dakkak** ✓

21 June 2016 06:11

Ramadān Mubārak everyone :))

Make the most out of this blessed month Yā Ikhwān.

Recite the Qur'ān with proper Tajwīd.

Read the Tafsīr of the Qur'ān.

Spend your days & nights worshipping Allāh(سبحانه وتعالى).

Learn your 'Aqīdah & Study 'Arabī.

You are the one who's in control of your time-management, so make use of every second you have!

Change for the better, not for the worse. Keep your intentions pure & renewed throughout the day.

Work on your patience & manners when dealing with family & friends. Don't hurt anyone's feelings

in any way, even if they wrong you, have patience & humility 😊

Never forget about all your brothers & sisters around the world, we are one body, so the very least

you can do is to keep them in your du'ā.

May Allāh(سبحانه وتعالى) grant you all Jannāt al-Firdaws.

#RamadānReminders

7 June 2016 10:46

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Been spending way too much time on FB, okay I'm not logging back in until Ramadān finishes because I get so distracted. What I can recommend during the Month of Ramadān is to recite Qur'ān day & night, fall in love with the Qur'ān & read its translation & tafseer. Don't forget to remain sensible, be patient, don't raise your voice at anyone, may Allāh(سبحانه وتعالى) increase you all in Ēmān & Taqwā.

السلام عليكم ورحمة الله وبركاته 🙏

3 June 2016 20:12

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Sisters, be warned! Especially my revert sisters! Do not ever marry a Madkhalī! These people



distort the sayings of the Salaf & claim they can marry with the intention of DIVORCE! This is nothing new, even Madkhalī shaykhs in the US have stated that they won't be marrying new Shahādah women to them, because there are many cases of Madkhalī's marrying reverts with the intention of Divorce!

These People who marry with the intention of divorce as we call in arabic بنية الطلاق are even worse than the Shī'a Rāfidhī Mushriks who do Mut'ah prostitution, because it's well known that the religion of the Rāfidah is based upon Zinā, they are open & even proud of being Rāfidhī children of Mut'ah. Whereas the Person who marry's with the intention of divorce is doing it in the name of deceit and betrayal! The Prophet(صلى الله عليه وسلم) has cursed such people who are deceitful!!

Now for you sisters who have never heard of "Marriage with the intention of divorce" and what some filthy low lives are doing, they basically take the sayings of the Salaf out of context.

So in short, I'll explain the issue of "Marriage with the intention of divorce" which was differed upon among the Salaf and the Madhāhib. It's important to mention that some scholars permitted it and others prohibited it, so there are 2 views among the Early Imāms, BUT the circumstance of this would be in a context where a brother is travelling to another land for Business, Seeking proper knowledge, treatment, or for an important need, then afterwards he might be subjected to Fitna, and he fears committing Zinā, so he would marry with the intent of divorce, he might remain with her or not, and they would have a proper marriage with all the conditions, but the husband has this intention, he looks for a woman of deen, good lineage, beauty, and it's not mentioned at all from the Early Scholars that he would marry her for fun, rather he gets married in fear of Zinā, so some scholars permitted it, whereas others prohibited it.

Those that prohibited it say that this goes against the purpose of Marriage, and they say "Why did the Prophet(صلى الله عليه وسلم) curse the one who marries a divorced woman with the intention of making her lawful for her former husband and upon the one for whom she is made lawful." [Refer to Sunan Abī Dāwūd - Authentic]. So they use this Hadīth as proof to curse the one that has the intention of divorcing his wife, because this goes against the purpose of Marriage.

The purpose of marriage is 3: Reproduction, Chastity, Love & Mercy as mentioned by Shaykh Sulaymān al-'Alwān(حفظه الله) & he mentioned several Āyāt & Ahādīth. And this person who married with the intent of divorce in such circumstance, even if he said it was in fear of Zinā didn't fulfil any of these 3 purposes, he says he's fearing Zinā, but in reality he's just enjoying and playing around with the daughters of the Muslims. But some scholars said it's permitted, but anyways this is what the Salaf meant when they talked about Marriage with the intent of divorce, this was the scenario. But even in this scenario it's not permissible to do so.

As of our times, this isn't called Marriage with the intent of divorce which was known in the time of the Salaf, rather in our times these Madkhalī's and other low lives gather wealth and go on holidays to play around, marrying with the intent of divorce. And they don't care how many they marry or who they marry, they even marry 4,5,6,7,8 because all they think about is their filthy desires, this is their main goal!

So the person must know the reality before they give any Fatwa! Some scholars permitted it in a specific scenario, whereas what you call this is pure filthy and playing around, and he marry's with the intent of divorce, and doesn't care which woman he's marrying, she might be improperly dressed, she has friends etc...but this idiot doesn't care.

Wallāhi anyone who says that it's allowed to marry with the intent of divorce is a pure Jāhil who doesn't understand anything, may Allāh(سبحانه وتعالى) destroy these people. Such people are just as bad as the Rāfidah doing Mut'ah as mentioned by Shaykh ibn 'Uthaymīn(رحمه الله), infact Shaykh Sulaymān al-'Alwān(حفظه الله) says it's worse and more deceitful because Mut'ah is well known, both parties agree, whereas marrying with the intent of divorce is done out of pure deceit.

3 June 2016 18:52

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### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Brothers, it's the blessed day of Jum'ah, the day of Cleanliness. Whether it's Obligatory or Sunnāh Mu'akkīdah, perform Ghusl & put on some perfume to smell really nice. And don't forget to wear your best clothes & always have a smile on your face :))

Note: If you have a shower on Jum'ah without performing wudū', it's not permissible for you to pray, because performing Ghusl Mujzi' doesn't render you in the state of Wudū', the only exception given is if you performed the Complete Ghusl from Janābah. So always ensure you do the steps of wudū' whether you're in the shower or outside of the shower, because the obligatory steps of wudū' isn't nullified by Partial Ghusl.

3 June 2016 10:06

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### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Anyone know some nice Hijāb & Jilbāb shops around Greenacre?

3 June 2016 08:48

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.



2 June 2016 18:23

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Alphabet comes from the word Alpha/Beta [Roman/Greek].

But actually Alpha/Beta comes from the Muslims - Alif, Ba, Ta.

Likewise Hawaii was named by the Muslims "Juzr al-Hawa" and it's spelt as هَوَئِي "Ha,Wa,Ya", all you gotta do is put a Kasra & it says "Ha,Wa,Yi"

So you got the First 3 letters "Alif,Ba,Ta" and you also got the Last 3 letters "Ha,Wa,Ya"

~ My Summarised Notes from Ustādh Abū Taubah (حفظه الله) - may Allāh (سبحانه وتعالى) free him:)

31 May 2016 14:45

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.



What has become prevalent among some students of knowledge is the reliance upon the sayings of some contemporary scholars regarding the grading of a Hadith, and abandoning the sayings of the Early Imāms, that even some of them narrate a Hadīth from al-Tirmidhī (رحمه الله) & mentions the grading of it from the sayings of some of the contemporary scholars, and leaves off the grading of al-Tirmidhī (رحمه الله) on his own Hadīth, or that the Hadīth might be reported by the people of Sunan, and it was authenticated for instance by Ibn Khuzaymah (رحمه الله) or Ibn Hibbān (رحمه الله), and he doesn't give heed to any of this at all, and he goes searching for the statements of some Scholars regarding the grading of this Hadīth, and this is wrong, and what's necessary is being concerned/occupied with the sayings of the Early Imāms, and benefitting from the sayings of the Contemporary Scholars.

~ Shaykh 'Abdullāh al-Sa'd (حفظه الله) in his book "How to be a Muhaddīth" volume 1 pg 31.

30 May 2016 10:13

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.



Shaykh al-Muhaddīth 'Abdullāh al-Sa'd (حفظه الله) said: "The transmitted Hadīths regarding the virtues of the middle night of Sha'bān, nothing is authentic from it according to the majority of the scholars of Hadīth, and these Hadīths are not strengthened with all of its chains, and that is for two reasons:

1. It is either extremely weak[from its Isnād]
2. It is either weak because of defects.

Therefore, it is a night like the rest of the nights, it doesn't have any virtue, and it's not specified for du'ā, nor Dhikr[remembrance of Allāh], nor is its night for Prayer[Qiyām], nor is its day for Fasting[Siyām]".

30 May 2016 09:52

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

was asked: What is the brief explanation regarding the third (حفظه الله) Shaykh Nāsir ibn Hamd "nullifier "Whoever doesn't make Takfeer upon the Mushrikeen & doubts in their Kufr

:The Shaykh responded by saying: The brief explanation is divided into 4 types

Whoever's Kufr is Aslī such as the Jew or Christian: So whoever doesn't make Takfeer upon him . 1 or refrains from performing takfeer upon him, then he's a Kāfir because he hasn't disbelieved in Tāghūt, because Tawhīd must be accompanied with two things "Disbelieving in the Tāghūt, and "believing in Allāh

Whoever apostates from Islām and openly proclaims in leaving it for Judaism or Atheism & . 2 .similar to that: Then he is like the First Type

Whoever apostates by committing an agreed upon Nullifier such as Insulting[Allāh & .3 His Messenger], but claims that he's a Muslim: So whoever affirms that his statement or action is Kufr[in General], however he refrained from performing Takfeer upon him[in Specific], then he .doesn't disbelieve because he didn't reject the text[Qur'ān & Sunnāh] or Ijmā

Whoever apostates by committing a Nullifier that is differed upon such as Abandoning Salāh: So .4 whoever doesn't make takfeer upon him doesn't disbelieve, even if he disputed in the core root of .knows best (جل وعلا)the matter, because it's differed upon, and Allāh

24 May 2016 18:26

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Asalāmu 'Alaykum, I just want to say 1 thing & Wallāhi, Wallāhi, Wallāhi, I fear hypocrisy in myself for saying this, but I just want these words to be heard, and I'll leave what's in my heart to Allāh(سبحانه وتعالى).

O my beloved Brothers & Sisters, sometimes our souls can't take the humiliation & oppression no more, and remaining silent only builds up stress and depression and procrastination from that humiliation we are facing. Now I'm not talking about personal humiliation & oppression, that is hard without a doubt and even though I tell people to remain patient and have humility, they just can't stand it and enough is enough, especially when oppression and humiliation reaches a level of what we see in front of our very eyes, in both the Personal and Collective sense. Now, don't listen to those who say "Worry about yourselves before anyone else", even though there might be some truth in this statement, that in order to help others, you yourself need to be in a good state, but what I want you guys to understand is that you must feel the pain of the Ummāh just like the way you feel when you go through a difficulty on a personal level. The Messenger(صلى الله عليه وسلم) said "We are one body", therefore whatever you feel, I must feel, and whatever I feel, you must feel, and whatever every other muslim is going through, you must try and feel them in a spiritual sense.

I want to address 1 main issue of why our Ummāh is going through this humiliation and disgrace. You might consider this a rant, Madkhali's might say it's emotional rhetoric, but I don't care what they think, having emotions & caring about the Ummāh is a must, and these madkhali's are cowards, either way, the following is what I have written about them & I believe it's important to warn against them as their da'wah is spreading everywhere, even my close ones in Europè are affected by their evil & I had a debate with some family members overseas about this :((

So one of the biggest Fitnā's in the time of the Salaf and our times is that of the Murji'ah, AKA the madkhali's of our time, and these people are one of the biggest problems in our Ummāh because they attribute their Jahmī beliefs to our beloved Salaf. Some of them define Ēmān exactly like the Ghulāt al-Murji'ah, however many of them define Ēmān according to the definition of Ahlāl Sunnāh wal-Jamā'ah, but do so out of Tadlees. So they define Ēmān as belief, speech & actions, but when it comes to applying it into practise they are from the Ghulāt al-Murji'ah. Let me give an example to clear things up & the reason why I'm stressing on 'Aqidah is because you guys must know this. Okay, so Ēmān is Belief, Saying & Actions, we agree. But what's the opposite of Ēmān? Kufr, right? Therefore just as Ēmān is Belief, sayings & actions, you can commit Kufr from belief, sayings & actions. However, when it comes to these Madkhali's, they limit Kufr & Nullifiers of Islām to Belief alone! See how they deceive you in the name of Salafiyyāh? For instance, whoever insults Allāh(جل وعلا) is a Kāfir, but Wallāhi these Madkhali heads have said "The insulter of Allāh is only a Kāfir if he believes that it's Halāl in his heart", and there are different types of Madkhali's, some have stated that even if you prostrate to the sun or grave, you don't become a Kāfir, unless you believe it's permissible, they have even went further in deviance than the Ghulāt al-Murji'ah and Jahmiyyāh of the past. These Modern day Madkhali's add false conditions to the Nullifiers of Islām by saying "If you ally with the disbelievers against the Muslims, you only disbelieve if you love the disbelievers for their Shirk or consider it Halāl", they say replacing the Sharī'ah & abandoning it and ruling by a completely separate man made law is only a Minor Kufr, and a person only disbelieves if he believes it's permissible or greater than the law of Allāh(سبحانه وتعالى) limiting it to mere sins like drinking alcohol and eating pork. Whereas Allāh(سبحانه وتعالى) called these rulers who rule by other than the law of Allāh(جل وعلا) as Kāfireen and Mushrikeen. They commit shirk in all forms of Tawhid, yet the Madkhali's consider them as Muslims who must be obeyed. They even quote the addition "Obey the ruler even if he hits your back & takes your wealth", even though the Muhadithīn have weakened it and I don't want to get into the talk regarding this weak {addition}.

And you can never stop speaking about these Madkhali's, the reason why they are so evil is because as I mentioned, they claim to follow the Salaf and their Da'wah is spreading everywhere in the Ummāh, it might not be as widespread in Australia, but they are definitely spreading in Canada & the States, especially in Europè and I can confirm this as I have family in Europè and the Dā'iyyah's over there are all spreading Madkhali beliefs immensely...ask any europèan and they will tell you about it, and as a result of these Ghulāt Murji's, you have Ghulāt Takfeeri's, i.e. Hāzimī's who haven't spared anyone in this Ummāh from their evil chain Takfeer.

Now as you guys can see what's happening [around you], the Madkhali's undermine the importance of caring about the Muslims, yet they are the first ones to issue Fatwa's left and right about the situation of the Muslims. These Madkhali's claim to love Islām and the Salaf while they call our brothers and sisters dogs of the hellfire. Listen here O madkhali, if you ever read this, before you slander & find all the faults in the world in our brothers and sisters, what about your leaders that you defend day and night, what do you say about them? Your leaders are nothing but dogs to the enemies, while they are vicious lions against their own people. May Allāh(جل وعلا) disgrace you in this life and the hereafter, you piss me off, I hate you, I hate you, I hate you so much! You infected the Ummāh with Irjā' in the name of our beloved Salaf. You claim that we are distorting Islām and giving Islām a bad name, well what kind of Islām are you giving? Why don't you defend your own

sisters just like you defend your rulers, why is it prohibited to backbite the rulers & permissible to backbite our sisters? I will never forget you dogs mocking our sisters in Buraydah who were simply calling for their rights. If you say our brothers & sisters are not representing the true Islām, tell me what Islām your leaders are presenting, other than playboy princes who get offended with a western woman wearing Hijāb/Niqāb in his Palace, the secularist liberal dog al-Waleed, who is close to the king. Okay, let's start with Āl Salūl, those who control Bilād al-Haramayn, let's talk about what kind of Islām they have. The rulers of Saudi Arabia who don't rule by the Sharī'ah, they go to the UN, legislate laws which contradict the Qur'ān and Sunnāh, they permit Ribā Banks, they imprison people without charge, they lock up 'Ulemā', they oppress our brothers and sisters who speak 1 word against the filthy king, they leave alone the Rāfidah Mushrikeen to insult the Sahābah while they act like vicious lions against our sisters & their infants, they give the Saudi Rāfidhī mushrik more rights than the Afghānī or Kashmīrī Muslim because of him being a saudi citizen, they promote nationalism & celebrate these ignorant festivals, they have no wala' and bara'. Saudi lets the disbelievers roam around, not only that, they meet with the heads of Kufr and award them and show love to them, and on top of that, they ally with them against Muslims. The King 'Abdullāt said to unite all the religions as 1 religion, he congratulated the disbelievers on their nationalistic holidays and held hands with Tyrants just like himself.

O Madkhālī, is this what you call Islām? You say it's compulsory to obey criminals like al-Qadhāfi of Libya, the one who openly distorted the Qur'ān with the green book, and ruled by a completely clear Kufr constitution pleasing his Italian friends. You prohibit people to revolt against such a criminal, you call them Khawārij? Wallāhi you don't know what Khawārij means, because in order to call someone a Khārijī, he must believe in the Usūl of the Khawārij, and if you consider them Khawārij for going against the rulers, but who did our brothers & sisters revolt against? They revolted against Tyrant Kuffār! And even if they were Muslim rulers, revolting against them doesn't render someone a Khārijī, if this was the case, what about Al-Hussein(رضي الله عنه) who revolted against the Fāsiq Yazīd? What about Sa'eed ibn Jubayr(رحمه الله), what about 'Abdullāh ibn al-Zubayr(رحمه الله), what about Imām Abū Hanīfah(رحمه الله) being against those Tyranical 'Abbāsi rulers, what do you call him? Infact Imām Ahmad(رحمه الله) called those who revolted against the rulers Shuhadā', so where did you get this Khārijī label from. Infact, you're closer to the Khawārij more than those you accuse of being Khawārij as you're harsher on the believers & soft with the disbelievers. And even if we were Khawārij, the Salaf would call the Khawārij for a debate, but all you do is run away to the filthy leaders and silence us, and where are you from the guidance of Abū Bakr al-Siddīq(رضي الله عنه) who made du'ā for the Romans to beat the Persians. Now why did he do that for? Both the persians and romans are mushrikeen, what benefit do we have from the Romans? The point is that the romans are closer to the Haqq, so what about your own brothers & sisters? Even if they were the most deviant of people, aren't they closer to you than the other filthy oppressors & Mushrikeen?

May Allāh(سبحانه وتعالى) destroy the Madkhālī's, Rāfidah & Mushrikeen and humiliate them in the Dunyā and Ākhirah, and may Allāh(سبحانه وتعالى) return the muslims back to their deen, especially in this blessed month of Ramadān. Worship Allāh(سبحانه وتعالى) by reciting the Qur'ān & Fasting, and just because you can recite the Qur'ān very good, this doesn't make you a Khārijī as these Madkhālī low lifes say, and Allāh(سبحانه وتعالى) knows best!

24 May 2016 18:22

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

was asked: What is meant by 'inability to understand' with (حفظه الله) Shaykh Nāsir ibn Hamd ?regards to establishing the Hujjāh

:responded by saying: Inability to understand means two things (حفظه الله)The Shaykh

Unable to know the meanings of the words: So this is an excuse with regards to establishing the .1 Hujjāh, so the individual must know the meanings, such as the non-Arab for instance if he was .addressed in the Arabic language

has sealed upon the hearts of the Kuffār and their inability to understand these (جل وعلا) Allāh .2 has set a seal (سبحانه وتعالى) words as being the truth: Then this isn't an excuse at all, rather Allāh upon their hearts so that they will not understand, and from the most explicit proof is Allāh's statement: "Had Allāh known any good in them, He would have made them hear." meaning: He said: "And if He had made (جل وعلا) allowed them to see the truth of what reached them, then He them hear" meaning: And even if we made them see it as the truth "They would [still] have turned in speech?!" So (سبحانه وتعالى) away, while they were refusing.", and who is more truthful than Allāh has set a seal (جل وعلا) mentioned that the ignorance of the Kuffār whom Allāh (سبحانه وتعالى) He upon their hearts, that even if their scholars came to realise the truth of what reached them, they would remain upon their disbelief, does anything after this require an explanation?! And Allāh .knows best (وتعالى)

14 May 2016 14:17

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

was asked: The issue of 'uluw[Allāh being above the 'Arsh] has (حفظه الله) Shaykh Nāsir ibn Hamd stated, so is it from the Apparent/Clear Matters (رحمه الله) more than 1,000 proofs as ibn al-Qayyīm where it is sufficient to recite the text with the opposing deviant sects? And if it was not ?Apparent/Clear, then how can it be from the Hidden/Unclear Matters and it has all these proofs

:responded by saying (حفظه الله) Shaykh Nāsir ibn Hamd

There are matters which differ in clearness & unclearness depending on the time and place and reality, such as some of the texts on the Attributes[of Allāh], and the Fundamental Rule in this is: If the innovator belied or rejected the text, then he's a Kāfir, or else he doesn't disbelieve, so the texts on "al-'uluw" for example was Clear in the time of the Salaf, and that is why they made Takfir upon whoever negated or interpreted it, then it became Unclear after the misconception was spread between the Muslims after the Best Generations[i.e. The Salaf], that is why you see those ascribed to the people of knowledge who interpret it, are most of the time exalting the texts, he doesn't bely it or reject it, however this misconception has appeared to him of which the Mutakalimeen spread between the people, so the Clear Matters aren't upon one level, just like the Unclear Matters aren't upon one level as well, so some of the Clear Matters can become Unclear, and vice versa, and .knows best (سبحانه وتعالى) Allāh

14 May 2016 14:00

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

was asked, what is the meaning of Democracy? And what is the (حفظه الله) Shaykh Nāsir ibn Hamd difference between Democracy & Shūrah? And what is the ruling regarding the entering of ?Parliaments

responded by saying: Democracy is the rule of the people, and it means (حفظه الله) The Shaykh that the legislation and permitting & prohibiting is for the population itself, and it was existant in then it developed further after the English Revolution, (عليه السلام), Greece, before the Birth of 'Īsa .[then the French[revolution], until it reached what it reached[i.e. Today

with no partners (سبحانه وتعالى) And it's purely Kufr, because the judgement/ruling is for Allāh says: "He makes none to share in his Decision and His (سبحانه وتعالى) ascribed to him, as Allāh rule", and it differs to Shūrah more than the way Fornication differs to Marriage, and that is because :of [several] aspects

The Shūrah is only for the Ijtihādī matters, where there is no explicit text regarding it, as for the .1 ruling being clear/apparent, then there's no Shūrah regarding it, but as for democracy, then it's .included into everything without exception

The Shūrah is for a Group among the Ahl al-Hal wal-'Aqd, who are well known for their justness & .2 righteousness & religiousness. As for Democracy, then it's for a group of people who are elected by the people according to their desires, and what brings benefit to them, even if they were from the .most evil of people

The judgement made in the Shūrah is not compellable upon the correct view, so the Just Leader .3 .is not compelled to take it if he views benefit opposing it, as for Democracy, it's compellable

In the Shūrah, they do not come up with rulings & laws which are imposed upon the population, .4 .as for Democracy, they impose that by force

Including other than that from the differences. There are books which aren't that bad regarding this .issue, which would be good to return back too

:And entering parliaments is a great Munkar[evil] from several aspects

A) That there is acknowledgement for the judgement of the population, because parliament is a legislative gathering which comes up with laws, so by him entering it, he is acknowledging a and this is Kufr, and even if the Islamists rule over (سبحانه وتعالى), Lawgiver besides Allāh parliament for instance and they made the constitution islamic, then this is not the judgement of rather it's the judgement of the population, that's why if the members of parliament (جل وعلا), Allāh were changed, laws change, and similar to this, so this isn't ruling by Sharī'ah, the Sharī'ah rules by power, and whoever refuses it from the people is hit with a sword and thrown in the rubbish bin, and .we do not look at the number of voters, the For and Against

B) That it's obliged for the person entering Parliament to take an oath to respect the consitution, and the consitution is originally Kufr, and it has many uncountable Mukaffirāt, and respecting it is !Kufr, so how can you take an oath by that

C) Those that are called the Islamists step down on many things in their path to reach towards Parliament, then they do not achieve a portion of what they provided from their stepping down, and .look at our current situation today, you would know that very well

in 'Umdat al-Tafsīr regarding Allāh's statement "and consult (رحمه الله) And Shaykh Ahmad Shākir them in the matter" has very beautiful words in comparing Democracy and Shūrah together, and the reply against whoever considered Democracy to be from the Shūrah, and whoever calls towards the .elections, so refer back to it, because it has words which should be written in Gold Ink

14 May 2016 12:03

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<https://youtu.be/3rUlg2RzA5Y>



https://youtu.be/3rUlg2RzA5Y  
The millions of Shi'as that go celebrate in Karbalā' are all Pagans and Mushrikeen! By Shaykh Sulaymān al-'Alwān(حفظه الله).

14 May 2016 00:31

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

https://youtu.be/rpQxjly0pWE

https://youtu.be/rpQxjly0pWE

The ruling on the Shi'a General Masses by Shaykh Sulaymān al-'Alwān(حفظه الله).

13 May 2016 23:49

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

https://www.youtube.com/watch?v=eom5STiELWU&feature=youtu.be

https://www.youtube.com/watch?v=eom5STiELWU&feature=youtu.be

Fabricated Hadīth.

First part is authentic from ibn Mas'ūd(رضي الله عنه).

Dangers of Ribā & Shirk.

13 May 2016 20:21

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Parents are like your eyes, you will never see the world beautiful after the loss of one or both of them! May Allāh(سبحانه وتعالى) raise my mother's rank to ferdous.

~ Shaykh Ahmad Jibrīl(حفظه الله).

13 May 2016 08:16

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

narrates a Hadīth in his book but doesn't comment on it, this is (رحمه الله)When Imām Abū Dāwūd .considered a Sālih(acceptable) hadīth as he mentioned in his introduction

(رحمه الله)mentions in al-Majmū'(7/168) that what Imām Abū Dāwūd (رحمه الله)Imām al-Nawawī .(meant by Sālih(acceptable) is that the Hadīth is Hassan(sound

has shown by examples that this is not the correct (رحمه الله)However al-Hāfidh ibn Hajr mentioned in al- (رحمه الله)approach. So ibn Hajr (رحمه الله)interpretation of Imām Abū Dāwūd's meant by Sālih(acceptable) was that the Hadīth was (رحمه الله)Nukat(1/435) that what Abū Dāwūd acceptable to be used as supporting evidence or to be supported by another narration. Hence, it .was not actually very weak

also has his own terminology on the Hassan Hadīth. Usually (رحمه الله)Imām Abū 'Īsa al-Tirmidhī Hassan is a level below Sahīh, but the narrators are of a slightly lesser degree because of their mentions Hassan, this means that (رحمه الله)Dabt(precision), however whenever Imām al-Tirmidhī the Hadīth is weak, but it could be used as supporting evidence where it has several other chains to strengthen its meaning. So it basically doesn't have any Shuthūth(irregularities), and this has been has written a long (حفظه الله)mentioned by several scholars, and Shaykh 'Abdūl 'Azīz al-Turayfī .knows best (جل وعلا)article on this subject, and Allāh

Now, the scholars of Hadīth collected & recorded down weak Hadīths for many reasons, that he (رحمه الله)consideration, supportive evidence, it's even narrated from Imām Abū Dāwūd .preferred a weak Hadīth over the opinion of a man

But just because the Scholars of Hadīth recorded down weak Hadīths, it doesn't mean that they are .used as proof or to be acted upon

والله اعلى واعلم

12 May 2016 23:21

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Seeking knowledge can make you a better person or an even worser person. Renew your intentions and remain sincere in what you're doing for the sake of Allāh(جل وعلا) and inshā'Allāh your knowledge will help you change for the better, not for the worse. What I mean by worse is become arrogant, disrespectful, gaining victory against others in arguments, belittling others, showing off etc...

One of my favourite du'ās is to seek refuge from non-beneficial knowledge. Say the following:

Allâhumâ inī A'ûthu bika min 'ilmin Lâ Yanfa'

اللهم إني أَعُوذُ بك من علمٍ لا ينفع

i.e. "O Allâh, I seek refuge in You from knowledge that does not benefit"

11 May 2016 15:21

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#Usûl\_Quiz

If a child breaks something in the house, so you ask him "Did you break this?", and he says "No, I don't know who did that :))" Now, is the child sinful for lying? And why or why not?

10 May 2016 18:48

#### Radwan Dakkak updated his status.

I like those that speak with a soft tongue

10 May 2016 18:22

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

10 May 2016 13:07

#### Radwan Dakkak shared a link.

<http://www.youtube.com/playlist?list=PL39lfe0KQ3VzHzB93fL6j35YwRGtj1DDE>

<http://www.youtube.com/playlist?list=PL39lfe0KQ3VzHzB93fL6j35YwRGtj1DDE>

<http://www.youtube.com/playlist?list=PL39lfe0KQ3VzHzB93fL6j35YwRGtj1DDE>

Amazing series on Tawheed - Kitâb Tajrīd al-Tawhīd al-Mufīd is one of the very few early books written "solely" on the issue of Tawhīd al-Ulūhiyyâh, explained beautifully by Shaykh Sulaymān ibn Nāsir al-'Alwān(حفظه الله).

If anyone wants the full arabic transcript, I can send it to you on Messenger, and I can send you a document of all the Hadīths he mentioned in these lectures, weak & authentic. They really deserve to be put into English.

10 May 2016 11:05

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<https://www.youtube.com/watch?v=Yjgssldox8>

<https://www.youtube.com/watch?v=Yjgssldox8>

SubhanAllah, the du'a that the Messenger taught Abu Bakr :))

9 May 2016 20:51

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

\*QUIZ\*

How many Ramadan's did the Prophet(صلى الله عليه وسلم) fast according to the consensus of the Scholars?

9 May 2016 19:19

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

[https://www.youtube.com/watch?v=0\\_PLecWEKfk](https://www.youtube.com/watch?v=0_PLecWEKfk)

[https://www.youtube.com/watch?v=0\\_PLecWEKfk](https://www.youtube.com/watch?v=0_PLecWEKfk)

9 May 2016 19:00



### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

[http://youtu.be/rhvWmVq\\_Mjc](http://youtu.be/rhvWmVq_Mjc)

[http://youtu.be/rhvWmVq\\_Mjc](http://youtu.be/rhvWmVq_Mjc)

9 May 2016 17:05

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

{Sincerity} Imām al-Shāfi'ī(رحمه الله) said "I wish people could benefit from the knowledge I leave without knowing its source" #Islām

~ Shaykh Ahmad Jibrīl(حفظه الله).

9 May 2016 13:16

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Visit the ill and see the value of health.  
Visit the prisoners and see the value of freedom.  
Visit the graves and see the reality of life.

~ Shaykh Ahmad Jibrīl(حفظه الله).

9 May 2016 13:13

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

lived with me for 30 years. We never had a (رحمها الله)said "Umm Sāleh (رحمه الله)Imām Ahmad "Isingle disagreement

\*!The effort of {[both]} of them accomplished that\*

(حفظه الله)Shaykh Ahmad Jibrīl ~

📖 Imagine living a life of Tawhīd without any problems subhānAllāh 🤖

9 May 2016 13:08

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#Authentic\_Hadīth In Sunan Abī Dāwūd(رحمه الله) from the chain of Yahyā ibn Hārith al-Dhimārī(رحمه الله) from al-Qāsim ibn Abī 'Abdūl Rahmān(رحمه الله) from Abī Umāmah(رضي الله عنه) that the Prophet(صلى الله عليه وسلم) said: "Whoever loves for the sake of Allāh(جل وعلا) and hates for the sake of Allāh(جل وعلا), and gives for the sake of Allāh(جل وعلا) and abstains for the sake of Allāh(جل وعلا), then he has perfected his Ēmān"

~ Shaykh Sulaymān al-'Alwān(حفظه الله).

8 May 2016 18:21

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

\*Is the Authenticating & Weakening of the Hadīths by Shaykh al-Muhaddīth al-Albānī(رحمه الله) accurate or not?\*

Shaykh al-Islām al-Muhaddīth Sulaymān ibn Nāsir al-'Alwān(حفظه الله) responds by saying:

The brother says that a group of people say that the authenticating of al-Albānī(رحمه الله) isn't accurate in comparison to the early scholars. And this is True, whether he authenticated the Hadīths or weakened the Hadīths, because the Usūl that he follows in his authenticating and weakening is upon the Usūl of the Later scholars, upon the Usūl of ibn al-Salāh(رحمه الله), upon the Usūl of al-Hāfidh al-'Irāqī(رحمه الله), upon the Usūl of ibn Hajr(رحمه الله), he doesn't follow in his Usūl, the Usūl of Yahyā ibn Sa'īd al Qattān(رحمه الله), the Usūl of ibn Mahdī(رحمه الله), the Usūl of Imām Ahmād(رحمه الله), the Usūl of al-Bukhārī(رحمه الله), Usūl of Muslim(رحمه الله), or upon the Usūl of the early scholars, so he goes along the Usūl of the later scholars, not the Usūl of the Early scholars, and if those were the means that he goes along, it is considered a weak means, so usually the end result would be inconsiderable. So consequently, he has many things that he authenticates which goes against the Methodology of the early scholars, or he weakens that which has a clear difference to the Methodology of the early scholars, because the differences between the early & the later scholars are many, I'll mention the most important of those differences to clarify the intent and meaning.

So from among that, al-Tadlees[covering up a break in the chain], whenever al-Tadlees is proven in the Hadīth, then it's a 'ila(hidden defect), and there's no dispute in this, whereas the later scholars consider the "an 'ana"[i.e. narrates by using the term "an"(from)] of the person described with Tadlees as "Tadlees", and this hasn't been stated by any of the early scholars, and al-Albānī(رحمه الله) follows this principle, of the Usūl of the later scholars, not the Usūl of the early scholars. So he says about the hadith that it has 'an 'ana of al-Hassan(رحمه الله), it has 'an 'ana of Qatādah(رحمه الله), there is 'an 'ana of Abī Ishāq al-Sabī'ī(رحمه الله), there is 'an 'ana of al-A'mash(رحمه الله), there is 'an 'ana of ibn Jurayj(رحمه الله), there is 'an 'ana of ibn al-Zubayr(رحمه الله) and he defects the Hadīths in this way, he has weakened Hadīths in Muslim upon this way, and none of the early scholars were upon this Manhaj, and it's not known from any of the Imāms that they defected a Hadīth by 'an 'ana of a Mudallis or the person described with Tadlees, rather the early scholars say "Dalas", and they do not say "an 'an", so if it's proven that he "Dalas"[cheated], we will defect the Hadīth because this is a disconnection, and if he 'an 'an and he didn't "Dalis", merely a 'an 'ana, this doesn't affect[the Hadīth], and this is what the early scholars are upon, and this is from the enormous differences between the early and the later scholars.

The second matter: Ziyādat ul-Thiqah[The addition of a trustworthy narrator]. The Madhab of the Fuqahā' and Mutakalimeen is that the addition of a trustworthy narrator is accepted in all cases, and many of the later scholars have followed this, so ibn Hajr(رحمه الله) says in al-Nukhbā "and the addition of its narrator is accepted, as long as it doesn't go against that whom is more authentic" and this is not the Manhaj of the [early] Imāms, and he has determined/stipulated the Manhaj of the Early scholars in Kitāb al-Nukat upon the book of ibn al-Salāh, and in that book, he has overlooked/neglected in determining the Usūl of the early Imams in this matter, so some of the later scholars or a group of later scholars as it's the statement of the Fuqahā' that the addition of a trustworthy narrator is accepted and this is well-known in the authenticating of the later scholars, "This is an addition of a trustworthy narrator, therefore it's accepted". The early scholars do not give the addition an absolute/general ruling, so at times they would accept the addition and sometimes they would reject the addition, and they do not give an absolute/general ruling.

The third matter: Raising weak Hadīths to Hassan by Shawāhid(finding supporting narrations), the early scholars do not expand in that, and among the later scholars, there is severe expansion, that most of their authentications & Hassan gradings is when the Hadīth comes from different chains. And that is why the authentications by the later scholars have exceeded 50,000 Hadīths, and this is an exaggeration in the authenticating of Hadīths, and many of that is Munkar, it has no basis to it, the issue is not a Hadīth or 2 Hadīths, when the Hadīths reach 5,000 hadiths, 4000 are all Munkar[Denounced]. The early scholars did not call a Hadīth "Hassan" by Shawāhid except by well known conditions and guidelines as a methodology among them, so from that, they don't call a Hadīth Hassan by Shawāhid in the Usūl[can't be the main hadīth which Fiqh and rulings are derived from the hadīth] and they do not accept it. And from that, is that they don't call a Hadīth Hassan by Shawāhid if it goes against an authentic Hadīth. And from that, is that they don't call a Hadīth Hassan by Shawāhid if there's a liar or a person accused of fabricating or a fault or a Nakārah(discrepancy) in the Isnād(chain).

The fourth matter: Al-Tafarrūd(singular narrations), the early scholars would consider the issue of Tafarrūd a great concern, and they would sometimes not accept the Hadīth of the Mutaffarid even if he was Trustworthy(Thiqah), and usually as a methodology that they had, they would reject the Hadīth of the Sadūq in the Usūl, and this isn't taken into consideration by the later scholars, and they do not differentiate between what is in the Usūl[the main hadīth which Fiqh and rulings are derived from the hadīth & chapter] and what is in other than the Usūl, and by the end result of the inability to apply this methodology, they authenticate many Munkar Hadīths. Because the Hadīth of the Sadūq or the Hadīth of a Thiqāh who doesn't narrate a lot of Hadīths, and isn't known by many singular narrations, if he makes Tafarrūd in an Asl, then this is a place of dispute, so from that, the hadith that was narrated by Ahmad(رحمه الله) and Abū Dāwūd(رحمه الله) in his Sunan from the chain of Muhammad ibn ishāq from Abī 'Ubaydah ibn 'Abdillāh ibn Zam'ah from his father from his mother from Umm Salamah that the Prophet(صلى الله عليه وسلم) said:

"On this day you have been allowed to take off ihram when you have thrown the stones at the jamrahs, that is, everything prohibited during the state of ihram is lawful except intercourse with a woman. If the evening comes before you go round this House (the Ka'bah) you will remain in the sacred state (i.e. ihram), just like the state in which you were before you threw stones at the jamrahs"

And this report is Munkar, it's not possible to accept the Tafarrūd of ibn ishāq in it, and even if the Tafarrūd of ibn Ishāq was accepted, it's not possible to accept the Tafarrūd of Abī 'Ubaydah, and this is a followed principle among the early scholars, that in such a situation, the Tafarrūd of the Sadūq is not accepted who is not known with precision/accuracy and itqān(firmness/minimal errors) and a person who narrates many Ahādīth, and this is merely an example, for the examples are many. The later scholars do not look except at what seems to be apparent of the chain and what ibn Hajr(رحمه الله) said in al-Taqrīb "Thiqah" or "Sadūq" and in the end he says "its chain is authentic".

And this is the fifth matter; that the later scholars go by the apparent look of the chains, they authentic based upon this, as for the early scholars, then no. They look at the chain and look at the matn(text), and when they look into the Isnād(chain), they look at several aspects:

The first aspect: The trustworthiness of the narrators.

The second aspect: Al-Sama'āt[Whether the narrators have met], they stress on the Sama'āt a lot.

The third aspect: Al-Tafarrūd[the narrator is alone in narrating a hadith], they stress on the chain and the Tafarrūd.

The fourth aspect: Al-Mukhālafah[The differences/oppositions between the narrators], they look at this very deeply.

The fifth aspect: al-Ikhtilāf[inconsistencies in who he's narrating from], they look into it very deeply, sometimes they would rule upon it with Iḍtirāb(shakiness).

The early scholars would consider this a very great concern; they wouldn't be heedless to any of these aspects.

The sixth matter: The Majhūl(unknown) Hadīth, the later scholars weaken the Hadith of Majhūl al-'Ayn, or before that, they settled upon categorising Majhūl into two types, Majhūl Hāl[unknown situation - whose integrity is unknown but there's nothing negative attributed to him] and Majhūl 'Ayn[Completely unknown]. So they weaken the Hadith of Majhūl al-'Ayn and some of them weaken the Hadith of Majhūl al-Hāl, and some of them authenticate it, but as for the early scholars, then no. They mention conditions for a man whenever he would be considered Majhūl and whenever he wouldn't be considered Majhūl. So if he narrates from a narrator who's trustworthy many times, who is not known to narrate from the weak narrators, nor from the Unknown, then this would cause his Jahālah[unknownness] to be raised by the one who he narrated from. And they stipulate that his narrator must be consistent and not make Tafarrūd in an Asl, and that he doesn't go against the trustworthy narrators, and this isn't taken into consideration among the later scholars. And it's narrated from the early scholars that if a narrator narrates from a group of trustworthy narrators, his Jahālah[unknownness] would be raised from him, and by this, they make the issue of Tafarrūd as an issue of Mukhālafah.

So these are the differences or some of differences between the Early & the Later scholars, and by applying these principles, your Usūl[Foundations] would become upright, and if the Foundation is upright, the branches would follow, and the end result would be stable/good, and by the deficiency of applying these principles, you will destabilise the Usūl, and if you've destabilised the Usūl, shakiness/destabilisation would be found in the branches, giving the poor end result.

8 May 2016 14:21

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The most common lie that I always hear is when someone says "How are you" & the other person replies "good".

8 May 2016 09:45

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

IF A PERSON WHO DOESN'T PRAY PERFORMS HAJJ, IS HIS HAJJ ACCEPTED?

Answered by Shaykh Sulaymān al-'Alwān(حفظه الله):

The brother asks that there's a brother who doesn't pray and he performed hajj at a particular time, will his Hajj be valid?

We would say, did he pray at Hajj or not? If he prayed at Hajj, then he has entered into Islām and become a Muslim and his Hajj is valid. And if he abandoned Salāh afterwards, we would call him a disbeliever, however if he returns back to Islām, his deeds would return back to him.

This is according to the most correct opinion amongst the scholars, because Allah(جل وعلا) said "And whoever of you turns away from his religion(to disbelief) and dies while being a disbeliever"

The meaning of this Āyah is that if he returns back to Islām, his deeds will return back to him, and the deeds aren't nullified except if he died upon disbelief, and this is one of the two sayings from Imam Ahmad(رحمه الله) and that was chosen by Shaykh al-Islām ibn Taymiyyāh(رحمه الله).

~ Sharh Kitāb al-Hajj min al-Rawdh al-Marba' - [Lecture 1/27 minute 35:35]

7 May 2016 21:51

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<https://islamqa.info/en/5560>

<https://islamqa.info/en/5560>  
Good read.

7 May 2016 11:37

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Sorry, Dunyā doesn't concern me, only Jannāh is on my mind.

7 May 2016 08:34

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Madkhalī's worst nightmare is when they find out that you've memorised Sūrat al-Tawbah 🙄

7 May 2016 00:25

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Don't argue with:  
Ignorant -> will not understand.  
Stubborn -> will not get convinced  
Biased -> will not listen  
Opportunist -> will use it to his benefit

~ Shaykh Ahmad Jibrīl(حفظه الله).

6 May 2016 20:19

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

If you reflect on sins, you will realize that you can't commit a sin without using a blessing from ALLĀH!  
What a shame.

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 May 2016 20:13

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Giving a greeting for the start of Ramadān is (not)Bid'ah! The Prophet(صلى الله عليه وسلم) greeted! Ibn Rajab(رحمه الله), Al-Suyūṭī(رحمه الله), Imām Ahmad(رحمه الله), Imām al-Shāfi'ī(رحمه الله) and others permitted it.

~ Shaykh Ahmad Jibrīl(حفظه الله)

6 May 2016 18:10

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#Authentic\_Hadīth Sins are placed on ones head & shoulders when he begins his Salāh & they start to fall off as he bows & prostrates.

~ Shaykh Ahmad Jibrīl(حفظه الله).

6 May 2016 17:58

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Pornography is an extremely evil problem in our Ummah - This is what turns lions into chickens! Because of the evil people are watching, some guys look at women in society in a disgusting way, even a covered Muslimah! This is what makes you perverted and makes you not see a woman without thinking in a perverted way. You might think I'm strange for saying this, but I honestly didn't know about a women's body/parts etc..until I was like 16. People would try to show me naked photos on purpose and think that's funny coz i am "religious" in their eyes. Leave this filth before it destroys you completely, how can you act like the Salaf when you are drowned in sins? Start reading the Qur'an, doing 'ibadah, pray, fast etc...

5 May 2016 22:10

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

A big lie which has no basis to it is the claim that 'Alī's grave is in Najaf, infact read the following quote to know who's grave it belongs too! A saḥābī who the Rawāfidh hate so much 🙄

"Al-Hāfidh ibn Kathīr(رحمه الله) said in al-Bidāyah wal-Nihāyah: And what many of the ignorant Rawāfidh believe from his grave being in 'Mashad of al-Najaf', there's no proof for that, and there's no basis for it, and it's said that it's the grave of al-Mughīrah ibn Shu'bah, al-Khatīb al-Baghdādī mentions it from Abī Nu'aym al-Hāfidh from Abī Bakr al-Talhī from Muḥammād ibn 'Abdullāh al-Hadramī al-Hāfidh, from Matr that he said: If the Shī'a knew the grave of this(person) who they exalt

in al-Najaf, they would stone it with rocks, this is the grave of al-Mughīrah ibn Shu'bah"

~ Taken from a detailed 3 page Fatwâ by Shaykh Sulaymān al-'Alwān refuting the myth that 'Alī's grave is in Najaf, and he mentions the correct view of where 'Alī is buried, away from the khawārij to desecrate it in his time.

5 May 2016 20:38

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Amīr al-Mu'minīn 'Omar ibn 'Abdūl 'Azīz(رضي الله عنه) said "If there was a 6th pillar in Islām, it would have been ordaining the good & forbidding the evil"

5 May 2016 19:44

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

It's permissible to put perfume on a sister in the presence of non-Mahrams when she has passed away, as there is a Hadīth on the topic regarding this, and this is proof that the rulings between life & death are different.

5 May 2016 11:08

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Islām is perfect, Muslims are not. However, Allāh(سبحانه وتعالى) has chosen the Muslims to be the representatives on Earth because we ordain the good & forbid the evil. We live in a time where the evil is not just considered okay, but it's also promoted everywhere we go. So as muslims, we must always remember that if we can't stop evil with our hands, speak against it, and if we can't speak against the evil, the least of Ēmān is to hate it in your heart. Fear Allāh(سبحانه وتعالى) always, and uphold your deen without being shy of it, and may Allāh(سبحانه وتعالى) reward you all with Jannāt al-Firdaws, always ask Allāh(جل وعلا) for the highest Jannāh ﷻ

4 May 2016 20:14

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Serious Question - What is the best way to find a real wife?

4 May 2016 10:58

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Ramadān is a blessed month, but it's also a month where the Muslims were victorious against their enemies - May Allāh(جل وعلا) enable us to reach Ramadān.

3 May 2016 14:46

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

🔴 #Gems from Bulūgh al-Marām [?]

503 – And it's narrated from Umm Salamah(رضي الله عنها) that she said: "The messenger of Allāh(صلى الله عليه وسلم) entered upon Abī Salamah(رضي الله عنه), when his sight had become fixed[soon after he died]. He(صلى الله عليه وسلم) closed them (the eyes) for him and said, "When the soul is taken away, the sight follows it." Some people began to weep. He(صلى الله عليه وسلم) said: "Do not supplicate for yourselves anything but good, for the angels say 'Āmin' to what you say." Then he(صلى الله عليه وسلم) said, "O Allah! Forgive Abū Salamah, and raise his rank among the rightly guided servants. Make his grave spacious for him and give him light in it." Related by Muslim.

Sharh of Shaykh al-'Allāmah Sulaymān ibn Nāsir al-'Alwān(حفظه الله):

This report is narrated by Imām Muslim(رحمه الله), Abū Dāwūd(رحمه الله) and ibn Mājah(رحمه الله).

Imām Muslim(رحمه الله) said "It was narrated to us by Zuhayr ibn Harb(رحمه الله), he said Mu'āwiyah ibn 'Amr(رحمه الله) informed us, from Abī Ishāq al-Fazā'ī(رحمه الله) from Khālid al-Hithā'(رحمه الله) from Abī Qulābah(رحمه الله) from Qabīсах ibn Dhu'ayb(رحمه الله) from Umm Salamah(رحمها الله) similar to it.

And al-Hāfidh ibn Hajr(رحمه الله) summarised part of it, and he placed some sentences earlier and put some at the end.[i.e. Rearranged the order of the Hadīth & left some parts of the Hadīth out].

And it was narrated by Abū Dāwūd(رحمه الله) and ibn Mājah(رحمه الله) from the chain of Abī Ishāq al-Fazārī(رحمه الله) similar to it.

Umm Salamah's saying:{When his sight had become fixed} meaning that his eyes were opened, so the Prophet(صلى الله عليه وسلم) closed his eyes, so in this Hadīth is a recommendation of closing the eyes of the dead.

Umm Salamah's saying:{Some people began to weep} meaning that some people from the family of Abī Salamah(رضي الله عنه) wept when he passed away, so the Prophet(صلى الله عليه وسلم) prohibited them from doing this, and ordered them to only supplicate with good, because the angels say Āmīn to your du'ā, and this is not exclusive to them, for indeed the angels say Āmīn in every supplication made from the supplicator, so it's possible that a person supplicates for something bad, so his du'ā would be answered and he will be ruined/destroyed, so he must supplicate with what is good and beneficial for his religion and worldly affairs, it's possible that his du'ā would be answered, so misfortune comes about by this du'ā in this world & the hereafter.

The Prophet's saying:{O Allāh forgive Abī Salamah} It gives a recommendation of making du'ā for the deceased before burial.

The Prophet's saying:{And raise his rank among the rightly guided servants} It establishes intercession in raising the ranks of the people who entered Jannāh.

And intercession is of [many] types:

1. The intercession of the Prophet(صلى الله عليه وسلم) for Ahlāl Mawqif[The people in the position of standing on Yawm al-Qiyāmah], to rule between them.[i.e. Who he grants intercession for, note: All intercessions are done with the permission of Allāh]

2. The intercession of the Prophet(صلى الله عليه وسلم) for the people of Jannāh[i.e. The Believers] to enter Jannāh.

3. The intercession of the Prophet(صلى الله عليه وسلم) in raising the ranks of some of the people of Jannāh, and this is a type from among the types of intercession which the hadīth of this chapter refers too, verily the Prophet(صلى الله عليه وسلم) said:{And raise his ranks among the rightly guided servants}.

4. His intercession for the people entitled to go to the hellfire, that they don't enter it.

5. His intercession for the people that entered the hellfire, to get out from it, and this type is from the types of intercession which the Khawārij & Mu'tazilāh reject because they view that the Major sinners will abide eternally in hellfire, and we answer them by the saying of Allāh(سبحانه وتعالى):{He forgives what is besides that[i.e. Shirk] to whomever He wishes} and other than it from the evidences.

6. His intercession with regards to lessening the punishment for his uncle Abī Tālib.

The Prophet's saying:{And grant him a successor from his descendants who remain behind, and forgive us and him, O lord of mankind}. This is what al-Hāfidh ibn Hajr(رحمه الله) left out from the Hadīth, and this is present in Sahīh al-Imām Muslim(رحمه الله). We take from this, the recommendation of making du'ā for the descendants, that perhaps Allāh(جل وعلا) will bless them.

The Messenger's saying:{And forgive us and him}. It gives a recommendation of beginning with ourselves before others in du'ā.

Then the Messenger(صلى الله عليه وسلم) said:{Make his grave spacious for him and give him light in it}. Because the grave is either a garden from the gardens of Jannāh or a pit from the pits of hellfire.

And in the Hadīth is an evidence that the grave could be lightened up for its companion, and it could be darkened as it's mentioned in Sahīh Muslim that the Prophet(صلى الله عليه وسلم) said:{Verily, these graves are filled with darkness upon its companion, and verily Allāh lightens it up by my prayers}. And it's defected by Irsāl[The Shaykh will later come to this and prove why it's Shāth, Thābit al-Banānī narrated it from the Prophet as Mursal, whereas others narrated it without this addition], and in the Hadīth is a proof upon the recommendation of [performing] du'ā by what he's able to perform for the dead, and it's preferred to choose a combination of du'ā, and the Hadīth is explicit that the du'ā occurred before burial.

And it can be taken from the generality of the Hadīth, a recommendation of bringing joy to the family members of the deceased, because when the Prophet(صلى الله عليه وسلم) made du'ā for him, he also made du'ā for them, by saying {and grant him a successor from his descendants who remain behind}, so he entertained them by this and made their hearts feel at ease.

And the main focus from the context of the Hadīth for the chapter of Funerals, is Umm Salamah's saying: {So he(صلى الله عليه وسلم) closed his[Abū Salamah's] eyes}.

It gives a recommendation of closing the eyes of the dead, because when slave of Allāh(سبحانه وتعالى) dies, the sight follows the soul[i.e. Gets taken away], and we could benefit from this phrase that the soul is a body-part of the body[i.e. Connected to the body], Imām ibn al-Qayyim(رحمه الله) said in his book Kitāb al-Rūh, "However its connection[to the body] is different to the rest of the body-parts"



### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

"had you been severe and harsh-hearted, they would have broken away from about you" [3:159]

You must present the truth in a kind and wise manner.

~ Shaykh Ahmad Jibrīl(حفظه الله).

22 April 2016 07:58

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

"they ate from the tree and so their nakedness appeared" [20:121]

Nakedness was a punishment from Allāh(سبحانه وتعالى)!  
Now they call it freedom and liberty!

~ Shaykh Ahmad Jibrīl(حفظه الله)

21 April 2016 22:04

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

would say "Wretched is the slave[of Allāh] that doesn't know his Lord, (رحمه الله) Bishr al-Hāfī except in his food & drink" i.e. It's incumbent upon you to know your Lord with what Allāh has blessed you with, the blessing of Islām, the blessing of Steadfastness, the blessing of (وتعالى) .Tawhīd, the blessing of 'Aqīdah, this is much greater than the blessing of food & drinks

and his (سبحانه وتعالى) from his strong reliance upon Allāh , (رحمه الله تعالى) Imām Ahmad ibn Hanbal when he entered upon al-Mu'tasim, and he had chains in (سبحانه وتعالى) close connection with Him his hands & feet, and he was walking slowly, so al-Mu'tasim said to him: "Speak O Ahmad, and said: "Be scared!! Wallāhi I have entered upon you (رحمه الله) don't be scared", So Imām Ahmad and there's not an atom weight of fear in my heart", however he[al-Mu'tasim] did not see that, and he pointed towards his hands and feet from the chains & added weight onto it[to heavier the burden .[on Imām Ahmad

~ Shaykh Sulaymān al-'Alwān (حفظه الله).

20 April 2016 17:59

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

was asked, if a woman prayed Salāt al-Jum'ah behind the (حفظه الله) Shaykh Sulaymān al-'Alwān Imām in the Masjid, should she pray 2 Rak'ahs just like the Salāh of the Imām or should she ?continue to pray 4 Rak'ahs[all up] after the Imām gives Salāms

(رحمه الله) responded by saying: Imām ibn al-Mundhir (حفظه الله) Shaykh Sulaymān al-'Alwān mentioned in his book "Al-Ijmā'" that the Scholars have agreed that if the women followed the Imām .& prayed with him, that is sufficient for them

And if she followed a Rak'ah from Salāt al-Jum'ah, then she will pray on top of that another[Rak'ah], and her Salāh will be valid, and if she didn't follow a Rak'ah or she prayed in her home, then she .[should pray 4[Rak'ahs

and ibn 'Omar (رضي الله عنه) And it's narrated from the authority of 'Abdullāh ibn Mas'ūd that they said: "If she followed a Rak'ah from Jum'ah, then she should complete the (عنهما) other[Rak'ah], and if she followed them sitting[i.e. Entered in Tashahhūd], she should pray ".[4[Rak'ahs

mentioned a Consensus that whoever misses Jum'ah from the (رحمه الله) And Imām ibn al-Mundhir .Residers, that they should pray 4 Rak'ahs

and a group of scholars that if he entered into the (رحمه الله) And it's narrated from Abī Hanīfah Jum'ah prayer before the Imām gives Salāms, then he should pray 2 Rak'ahs, and if he did not .follow the Imām in his Salāh, then he should pray 4 Rak'ahs by the agreement of the scholars

(حفظه الله) is weak, as Shaykh Sulaymān al-'Alwān (رحمه الله) Note: The view of Imām Abū Hanīfah said "Whoever follows a rak'ah of (صلى الله عليه وسلم) mentioned elsewhere. Because the Prophet Salāh, then he has followed the Salāh" so if you entered in the Tashahhūd, you should pray 4 Rak'ahs, not 2, because you haven't followed the Salāh والله اعلم

19 April 2016 23:52

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.



was asked, what is the ruling on performing Wudū' after (حفظه الله) Shaykh Sulaymān al-'Alwān ?[eating] camel meat

that (صلى الله عليه وسلم)The Shaykh responded by saying: It's proven from the Messenger of Allāh he commanded [the performance of] Wudū' after [eating] camel meat, and this has been mentioned that a man asked the Messenger (رضي الله عنه)in Saḥīḥ Muslim from the chain of Ja'far ibn Sumrāḥ (صلى الله عليه وسلم)Shall I perform wudū' after [eating] mutton", He", (صلى الله عليه وسلم)of Allāh said "If you wish, perform wudū', and if you wish, don't perform wudū". He said "Shall I perform said "Yes, perform wudū' after [eating] (صلى الله عليه وسلم)wudū' after [eating] camel meat", He ".camel meat

it was (رضي الله عنه),And similar to this has been mentioned from the Hadith of Al-Barā' ibn 'Āzib (رحمه الله)ibn Mājah (رحمه الله),al-Tirmidhī (رحمه الله),Abū Dāwūd (رحمه الله),narrated by Imām Ahmad (رحمه الله)and it was authenticated by ibn Khuzaymah (رحمه الله),ibn al-Jārūd & (الله) (رحمه الله)and ibn al-Mundhir (رحمه الله)Hibbān

and this Fatwā was given by Imām (رضي الله عنهما),And this is the Madhab of ibn 'Umar and (رحمه الله)and Imām Ahmad (رحمه الله)Ishāq ibn Rāhawayh (رحمه الله),Muhammād ibn Ishāq (رحمه الله)'said "There are two authentic Hadīths regarding it, the Hadīth of al-Barā (رحمه الله)he (رحمى الله عنه)and the Hadīth of Jābir ibn Sumrah

(رحمه الله)Shaykh al-Islām ibn Taymiyyāḥ (رحمه الله),And that was [also] said by Imām ibn al-Mundhir (رحمه الله)and others (رحمه الله)ibn al-Qayyīm (رحمه الله)

Whereas the majority of the scholars went towards the view that Wudū' after [eating] camel meat is (رحمه الله)al-Shāfi'ī (رحمه الله),Mālik (رحمه الله),not obligatory, and this is the Madhab of Abī Hanīfah mentioned it from Suwayd ibn (رحمه الله)ibn al-Mundhir & (رحمه الله)And ibn Abī Shaybāḥ (رحمه الله). (رحمه الله)and Mujāhid (رحمه الله)Tāwūs (رحمه الله),'Attā' (رحمه الله),Ghufīlah

And some of the scholars have mentioned it from some of the Rightly Guided Khulafā', and this is disputable, as it's not proven from any of them that they refrained from performing Wudū' after [eating] camel meat

al- (رحمه الله),And the people of this view used as proof what was narrated by Imām Abū Dāwūd from Muḥammād (رحمه الله)and others from the chain of Shu'ayb ibn Abī Hamzāḥ (رحمه الله)Nasā'ī he said: "The last two matters (رضي الله عنهما),from Jābir ibn 'Abdillāḥ (رحمه الله)ibn al-Munkadir was to abandon the Wudū' by that which is (صلى الله عليه وسلم)from the Messenger of Allāh "[touched by Fire[i.e. includes Camels

And this report isn't valid to be used as proof upon giving a permit in abandoning Wudū' after :[eating] camel meat, and that is because of two reasons

and Jābir ibn (رضي الله عنه)'That it's general, and it could be specified by the Hadīths of al-Barā . 1 especially if we knew that performing Wudū' by that which is touched by (رضي الله عنه),Sumrāḥ (رحمه الله)Fire[i.e. Camels] was obligatory

That this report is weak, and its meaning isn't authentic, and this is the view of the people of this . 2 said: "This Hadīth is Mudtarib[shaky/weak] in (رحمه الله)matter[i.e. Muḥadithīn], Imām Abū Ḥātim ate mutton and didn't perform wudū", likewise (صلى الله عليه وسلم)meaning, infact he, the Prophet from (رحمه الله)the Thiqāt[trustworthy narrators] narrated it from Muḥammād ibn al-Munkadir narrated it from his memory and erred in (رحمه الله)and it's likely that Shu'ayb (رضي الله عنهما),Jābir (رحمه الله)it

said in his Sunān, "And this is summed up by the first", meaning (رحمه الله)And Imām Abū Dāwūd ate bread and meat, then he (صلى الله عليه وسلم)that the Prophet (رضي الله عنه)the Hadīth of Jābir . 'got up for the Salāḥ & didn't perform Wudū

.mentioned something similar to this (رحمه الله)And Imām ibn Hibbān

19 April 2016 10:15

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

was asked, what is the correct view with regards to the (حفظه الله)Shaykh Sulaymān al-'Alwān ?ruling on the Sāhir

responded by saying: Al-Sihr in all of its forms is Harām in every Sharī'ah, (حفظه الله)The Shaykh and is agreed upon regarding its prohibition and the prohibition of learning it. And it goes against came with, and contradicts the purpose of what the (عليهم الصلاة والسلام)what the Messengers .books[revelations from Allāh] were sent for

And the majority of the scholars adopted the view that the Sāhir is a Kāfir, and it's compulsory upon .the leader of the muslims to kill him

said "It was not Sulaymān who disbelieved, but the devils disbelieved, teaching (سبحانه وتعالى)Allāh "(people Sihr(magic

said "But [the two angels] do not teach anyone unless they say, "We are a (سبحانه وتعالى)and Allāh .trial, so do not disbelieve", i.e. [do not disbelieve] by doing Sihr, so it's evident that this is Kufr

And most of the Fuqahā' from the Shāfi'iyyāḥ adopted the view that the Sāhir doesn't disbelieve,

unless he believes the permissibility of Sihr or believes similar to what the people of Bābīl believe, .from getting closer to the 7 stars

.[And this is disputable, and there's no evidence to condition "Belief" [for Sihr to be Kufr

And what's correct is that the Sāhir is a Kāfir, whether he believes it's Harām or not, so simply performing Sihr is Kufr, and this is what's clear from the evidences, and there is nothing in the other .texts which opposes this

And when the description/title of Sihr is established upon an individual, he is to be killed, as that has been proven from a group of the Sahābah, however it's not allowed for anyone among the people to apply the Punishments without the command of the Sultān[Chief/Leader] or whoever holds his place, because applying the Punishments without the command of those in authority will result in corruption, and destabilisation for the safety[of the country], and the consideration of the [Sultān will disappear.[Basically becomes chaos, everyone taking it into his own hands

18 April 2016 22:43

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I have a message for my #Special Brothers & Sisters. You guys are so Awesome, Allāh Allāh, how blessed are you! We understand each other, so I hope you can understand my message & ponder over the meanings for yourself.

Brothers & Sisters, what I want to speak about is about the Da'wah we're giving. What we must understand first of all is that the Da'wah of the Messenger(صلى الله عليه وسلم) was a call to pure Tawhid, and disbelief in the Tāghūt, i.e. what's worshipped besides Allāh(جل وعلا), and there was no compromise in that as we know from the Sirah. Secondly, renewing our Niyyāh is so significant, as Shaykh Ahmad Jibrīl(حفظه الله) said, Renew your Niyyāh every day, not just every day, but many times a day, before you say or do something, always! Thirdly, we must have a strong heart, keep calm & remain patient, the last thing you want to do is to get angry because of a word someone else said or accused you of, don't let them affect you & stay firm on the Haq without swearing, insulting, personal attacks, because the Haq doesn't prevail in such a manner. The next thing we must understand is the wisdom of Da'wah & how we interact with people, whether muslim or non-muslim. The way we address people, if they are children, teens, young adults, the elderly etc...Talk to everyone on their own level in which they are able to understand, and speaking to somebody on their own level isn't considered watering down the religion. Before I start giving examples, please my brothers & sisters, don't let anything stop you from learning about Islām, especially things which are out of your hands. The people of righteousness do not waste their time, they are aware & at the same time learn more, not remain frozen & let things restrict them. Don't just focus solely on 1 thing, have back up plans & look at yourself.

Now, I know it's hard to give Da'wah to some people, many have come up to me and said "But it's so hard to explain it to them, they won't listen, they won't change, they are so ignorant", I completely understand what you mean, and I'm sure it upsets you when nobody understands you, but think about it in a positive way, do you know why? Because you are extremely blessed & special, do you not see that Allāh(سبحانه وتعالى) has given you something more precious than anything in this complete dunyā? You have Ēmān, and that's the most amazing gift which so many people are missing out on, so Alhamdulillah, always thank & praise Allāh(سبحانه وتعالى) for giving you Faith & keep making du'ā to Allāh(جل وعلا) to keep you steadfast. The way you see things is a blessing, others are either worried about the world or carried away with other things or are sincerely searching for the truth, but cannot find it. Don't feel let down because they don't understand you, Allāh(جل وعلا) is sufficient for you, He understands you more than me or anyone else. Many parents consider the Jilbāb extreme, let alone the Niqāb! So to you sister that wears to Jilbāb, glad tidings to you, to you sister that covers her face & hands & feet, glad tidings to you for following the Mothers of the Believers and Sahābiyyāt of Rasūl Allāh(صلى الله عليه وسلم). I ask Allāh(جل وعلا) that Umm al-Mu'minīn 'Ā'isha(رضي الله عنها) will stand besides you & hold your hand into Jannāh for the efforts you went through in this Dunyā to please Allāh(جل وعلا) by following the footsteps of your Mother.

Now, if you cannot convince someone of an issue, don't get angry, give someone else a chance to convince them or simply make du'ā for them in your heart, always remain well-mannered and smile & be respectful. Did not our Father, the Shaykh al-Millāh Ibrāhīm(عليه السلام) want his father to become a Muslim like himself upon the Hanīfiyyāh? Didn't our beloved Prophet(صلى الله عليه وسلم) want Abū Tālib to enter into Islām, so don't think that you are responsible for the beliefs or actions of others, and don't let it be a burden on you. And if something happens to you, always remember Allāh(جل وعلا), subhānAllāh even Shaykh al-Islām ibn Taymiyyāh(رحمه الله) when the ruler imprisoned him, what did ibn Taymiyyāh(رحمه الله) say? He said "O Allāh keep me firm" subhānAllāh! He didn't say "O Allāh free me", it's so important to ask Allāh for Thabāt, because how many people do you see who get imprisoned then come out as Fussāq, Zanādiqah & the worst of people to walk the face of this Earth. Yes it's permissible to ask Allāh(جل وعلا) to free you, but the point of this is to ask Allāh(جل وعلا) for steadfastness, so that you become free upon the correct 'Aqīdah, free from deviance & no change at all.

Sorry for the long post, it was something I wanted to speak off my mind, and Inshā'Allāh it was beneficial to whoever read it - May Allāh(سبحانه وتعالى) keep us all steadfast & guide us to the straight path.

17 April 2016 15:15

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Some of the Salaf said: "The main concern isn't to simply love[Allāh], this is obligatory upon you, rather the main concern is to be loved[by Allāh]"

ليس الشأن أن تُحب - هذا فرض عليك - إنما الشأن أن تُحب

Because if Allāh(سبحانه وتعالى) loves you, this means that he's pleased with you and will allow you to enter his Jannāh.

And yes, we affirm the quality/attribute of Mahabbāh to Allāh(جل وعلا) without Tamthīl or Tahrīf, there are hundreds of verses in the Qur'ān which tells us that Allāh(جل وعلا) loves 🤗

Allāh(سبحانه وتعالى) loves the Obedient, He loves the sincere, He loves those that ordain the good & forbid the evil, He loves the Muhsinīn, He loves the Mutaqīn & Mutatahirīn & Sābirīn & many others.

"Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly." [61:4]

May Allāh(جل وعلا) make us from among those who love him and are loved by Him 🤗

17 April 2016 12:31

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

was asked, is Bulūgh al-Hujjāh[having the evidence reach him] (حفظه الله) Shaykh Nāsir ibn Hamd ?a condition to apply Kufr

:The Shaykh responded by saying: Kufr is of two types with regards to applying it

It could be applied to mean "General Kufr": and it is every person who doesn't follow the religion .1 .of Islām, whether the Hujjāh has been applied or not

It could be applied to mean "Specific Kufr": and it is rejecting the truth and denying it after the .2 Bulūgh[evidence reaching you], and this is specifically for the one that the Hujjāh has been applied [...on, and this is the Kufr that's punished for.[i.e. The rulings that deal with apostasy etc

As for the "General Kufr" - #1 - Ahlāl Fitrāh & others are entered into it, of those who the Hujjāh hasn't been applied on, and even though they are called Kuffār, however they aren't punished[for apostasy] except after applying the Hujjāh, and from this you can explain the saying of Imām with regards to his refraining on performing Takfīr upon (رحمه الله)Muhammād ibn 'Abdūl Wahhāb whoever worshipped the dome of Kawāz & 'Abdūl Qādir & similar to them because of their ignorance, so he intends by that the "Specific Kufr", which is conditioned by applying the Hujjāh, .not the "General Kufr" that's contrary to [the religion of] Islām

16 April 2016 00:18

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

was asked, if the virgin girl produces milk and breastfeeds (حفظه الله)Shaykh Sulaymān al-'Alwān ?with it, will she become the mother of the child

The Shaykh responded by saying: There's no difference of opinion between the scholars that the virgin girl who isn't married, if she produces milk and breastfeeds with it, then that would cause them to become Mahrams, so the breastfed[child] will become her son, and he doesn't have a in "al-Mughni" & others (رحمه الله)in "al-Ijmā", ibn Qudāmah (رحمه الله)father, and ibn al-Mundhir .have alluded to this issue

15 April 2016 21:27

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

was asked about the authenticity of the Hadīth "Do not fast (حفظه الله)Shaykh Sulaymān al-'Alwān "on Saturday, except that which is obligated upon you

The Shaykh responded by saying: This report is Munkar, [both] its chain & meaning. Imām mentioned it from him in his (رحمه الله)said about it, "This is a lie", Abū Dāwūd (رحمه الله)Malik .Sunan

said: I have still remained silent about it, until I saw it spread, meaning (رحمه الله)Imām al-Awzāī .the Hadīth of ibn Bisr, this is regards to fasting on Saturday

said: "None of you should fast on the day of Jum'ah, unless (صلى الله عليه وسلم)And the Prophet and it (رضي الله عنه)he fasts the day before or after it" Agreed upon from the Hadīth of Abī Hurayrāh (جل وعلا)is an evidence to fast on Saturday, and the Hadīths regarding that are many, and Allāh .knows best



Sulaymān al-Taymī(رحمه الله) and this chain is Majhūl[Unknown].

And Imām al-Dāraquṭnī(رحمه الله) said its chain is weak, and there's not a single authentic Hadīth from the Prophet(صلى الله عليه وسلم) regarding this, and it can also be said that there's not a single authentic from the Prophet(صلى الله عليه وسلم) regarding the virtues of Yāsīn, for all the narrated Hadīths regarding Yāsīn are weak, and the most weak of them is what is commonly known upon the tongues that:{Yāsīn is for that for which is read[i.e. May cause your needs to be met & make things easier for you]}, and this has no basis from the Messenger of Allāh(صلى الله عليه وسلم), and some of the ignorant[people] have even gone further in this issue, and started reciting “Yāsīn” near the graves of the dead, [both] men and women, so they committed several prohibitions from doing that.

The first prohibition: That they acted upon a weak Hadīth in the Ahkām al-Shar'iyyāh[Islamic Rulings], opposing the way of the Imāms of Hadīth.

The second prohibition: That they innovated in the religion, by reciting the Qur'ān in the graveyards, and this is Harām and isn't permissible, because graveyards weren't built for this.

The third prohibition: [Having] their women enter the graveyard, and women are prohibited from following the Janāzah prayer, let alone visiting the graves as it's mentioned in the Hadīth of ibn 'Atiyyāh in the Sahīhayn.

And the Prophet(صلى الله عليه وسلم) has cursed the women that visit the graves. It's a Hassan Hadīth narrated by al-Tirmidhī(رحمه الله) from the chain of 'Amr ibn Salamah(رحمه الله) from his Father(رحمه الله) from Abī Hurayrāh(رحمه الله) from the Prophet(صلى الله عليه وسلم).

And some of them also recite in gatherings, and on top of that, they place flowers and roses upon the grave of their dead. Indeed, an innovation turns into other innovations.

The conclusion: That the Hadīth of this chapter is a weak Hadīth, and ibn Hibbān(رحمه الله) held it upon reciting it near the deathbed and this is if the report was authentic, but as for it being weak, it's not prescribed to worship[Allāh] by reciting it, neither near the deathbed, nor other than that.

“And the best of matters is what preceded us in guidance\*\*\*And the worst of matters are the newly invented ones” [Poetry]

And the muslim must follow[the authentic proof], not innovate, and the student of knowledge must dedicate all his efforts towards acting upon the Authentic Hadīths and abandoning the Weak & Feeble Hadīths, and he must inform the Laymen and whoever has no understanding with regards to the rulings of Hadīth by its authentic from the weak and feeble, until they act upon the Authentic text & leave off the weak Hadīths, or else innovation would prevail between them, and they would be blinded to ignorance and misguidance, as it is the reality today, and the reason for this is because of laxation with regards to acting upon the Weak Hadīth, and what's correct is that the Weak Hadīth isn't acted upon in all cases, neither in Fadā'il[virtuous deeds] nor other than it, because all of it is the Sharī'ah from Allāh(سبحانه وتعالى), knowingly that there's not a weak Hadīth in Fadā'il except that it has a connection with the unseen, so we must be aware of this issue, and the successful is whoever Allāh(سبحانه وتعالى) gave success to, and Allāh(جل وعلا) is the guide towards the path of correct guidance.

10 April 2016 13:16

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

[?]/#GEMS from Bulūgh al-Marām

501 - And it's narrated from Abī Sa'īd al-Khudrī(رضي الله عنه) & Abī Hurayrāh(رضي الله عنه) that they said: The Messenger of Allāh(صلى الله عليه وسلم) said: "Remind your dead[dying ones] to say, Lā ilāha ilā Allāh". Narrated by Muslim(رحمه الله) and the "Four"[i.e. Sahīh Sittāh except for Bukhārī].

Sharh of Shaykh al-'Allāmah Sulaymān ibn Nāsir al-'Alwān(حفظه الله):

This report is narrated by Imām Muslim(رحمه الله) in his Sahīh, so he said "Abū Kāmil al-Fudhayl ibn Hussayn(رحمه الله) narrated to us, he said we were informed by Bishr ibn al-Mufaddāl(رحمه الله), he said it was narrated to us by 'Amārah ibn Ghazyah(رحمه الله), he said it from Yahyā ibn 'Amārah(رحمه الله) from Abī Sa'īd al-Khudrī(رضي الله عنه) from the Prophet(صلى الله عليه وسلم)."

And Imām Muslim(رحمه الله) narrated it in his Sahīh from the chain of Yazīd ibn Kisayān(رحمه الله) from Abī Hāzim(رحمه الله) from Abī Hurayrāh(رضي الله عنه) from the Prophet(صلى الله عليه وسلم).

And Imām Ahmad(رحمه الله) and the Ahlāl Sunan all narrated it from the chain of 'Amārah ibn Ghazyāh(رحمه الله) from Yahyā ibn 'Amārah(رحمه الله) from Abī Sa'īd(رضي الله عنه).

The Prophet's saying: {Remind your dead to say} This is a command, and by principle, commands are taken as obligations, except that the people of knowledge took this report upon recommendation, except that an Ijmā' has been agreed upon in this, or else it would've been taken as an obligation, and the people of knowledge differed regarding this reminder, it's said that this reminder is when he's on his death bed, and this is the saying of the Majority of the Muhaqīqīn from the people of knowledge, and some of them said that this reminder is after burying them, to say lā ilāha ilā Allāh, so he remembers what he died upon, and this saying has weakness to it, and what's correct is the first saying. What affirms this is what has been narrated by ibn Hibbān(رحمه الله) in his Sahīh "So whoever's last words were Lā ilāha ilā Allāh, he will enter Jannāh", so this affirms and

supports the first saying, and that it's to be said on his deathbed, so that the one on his death bed can benefit from this and say this great word, and as for saying it after he dies, then this is an innovation in the religion according to the correct saying, and by the will of Allāh(جل وعلا), we will go through this issue in its proper place.

And some of the scholars recommended refraining from ordering the one on his death bed to say these words, so it shouldn't be said to him "Say Lā ilāha ilā Allāh", rather you should remind him of it, so that it can be seen to him, or to remind him of some of the narrated Hadīths regarding the virtues of whoever says it. And the reason for this is so it doesn't worry him, and the one present with him doesn't shock him, by not saying it.

As for the Kāfir, if he was upon his deathbed, it can be said to him "Say Lā ilāha ilā Allāh" as the Messenger(صلى الله عليه وسلم) did with his uncle Abī Tālib, in the Saḥīhayn & other than it from the Hadīth of Sa'īd al-Musayyib(رحمه الله) from his father, he said "when I was present with Abā Tālib on his deathbed, the Prophet(صلى الله عليه وسلم) came to him and with him was 'Abdullāh ibn Umayyāh & Abū Jahl, so he said to him: {O uncle, say Lā ilāha ilā Allāh....till the end of the Hadīth}"

So the Prophet(صلى الله عليه وسلم) ordered him to say it, because if he died without saying it, he would eternally remain in the hellfire for eternity, and this is the reality regarding Abī Tālib, we ask Allāh(جل وعلا) for peace and good health.

With regards to a muslim, then it differs to the Kāfir in this issue, because if you ordered him to say Lā ilāha ilā Allāh, it's possible that he would grief/worry from that, taking away his comfort by a sin, and what's necessary is benefiting him, not harming him, and benefit occurs by reminding him of Lā ilāha ilā Allāh or mentioning the narrated Hadīths regarding its virtues near death.

And in the Hadīth is an evidence regarding the virtues of Lā ilāha ilā Allāh, and the Prophet(صلى الله عليه وسلم) has made it the tenet, of which Imām Anmad(رحمه الله) narrated in his Musnad with an authentic chain from the chain of al-Nahawī(رحمه الله) from Ash'ath ibn Abī al-Sha'thā'(رحمه الله), he said it was narrated to me from a man of the children of Mālik ibn Kinānah(رحمه الله) that he heard the Prophet(صلى الله عليه وسلم) going down the tracks in the market, he intervened saying:{O people, say Lā ilāha ilā Allāh, that you may become successful}, and the Prophet(صلى الله عليه وسلم) has made it the utmost degree, so he said:{Remind your dying ones to say Lā ilāha ilā Allāh}, so that the life of the muslim can be built upon Tawhīd and built upon the light of Lā ilāha ilā Allāh, and for the muslim to know the significance of turning towards Tawhīd, and to know the importance of Tawhīd [that needs] to be installed within the souls of mankind, verily Tawhīd takes the slaves[of Allāh] from being enslaved to the creation towards the mandated servitude[towards the worship of Allāh].

And also the Hadīth has another proof regarding the virtues of saying this great word on the deathbed, and we extract from the Hadith that even if there was a word to be said on the deathbed which is greater than Lā ilāha ilā Allāh, the Prophet(صلى الله عليه وسلم) would've said it, which is why it has been narrated in al-Tirmidhī from Jābir(رضي الله عنه) that the Prophet(صلى الله عليه وسلم) said: {The greatest remembrance is Lā ilāha ilā Allāh}. And ibn Hibbān(رحمه الله) also narrated it in his Saḥih.

And the Hadīth of the companion of the Batāqah[card] is a famous Hadīth narrated by Imām Ahmad(رحمه الله), al-Tirmidhī(رحمه الله) and ibn Hibbān(رحمه الله) in his Saḥīh with an authentic chain upon the condition of Imām Muslim(رحمه الله) from the Hadith of 'Abdullāh ibn 'Amr ibn al-'Ās(رضي الله عنه) and it mentions:{There's nothing heavier/greater than the name of Allāh}, and what is meant by the name of Allāh(سبحانه وتعالى) here is "Lā ilāha ilā Allāh".

10 April 2016 10:23

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.


#Forgotten\_Sunnāh

The Prophet(صلى الله عليه وسلم) used to get up in the night & walk outside of his house and look to the sky & say "Indeed, in the creation of the heavens and earth" - It's a great feeling, and there is wisdom behind everything we do whether we perceive it or not :)

Note: If you are going through hardships, do not ask unnecessary questions like "Why is Allāh doing this to me" because there is wisdom from every trial you go through, at times you can see it, and at other times, it will be shown to you in the future, and sometimes you won't know the wisdom of it. Have patience and humility, and know that everything has been written down, so just accept the good & bad of destiny.

9 April 2016 16:14

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

[?] #Gems from Bulūgh al-Marām 

500 - And it's narrated from Buraydā(رضي الله عنه) that the Prophet(صلى الله عليه وسلم) said "The believer dies while his forehead is sweating". It was reported by the "Three", and ibn Hibbān(رحمه الله) authenticated it.

Sharh of Shaykh al-'Allāmah Sulaymān ibn Nāsir al-'Alwān(حفظه الله):



The author says this report was narrated by the "Three"[Imāms, i.e. Abū Dāwūd, al-Tirmidhī, al-Nasā'ī], all of them narrated it from the chain of Qatādah ibn Da'āmah al-Sadūsī(رحمه الله) from 'Abdūllāh ibn Buraydāh(رحمه الله) from his father(رحمه الله) from the Prophet(صلى الله عليه وسلم), Imām al-Tirmidhī(رحمه الله) says in his Jāmi'[i.e. Sunan al-Tirmidhī]: And some of the Scholars said: "We do not know if Qatādah heard from 'Abdūllāh ibn Buraydāh", and Imām al-Bukhārī(رحمه الله) mentioned in al-Tārikh al-Kabīr that Qatādah(رحمه الله) didn't hear from 'Abdullāh ibn Buraydā(رحمه الله), and there's no doubt that Qatādah(رحمه الله) lived in the same time as ibn Buraydāh(رحمه الله), for around about 44 years, since ibn Buraydāh(رحمه الله) passed away in the year 105AH, whereas Imām Qatādah(رحمه الله) was born in the year 60AH, so thereupon some of the scholars said: "Qatādah not hearing from ibn Buraydah is held upon the Madhab of Imām Bukhārī by not accepting them being alive in the same time, and it must be proven that they met, even once" and this is disputable, and what's clear is that al-Bukhārī(رحمه الله) doesn't intend by this disconnection, this [quoted] view, and the narration has come through al-Nasā'ī from the chain of Kahmas(رحمه الله) from 'Abdullāh ibn Buraydāh(رحمه الله) from his father(رحمه الله), and this chain is connected & authentic, and thereupon ibn Hibbān(رحمه الله) authenticated it in his Sahīh.

The Prophet's saying: {The believer dies while his forehead sweats} This is understood upon either one of the two ways:

1. That the believer dies by the sweat of his forehead, [meaning] when he is experiencing/undergoing hardships in his search for Halāl wealth, for indeed seeking lawful wealth requires tiredness, effort/discomfort and hardship.
2. That when the believer is experiencing a severe phase & is overcoming death, he dies while his forehead sweats, and this saying is possibly closer[to the truth] than the first saying, because the severe agony of death is an established matter in which there's no doubt about, and it has been narrated in the Sahīhayn from the Hadīth of Hilāl al-Wazān(رحمه الله) from 'Urwāh(رحمه الله) from 'Ā'isha(رضي الله عنها) that she said:{When the last moment of the life of Allah's Messenger (ﷺ) came he started putting his 'Khamīsah' on his face, and when he felt hot and short of breath he took it off his face}. [till the end of The Hadīth where the Prophet cursed the jews & christians for building places of worship on top of the graves of their Prophets]

So the agony of death is found within every person's last moment of life, except that some of them have the pain[of death] lessened upon them, and others have it intensified upon them.

8 April 2016 11:32

#### Radwan Dakkak updated his status.

Some people are extremely bad & evil.

7 April 2016 15:13

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

◆#Gems from Bulūgh al-Marām 🍷

499 – And from Anas(رضي الله عنه) that he said: The Messenger of Allāh(صلى الله عليه وسلم) said “Let not one of you wish for death because of a harm that afflicted you, and if you really must wish for it[i.e death], then say: “O Allāh keep me alive, if life is better for me, and make me die, if death is better for me” Agreed upon.

Sharh of Shaykh al-‘Allāmah Sulaymān ibn Nāsir al-‘Alwān(حفظه الله):

This report is agreed upon, al-Bukhārī(رحمه الله) said “ibn Salām(رحمه الله) narrated to us, he said we were informed by Ismā‘īl ibn ‘Aliyyāh(رحمه الله) from ‘Abdūl ‘Azīz ibn Suhayb(رحمه الله) from Anas ibn Mālik(رحمه الله)”

Imām Muslim(رحمه الله) said “ibn Harb(رحمه الله) narrated to us, he said Ismā‘īl(رحمه الله) narrated to us, so he mentioned it[i.e. The Hadīth]” and Imām Ahmad(رحمه الله), al-Tirmidhī(رحمه الله), and al-Nasā'ī(رحمه الله), all of them narrated it from the chain of Ismā‘īl(رحمه الله). And Imām Ahmad(رحمه الله) and al-Tayālasī(رحمه الله) narrated it from the chain of Shu‘bāh(رحمه الله) from ‘Abdūl ‘Azīz ibn Suhayb(رحمه الله).

And Imām al-Bukhārī(رحمه الله), Muslim(رحمه الله), Ahmad(رحمه الله) and others narrated it from [several] chains from Thābit al-Banānī(رحمه الله) from Anas ibn Mālik(رحمه الله).

The Prophet's saying: {Do not wish} “Lā Mutamannīyan”, the “Lā” [i.e. Don't] here is a prohibition, and we have previously mentioned that prohibitions by principle, means that it's Harām, just like commands by principle, necessitates obligation, and we do not leave this principle except with proof, either an indication to divert the command from its obligation towards a recommendation, or a prohibition of Harām to being disliked, or another Hadīth is reported to affirm what was mentioned/intended.

The Prophet's saying: {Because of a harm that afflicted you} This a general description[the most common case], and even if there was no affliction of harm/distress, and he wished for death, he's prohibited from this, however for the most part upon the souls, is that it wishes for death when an affliction befalls it, like a sickness & similar to that, and you find some of the people have very little patience when a disaster strikes them in a difficult moment, they wish for death, and he does not



know that it's possible if he dies in this moment, he would be from among the gravel of the hellfire.

And that is why the Messenger(صلى الله عليه وسلم) said "The best of you are those who live long and do good deeds", for indeed it's possible for the slave[of Allāh], if his life extended, that he would do more good[deeds], so there's no reason thereupon to wish for death, and it's likely that he would die upon a bad ending[if he wished for death] , however it's incumbent upon the slave[of Allāh] to ask Allāh(سبحانه وتعالى) for success and correctness, and a good ending, for indeed the [most important] deeds are by their endings, but it has come through[i.e. been narrated from] some of the Sahābah that they used to wish for death in fear of al-Fitan[trials & tribulations], and this was made permissible by some of the Scholars, and this is a good way to look at it, because he's fearing for his religion and fears for his Islām, however as for simply being afflicted with a sickness or a hardship/distress during the stressful times, like an accident or the death of a beloved one, and similar to that, so he wishes for death, then this is wrong, knowingly that some of the scholars went towards acting upon the apparent [meaning] of the Hadīth, so they said "It's not prescribed to wish for death, even for fear over your religion, and it's likely that Allāh will bring benefit to it[by this trial], as the Messenger(صلى الله عليه وسلم) said to Sa'd(رضي الله عنه) and the Hadīth is in the Sahīhayn {Some people may benefit from you & others may be harmed by you}"

So that's why the Messenger(صلى الله عليه وسلم) guided us towards manners/discipline in extremely stressful situations when the slave[of Allāh] is afflicted by the world, that he says "O Allāh keep me alive, if life is better for me, and make me die, if death is better for me ".

7 April 2016 11:34

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#Gems from Shaykh Sulaymān al-'Alwān's commentary on the book "Bulūgh al-Marām". Amazing knowledge regarding the Isnād & Matn of the Hadīths.

Chapter of Funerals[Bāb al-Janā'iz]:

The author, may Allāh(سبحانه وتعالى) have mercy upon him, began this chapter with the Hadīth of Abī Hurayrah(رضي الله عنه), that he said:

#498 – The Messenger of Allāh(صلى الله عليه وسلم) said: “Remember, as much as you can, the destroyer of pleasures: al-Mawt[Death].” Reported by al-Tirmidhī(رحمه الله), al-Nasā'ī(رحمه الله) and it was authenticated by ibn Hibbān(رحمه الله).

Sharh of Shaykh al-'Allāmah Sulaymān ibn Nāsir al-'Alwān(حفظه الله):

And this report was narrated by Imām al-Tirmidhī(رحمه الله), ibn Mājah(رحمه الله) and ibn Hibbān(رحمه الله) in his Sahīh from the chain of al-Fadhal ibn Mūsā(رحمه الله) from Muḥammād ibn 'Amr ibn 'Alqamāh ibn Waqqās al-Laythī(رحمه الله) from Abī Salamah ibn 'Abdūl Rahmān(رحمه الله) from Abī Hurayrah(رضي الله عنه).

Al-Nasā'ī(رحمه الله) narrated it in his Sunan from the chain of Muḥammād ibn Ibrāhīm(رحمه الله) from Muḥammād ibn 'Amr(رحمه الله), and Muḥammād ibn 'Amr(رحمه الله) is differed upon, he was authenticated by al-Nasā'ī(رحمه الله) and Yahyā ibn Ma'īn(رحمه الله), and from Yahyā ibn Ma'īn(رحمه الله) that he said “The people are still taking/accepting his Hadīths”, and reflecting upon the words of the scholars of Jarh wal-Ta'dīl[science of differentiating between the authentic & weak narrators] regarding Muḥammād ibn 'Amr, you find that the person is trustworthy, however he confuses himself and commits mistakes at times, especially from the Hadīth of Abī Salamāh ibn 'Abdūl Rahmān, and that's why he isn't to be accepted when he reports on his own in the Usūl[the main hadīth of the chapter], which the Ummāh is in need of.

And the Hadīth has a Shāhid[narration to support its meaning] with al-Maqdisī in al-Mukhtārah from the chain of Mu'mal ibn Ismā'īl(رحمه الله) from Hamād ibn Salamah(رحمه الله) from Thābit al-Banānī(رحمه الله) from Anas ibn Mālik(رحمه الله) from the Prophet(صلى الله عليه وسلم) similar to it[the previous Hadīth], and some of the later scholars claimed that this report is upon the condition of Imām Muslim(رحمه الله) and this is feeble and wrong, because Mu'mal ibn Ismā'īl is not from the narrators of Imām Muslim(رحمه الله) of those who's Hadīths he relied upon in the Usūl[the core hadīths in his Sahīh], and Mu'mal ibn Ismā'īl is weak in memory, as it was mentioned by more than one scholar from the Muhadithin, and the conclusion is that the Hadīth of this chapter is “Hassan”.

The Prophet's saying: {as much as you can} This is a command, and by principle, commands are taken as Obligations, as long as there's no obstacle which prevents that [from being obligatory].

The Prophet's saying: {Remember the destroyer of pleasures} It's reported[the word Hādim] with a “dāl” with a dot[ذ] & without a dot[د], and it is Death, indeed the remembrance of death, and increasing in its remembrance saves the soul from falling into the Muharrāmāt[prohibited acts] such as Ghībāh[backbiting], Namīmāh[gossip], falsely eating the wealth of the people[i.e. Ripping them off], stealing, usury, and similar to that from the prohibited acts, for indeed remembering death protects the soul from all ugliness[i.e. Bad things], and brings life to the heart, so that's why it's prescribed for the muslim to increase in the remembrance of death, so that he can protect himself from falling into the Muharrāmāt, and also because increasing in the remembrance of the destroyer of pleasures gives the slave[of Allāh] motivation to do an abundant amount of deeds for the Ākhirāh, and brings life to the hearts, and removes all kinds of arrogance and self-conceit from the soul, so it's not allowed for a slave to be heedless/forget about death, or else his heart will become darkened and disobedient and he would do al-Fawāhish[indecent acts] and Muharrāmāt[prohibited acts], until it's formed/stuck upon his heart and it becomes like a covered/overwhelming seal upon him, and that's why it's prescribed for a muslim[man] to visit the graves, so he can remember the

hereafter, as it will[shortly] be mentioned inshā'Allāh in the Hadith of Abī Sa'eed al-Khudrī(رضي الله عنه), related in Sahīh al-Imām Muslim(رحمه الله).

5 April 2016 17:55

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Inshā'Allāhî Ta'ālāh, I'm going to go through the book "Bulūgh al-Marām" with you guys, and Shaykh Sulaymān al-'Alwān(حفظه الله) has done a Sharh on many chapters from the book where he explains the Chain of Narration and the Meanings of the Hadith. Inshā'Allāh we can go through hundreds of Hadīths & grasp a good amount of knowledge.

The chapter I want to translate is the Funeral Prayer, which is the last sub-topic in the chapter of Salāh, because the Janā'iz is the last part of life, and a person enters into a different world, which is no doubt the world of the afterlife, and that comes by death. There are two worlds, the world of this Dunyā and the world of the Ākhirāh.

And the first Hadīth in this chapter is the Hadith of remembering the destroyer of pleasures, i.e. Death! So inshā'Allāh, I'll go through as many Hadīths as possible & may Allāh(جل وعلا) accept it from me & you, and may Allāh(سبحانه وتعالى) bring benefit from what we're doing.

5 April 2016 08:29

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

Amazing answer by al-Hassan(رحمه الله) regarding the meaning of this Hadīth "Whosoever I am his Mawlā, 'Alī too is his Mawlā" - Great refutation against the Rawāfidh 🙏

Imām al-Bayhaqī(رحمه الله) said: Shubābah ibn Siwār(رحمه الله) narrated from al-Fuḍayl ibn Marzūq(رحمه الله) who said: "I heard al-Ḥassan ibn al-Ḥassan(رحمه الله), the brother of 'Abdullāh ibn al-Ḥassan(رحمه الله) while he was saying to a man who was among their lovers" and he mentioned the story, then he(رحمه الله) said: "The Rāfidhī said to him, "Didn't the Messenger of Allāh(صلى الله عليه وسلم) say, 'Whosoever I am his Mawlā, 'Alī too is his Mawlā'?" So, he[al-Hassan] replied, "I swear by Allāh, if the Messenger of Allāh(صلى الله عليه وسلم) had intended with that authority and government over the people after him, he would have stated it more clearly, as he stated to them clearly about Ṣalāt, Zakāt, the fasting of Ramaḍān, and the Ḥajj of the House. He would have said to them, 'Verily, this one is your walī al-amr after me. Therefore, listen to him and obey him..."

~ Tārīkh Madīnat Dimashq(13/69)

2 April 2016 19:30

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Brothers & Sisters, have you opened up the book of Allāh(جَلَّ وَعَلَا) today? Open up the Qur'ān & put head phones in while listening to a Qārī' and recite with them - Try and even practise writing down the Qur'ān & translate it by yourself. Then compare your translation with the famous translations. This all helps in memorizing a Sūrah, Bārāk Allāhu feekum.

2 April 2016 12:20

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

buried at Night time & is it true that she was angry with Abū Bakr al-(رضي الله عنها)Was Fātimāh and didn't speak to him again? #Very\_Important ~ I have written a detailed (رضي الله عنه)Siddīq .response inshā'Allāh

had a piece of land (صلى الله عليه وسلم)Bismillāh, firstly I would like to mention that the Prophet wanted to take her (رضي الله عنها)died, Fātimāh (صلى الله عليه وسلم)called "Fadak" and when he told (رضي الله عنه)however Abū Bakr al-Siddīq (صلى الله عليه وسلم),inheritance from the Prophet leaves behind is charity, it's not to be inherited, (صلى الله عليه وسلم)her that whatever the Prophet .this is an explicit Hadīth

However, there's a narration that says "Al-Zuhri narrated from 'Urwa that narrated 'Aisha: Fatima and Al 'Abbas came to Abu Bakr, seeking their share from the property of Allah's Messenger and at that time, they were asking for their land at Fadak and their share from Khaibar. Abu Bakr said to them, " I have heard from Allah's Messenger saying, 'Our property cannot be inherited, and whatever we leave is to be spent in charity, but the family of Muhammad may take their provisions from this property.'" Abu Bakr added, "By Allah, I will not leave the procedure I saw Allah's Messenger following during his lifetime concerning this property." He said: Therefore Fatima left ".Abu Bakr and did not speak to him till she died

was most famous in doing (رحمه الله)Now for those who know the science of Hadīth, al-Zuhrī "Mudraj": meaning, that he would explain the Hadīths & add his own commentary. And how do we .know if it's his addition or not? By looking at all the chains of narrations & it will be shown to you

in (رحمه الله)So with this hadīth I posted, read the last line, "He said" this is an addition by al-Zuhrī since it says "He said", not "She said" , (رضي الله عنها)the Hadīth & this can't be the words of Ā'isha and the Hadīth is narrated in several books, so the script is not mistaken. This is what we call an .addition to the Hadith by a narrator

said "Therefore Fātimah left Abū Bakr & did not speak to him till she died" (رحمه الله)So al-Zuhrī Now, the understanding of this addition must be looked at, the context clearly shows that Fātimāh (رضي الله عليه وسلم)and accepted that the Messenger (رضي الله عنه)was pleased with Abū Bakr doesn't inherit worldly things, and Fadak is land, i.e. Dunyā. So this Hadīth proves that Fātimāh again regarding the issue of Fadak again. And this is (رضي الله عنه)didn't speak to Abū Bakr .supported by other narrations as it mentions

He said: Therefore Fatima left Abu Bakr and did not speak to him about this property till she died."" .in his Musannāf (رحمه لله)And this is narrated by ibn Abī Shaybah

are (رضي الله عنه)was angry with Abū Bakr (رضي الله عنها)And the Rāfidah that claim that Fātimah is clear, and secondly this is (صلى الله عليه وسلم)twisters & liars. Firstly, the Hadīth of the Prophet where they portray her as being a person that cares about the (رضي الله عنها)an insult to Fātimah Dunyā wal-'Iyāthubillāh, even though she is one of the Greatest Women to walk the face of this !Earth

that inherit, such as (صلى الله عليه وسلم)Also, what about the other family members of the Prophet became the (رضي الله عنه)'Alī, al-Hassan, al-Hussein etc...The 3 Khulafā' passed away and 'Alī and distribute the shares (صلى الله عليه وسلم)Khalīfah, how come he didn't inherit from the Prophet (رضي)to the family of the Messenger of Allāh? This shows that he agree's with Abū Bakr al-Siddīq !knows that the Inheritance of Rasūl Allāh is left for charity only & (الله عنه)

died upset with (رضي الله عنها)Anyways, inshā'Allāh this is clear & there's no proof that Fātimah rather these are lies propagated by the Rawāfidh that want to , (رضي الله عنه)Abū Bakr al-Siddīq .(صلى اله عليه وسلم)attack the Companions of our beloved Messenger

was she buried & (رضي الله عنها)Okay, so now I want to touch on the topic of the burial of Fātimāh at Night time? Yes, this is mentioned by several Scholars that she was buried at night time, just was buried at night & many Sahābiyyāt were buried at night. Infact the (رضي الله عنها)like Ā'isha was buried at night as I have mentioned in my previous post. There's (صلى الله عليه وسلم)Prophet .no shame in being buried at night

was very shy & this is famously related from her & everyone knows (رضي الله عنها)Infact, Fātimāh this. And the women would prefer to be buried at night where no men can see her being carried as it's famously related by Fātimāh that she told Asmā' bint 'Umayy how can I be carried above in front of men where my body shape would be shown. So Asmā' bint 'Umayy gave her a suggestion of what they do in Habasha, that they place her in a box where it covers her & doesn't reveal the .shape of her body, so Fātimah replied, this is excellent, if I die, do this for me

burying her in the grave alone, this is unlikely that 'Alī did so on his (رضي الله عنه)And as for 'Alī own, wouldn't be able too. Rather, her sons participated in the burial, likewise her nephews, the .others (رضي الله عنه), (رضي الله عنه)al-'Abbās sons of her uncles, 'Alī

As for the claims that her grave is not known, this is also another myth, her grave is in al-Baqee' according to some scholars, but to know where her grave is exactly, such as this is her grave and and her sons (رضي الله عنه)this is Ā'ishā's grave, it's not known to that extent for us, however 'Alī definitely knew where her grave was. Just like 'Alī's grave is not known exactly, and the claims that it's in Najaf is another lie, but this is another topic. Shaykh Sulaymān al-'Alwān has written a booklet on where 'Alī's grave is & the scholars mentioned some areas, but in other areas, it's .unlikely since the Khawārij would've done something to his grave

(رضي الله عنها)was washed & covered up by Asmā' bint 'Umayy (رضي الله عنها)Either way, Fātimāh and she was buried at night time according to the Scholars of Seerah which isn't any shame as I've mentioned. But the claims of the Rawāfidh are false & I usually don't respond to the Rāfidah, .knows best (جلا وعلا)however I felt like writing this post & may it be beneficial for you & Allāh

27 March 2016 19:35

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

die & who buried him? #Beneficial (صلى الله عليه وسلم)When did Prophet Muhammād

said, "Those who (رحمه الله)ibn Ishāq , (صلى الله عليه وسلم)As for those who buried the Prophet (رضي)were 'Alī ibn Abī Tālib (صلى الله عليه وسلم)descended into the grave of the Messenger of Allāh (رضي الله عنه) , (رضي الله عنهما)Al-Fadl ibn 'Abbās (رضي الله عنه), (رضي الله عنه)Qutham ibn 'Abbās (رضي الله عنه), (رضي الله عنه)and Shuqrān (رضي الله عنه)the freed slave of the Messenger of Allāh (صلى الله عليه وسلم)." .

(رضي)included Al-'Abbās (رحمه الله)and Imām al-Maqdisī (رحمه الله)Imām Abū Zakariyyāh al-Nawawī (الله عنه) said, "It has been said that Usāmah ibn Zayd (رحمه الله)in that list & Imām al-Nawawī (الله عنه) .were with them (رضي الله عنه)and Aws ibn Khawlee (الله عنه)

was buried on (صلى الله عليه وسلم)As for the timing of his burial, many scholars maintain that he

said, "What is famously related from the Majority of the (رحمه الله)Tuesday night. Imām ibn Kathīr died on Monday and was buried on Tuesday (صلى الله عليه وسلم)Scholars is that the Prophet ".Night

.(رحمه الله)Refer to Tahdhīb al-Asmā'(pg 23) for the quote of Imām al-Nawawī  
.(رحمه الله)Refer to Mukhtasar Al-Seerah(pg 35) for the quote of al-Maqdisī  
Refer to Al-Bidāyah wal-Nihāyah(5/237) and Sahīh al-Seerah al-Nabawiyyāh(pg 728) for the quote of .(رحمه الله)Ibn Kathīr

I just wrote this from the book "Noble Life of the Prophet" by Dr 'Alī al-Salābī page 1990-1991 & ~ wanted to share it with you all. You can download the PDF of this book online & it's available in the الحمد لله English language

27 March 2016 18:35

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#Misconception regarding covering the face at Hajj ~ #Important 🍷

Bismillāh, firstly I would like to bring an Ijmā' regarding covering the face at Hajj with the presence of men around, so Imām ibn 'Abdīl Barr(رحمه الله), ibn Qudāmah(رحمه الله) & many others have mentioned this consensus.

Imām ibn 'Abdīl Barr(رحمه الله) said "They[the scholars] have agreed that a woman wears all the Makhīṭ[clothes that covers her body], and socks, and [it's Wājib] for her to cover her head, and cover her hair, except her face, so she lowers upon herself a fabric garment, a light veil which covers her face from the onlooking of the men"

Refer to al-Tamhīd(15/108) & al-Istidhkār(11/28-29) by Imām ibn 'Abdīl Barr(رحمه الله) and Imām ibn Qudāmah(رحمه الله) said "We do not know any difference of opinion regarding it" Refer to al-Mughnī(5/154). If you want more sayings, just let me know inshā'Allāh.

This is just to show you that the Salaf didn't disagree regarding the obligation of covering the face in the presence of men, for a free woman. Now, there are two issues we need to understand at Hajj, because Allāh(جلا وعلا) has prescribed certain dresscodes at Hajj, just like a man is prohibited to only wear 1 Garment in Salāh. So we can divide the two issue into the following:

1. It's Harām for a woman to wear Niqāb at Hajj and the Hadīth of the Prophet(صلى الله عليه وسلم) is explicit regarding this.
2. It's compulsory for a woman to cover her face in the presence of non-Mahram men in Hajj, and I've mentioned the consensus of the Salaf regarding this issue.

What we need to understand is that Allāh(جلا وعلا) has forbidden certain clothes for women and men to wear at Hajj. For e.g. It's Harām for a man to wear Khuff(leather socks), regular clothes like shirts & shorts, undergarments etc...Likewise it's Harām for a woman to wear the Niqāb & Quffāz[gloves].

However, this does not mean that because wearing a Niqāb & Gloves at Hajj is Harām, it means that it's permissible to show the body parts that those material covers up. Because the ruling deals with the clothing, not what's beneath it.

So a man can cover up his feet, but he's prohibited to wear the Khuff, and likewise he covers all his body parts, specifically in those areas that are prohibited to wear the specified clothes. He covers all his body except his head, and doesn't wear a shirt or underwear etc...And we can't say that he must reveal his bodyparts from where Allāh(جلا وعلا) has forbidden to wear separate clothes in those areas.

Likewise a woman can cover her hands with some fabric & she won't be sinful at all, however if she wears Gloves, she will be sinful, so the prohibition is regarding the specific cloth, not the body part. Therefore the ruling of covering the body parts of a man & woman remains, and they must cover the specified areas where certain clothes are prohibited depending if it's considered 'Awrah or not. So if it's an area which must be covered, and the state of Ihrām doesn't change the ruling of covering your 'Awrah. And the Prophet(صلى الله عليه وسلم) never prohibited a woman to cover her face, rather he prohibited her to wear Niqāb in specific that's connected to her clothing.

So those that say she must show her face because the Prophet(صلى الله عليه وسلم) prohibited the Niqāb is indeed false. Because if this was the case, then the man would have to show his private parts, since the Prophet(صلى الله عليه وسلم) prohibited him to wear undergarments. This is in the same context & same rules apply.

It's reported in Bukhārī(134) & Muslim(1177) by 'Abdūllāh ibn 'Omar(رضي الله عنهما) that:  
"A man said, "O Allah's Messenger (ﷺ). What type of clothes should a Muhrim wear Allah's Messenger (ﷺ) replied, 'Do not wear shirts, turbans trousers hooded cloaks or Khuffs (socks made from thick fabric or leather); but if someone cannot get sandals, then he can wear Khuffs after cutting them short below the ankles. Do not wear clothes touched by saffron or wars (two kinds of perfumes)."

The Sahābah(رضي الله عنهم) differentiated between the two matters, regarding the prohibition of the Niqāb & covering the Face, and it's Authentic from 'Attā'(رحمه الله) from Abī al-Sha'thā'(رحمه الله) from ibn 'Abbās(رضي الله عنهما) that he said "She places[hangs down] the Jilbāb over her face, and she doesn't put it forth, I said: And what is "She doesn't put it forth"? So he showed me how a

woman wears the Jilbāb, then he showed me: What is upon her cheeks from the Jilbāb, he said: She turns it around & places it upon her face, just like it's hanging upon her face"

This was narrated by Imām al-Shāfi'ee(رحمه الله) in his Musnad(1/303 - #788) and in "al-Umm" (3/370-371), and it's narrated by Imām Abū Dāwūd(رحمه الله) in "Masā'il al-Imām Ahmad" (#732) & Imām al-Shāfi'ee(رحمه الله) didn't mention Abī al-Sha'thā'(رحمه الله).

This is supported by another Authentic narration which was reported by Tāwūs(رحمه الله), he said: "The woman in the state of Ihrām[i.e. at Hajj] hangs her fabric garment upon her face, and she doesn't wear Niqāb"

Refer to Kitāb al-Umm(3/371) as it was related by Imām al-Shāfi'ee(رحمه الله), and refer to the Musannāf of ibn Abī Shaybāh(رحمه الله) Hadīth #14540.

You will also see the sayings from the Imāms of the Madhabs that a woman should make Tawāf at night, so no men can see her, clearly indicating the obligation of Niqāb, however the Sahābiyyāt in the state of Ihrām would not wear the Niqāb, rather they will veil themselves with something else.

There's an Authentic narration from Fātimah bint al-Munthiri(رضي الله عنها) that she said: "We would veil our faces while we we Muhrimāt(in the state of Ihrām), in the company of Asmā' bint Abī Bakr(رضي الله عنها)"

Refer to al-Muwattā'(1/328) by Imām Mālik(رحمه الله), and it was also narrated by the great Imām Ishāq ibn Rāhawayh(رحمه الله) in his Musnad(2255).

So to conclude, I have posted evidences in the past regarding the obligation of covering the face in the presence of men, but some sisters had a misconception regarding Niqāb at Hajj. So what I say is that if there are men around, a woman is obliged to cover her face, just like if she was in Salāh. And the prohibition of Niqāb doesn't mean she must show her face, rather she can cover it with another material. Even her hands, her garments can cover it, but she can't wear the specific gloves that the Prophet Muḥammād(صلى الله عليه وسلم) has made Harām.

The scholars say, if a woman purposely shows her face to non-Mahram men at Hajj, she's sinful. And she's also sinful if she wears the Niqāb at Hajj. However, if she does this, there is no Fidyā(expiation) upon her according to the correct opinion, except that she is sinful as mentioned by Shaykh Sulaymān al-'Alwān(حفظه الله) & others.

And Allāh(سبحانه وتعالى) knows best – Inshā'Allāh this was helpful for you.

27 March 2016 12:36

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

was asked about the ruling of kissing the Mushaf, so he (حفظه الله)Shaykh Sulaymān al-'Alwān :replied by saying

and it's not proven from any of the (صلى الله عليه وسلم)This has no basis, neither from the Prophet is weak, however whoever kissed it for a reason or (رضي الله عنه)Sahābah and the report of 'Ikrimāh a sudden accident such as the Mushaf falling from him, so he grabbed it and kissed it & similar to this, there's nothing wrong with that, however as for kissing it as a means of getting closer [to Allāh] such as kissing the Hajr al-Aswad[the Black Stone] or kissing it every time you pick up the Mushaf, then this is a newly invented matter, and if it was a means of getting closer to Allāh, the would've rushed to act upon this, and it's not (صلى الله عليه وسلم)companions of Muḥammād .proven from any of them that they kissed it

25 March 2016 00:24

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

For those who don't know, the Fiqh of Imām al-Bukhārī(رحمه الله) comes from the chapters he writes for the Hadīths.

24 March 2016 23:49

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Arabic\_Vocabulary#  
Milk = لَبَنٌ = Laban

23 March 2016 17:54

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#Arabic\_Vocabulary  
[Singular] Kalb = كَلْبٌ = Dog  
[Plural] Aklub = أَكْلَبٌ = Dogs  
or Kalīb = كَلِيبٌ = Dogs  
or Kilāb = كِلَابٌ = Dogs  
"Kilāb" is the most commonly used plural of the word "Kalb"

23 March 2016 17:37

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Arabic\_Vocabulary#  
Sides = جُنُوبٌ = Junūb  
South = جَنُوبٌ = Janūb

23 March 2016 07:30

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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□

Don't inform the people of how much Qur'ān you've memorised..

Allow them to see the Qur'ān in you, Feed a Hungry[person],

Clothe a Naked[person], have Mercy upon an Orphan,

Forgive a wrong-doer, Obey your Mother, Smile to Everyone

The example[to be shown] isn't how far you've reached in memorising the Qur'ān,

Rather it's how far the Qur'ān has reached within you.

21 March 2016 09:14

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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If you want to post something as anonymous, PM an admin of the same gender, I don't accept PM's from akhawat.

20 March 2016 17:02

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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said "It's not known by any Imām from the Imāms of the Muslims at (رحمه الله)Imām ibn al-Qayyīm until we (صلى الله عليه وسلم), all, who said to not act upon the hadīth of the Messenger of Allāh ".know who acted upon it

Note: This means that if there is an Authentic or Hassan hadīth, we should act upon it & we shouldn't stop and say "Which scholar acted upon this hadīth, so I can act upon it" or "This shaykh doesn't do this, so I'm not going to do it either". Let's say there is a person who doesn't use the did, not what such (صلى الله عليه وسلم)Siwāk before Salāh, we go along with what the Prophet .person & Fulān did

This excuse is also common among the people of innovation, there is a weak hadīth, but many people act upon it, so they act upon it because "this shaykh did it, so I'm going to do it". Now this did, not (صلى الله عليه وسلم)is another extreme, so we go back to what the Messenger of Allāh علم الله والله what some Shaykh did, no matter how great he is

20 March 2016 11:34

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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19 March 2016 16:51

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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The Hadīth "My Ummāh will not unite upon misguidance" is a weak hadīth, and isn't authentic whatsoever!!!

~ Shaykh Sulaymān al-'Alwān(حفظه الله)

18 March 2016 19:54

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Shaykh Nāsir ibn Hamd was asked: What is the ruling on the one who says: "O messenger of Allāh, call upon Allāh to forgive me"? And is this like saying: "O messenger of Allāh, intercede for me"? And what's the ruling on the one who says that this saying[#1] is a bid'ah and isn't major shirk?

Shaykh Nāsir ibn Hamd responded by saying: This issue has details[i.e. Requires a detailed explanation], so it's divided into two categories:

1. If he supplicated with this du'ā & he is far away from his grave[i.e. The Prophet's grave], then this is Major shirk without any doubt, because there's no misconception in that.

2. If he supplicates near his grave, then he is also upon two categories:

A) That he asks for his intercession or help or victory & similar to that, then this is also Major Shirk.

B) That he says "Ask Allāh for me" or "Intercede for me by [the permission of] your Lord" and it's from the same type[both sayings are the same], so the people of knowledge have two sayings regarding this:

- So the Imāms of the Da'wah al-Najdiyyāh view it as Major Shirk, from among the types of Shirk that Quraysh used to do "These are our intermediaries with Allāh", "Except that they bring us closer to Allāh in position"

- And among the later scholars who viewed it as a [Great] innovation & [Great] evil & a means to Shirk, however it's not disbelief, because they have a misconception which is his life in the grave[i.e. He's alive in the grave] & that he hears the Salām for whoever gives him Salāms & similar to that, so according to themselves they aren't calling upon the absent[Ghā'ib] or an incapable person[i.e. Dead etc.], and they do not call upon him by anything from the Attributes of Divinity like asking for help, intercession & similar to that, so [according to him] it's just like asking for a supplication from him during his life, and this isn't Shirk by ljmā', and he is right now alive in his grave, so this is their misconception.

And what appears to be most correct in my view is that it's Major Shirk, however he is excused from this by ignorance & ta'wil[interpretation], because of their strong shubhā[misconception] in this situation, and Allāh(جلا وعلا) knows best.

Note: Even though Shaykh Nāsir doesn't give excuse of ignorance in Major Shirk, there are some instances where a person can be excused, because this type of act is not agreed upon by all scholars as being Shirk, as we have Shaykh al-Islām ibn Taymiyyāh(رحمه الله) saying it's one of the greatest innovations, but doesn't reach the level of Shirk والله اعلم

18 March 2016 11:13

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

If the muslims in Fiji sight the moon for Ramadān, the Muslims in Australia must fast.

17 March 2016 21:31

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

said "Those people[storytellers] narrated hadīths from the Messenger (رحمه الله)Al-Hāfidh al-'Irāqī without knowing what is Sahīh[Authentic] and what is Saqīm[sick, i.e. (صلى الله عليه وسلم)of Allāh Weak]...If they happen to narrate an authentic hadīth, they are still sinful in that act because they are narrating something that they have no knowledge about. Even if it turns out to be true, they are ".still sinful because they have entered into an area concerning which they have no knowledge

17 March 2016 15:45

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

The fastest debate in History[lol] 🗨

A man came to Shaykh al-Albānī(رحمه الله), claiming knowledge of the unseen & asked for a



debate[with al-Albānī].

Shaykh al-Albānī(رحمه الله) said: I'll debate you, but under one condition.

The claimer of the unseen: What is your condition?

Al-Albānī(رحمه الله): How do you know the unseen, but don't know my condition?

\*\*\*End of Debate\*\*\*

17 March 2016 13:22

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<http://youtu.be/8sSWCuHysCQ>

<http://youtu.be/8sSWCuHysCQ>

17 March 2016 09:55

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

were gatherings of (رحمه الله), said "The gatherings of Imām Ahmad (رحمه الله) Imām Abū Dāwūd Ākhirāh, not a single matter of the Dunyā was mentioned, I did not see him mentioned the Dunyā at "all

15 March 2016 17:41

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Shaykh Nāsir was asked, It's mentioned in the authentic ḥadīth: "Whoever says to his brother O kāfir, then surely one of them is such" so is this from the Nullifiers[of Islām]?

Shaykh Nāsir ibn Hamd responded by saying: Takfeer of a muslim which appears to me, and Allāh(جلا وعلا) knows best, is upon three categories:

1. The one who had ta'wīl[a valid interpretation] in his speech[of calling a muslim, Kāfir], there's no sin upon him, rather he could be rewarded as it was considered by more than one[scholar i.e. Such as ibn al-Qayyīm], and this is indicated by 'Omar's(رضي الله عنه) saying to Hātib(رضي الله عنه): "Allow me to strike the neck of this hypocrite" and the saying of Usayd(رضي الله عنه) to Sa'd ibn 'Ubādah(رضي الله عنه) "Indeed you're a hypocrite, you argue on behalf of the hypocrites" and other than that, And al-Bukhārī(رحمه الله) has written a chapter in al-Adab al-Mufrad "The chapter of whoever doesn't view the disbelief of one who said that[takfeer] out of interpretation or ignorance"

2. Whoever said it with the purpose of oppression/injustice, and enmity of opposition & accusation, while he views him[his opponent] in his innerself as a believing monotheist, then this person is in danger, however it doesn't appear [to mean] and Allāh(جلا وعلا) knows best, that his kufr is major kufr, rather he could've fell into an enormous sin & minor kufr, and this is what the majority of the people of knowledge are upon.

3. Whoever made takfeer upon him without an interpretation or misconception, so here he becomes a kāfir because he made Ēmān as Kufr, and upon this al-Bukhārī(رحمه الله) named a chapter "Whoever makes takfeer on his brother without ta'wīl, then he is like what he said" and he mentioned some texts[evidences] regarding this "Whoever says to his brother...[till the end of the ḥadīth]"

Pay attention: The difference between the first[case] and the second[case] is that the first[case] is a ta'wīl based upon a valid[sharī] interpretation by using evidences from the texts[Qur'ān & Sunnāh], and with the purpose of establishing[the truth] for [the sake of] Allāh(سبحانه وتعالى), and ordaining the good & forbidding the evil, and as for the second[case], then his interpretation is not a valid[Sharī] interpretation, even if he used evidences from the Sharī'ah with the purpose of enmity against his opponent, oppression/injustice and gaining victory for himself, and Allāh(جلا وعلا) knows best.

15 March 2016 16:43

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

🍷 From the etiquettes of Drinking 🍷

- ✓ To say Bismillāh[In the name of Allāh] if you wish to drink.
- ✓ Drinking is [done] with the right hand.
- ✓ Drinking [should] be done in three breaths or more.
- ✓ To say Alhamdulillah[Praise be to Allāh] after you finish drinking.
- ✓ [Recommended] To drink while sitting.

15 March 2016 08:07

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Shaykh Nāsir ibn Hamd was asked to briefly explain the issue of Tawāf. [He talks about whether it's harām or kufr]

So he responded by saying: Tawāf has two aspects, Intent & the Place. So the prescribed Tawāf is what was done for Allāh (سبحانه وتعالى), and around the Ka'bah. And as for Tawāf to other than the Ka'bah, it's divided into [the following categories]:

1. If he made Tawāf in any place to get closer to other than Allāh (جلا و علا), there's no doubt regarding his kufr.
2. If he made Tawāf around a place other than the Ka'bah, like some of the areas of Makkāh in Minā or 'Arafāh or Muzdalifah, or around the Prophet's Mosque, or around Bayt al-Maqdis & similar to that, so if his Tawāf was for Allāh (جلا و علا), then he's a misguided innovator, however he doesn't become a disbeliever. And why shall he become a disbeliever? If you said: "Because he made Tawāf to other than Allāh", it would be said to you: "He made Tawāf for Allāh" And if you said: "Because he made Tawāf to other than the Ka'bah", it would be said to you "Tawāf is not for the Ka'bah, rather the Ka'bah is the place for performing this act of worship", this is why he's a misguided innovator in his actions, just like if he prayed to Allāh (سبحانه وتعالى) in a prohibited place for Salāh to be held in, or during the prohibited times, verily he doesn't become a disbeliever, even though he's doing a prohibited act & isn't in the [correct] place for Salāh.  
[so] If it's said: "Tawāf is not prescribed except in a single place, unlike Salāh", he would say: "Indeed, the speech here is referring to the place that the legislator has prohibited, and the speech regarding this is within a single context, so just as He (سبحانه وتعالى) prohibited Tawāf in other than the Masjid al-Harām, likewise he prohibited the Salāh in [particular] places and known times." [Note: So this person thinks it's allowed to make Tawāf around other than the ka'bah based upon these misconceptions]
3. And if he made Tawāf around a grave of a saint from the Awliyā' or his house & similar to that, here is the problem, because he didn't make Tawāf around this saint except to exalt him, so this Tawāf even if he said it was only for Allāh, indeed the situation indicates that it's not for Allāh (جلا و علا), rather it's getting closer & exalting this saint, and I think that this is a matter of perspective outlook/reasoning. And I was debating one of the honourable brothers in the year 1419AH and I mentioned to him that whoever makes Tawāf around the grave is a Mushrik, and he considered/determined him to be an innovator if his Tawāf was for Allāh (جلا و علا).

So I said to him: I think that our difference has no weight at all, because I believe that you will not find a person who makes Tawāf around the grave, except that he is indulging in other acts of Shirk [I said this] in his ear, from making Du'ā [to other than Allāh], a vow [dedicating yourself to obey other than Allāh] & other than it. So if there's a man who truly perfects tawheed in all of its matters & showed enmity from all kinds of shirk, and doesn't indulge in it, except that he makes Tawāf around a grave to get closer to Allāh (جلا و علا), so when that happens we will continue the debate, and you will not find him [a person like that], and Allāh (جلا و علا) knows best, always.

14 March 2016 22:13

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#Clarification I posted a video of Shaykh Ahmad Jibrīl (حفظه الله) saying Sujūd to other than Allāh (جلا و علا) is shirk automatically.

However, after reading Shaykh Nāsir ibn Hamd's Fatwā, I must disagree with Shaykh Ahmad on the issue. Because, how can Shirk be allowed in the previous Ummāh's, but not in the Ummāh of Muḥammād (صلى الله عليه وسلم), because Tawḥīd cannot change from one nation to another, it remains the same as this is 'Ibādah. [This proves that Sujūd al-Tahiyyāh is not 'Ibādah]

This gives the christians to give the excuse that "All the Prophets called their people to worship Allāh (جلا و علا) alone, but Īsā (عليه السلام) called his people to worship him besides Allāh (سبحانه وتعالى)"

And we seek refuge from the sayings of the Christians as they ascribe a son to Allāh (جلا و علا).

Note: Sujūd is only to Allāh (جلا و علا) and this is clear from the Qur'ān & Sunnāh, however someone might ask me, you said "Sujūd al-Tahiyyāh is harām, so why did Allāh order the angels to prostrate to Ādam?"

The answer to this is that Allāh (جلا و علا) ordered Iblīs & the Angels to prostrate to Ādam (عليه السلام), and Allāh (جلا و علا) can do what He likes.

However, if someone prostrated to the Prophet (صلى الله عليه وسلم) out of respect, we say this is harām, but he's excused for not knowing it's harām, we don't say "He's excused for not knowing that it's shirk" We seek refuge from Allāh by this statement!

Sujūd al-Tahiyyāh is clearly proven in the Qur'ān, however for our Ummāh, it's not permissible. But

we don't say it's Shirk, because this means we're saying the previous Ummâh's did Shirk a3ûthubillâh.

(and they fell down before him prostrate.) Yusuf's parents and brothers prostrated before him, and they were eleven men,

So I personally believe Sujūd al-Tahiyyâh is harâm, but if Allâh ordered someone to make Sujūd, it's a command that must be obeyed. Inshâ'Allâh it's clear & Allâh(جلا وعلا) knows best.

14 March 2016 10:28

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

What is the ruling of Prostrating to other than Allâh(جلا وعلا)?

Shaykh Nâsir ibn Hamd replied by saying: Sujūd[Prostration] to other than Allâh(جلا وعلا) in our Sharee'ah has two sayings:

1. That it's shirk unrestrictedly [in all cases]
2. Differentiating between Sujūd al-Tahiyyâh[Prostration of respect/salutation] and Sujūd al-'Ibādah[Prostration of worship], so if the intent was the first [type i.e Respect], and it is [what is directed] to a noble[person] or elderly[person] or president & similar to that, so this is Harâm & isn't Shirk, and if it was to a Tree or Rock or Grave or Idol or for an elderly person with the intent of submission in worship, or [if] it was legislated[to prostrate to anyone], that's shirk & major kufr.

And the proof for this differentiation is what is authentic from the prostration of the angels to Ādam(عليه السلام), and the prostration of the brothers of Yūsuf(عليه السلام) to him[Yūsuf], and other than this from the texts[evidences], And it's not [allowed] to say that this was the Sharee'ah from before us, because the Prophets agree upon Tawhīd, even if the details of their Sharee'ah differed, [you can't say] it was made harâm for this Ummâh because of its perfection/completeness, and I believe Shaykh al-Islām ibn Taymiyyâh(رحمه الله) differentiates between the two matters.

And from before[in the past], I used to adopt the first view that it's all Shirk, however when I pondered/reflected over the evidences of the second saying, I went towards it and Allâh(جلا وعلا) knows best.

14 March 2016 10:10

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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These are very good Fatāwah regarding takfeer, understanding hujjâh, going to Tāghūt for necessity & many other matters by Shaykh ibn Hamd.

Al-Fatwâh al-Hāyriyyâh, the Shaykh touches on controversial & sensitive matters, explains them beautifully.

14 March 2016 08:29

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I will argue my point to prove what's most correct in Fiqh differences, but I would never force anyone to follow my view or the view of a particular Scholar. This is what the Imāms of Salaf would warn us from.

However, if there is a clear text in the Sunnâh, such as making wudū' after eating camel meat, I would reject the Māliki opinion & follow what's correct that goes in line with the Qur'ān & Sunnâh.

At times, the scholars can make mistakes, which is why we always return back to the Book of Allâh and the Sunnâh of our beloved Messenger. Fanaticism towards the madhabs is something the 'Ulemā' have condemned and spoken against throughout the centuries.

Unless there is a proper Ijmā' on a matter or extremely strong proofs, no one should compel anyone to follow their opinion. We love all the scholars, but every scholar makes mistakes & does good, so we should only accept what's correct & go back to the daleel.

والله اعلم

13 March 2016 22:37

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

A sister by the name of Jawād asked whether the word "Dayūth" can be applied to a sister,

however I did not know the answer and after doing a bit of research, I found that islamweb gave a nice, summarized fatwa which I would like to translate & share with you all:

So the word ديوث [Dayūth] in the Arabic language as mentioned in al-Misbāh means: "The 'Dayūth', he is the man who does not have any jealousy for his family[i.e. wives, sisters, female Mahrāms]", and its Sharġ [Technical, Islamic] meaning coincides with the linguistic meaning, al-Bayhaqī(رحمه الله) has narrated in Shu'b al-Ēmān from 'Ammār ibn Yāsir(رضي الله عنهما) that the Messenger(صلى الله عليه وسلم) said: "Three people will never enter Paradise: The Dayūth from among the men...[to the end of the hadīth]". And he(رحمه الله) has said in al-Mawsū'ah al-Fiqhiyyāh: "I knew about al-Diyāthah from its similar wordings which collectively give a single meaning, it's not seperated from its linguistic meaning, and it is "the absence of Ghīrah[Jealousy] over the Family & Mahārim[Relatives that are harām for you to marry]."

And upon this, the word "Dayūth" is not applied on a woman, even though she's commanded according to the Sharee'ah to condemn the Munkar[Evil] if she was able to condemn it & change it, so his[The Prophet's] saying: "Whoever from amongst you see's Munkar[evil]..." The Hadīth is general, it includes the male & female, because the word من ["Whoever"] is from the general phrases.

and Allāh(جلا وعلا) knows best.

13 March 2016 20:05

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

Do you guys remember the addition of "al-Mu'awwīthatayn" after reciting Sūrat al-Ikhlās in Salāt al-Witr in the Hadīths? Well, it came through the chain of Khasīf ibn 'Abdūl Rahmān & remember there was Inqitā' [Disconnection] in the chain because 'Abdūl 'Azīz ibn Jurayj never heard from Ā'isha(رضي الله عنها) as mentioned by Imām Yahya ibn Ma'een(رحمه الله) & Imām Ahmad(رحمه الله), al-Imām al-Uqaylī(رحمه الله) have said the addition of "al-Mu'awwīthatayn" is not authentic & isn't prescribed to be recited after Sūrat al-Ikhlās on the 3rd Rak'ah of Witr.

Khasīf ibn 'Abdūl Rahmān is a weak narrator as mentioned by Imām ibn 'Adī(رحمه الله). Abū 'Abdūl Rahmān(رحمه الله) has mentioned that the Majority of the Scholars have weakened him. Imām Yahya ibn Sa'eed al-Qattān(رحمه الله) said to stay away from his hadīth, and he was also weakened because of his poor memory by Imām Ahmad(رحمه الله), ibn Khuzaymāh(رحمه الله) and others.

This book I'm reading from is not a Hadīth Book, rather it's a book that deals with the causes of revelation and where and why the verses of the Qur'ān were revealed, however the author Abī 'Abdūl Rahmān Muqbil ibn Hādī has spent alot of his time researching the authenticity of narrations and putting together this beneficial book.

The book is called Al-Sahīh ul-Musnad min Asbāb al-Nuzūl for those who are interested. But the point is, this narrator Khasīf is weak & he makes a lot of mistakes, especially with his memory, so we should stay away from his hadīth as the Muhadithīn have mentioned.

I've mentioned before in the past, a Mufasssīr must know hadīth because the Sunnāh explains the Qur'ān & usually when you read the books of Tafsīr, you will find the author mentioning authentic, sound, weak & fabricated narrations, including Isrā'īliyyāt, but the author at times references these.

13 March 2016 11:40

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I usually dream about Islām in my sleep. At times, I imagine myself in a situation where people are arguing/yelling & i'm completely silent, then I get asked about the ruling & explain it to them in a very low voice.

SubhānAllāh, I've been pondering over many hadīths or islamic rulings in my sleep, and I try to get up during the night and write stuff down. It's a blessing from Allāh, because Allāh(جلا وعلا) has given me an understanding of the religion which I didn't have a few years ago.

Note: I do not claim to be a Scholar of Islām, nor a Shaykh or Ustādh. I simply take from the scholars & choose the opinions which I believe are closest to the Qur'ān and Sunnāh. I'm trying my best to act upon everything, but as you guys know, it's not easy.

All I can say is give your heart to Allāh(سبحانه وتعالى) and He will look after you 🤲

13 March 2016 08:13

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Oppressing someone in the name of Religion[i.e Islām] is from amongst the worst types of ظلم

[Oppression], because this could cause a person to apostate from Islām.

~ Spread love between your brothers & sisters and tell them that you love them for the sake of Allāh(جلا وعلا) because that's the Sunnāh :)

~ It's not permissible to say to the opposite gender "I love you" in specific[Fitna reasons ofcourse], but it's completely permissible to say "I love my sisters in Islām" in the general sense and ofcourse this is referring to spiritual love.

So it's Wājib[compulsory] to love all your brothers & sisters in Islām. I don't mean physically love ofcourse because that's impossible, everyone has different tastes & that's human nature.

May Allāh(سبحانه وتعالى) reward you all, we've all got so much to work on. May Allāh(جلا وعلا) forgive our sins & allow us to develop a spirit of love & tolerance for each other. This is very dear to me and Allāh(سبحانه وتعالى) knows best.

12 March 2016 16:38

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

It was narrated to us by Ahmad ibn Muḥammād, we were informed by 'Abdullāh ibn al-Mubārak, it was narrated to us by al-Rabee' ibn Muslim from Abū Hurayrah(رضي الله عنه) that he said "The messenger of Allāh(صلى الله عليه وسلم) said "Whoever doesn't thank the people, doesn't thank Allāh"

Abū 'Īsa al-Tirmidhī(رحمه الله) said this Hadīth is Authentic[i.e. Hassan Sahīh]

Note: This hadīth is also narrated in the Musnad of Imām Ahmad(رحمه الله) with a strong chain.

12 March 2016 15:14

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Oppressing your slave is Harām, infact the كفارة [expiation] of slapping him/her on the face is to free them, as mentioned in some authentic reports from the Prophet(صلى الله عليه وسلم).

Note: The Prophet(صلى الله عليه وسلم) would tell people to call the prisoners of war as "your son, your daughter" instead of "slave" subhānAllāh.

12 March 2016 14:24

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

.did not sleep lying down for 2 years straight (رحمه الله)Imām al-Nawawī

12 March 2016 12:43

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<http://youtu.be/0yKEaWUS-cl>

<http://youtu.be/0yKEaWUS-cl>  
Beautifully explained.

12 March 2016 07:47

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Asalāmu 'Alaykum, it's permissible to have decorations & hang stuff like Allāh & Muḥammād according to the stronger view, but they should not be next to each other because that's a form of minor Shirk.

~ Summarised from Shaykh Ahmad Jibrīl.

11 March 2016 18:34

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Who knows the names of the Prophets that spoke Arabic?

10 March 2016 14:40

In Bosnian, if you want to call someone stubborn, you say "Bukva". El-Bukva is a type of tree, but also in Lebanese, you can call someone "Mastool", for someone who's clumsy, now this word doesn't come from the english word "stool" but the arabic word "Satal" which means bucket 🪌

10 March 2016 14:34

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

If a traveller prays a Rak'ah behind a Resider, should he pray the Salâh of a traveller[i.e. Shorten it] or the Salâh of a resider[i.e. complete it]? #Very\_Important.

Shaykh Sulaymān al-'Ulwān(حفظه الله) responded by saying: If a person prays a Rak'ah with the Mutim[a person praying a complete Salâh], this is more general than [saying] Muqīm[a Resider], regardless if he was a Resider or not, however he completed[his Salâh], because sometimes a Traveller can perform ta'wīl[an interpretation], so he prays completely[without shortening], so upon this we say if the Traveller prays a Rak'ah or more[rak'ahs] behind a Mutim, we do not condition this to praying behind a Traveller, as what ibn Mas'ūd(رضي الله عنه) did, ibn Mas'ūd(رضي الله عنه) was a Traveller and would pray behind 'Uthmān(رضي الله عنه), and 'Uthmān(رضي الله عنه) was a Traveller, however he performed ta'wīl[interpretation] that he's a Muqīm[Resider], so 'Uthmān(رضي الله عنه) took the place of ibn Mas'ūd(رضي الله عنه) and complete the Salâh behind him & he wouldn't shorten it, so in this situation, it's compulsory upon you to complete your Salâh and this is the saying of the Majority of the Scholars, from among the Sahābah such as ibn Mas'ūd(رضي الله عنه), ibn 'Omar(رضي الله عنهما), ibn 'Abbās(رضي الله عنهما), and from the among the Tābi'een and from the Imāms that are followed after them, and this is what's correct in this issue.

However, if he[the traveller] enters the Salâh besides the Rak'ah, such as the one who enters in the final Tashahhūd, so what's correct in this situation is that he prays the Salâh of a traveller, not the Salâh of a resider, because he did not follow any part of the Salâh, and the Salâh is known by following a Rak'ah, because of the saying of the Prophet(صلى الله عليه وسلم) "Whoever follows a rak'ah of Salâh, then he has followed the Salâh" and the proof for this is also, is "an opposing evidence" [daleel 'aks] as it's known by the Usūliyeen[Scholars of Usūl al-Fiqh], and it's the issue of Salâh al-Jum'ah.

If he joins in where the Imām is in the final Tashahhūd of the Salâh, how would he pray? He would pray 4[Rak'ahs for Jum'ah], and if he prays a Rak'ah[with the Imām], he prays 2 Rak'ahs[for Jum'ah], so that has proved that [the Salâh] is known by Rukū', and this is a proof against Abū Hanīfah(رحمه الله) when he said that if he joins in the final Tashahhūd with the Imām, that he prays the same as him, and he'll be on the level of following the Salâh, and when he was given the evidences regarding Jum'ah, he contradicted himself and didn't say anything regarding Jum'ah, and he said it for the other Salâh[other than Jum'ah], so this is a proof against him in this issue. So what's correct in this issue is that if the Traveller prays a Rak'ah with the Mutim[the one who completes Salâh], he prays the Salâh of a Mutim, and if he joins in besides the Rak'ah[like in the final Tashahhūd], then he prays the Salâh of a Traveller.

Note: Daleel 'Aks according to the scholars of Usūl al-Fiqh means that if the Prophet(صلى الله عليه وسلم) said the optional prayers in the night are by two's[i.e. Two rak'ahs], therefore we understand from this that the optional prayers of the day are by 4's, so you pray 4 rak'ah before Dhuhr & 'Asr. Btw there's also some difference of opinion regarding praying 4 Rak'ahs with 1 Salām, but the correct opinion is that it's correct.

Here is the Arabic I wrote down if you wanna read - English translation doesn't do justice at times والله اعلم

الأخ يسأل إذا ادرك المسافر ركعة مع المقيم

إذا ادرك المسافر ركعةً مع المتم، هذا اعم من المقيم، سواء كان مقيماً او غير مقيم لكنه اتم، لانه احياناً يتأول المسافر ويتم فعلى هذا نقول إذا ادرك المسافر ركعة او أكثر خلف متم لا نقيّد ذلك بخلف المسافر كما صنع ابن مسعود، ابن مسعود كان مسافراً وكان يصلي خلف عثمان وعثمان كان مسافراً لكن تأول انه مقيم فكان عثمان يأخذ مكان ابن مسعود ويتم خلفه ولا كان يقصر، فهذه الحالة يجب عليك الاتمام وهذا قول جماهير العلماء من الصحابة كابن مسعود وابن عمر وابن عباس ومن التابعين ومن الأئمة المتبوعين وهذا هو الصواب في هذه المسألة، أما إذا ادرك ما دون الركعة مثل ان يدرك بالتشهد الاخير فالصواب في هذه الحالة انه يصلي صلاة المسافر، لا صلاة المقيم لانه لم يدرك جزءاً من الصلاة والصلاة لا تدرك بركعة لقوله صلى الله عليه وسلم "من ادرك ركعة من الصلاة فقد ادرك الصلاة" والدليل على هذا ايضاً وهو دليل عكس يسميه عند الأصوليين وهو قضية الجمعة، ارايت لو ادرك الامام في التشهد الاخير من الجمعة كيف يصلي؟ يصلي اربعة، وإذا ادرك ركعة يصلي اثنتين فدل ذلك على ان لا تدرك الا بالركوع وهذا حجة على ابي حنيفة حين قال بانه إذا ادرك التشهد الاخير في الامام ان يصلي بصلاتك ويكون بمنزلة من ادرك الصلاة ولما عيس عليه دليل في الجمعة تناقض ولم يقول شيء بالجمعة وقال في بقية الصلوات وهذا حجة عليه في هذه القضية فلذلك الصواب في المسألة أن المسافر إذا ادرك ركعة مع المتم صلى صلاة المتم وإذا ادرك ما دون الركعة فانه يصلي صلاة مسافر

10 March 2016 12:59

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Combining prayers is only allowed when there is a need[not able to make the next prayer for specific reasons], regardless if you're a traveller or resider. The Prophet(صلى الله عليه وسلم) would



travel and pray all his Salâh on time without combining, however he joined them in Tâbûk because there was a need to do so.

~ Shaykh Sulaymân al-'Ulwân [summarized]

9 March 2016 22:48

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Sūrat Tâha ♥ A Sahābī converted to Islām after listening to this Sūrah, subhānAllāh ♦

8 March 2016 12:06

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The Salaf would say that memorising the Qurʾān is the easy part, and memorising the Hadīths is what's difficult. Imām Ahmad(رحمه الله) memorized over 1,000,000 hadīths, but not only that, he acted upon every authentic hadīth. At times, he wouldn't know how to apply a hadīth, so he learnt that from Imām al-Shāfiʿee(رحمه الله). Some people know so much hadīths, but don't know what it means or how to apply it, so that's the goal inshāʾAllāh.

Note: Over time, people start to rely on books, not memory. If you want to memorize, break the pen because the pen doesn't go hand in hand with memorizing :)

8 March 2016 09:10

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.



7 March 2016 15:38

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

:said(رضي الله عنه)Omar ibn al-Khattāb'

There is nothing more beneficial a slave (of Allāh) can have after Ēmān in Allāh, than a woman of" good character who is loving and fertile (child-bearing), and there is nothing a slave (of Allāh) can "...have more worse after Kufr (disbelief) in Allāh, than a sharp-tongued woman with bad character

[al-Targhīb wal-Tarhīb 1528]

7 March 2016 15:21

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

What's the ruling regarding raising the hands in du'ā during Salāt al-Qunūt? [i.e. Witr]

Shaykh Sulaymân al-'Ulwân(حفظه الله) responded by saying: The brother asks about the ruling of raising the hands for the Ma'mūm[the muslims behind the Imām] in Qunūt, and there are two sayings of the scholars regarding that:

The first saying: That raising the hands is what's prescribed. And this is the saying of 'Omar ibn al-Khattāb(رضي الله عنه), and the chain towards him is authentic, and this is the Madhab of Imām Mālik(رحمه الله), al-Shāfiʿee(رحمه الله) and Ahmad(رحمه الله).

The second saying: That this is not a prescribed act. Because there is no text[authentic hadīth] proven from the Prophet(صلى الله عليه وسلم) and every hadīth that's reported in this[issue] is weak, and this is what Imām Abū Hanifah(رحمه الله) went towards, and 'Abdūl Razzāq(رحمه الله) narrated from al-Zuhrī(رحمه الله) in an authentic chain, 'Abdūl Razzāq, from Ma'mar, from al-Zuhrī: He(al-zuhrī) said: "The hands were not raised in Qunūt during Ramadān"[1] and this chain is authentic towards al-Zuhrī(رحمه الله), and al-Zuhrī is born in the year 50AH, and he met a Jamā'ah and group from among the Sahābah, such as Anas ibn Mālik(رضي الله عنه), Sahl ibn Sa'd al-Sā'idi(رضي الله عنه), ibn 'Omar(رضي الله عنه) and others, and here he's saying the hands were not raised in Qunūt during Ramadān, so this proves that the hands are not to be raised.

So these are the two sayings of the Scholars, so if the Imām raised his hands based upon the saying of 'Omar(رضي الله عنه), who's the rightly guided Khalīfah, in which the muslims are commanded to follow his example, and Allāh(جلا وعلا) has gathered the truth upon the tongue of 'Omar(رضي الله عنه), then there's no blame upon him, and whoever doesn't raise[his hands], then he also has an Asl[strong foundation/evidences] and that it's not reported from the Prophet(صلى الله عليه وسلم) and this is a 'Ibādah[act of worship], and whatever isn't reported from the Prophet(صلى الله عليه وسلم) in worship, I won't do it, going along with the saying of Imām Muḥammād ibn Shihāb al-Zuhrī(رحمه الله), and he speaks from who he met from the Sahābah, the Tābi'een and the Giant Imāms, and he says "The hands were not raised" so it's like he's mentioning a consensus, he has



lived and met[many Sahābah], so this is clear from him that he's made a strong Ijtihād.

And whoever also goes along the third saying, that he raises at times & leaves it off at other times, then this is also [another] saying.

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[1] Refer to Musannāf 'Abdūl Razzāq al-San'ānī(رحمه الله) hadīth #4998.

~ Also in another wording of the hadīth, it says "The hands were not raised in Witr during Ramadān"

7 March 2016 14:07

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### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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said "Angels guard the skies, and the Muhadithīn[Experts of Hadīth] (رحمه الله)Sufyān al-Thawrī "guard the Earth

Salaf\_Gems#

7 March 2016 12:43

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### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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What's the ruling on wiping the face with the hands after du'ā?

Shaykh Sulaymān al-'Ulwān said: There's not a single authentic hadīth from the Prophet(صلى الله عليه وسلم), and it's not proven from the Sahābah(رضي الله عنهم), neither in Qunūt or other than it, neither in Salāh nor outside of it. And some of the laymen have been accustomed to this act, and this is wrong. And others are accustomed to raising the hands after the optional Salāh and wiping the face without du'ā, and this is worse than the first[case], and the Sunnāh is to leave off the wiping completely during Salāh and other than it.

Imām Abū Dāwūd(رحمه الله) mentioned in his Masā'il[1]: I heard Ahmad(رحمه الله) get asked about a man who wipes his face with his hands if he finishes[Salāh], he(رحمه الله) said: "I've never heard of it". And he said once: "I've never heard of this at all". He[Imām Abū Dāwūd] said: "And I've never seen Ahmad do this" and Imām Mālik(رحمه الله) was asked about a man who wipes his face with his hands during du'ā? So he rejected that and said: "I don't know of it"[2]

Al-Hāfidh al-Bayhaqī(رحمه الله) said: "I haven't memorised it from any of the Salaf during du'ā al-Qunūt, even though it might be narrated from some of them during du'ā outside the Salāh, it has been narrated from the Prophet(صلى الله عليه وسلم) a weak hadīth and it's used from some of them[3], outside of Salāh, but as for during the Salāh, then it's an action which isn't proven by any authentic report upon what the Salaf did, may Allāh(جلا وعلا) be pleased with them, of raising the hands without wiping them with the face in Salāh[4] وبالله التوفيق

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[1] Masā'il Abū Dāwūd page 71

[2] Mukhtasar Qiyām al-Layl page 327

[3] This report cannot be used as evidence, so the Haq is to leave this action.

[4] Sunan al-Kubrāh(2/212)

7 March 2016 08:39

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### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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says "And from [part of] the night, pray with it as additional [worship] for you; it is (جلا وعلا)Allāh [expected that your Lord will resurrect you to a praised station." [17:79

Now there's a weak narration regarding the tafsīr of this verse, infact it's Munkar. The saying of (صلى الله عليه وسلم)Mujāhid where he describes the praised station as meaning that Muḥammād This isn't authentic because of a narrator called (جلا وعلا).will be sitting on the Throne with Allāh .Layth

Rather there's a hadīth in Bukhārī explaining this verse as meaning the praised station will be the (صلى الله عليه وسلم)Shafā'ah of the Messenger

Note: The Istiwā' of Allāh above the throne is Mutawātir & mentioned in the Qur'ān & Sunnāh, but to .say that "Allāh is sitting upon the throne" this has no basis

6 March 2016 23:57

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### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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#Niqāb important! Feel free to read the complete thing for evidences from Qur'ān & Sunnāh. Inshā'Allāh if anyone has any misconceptions, feel free to ask. I can't write everything down :)

The idnā'[lowering] of the Jilbāb has been explained as meaning to cover the face in the verses of the Qur'ān and other than it from the Sunnāh and the reports from a group of companions, it's

narrated from ibn 'Abbās, Ā'isha and from the Tābi'een: It's authentic from 'Ubaidah al-Salmānī, Muḥammād ibn Sīreen, ibn 'Awn and I do not know anyone from the Saḥābah who has said otherwise.

1. The interpreter of the Qur'an ibn 'abbās(رضي الله عنه) said about the verse: { O Prophet, tell your wives and your daughters and the believing women to bring down over themselves their Jalābīb(garments)}: "Allah(سبحانه وتعالى) ordered the believing women if they left their houses for a need to cover their faces from above their heads with their garments and to leave one eye" This is narrated by ibn Ja'ir(19/181) and ibn Abī Hātim(refer to al-dur al-manthur 12/141) from the chain of 'Alī ibn Abī Talha from ibn 'Abbās. It was strengthened/authenticated by Imām Ahmad & al-Bukhārī(refer to Fath al-Bārī 8/438-439).

2. Ā'isha(رضي الله عنها) said "The woman lowers upon herself her Jilbāb from above her head and over her face" Narrated by Sa'eed ibn Mansūr in his Sunan(refer to Fath al-Bārī 3/406) by an authentic chain. She also said that we would cover our faces(refer to bukhārī 4141,4750) and Muslim(2770) and it's also narrated from other saḥābiyyāt that they will cover their faces like in Hajj for instance.

3. 'Ubaidah al-Salmānī(الله رحمه الله) – ibn 'Awn narrated from Muḥammād ibn Sīreen, he said "I asked 'Ubaidah al-Salmānī regarding the statement of Allāh "They lower upon themselves from their Jilbābs", so he covered his face and head and closed his right eye" and this is the Tafsīr ibn 'Awn and Muḥammād ibn Sīreen made, narrated by ibn Ja'ir(19/181-182)

4. The Prophet Muḥammād(صلى الله عليه وسلم) said "The woman is 'Awrah" and this is understood upon its general meaning because he did not give any exception, so all of the woman is 'Awrah even her fingernail as mentioned by Imām Ahmad(الله رحمه الله).

5. Allāh(جلا وعلا) has given an exception to the old women to show their face in the Qur'an, but it's still not permissible for her to wear makeup! Allāh(جلا وعلا) says "And women of post-menstrual age who have no desire for marriage - there is no blame upon them for putting aside their outer garments [but] not displaying adornment. But to modestly refrain [from that] is better for them. And Allah is Hearing and Knowing." So Allāh has given an exception to those old women to take the Jilbāb off their faces, with the condition that they don't display any adornments.

- It's authentic from Sa'eed ibn Jubayr(الله رحمه الله) that he said "She does not openly display adornments by putting aside her outer garment, so that her adornments can be seen from her" narrated by ibn Abī Hātim in his Tafsīr(8/2642), and as we mentioned the Jilbāb(outer garment) is what covers the face as mentioned by Ā'ishā & ibn 'Abbās & others. So this exception is given to the old woman, not the young woman who is obliged to cover the face as that's 'Awrah and the scholars have agreed that it's not permissible for an old woman('ajūzah) to show her hair, a consensus has been mentioned by al-Jassās(refer to Ahkām al-Qur'an 5-196) & ibn Hazm(Muḥallāh 10-32).

- It's authentic from 'Attā' ibn Abī Rabāh(الله رحمه الله) that he preferred a woman to cover her hair in the presence of her Mahrams, so he was asked about a man whether he can see a woman's head that's forbidden for him to marry, so he replied "Covering it is more beloved to me, and if they saw it, there's no problem" this is narrated by ibn Abī Shaybah(17566) from 'Abdul Malik from 'Attā' and it's authentic. It's also authentic that 'Attā' mentioned the same thing as Sa'eed ibn Jubayr that an old woman can put aside her Jilbāb, meaning what's on her face & as the Salaf used to say "Lower the Jilbāb from the face", so this is what's meant by put aside the Jilbāb.

- It's authentic from the famous Mufasssīr Mujaḥid ibn Jabar(الله رحمه الله) that he doesn't permit a woman to put aside her veil in the presence of a disbelieving woman, so how can we say that the "Apparent adornments" i.e. Face, hand, feet(according to aisha), The ring, make-up, pigments/hennāh etc.. is for the non-Mahram men of the mushrikeen and muslimen?!

Layth has narrated from Mujaḥid that he said "A muslimāh does not put aside her veil in the presence of a Mushrikāh, nor does she greet her" because Allāh(جلا وعلا) said "Or their women[you can unveil in front of muslimāhs]" and they[mushrikāt] are not from among our women" this is narrated by al-Bayhaqī(Sunan al-Kubrah 7/95) it's also collected by Sa'eed ibn Mansūr in his Sunan(al-Tafsīr/1576) and refer to ibn Hibān's "al-Thiqāt(7/331)".

And it's also authentic from Mujaḥid regarding the old woman that Allāh has give her an exception to uncover her face & has said the same thing as Attā, Sa'eed ibn Jubayr. This is mentioned in Tafsīr al-Tabarī(17/361,363-364) and it's in Tafsīr Mujaḥid(2/444), also refer to Sunan Sa'eed ibn Mansūr(al-Tafsīr/1617).

Al-Hassan al-Basrī was asked whether a brother can see his sister without a headcovering, so it's authentic from Hishām from al-Hassan, that he was asked about a woman putting aside her headcovering in the presence of her brother, so he replied "Wallāhi she isn't supposed to do that" narrated by ibn Abī Shaybāh and it's authentic(17568).

This is clear that the Salaf would ask about showing their hair to Mahrāms, not to the strangers because that was absolutely clear as the sun. So when Allāh(جلا وعلا) said "And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed."

^ That verse where it says “and not expose their adornment except that which [necessarily] appears thereof” so you will find many & many quotes of the Salaf that she can show her face & hands & makeup & even the hair, now this is referring to the Mahrāms, not the strangers! Which is why in the same verse Allāh prohibited her to reveal her adornments except to the Mahrāms mentioned, and the reason Allāh mentioned the husband is not because he can't see all of her but to specify that this verse is not referring to the strangers and the Mufasssireen say “The husband is given a preference for what he can see from her”, but as for the others, they can't see that except which the Salaf permitted for the Mahrāms to see.

6 March 2016 12:47

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Lol, this is good.

6 March 2016 08:28

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Brothers & Sisters, we must be humble when someone asks us a question, even though it may seem "stupid" or "rude" or about "a harām matter", you should never insult, curse or belittle them. This is not the da'wah of our beloved messenger(صلى الله عليه وسلم)

From my studies on the explanation of Sahīh al-Bukhārī, I have been learning more manners than knowledge subhānAllāh & Shaykh Sulaymān al-'Ulwān(حفظه الله) touched on a very important point, so he mentioned the following:

Now this hadīth I'm quoting is in the Musnad of Imām Ahmad and its chain is authentic from the hadīth of Abī Umāmah(رضي الله عنه), that a man came to the Prophet(صلى الله عليه وسلم) in the presence of the Sahābah(رضوان الله تعالى عليهم), so the man said "O messenger of Allāh, allow me to commit zinā" and the Sahābah were troubled by what he said, so they said "go go" ya3ni get him away from us.

But the Prophet(صلى الله عليه وسلم) sat him down, and taught him & advised him 🙄 So the Prophet(صلى الله عليه وسلم) said to him "Would you accept it for your mother[to commit zinā]" so he said No, the Prophet(صلى الله عليه وسلم) said "And likewise the people will not accept it for their mothers", the Prophet(صلى الله عليه وسلم) said "Would you accept it for your daughter" so he said No, the Prophet(صلى الله عليه وسلم) said "And likewise the people will not accept it for their daughters", would you accept it for your sister? Would you accept it for you aunty[dad's side]? Would you accept it for your aunty[moms side]? So every time the man is saying No! So likewise the people do not accept it for these people[our sister & mothers etc...], so if you don't accept it for these people, how can you accept it to the daughters of others, and they don't accept this for their daughters, then the Prophet(صلى الله عليه وسلم) placed his hands on his chest and said "O Allāh, purify his heart, guard his private parts & forgive his sins" so the man did not ever return back to this [filthy act] which is zinā wal-iyāthubillāh.

Now the point of this story is to touch on something very important, which is the adab derived from it. This man asks about a matter which is prohibited by the consensus of the Ummāh & a matter which is hated and despised by all the Messengers sent by Allāh(جلا وعلا) which is known by Fitrāh as being an evil thing, however the Prophet(صلى الله عليه وسلم) sat him down and taught him subhānAllāh - He did not belittle him, insult him or curse him because this is a time & place to learn, and then what would happen if you told him "May Allāh curse you, get away from us" what have we benefitted from that? He would most likely remain upon his Fujūr[indecent acts] & his sins and he would hate you and remain upon his sins, and we're in a need of giving people directions & to create awareness of our beautiful deen, not to deter people away from us by using filthy language, rude words, rude way in dealing with others.

Foul language doesn't support the truth, nor does it destroy falsehood, it just shows to the people that you have a bad character & sincere people respect a person with knowledge & character, not a person who gets angry & tries to force his opinion upon others by belittling them. Unfortunately when you read some books from the Scholars where they refute some deviant, they start off with "The heretic said, the Atheist said, the misguided innovator said" then he mentions the most disgusting language you would see in the language, belittling the other person physically without even refuting the arguments...

Brothers and sisters, if you are not able to refute the people of misguidance, give the opportunity to others, please do not result to swearing & be like them, especially filthy sects like the Rāfidah/Brelvī Sūfī's who will say a million F words because from the characteristics of Ahlal Sunnāh is manners & justice, being fair. We are in the middle path, we drop all types of arrogance.

SubhānAllāh, some people will not be able to refute you, so they just claim you're misguided, you're khawārīj, you're this, you're that so the laymen will stay away from you - Because they don't have the required knowledge to refute you, so they will exaggerate the issue & claim its a huge matter, so the laymen might think it doesn't need a response, whereas in reality the person is unable to respond.

When people don't have a strong foundation and a solid argument argument to refute you, they will start raising their voice, start insulting you & cursing you, whereas we are not like them. Our Salaf

taught us to say "I don't know" because if we speak without knowledge, they can easily refute us, and we will be shaming the truth from our ignorance.

And never force someone to follow the opinion of some Shaykh, you can't do this especially in matters where the great scholars differed, yes you can tell them, this is more correct, here are my evidences, and you should follow this. But to raise a sword upon him and say "Oi, you must do this" as if the Haq is solely with you...He will give you 100 questions to answer, but he can't even answer 1 question. I have so much things to say, but this post is pretty long.

So let's go back to the way of our beloved messenger (صلى الله عليه وسلم) and respect the intellect of the people by giving clear proofs which back up what you say. May Allāh (جلا وعلا) keep us firm upon this deen وصلى الله وسلم على سيدنا محمد وعلى اله وصحبه اجمعين

6 March 2016 08:15

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

"What we learnt from Imām Mālik's manners was more than what we learnt of his knowledge."  
~Ibn Wahb (رحمه الله), a Student of Imām Mālik (رحمه الله) for 20 years.

"Oh my nephew, learn manners before you learn knowledge."  
~Imām Mālik (رحمه الله)

"I learned manners for 30 years, then I learned knowledge for 20 years."  
They used to learn manners before knowledge  
~Abduallah Ibn Al-Mubarak (رحمه الله)  
May Allah subhanu Watala have mercy on those days, and grant me Sabr.

~ Taken from Shaykh Ahmad Jibrīl (حفظه الله)

5 March 2016 21:51

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Shaykh Nāsir ibn Hamd was asked, would it be possible for you, may Allāh (سبحانه وتعالى) preserve you, to mention for us a short summary regarding the issue of "Excuse of Ignorance" [in Major Shirk]?

The shaykh responded by saying: Excuse of ignorance is differed upon into 3 sayings:

1. Those who give excuse of ignorance completely [in all cases].
2. Those who don't excuse the people with ignorance in Tawheed[foundation of worship] completely [in all cases], regardless if it was regarding the "Asmā" [applying the name of Mushrik upon him] in this world or the ruling [upon him] in the afterlife, so they consider him to be in the hellfire eternally, even if the Risālah [Prophetic Message] didn't reach him, and they used the first covenant [Al-Mithāq al-Awwāl] as proof[the message of Tawheed sent to all mankind].
3. And this is the correct view, that there are some [types] of ignorance which can be excused, and other [types] which isn't [excused]:

A) So it would be excused in the Masā'il al-Khafiyyāh [Hidden/Unclear Matters], such as Qadar, Ēmān, Attributes[of Allāh] and in the likes of the apparent Ahkām al-'Amaliyyāh [Sharee'ah Regulations to do with Actions] which is other than Tawheed, like Salāh, Zakāt, the Prohibition of alcohol & other than that.

B) It would not be excused in Tawheed al-'Ibādah[Where you must single out Allāh in worship], because this is Asl al-Deen [the fundamentals of the religion] and the deen of all the messengers, like du'ā[to other than Allāh], slaughtering[to other than Allāh], a vow[dedicating yourself to obey other than Allāh] & other than that. This Jāhil is also upon two categories:

- A Jāhil who is not excused in this world & the hereafter, meaning that he will eternally remain in the hellfire, we seek refuge from Allāh from it [hell]. And he is the one who the Hujjāh has been established on by having the Risālah [Prophetic Message i.e Qur'ān & Sunnāh] reach him, no matter if he searched for it but didn't understand it, or he opposed it and didn't [bother] searching for it [the message].

- A Jāhil who's excused in the hereafter, not in this world: And he is the one who the Hujjāh hasn't been established on, like the one who grew up in a desert far away or was in a very tall mountain, or from the Ahl al-Fitrāh and other than them, so this person is dealt with as a Mushrik in this world, but as for the hereafter, the matter is left to Allāh (جلا وعلا), and the most correct of what has been mentioned regarding him is that he will be tested and Allāh (جلا وعلا) knows best.

5 March 2016 18:53

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

On le questionna : Pouvez-vous nous faire, qu'ALLAH vous préserve, un petit résumé sur la question du 'Udr Bil Jahl (excuse de l'ignorance) ?

Il répondit qu'ALLAH le préserve: Il existe trois avis différents au sujet de l'excuse de l'ignorance :

1- (Un avis) qui excuse pour ignorance de manière générale (mouttlaqan).

2- (Un avis) qui n'excuse pas pour ignorance concernant le tawhid (base/fondement de l'adoration) de manière générale, que ce soit dans l'appellation (le fait de l'appeler kâfir) dans ce monde (dounya) ou son houkm (jugement final) dans l'au-delà ; (c'est un avis) qui le considère comme méritant l'enfer éternel même si le message prophétique (ar-rissâla) ne lui est pas parvenue, et (ce point de vue) s'appuie sur le pacte initial (Mithâq).

3- (Le troisième avis) et il est le plus probable (proche du haqq) : il y a ce qui peut être excusé pour ignorance et ce qui ne peut pas l'être:

a) (l'ignorant) peut être excusé concernant les questions subtiles (massâ'il khafiyya) telles que (les questions liées) au qadr (destin), au îmân (foi), aux attributs (d'ALLAH 'azza a jal), ainsi que le houkm des œuvres pieuses autres que le tawhîd telles que la prière, la zakât, l'interdiction du vin, etc.

b) (l'ignorant) ne sera pas excusé dans le tawhîd d'adoration ('ibâda) comme l'invocation (dou'â), le sacrifice, le vœu etc.; car ceci est le fondement de l'islam et de la religion de tous les Messagers. Puis, celui qui ignore cela est soit :

- Un ignorant qui ne sera pas excusé dans ce monde et dans l'au-delà, dans le sens qu'il ira en enfer pour l'éternité qu'ALLAH nous en préserve, et c'est celui à qui la preuve (houjja) a été présentée par le biais du message prophétique. (Il n'est pas excusé pour ignorance), qu'il ait recherché (la vérité) ou qu'il s'en est détournée, qu'il ait compris la hujja/la rissâla ou pas.

- Un ignorant qui sera excusé dans l'au-delà sans pour autant l'être dans ce bas monde, et c'est celui à qui la preuve n'a pas été présentée comme celui qui a grandi dans le lointain désert ou dans les hautes montagnes, ou comme les gens de la fatra (qui n'ont pas reçu de message prophétique), etc. Celui-ci sera traité dans ce bas monde comme les polythéistes (mouchrikîne) ; quant à l'au-delà, son cas revient à ALLAH soubhânnah. Il est plus juste de dire que les gens comme lui seront mis à l'épreuve, Wallâhou a'lam.

~ Shaykh Nâsir.

5 March 2016 17:03

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Raising the hands in Salâh before & after rukū' is a Sunnâh, it's not Wājib!

~ Shaykh Sulaymân al-'Ulwân (حفظه الله)

Note: Yes all the hadīths of the Prophet (صلى الله عليه وسلم) mention that he would raise his hands, but does this make it wājib? No, because by principle is that the actions of the Prophet (صلى الله عليه وسلم) are recommended, not obligatory unless we find the Prophet (صلى الله عليه وسلم) ordering the muslims to do so.

Just like the issue of washing the mouth in Wudū', it's a Sunnâh of the Prophet (صلى الله عليه وسلم), however it's not wājib. As for wiping the ears, there is no authentic hadīth that the Prophet (صلى الله عليه وسلم) wiped his ears, all the sahābah described his wudū' without wiping the ears, but because we have another hadīth that says "The ears are part of the head" meaning it's perfectly fine to do so, but if a person doesn't do so, his wudū' is accepted. Ibn Jarīr al-Tabarī (رحمه الله) has mentioned an Ijmā', but there is a hanbalī opinion that it's compulsory to wipe the ears with the head, but infact the most correct opinion in Imām Ahmad's madhab is that it's not obligatory to wipe the ears.

5 March 2016 16:42

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I'll leave the comments for you guys.

5 March 2016 12:18

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<http://youtu.be/tpE63OSbDhU>

<http://youtu.be/tpE63OSbDhU>

Lol, I love it when the Shaykh speaks about someone indirectly, I know exactly who are the ones he's referring too 🙄 Because he has praised them in the past as Imāms of Tawheed. Today they are the biggest sell-outs.

5 March 2016 11:19

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Was watching a lecture by Shaykh Ahmad Jibrīl (حفظه الله) with my little baby brother - He was paying so much attention subhānAllāh, then he fell asleep next to me just before the lecture finished 🙏 In the past, we used to watch cartoons together, but Alhamdulillah right now we can watch islamic videos which benefits me & is healthy for him.

Instead of getting kids used to cartoons, try watch some Islamic lectures together. If he gets bored, don't just leave him alone to watch TV, play around with him & look after him. Put some barakah in your houses, destroy the musika and play some Qur'ān.

4 March 2016 22:21

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

No matter how much I love studying hadīth, nothing can be compared to the greatness & miraculous nature of the Qur'ān. Learning how to recite the words of our Lord, subhānAllāh. Studying the meanings of the Qur'ān & Sunnāh is amazing & helps you understand so many things in the Sharee'ah.

4 March 2016 20:32

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

It's permissible to give Adhān without wudū.

4 March 2016 16:47

### Radwan Dakkak updated his status.

Usūl al-Fiqh classes will start today after Jum'ah inshā'Allāh. They will run every Friday from 2pm-3pm.

4 March 2016 08:46

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

This book "Al-Ibānah 'an usūl il-Diyānah" was written by Imām Abū al-Hassan al-Ash'arī (رحمه الله) and he has written the true 'Aqeedah of the Salaf in this book regarding the Attributes of Allāh (جلا وعلا).

Al-Imām Abī al-Hassan ibn Ismā'īl al-Ash'arī al-Basrī (رحمه الله) was a Scholar of his time which no one can deny, and inshā'Allāh I would like to share a story of this Imām and how he grew up as a Mu'tazilī by a Shaykh he loved so much, from seeing the Prophet (صلى الله عليه وسلم) in his dream which made him recant from the beliefs of al-'Itizāl & praising Imām Ahmad (رحمه الله), but the point of this post is to show that Abū al-Hassan al-Ash'arī (رحمه الله) recanted from his Ash'arī Ta'wīlāt of the verses of Allāh (جلا وعلا) in which he wrote & published this book in the end of his life.

Many of the Ashā'irah couldn't give up their beliefs like the Father of the Ash'arī sect did, in which he died upon the 'Aqeedah of the Salaf - So they had to deny this book, but this book was proven to be attributed to the Imām Abū al-Hassan al-Ash'arī (رحمه الله) by Imām al-Bayhaqī (رحمه الله) who is the famous author of "Sunan al-Bayhaqī". It was also proven by great Muhaqiqīn of the Ummāh such as al-Imām ibn 'Asākir (رحمه الله) the famous author of the book "Tārīkh Dimashq" which is a 70 volume history book with alot of very rare & beneficial knowledge! It was also proven by al-Imām ibn kathīr (رحمه الله) and Imām al-Dhahabī (رحمه الله) and we all know the status of these Imāms! And ofcourse, the Shaykh of these Imāms, who is no other than Shaykh al-Islām ibn Taymiyyāh (رحمه الله) who has written a commentary on Imām Abū al-Hassan al-Ash'arī's (رحمه الله) book "Al-Ibānah 'an usūl il-Diyānah"

May Allāh (جلا وعلا) guide us to the straight path.

3 March 2016 20:59

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Always remain positive - Manners & Sincerity is very dear to me. Renew your Intentions before you say or do something. Pure Tawhīd & 'Ibādah 🕌

3 March 2016 19:05



#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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If you don't know how to make people happy, then atleast don't make them sad. Be a nice person, not a miserable one.

3 March 2016 18:14

#### Radwan Dakkak shared a link.

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<http://youtu.be/42Wkh3qTtEY>

<http://youtu.be/42Wkh3qTtEY>

<http://youtu.be/42Wkh3qTtEY>

3 March 2016 06:34

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Please stop transgressing against others - Someone sent me a hadīth as a picture & it said "If you share this, Allāh will be pleased with you, and if you don't share this, Allāh will be angry with you"...

This is so offensive, who gave you the right to say that Allāh will be angry with me if I don't share it? Infact, I looked up the hadīth & it was fabricated, and sharing fabricated narrations is a big sin.

It's very important to know what you share on the internet, especially when you post knowledge. A person must be able to differentiate between the weak & authentic Fatāwah/Hadīths etc...But to transgress against others to make them feel bad, this is insulting and very rude.

May Allāh(جلا وعلا) guide us all...

2 March 2016 20:46

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Ahmadī's are apostates - They don't believe Muhammād(صلى الله عليه وسلم) was the final Prophet & Messenger sent by Allāh(جلا وعلا).

1 March 2016 21:02

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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National anthem of Saudia "Long live the king 4 the flag &country"  
is Shirk

(Verily my salah sacrifice living & my dying are for ALLAH) 6:162

~ Shaykh Ahmad Jibrīl(حفظه الله)

1 March 2016 18:06

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Bukhari used to wake up around twenty times a night, light his lamp and write knowledge that came to his mind then sleep again!  
~Ibn Katheer

Ahmad Jibrīl(حفظه الله)

1 March 2016 18:02

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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They asked a wise man: Why don't we ever hear you backbiting and slandering?

He said: I'm still not happy with myself to start with others.

~ Shaykh Ahmad Jibrīl(حفظه الله)

1 March 2016 17:51

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.



When U see a smile it does not necessarily mean they have no problems. It just means that Allah blessed them with enough eman to handle them

{ Ibn Qudamah Almaqdas} never debated his opponents but w/ a smile. People would say this Shiekh kills his opponents with his smile.

~ Shaykh Ahmad Jibrīl(حفظه الله) 🌟🌟🌟

1 March 2016 17:06

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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1 March 2016 16:10

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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\*Women & Knowledge\*

\*The wife of Ibn Hajar (Uns) was a alimah who mastered hadith & taught Ulama'!

So was his daughters (Farha, Rabia, Fatimah, Aliah & Zain).

\*Our pride:

Many men who narrated hadith were classified as liars/fabricators but none of the many female narrators were even accused of that!

\*Fatima-daughter of Imam Muhmmad Ibn Abdelwahab (whose book we proudly teach) was a Alimah.

She was described as being very beautiful yet never married b/c she was occupied teaching women & men.

~Shaykh Ahmad Jibril(حفظه الله)

1 March 2016 16:00

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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(Do you see one who denies the judgement day?)107:1

What's his 1st quality? Murder? Shirk?  
No!

(It's he who treats an orphan harshly)107:2

~ Shaykh Ahmad Jibrīl(حفظه الله)

1 March 2016 15:54

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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(Don't follow the footsteps of the Shaitan)2:168

Beware, he takes one step by step:

Glance

Smile

Islamic conversations

Talk

Pic

Skype

\*Meet\*

~ Shaykh Ahmad Jibrīl(حفظه الله)

1 March 2016 15:52

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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(The wall belonged to 2 orphans & it had a treasure under it)18:82

Many think it's a treasure of gold  
IbnAbbas:It's a treasure of knowledge

~ Shaykh Ahmad ibn Mūsa Jibrīl(حفظه الله)

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

All his children died during his life w the exception of Fatima among numerous other trials, yet he was the most smiling & joyful of people☺

~ Shaykh Ahmad ibn Mûsa Jibrîl(حفظه الله)

1 March 2016 15:44

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Noble women plan their kids to be everlasting deeds for them while they are clots in their womb.

"Lord! I vow to You what's in my womb"3:35

~ Shaykh Ahmad ibn Jibrîl(حفظه الله)

1 March 2016 15:42

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Saying (Allahuma Laka sumtu wa `alâ rizqika aftart) & similar statements when breaking the fast, are all classified as:  
{da'eef"-very weak}

~ Shaykh Ahmad ibn Mûsa Jibrîl(حفظه الله)

1 March 2016 15:36

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

says "Those whom we sent the scripture know it as they know their own sons" ~ (جلا وعلا) Allâh .Sûrat al-Baqarâh, Âyâh 146

is referring to (جلا وعلا)the Imâm of the Mufasssireen said, what Allâh (رحمه الله), Abû Ja'far al-Tabarî said (رحمه الله)in this verse, are the Rabbis of the Jews & the Scholars of the Christians, so he "These Rabbis from the jews, and the Scholars from the Christians know that the Sacred House[Al-Kab'bah] is their Qiblâh and the Qiblâh of Ibrâhîm & the Qiblâh of the Prophets from before, as they ".know their own sons

Here are some narrations regarding that, also refer to the context of this verse by reading the :previous pages which talk about the Sacred House

narrated (رحمه الله)who said, Yazîd ibn Zarî (رحمه الله)It was narrated to us from Bishr ibn Mu'âdh the saying [of Allâh] "Those whom we sent (رحمه الله), from Qatâdah (رحمه الله)to us from Sa'eed said: They know that the Sacred (رحمه الله)the scripture know it as they know their own sons" he .House is the Qiblâh

narrated to us, who said (رحمه الله)who said, Ishâq (رحمه الله)It was narrated to us from al-Muthnâh regarding the (رحمه الله)'narrated to us from his father from al-Rabî (رحمه الله)'Abdûllâh ibn Abî Ja'far Those whom we sent the scripture know it as they know their own" (عز وجل)statement of Allâh .sons", meaning: The Qiblâh

(رحمه الله)who said, ibn Abî Ja'far (رحمه الله)It was narrated to us from 'Ammâr ibn al-Hassan his saying "Those whom we sent the (رحمه الله), 'narrated to us from his father from al-Rabi scripture know it as they know their own sons", They knew that the Qiblâh of the Sacred House is .the Qiblâh that they was prescribed for them, just like they knew their own sons

who said, ibn (رحمه الله)'narrated to me, he said, I was informed by ibn Wahab (رحمه الله)Yûnus said about His saying "Those whom we sent the scripture know it as they know (رحمه الله)Zayd .said: The jews know that it's the Qiblâh, i.e. Makkâh (رحمه الله)their own sons", He

(سبحانه)changed the Qiblâh from al-Quds to al-Haram? Allâh (جلا وعلا)Now, what is the reason Allâh says "And thus we have made you a just community that you will be witnesses over the (وتعالى) people and the Messenger will be a witness over you. And We did not make the Qiblâh which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and [Merciful." [Sahîh International Translation 2:143

SubhânAllâh ☪

29 February 2016 12:59

### Radwan Dakkak shared a link.

<http://youtu.be/wYVdhKVb9WE>  
<http://youtu.be/wYVdhKVb9WE>

<http://youtu.be/wYVdhKVb9WE>

Build up energy & you will be able to burn newspapers. Very nice control @4:00.

29 February 2016 12:03

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

If there is a scholar who doesn't make takfeer upon the shī'a, then stay away from him because he doesn't know Tawheed.

28 February 2016 22:09

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Pure Tawheed is what makes someone say "I am the happiest person on this Earth" 😊

28 February 2016 15:38

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

No brothers from the middle east have transcribed Shaykh Sulaymān al-'Ulwān's explanation of Saḥīḥ al-Bukhārī or posted it online, so Inshā'Allāh I'll be doing that soon to help out the Arab Speaking brothers.

I will upload it as a PDF inshā'Allāh & it would be around 600+ pages - Then, I'll accurately translate it into English & make sure you guys can benefit from it. I'm also transcribing a series of lectures in Usūl al-Fiqh[almost 50% complete], so inshā'Allāh I'll edit it & share it online [Around 150 pages].

There are so many lectures & books I want to transcribe & translate, so may Allāh(جلا وعلا) accept my intentions.

28 February 2016 12:02

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

28 February 2016 11:45

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

It's disliked to read from the Mushaf in the Obligatory Salāh, however it's perfectly fine to read from the Mushaf in the Optional Salāh, as there is proof in Saḥīḥ al-Bukhārī, but it's best for a person to recite off by heart because that's the way of the Salaf.

Note: Scholars also don't like a person to read from the Mushaf because that will involve movement  
والله اعلم

27 February 2016 22:22

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

was asked about the authentic supplications to be made (حفظه الله)Shaykh Sulaymān al-'Ulwān :after the Adhān, so he replied by saying

The Sunnāh for whoever hears the Mu'athān calling for the prayer is to say exactly what he says, except in the 2 Hayyā's [Salāh & Falāh], so he says "Lā Hawlā walā Quwwāta ilā billāh". And if he finishes from repeating after him [the Mu'athān], it's a Sunnāh for him to send prayers over the has narrated in his Saḥīḥ [Hadīth #348] from (رحمه الله)Imām Muslim, (صلى الله عليه وسلم), Prophet the chain of Ka'b ibn 'Iqimāh from 'Abdūl Rahmān ibn Jubayr from 'Abdullāh ibn 'Amr ibn al-'Ās that :say (صلى الله عليه وسلم)he heard the Prophet

If you hear the Mu'athān, then say exactly what he says, then send prayers over me, for whoever" sends prayers over me, Allāh will send 10 prayers over him, then ask Allāh for my intercession [on the day of Judgement], for verily it is a level in Jannāh which isn't for anyone except for a slave from the slaves of Allāh, and I hope that I am him, so whoever asks for my intercession, the "Shafā'ah will be permissible for him

narrated in his Saḥīḥ the description of the du'ā after the call to (رحمه الله)And al-Imām al-Bukhārī prayer, he said I was informed by 'Alī ibn 'Ayyāsh who narrated from Shu'ayb ibn Abī Hamzāh from (صلى الله عليه وسلم)Muhammād ibn al-Munkadir from Jābir ibn 'Abdillāh that the Messenger of Allāh

:said

He who says after the call to prayer: Allâhumma Rabi' hathîhi al-Da'wat al-Tâmah wal-Salâta al-"  
Qā'imah Âti Muhammâdan al-Wasîlah wal Fadîlah wab'ath Maqâman Mahmûdan alâthi wa'adtuhu,  
"my Shafâ'ah will be permissible for him on the day of judgement

in his Musnad (رحمه الله)and Imâm Ahmad (رحمه الله)And it was narrated by 'Alî ibn al-Madîni  
[3/354] and Muhammâd ibn Sahl al-Baghdâdî and Ibrâhîm ibn Ya'qûb and a group from 'Alî ibn  
'Ayyâsh similar to the narration in Bukhârî, and it was narrated by Muhammâd ibn 'Awf from 'Alî ibn  
'Ayyâsh and he added onto the ending "Innâka Lâ Takhluf al-Mî'âd" it was collected by al-Bayhaqî in  
.[Errent, not authentic] شاذة his Sunân [1/410]. And this addition is

and a group of (رحمه الله)al-Bukhârî, (رحمه الله)Ahmad, (رحمه الله)The Hufâdh 'Alî ibn al-Madîni  
.scholars have agreed upon the narration from 'Alî ibn 'Ayyâsh without this addition

And the Taffarrûd [Singular Narration] of Muhammâd ibn 'Awf from 'Alî ibn 'Ayyâsh is not accepted.  
!And where does his narration fall compared to the narration of these Hufâdh

And the authenticating from some of the contemporary scholars to this hadîth with its addition is  
rejected, and the call that it's an addition from a Thiqaḥ [Trustworthy narrator] and the addition of a  
Thiqaḥ is accepted isn't correct, because the Imâms of Hadîth who examined/devoted their efforts  
in the 'ilal [hidden defects] of the reports, those who specialise in that do not accept the addition of  
a Thiqaḥ in all cases, and they do not rule upon this matter by an absolute ruling, generalizing every  
hadîth, rather they rule upon it as a combination, and rule upon every addition with what it deserves  
[They research the matter & it's context, at times the addition is accepted & at times the addition is  
.[rejected]

and others agree upon (رحمه الله)Bukhârî, (رحمه الله)Ahmad, (رحمه الله)And when 'Alî ibn al-Madîni  
the narration of the hadîth from 'Alî ibn 'Ayyâsh without the addition, no doubt they are given  
.knows best (جلا وعلا)preference over Muhammâd ibn 'Awf & his likes, and Allâh

27 February 2016 19:12

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

was asked about the hadîth "O Allâh bless us in Rajab and (حفظه الله)Shaykh Sulaymân al-'Ulwân  
.Sha'bân & allow us to reach Ramadân" & what he thinks of it

in his (رحمه الله)So the Shaykh responded by saying: This hadîth is narrated by Imâm Ahmad  
Musnad [1/259] and al-Bazzâr [616 - Kashf al-Astâr] from the chain of Zâ'idah ibn Abî al-Ruqâd from  
(صلى الله عليه)Ziyâd al-Numayrî from Anas ibn Mâlik who said "Whenever Rajab came, the Prophet  
"would say Allâhumâ Bârik lanâ fî Rajab wa Sha'bân wa balighnâ Ramadân (وسلم)

(رحمه الله)And in its chain is Zâ'idah ibn Abî al-Ruqâd who's hadîth isn't authentic, al-Imâm al-Bukhârî  
"[said about him "His hadîth is Munkar[Denounced (الله

"[in Kitâb al-Du'afâ' said "His hadîth is Munkar[Denounced (رحمه الله)And al-Imâm al-Nasâ'î

"said "I do not know of his reports (رحمه الله)Abû Dâwûd

said "He narrates Munkar reports from the well known, he's not to be used as (رحمه الله)Ibn Hibân  
.[proof, nor to be written from, except for consideration [to warn others from

.in Latâ'if al-Ma'ârif [234] mentioned this hadîth and said that it's weak (رحمه الله)Al-Hâfidh ibn Rajab

And refer to Tabyîn al-'Ajab regarding what has been narrated from the virtues of Rajab [page 18] by  
he has indicated towards its weakness because of the (رحمه الله)al-Hâfidh ibn Hajr al-'Asqalânî  
[Taffarrûd of Zâ'idah. [Taffarrûd meaning he was alone in reporting it

And there's nothing authentic to specify Rajab in performing worship, neither du'â [supplications],  
nor Siyâm [fasting], nor Sadaqâh [Charity], nor 'Umrâh upon the correct [view], Verily the 'Umrâh's  
were only performed in Dhîl Qa'dah [as we know] from the hadîth (صلى الله عليه وسلم)of the Prophet  
.[of Anas in the Sahîhayn [Bukhârî & Muslim

was born in the first night (صلى الله عليه وسلم)And a group of people have claimed that the Prophet  
.of Rajab, and this isn't to be taken into consideration

was (صلى الله عليه وسلم)And another group have said that the Isrâ' [Night journey] of the Prophet  
.on the 27th of the month of Rajab

.knows best (جلا وعلا)However, there's nothing authentic from all that and Allâh

27 February 2016 18:07

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

was asked about the ruling regarding scratching the head for (حفظه الله)Shaykh Sulaymân al-'Ulwân  
?[the Muhrim [i.e. The person in the state of Ihrâm

The Shaykh responded by saying: There's nothing wrong with that, even if some hairs fall off, Imâm

(رحمه الله)Mālik al-Zarqānī] with an authentic chain from (رحمه الله)lqīmāh ibn Abī 'lqīmāh from his mother that she said "I heard Ā'isha, the wife of the Prophet get asked whether a Muhrīm can scratch the body, so she said 'Yes, he can scratch (الله عليه وسلم) it & do so harshly, even if my hands are tied up & I do not find anything except my feet, I would "...scratch

that he bathed while he is a Muhrīm[in the (الله عليه وسلم)And it's proven from the Prophet state of Ihrām], and the hadīth is in the Saḥīhayn [Bukhārī & Muslim] from the hadīth of Abū Ayyūb al-Ansārī. And bathing habitat's hairs to fall off, and there has been no statement mentioned .prohibiting that

Infact, it's mentioned in the Saḥīhayn [Bukhārī & Muslim] from the chain of 'Attā' from Tāwūs from .did cupping while he is Muhrīm (الله عليه وسلم)ibn 'Abbās that the Prophet

And a group of scholars have permitted cupping for the Muhrīm, even if that results in cutting .something of the hair

And others have said, he must pay the Fidyāh, to feed 6 poor people or slaughter a sheep or fast 3 days, and this Fidyāh is upon choice[meaning a person must pay the Fidyāh, but he can choose (الله عليه وسلم)which one to pay]. But what's correct is that there's nothing upon him, because the Prophet did not mention in that any Fidyāh and delaying the message from its (الله عليه وسلم) .prescribed/necessary time is not permissible

However, if the Muhrīm shaves all of his head for an excuse or other than that, then it's compulsory upon him to slaughter a sheep or fast 3 days or feed 6 poor people, for every poor person receives .and this is from the agreed upon matters between the scholars [نصف صاع]half of 3KG's said "And whoever among you is ill or has an ailment of the head [making (سبحانه وتعالى)Allāh .shaving necessary must offer] a ransom[Fidyāh] of fasting [three days] or charity or sacrifice

that he (الله عليه وسلم)from the Prophet (رضي الله عنه)And [it's narrated] from Ka'b ibn 'Ajrāh said "Perhaps your lice have annoyed you? He said yes O messenger of Allāh, so the messenger said 'Shave your head and fast 3 days or feed 6 poor people or (الله اليه وسلم)of Allāh slaughter a sheep'.." Narrated by al-Bukhārī [refer to al-Fath 4/12] & Narrated by Muslim [Refer to .knows best (جلا وعلا)Sharh al-Nawawī 8/118] and Allāh

Note: The reason why people scratch in Hajj is because of the hot weather & also possibly because of the presence of some insects which could make you itchy, which is why you see some people (والله اعلم scratching really hard

27 February 2016 17:08

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

was asked about a woman who broke wind during Tawāf, so (حفظه الله)Shaykh Sulaymān al-'Ulwān :the Shaykh responded by saying

The Tawāf of the woman is correct and there's nothing upon her[No need to make it up], and the minor impurity does not prevent one from making Tawāf around the House [al-Ka'bah], and it's not that he prohibited Tawāf[for someone without wudū'], (الله عليه وسلم)proven from the Prophet .and delaying the message from its prescribed/necessary time is not allowed

And the famous hadīth "Tawāf in the house[al-Ka'bah] is [like] Salāh, except that you can talk in it" .(الله عليه وسلم)is not authentic to be attributed/raised to the Prophet

said in his Jāmi' [Sunan al-Tirmidhī] after the [above mentioned] (رحمه الله)Abū 'Īsa al-Tirmidhī narrated hadīth [#970] "This hadīth has been narrated by ibn Tāwūs & others from Tāwūs from his father from ibn 'Abbās [Mawqūfan]", and this is what's memorized, and 'Abdūl Razzāq has narrated in the Mussanāf [#9789] from Ma'mar from ibn Tāwūs from his father from ibn 'Abbās [Mawqūfan], and he narrated it [#9790] from ibn Jurayj who said I was informed by Ibrāhīm ibn Maysarāh from .Tāwūs from ibn 'Abbās

And 'Attā' ibn al-Sā'ib raised/attributed it[the hadīth] to the Prophet from [the chain of] Tāwūs, this is present in Jāmi' al-Tirmidhī and al-Muntaqāh by ibn al-Jārūd and Saḥīh ibn Khuzaymāh & ibn and what's correct is (الله عليه وسلم), Hibbān and there is dispute in raising it to the Prophet from Tāwūs from ibn 'Abbās [Stopped at ibn 'Abbās i.e. Mawqūfan] and 'Abdullāh ibn Tāwūs from his father is more authentic than 'Attā', so his narration would be given preference over the narration .of 'Attā

And Shu'bah ibn al-Hajjāj has said "I asked Hamād and Mansūr and Sulaymān about a man who performs Tawāf around the House[Ka'bah] while he's not upon Tahārah[Wudū'], so they did not see anything wrong with that" Narrated by ibn Abī Shaybāh in the Musannāf [3/295] and that's what .[chose [Al-Fatāwah 26/199 (رحمه الله)Shaykh al-Islām ibn Taymiyyāh

that the (رضي الله عنها)And it has been mentioned in the Saḥīhayn [Bukhārī & Muslim] from 'Ā'ishā performed wudū' for Tawāf. So this is a proof regarding the Sunnāh of (الله عليه وسلم)Prophet .performing wudū' [for Tawāf], and there's no difference [of opinion] regarding that

And the dispute is only regarding its obligation, and I do not find any evidence for that except in the (الله عليه وسلم)Major impurity, as it has been mentioned in the Saḥīhayn [Bukhārī & Muslim] that the Prophet said to Ā'ishā "Do what the pilgrims do, except that you don't perform Tawāf around (الله عليه وسلم) "the house[al-Ka'bah] until you are purified

27 February 2016 16:09

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

27 February 2016 15:21

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Shaykh Muḥammad ibn Sālih al-'Uthaymeen(رحمه الله) was asked: "Is the Dajjāl from the children of Ādam?"

So the Shaykh responded by saying: The Dajjāl is from the children of Ādam(عليه الصلاة والسلام), and some of the scholars said that he's a Shaytān, and others say that his Father is Human and his Mother is from the Jinn, and these sayings aren't correct, and what's apparent is that the Dajjāl is from the children of Ādam(عليه السلام), and that he is in need of food and drinks and other than that, and this is why Īsa(عليه الصلاة والسلام) will kill him normally, as he would kill [other] humans.

~ Majmū' al-Fatāwāh, Fatwā #146

27 February 2016 12:33

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

was asked about the Dajjāl, so he was asked "Why did the (رحمه الله)Shaykh ibn 'Uthaymeen"?Prophets warn their people against him, even though he won't appear except in the end of times

So the Shaykh replied by saying: The greatest Fitna [Tribulation] upon the face of this Earth since (صلى الله to the final hour is the Fitna of al-Dajjāl, as the Prophet (عليه السلام)the creation of Ādam (عليه وسلم)has said, and that's why there was not a Prophet from Nūḥ (عليه وسلم) except that he would warn his people from him[al-Dajjāl], alluding (صلى الله عليه وسلم), Muhammad .towards his significance and his great importance, and warning from him

knows that he will not appear except in the end of times, (جلا وعلا)And nevertheless, Indeed Allāh but He commanded the messengers to warn their nation from him for the sake of showing his great (صلى الله عليه)importance & enormity, and that has been authentically narrated from the Prophet and he said "If he appears and I'm amongst you, then I will dispute with him on your behalf", (وسلم), meaning I will be sufficient to repel him, and if not [if the messenger isn't present], "then you must dispute with him on your own and Allāh is my Khālifah[Protector] over every muslim" How excellent is the Protection of our lord, His Majesty & Highness

So this Dajjāl, his significance is great, rather he is the greatest fitna as was narrated in the ḥadīth till the [final] hour occurs, so it was more (عليه السلام)created Ādam (جلا وعلا)since [the time] Allāh deserving to single him out from amongst the Fitan of the living, in seeking refuge from his Fitna in the Salāh "I seek refuge in Allāh from the punishment of hell, and from the punishment of the grave, "and from the Fitna of the living and the dead, and from the fitna of al-Masīḥ al-Dajjāl

And as for al-Dajjāl, it is taken from [the word] "Al-Dajal" which is al-Tamweeh [To disguise & deceive], because this is deception, infact it's the greatest deception and he's the most severe of .all people in deceiving

.Translated from Shaykh ibn 'Uthaymeen's Majmū' al-Fatāwah, Volume 2 pg 13-14, Fatwā #140 ~

27 February 2016 11:53

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Shaykh Sulaymān al-'Ulwān was asked about attending Jum'ah for a Traveller, so he responded by saying:

It's not reported from the Prophet(صلى الله عليه وسلم), nor the Sahābah(رضي الله عنهم) that they attended Jum'ah, but as for the one that prays along with them, that's fine. And ibn Hazm(رحمه الله) said it's compulsory upon the traveller & resider, but his saying is weak.

26 February 2016 10:20

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

says "He is the First and the Last, the Ascendant and the Intimate, and He is, (سبحانه وتعالى)Allāh [of all things, Knowing." [57:3

This verse is not to be interpreted by anyone more informed nor comprehensive in meaning than the said "You are (صلى الله عليه وسلم)the Messenger of Allāh (صلى الله عليه وسلم), Messenger of Allāh the first, so there's nothing before you, and you are the last, so there's nothing after you, and you are the Ascendant, so there's nothing above you, and you are the Intimate, so there's nothing

[besides you" [Sahīh Muslim

the Name (جلا وعلا)so we affirm for Allāh (جلا وعلا)And these are all names from the names of Allāh  
[The Intimate] الباطن The Ascendant], and] الظاهر [The Last] الآخر [The First] الأول

العلم says "And He is, of all things, Knowing" we affirm the Attribute of (سبحانه وتعالى)Then Allāh  
And Ahlāl Sunnāh wal Jamā'áh affirm that as an affirmation without : (جلا وعلا)Knowledge] for Allāh]  
Eliminating any anthropomorphic elements] تنزيه Likening it to His creation], and we perform] تمثيل  
has nothing like unto (جلا وعلا)Rejecting His Attributes], because Allāh] تعطيل from Allāh] without  
[The all-Hearing] السميع him, neither in his Essence, nor his Attributes, nor in His actions and he is  
[The all-seeing] البصير

:said in his Nūniyyāh (رحمه الله)Imām ibn al-Qayyīm

وهو العليم احاط علماً بالذي  
في الكون من سر ومن إعلان  
وبكل شيء علمه سبحانه  
فهو العليم وليس ذا نسيان

And he is the all-Knowing who encompasses knowing all that

In the universe from its mysterious secrets and from its clear manifestations

And glorified is He in all of his knowledge

So he is the all-Knowing and isn't the one that forgets

[\*Poetry\*]

.Translated from Shaykh Sulaymān al-'Ulwān's explanation on al-'Aqeedah al-Wāsiṭiyyāh ~

26 February 2016 08:21

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Ali Ibn Ibrahim** Hahahahahahaha

25 February 2016 19:16



25 February 2016 19:11

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

And not equal are the living and the dead. Indeed, Allah causes to hear whom He wills, but you cannot make hear those in the graves (35:22) [Sahīh international translation]

25 February 2016 17:26

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

SubhānAllāh, I met this catholic who fears God and we had such a nice time, he told me "I believe Jesus is a prophet of God" so I said what about Prophet Muḥammād(صلى الله عليه وسلم) & the reply was "I also believe in Prophet Muḥammād" I was like, that's it, we're the same, you're a muslim :))) So he said "Yeah, we're all muslims" 🤝🤝🤝 He basically took his Shahādah & we just clapped each others hands like so many times & gave him such a big hug ♥

25 February 2016 14:43

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

When someone is blessed with such an amazing understanding of the Sharee'ah & given such a good memory, it's a sign that Allāh(جلا وعلا) truly loves you. May Allāh(جلا وعلا) make us from among them & increase us in wisdom - Let's act upon everything we do, so make sure you are doing your obligations & then do Sunnāhs, your life will change so much :) #LiveLikeTheSalaf

25 February 2016 14:33

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

No one knows the importance of the Niqāb  
Except for a man that becomes jealous  
And a woman that possesses shyness



**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

I will make this a short post regarding the names & attributes of Allāh(جلا وعلا):

Okay, so what's the difference between a "Name" & "Attribute". An Attribute [صفة] is derived from an إسم [Name], so every "Name" must have an "Attribute" come from it.

Secondly, calling someone "the servant of ..." can only be done by "Names" of Allāh(سبحانه وتعالى), not by His "Attributes", as long as the Names do not reach the Essence[ذات] of Allāh, so it's not permissible to say "Abdūl Wajh" [The servant of the Face of Allāh], because the Face is an "Attribute" from the Attributes of Allāh(جلا وعلا) and isn't a "Name" of Allāh(جلا وعلا).

Note: Every name of Allāh must be praiseworthy, if there is a Name which is not praiseworthy[Like "the speaker" since this contains good & bad], then it doesn't belong to the Names of Allāh(جلا وعلا) - There is a beautiful quote of Poetry Imām ibn al-Qayyīm(رحمه الله) mentioned which I will never ever forget. He said "All of His names are filled/described with praise, derived to hold meanings" I'm pretty sure this is a good translation of أسمائه أوصاف مدح كلها\*\*\*\*\* مشتقة قد حملت لمعان

والله اعلى واعلم

24 February 2016 21:11

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

These shī'as asked me, why do you guys call shī'a kāfir? I basically proved why they are kāfir in less than 2 minutes.

So I replied to them, the reason being is because shī'atism is founded upon shirk & kufr & I mentioned some of their beliefs which they agreed is true & infact admitted in believing in it, but the main point I wanted to stress on was Shirk.

So I told them, asking help from 'Alī(رضي الله عنه) is shirk, and one of them responded to me, so she said "Yeah, but let me explain it for you, if you have a boss, are you going to contact him directly, or go through a supervisor who will reach the boss" So I replied, "Yeah true, of course I would go through the supervisor, However does Allāh(جلا وعلا) require someone to reach him, or can we simply ask him directly?"

So, they all went silent for atleast 5 seconds and she said "Yeah, true that's a strong point...but it depends how you look at it" I smiled and quoted the clear verses in the Qur'ān such as where the dead can't hear you, and even if they did, they can't respond to you!

So they said, "well, we don't really ask 'Alī" but I'm like don't you guys say "Ya Alī Madad(help us)" and they are like "...yeah but it depends how you translate it" Lol, but anyways, I ended the conversation by saying "Well, this is why I call you guys Kāfir" and they replied "Well, yeah I respect you & I see what you're saying"

So yeah, I'm like, let's go back to the Qur'ān & follow what the Qur'ān says inshā'Allāh, "have a nice day" 🌞🌞🌞 [No salāms ofcourse]...

24 February 2016 13:40

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

If you know anyone with the name "Rahmān" tell them to change it, because this name only belongs to Allāh(جلا وعلا) - You can be called 'Abdūl Rahmān or even Rahīm [This is a name of Allāh, but it's permissible to be shared with his creation], however his mercy is not like ours.

Also, I ask many people what's the real name of Musaylamāh al-Kadhāb & they don't know. The reason why is because Allāh(جلا وعلا) has disgraced him till the day of judgement & he will be known as Musaylamah the Liar, because he called himself "Rahmān al-Yamāmah" giving himself the name of God over the city of Yamāmah.

24 February 2016 07:45

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

Whoever rejects Āhād ahādīths is misguided, infact a group of scholars including ibn Hazm(رحمه الله) said that it's disbelief to reject Āhād hadīths, because the Sahābah acted upon it by Ijmā'.

Note: The Ashā'irah reject Āhād hadīths in 'Aqeedah, but this is misguidance. The first hadith in Bukhārī "Verily actions are but by intentions" is a hadīth Āhād which was only narrated by 1 Sahābi [Omar], yet the Ummāh has agreed upon its acceptance in 'Aqeedah.

I'll simplify it for you guys, let's say Abū Bakr al-Siddīq(رضي الله عنه) came up to you and said "RasūlAllāh said this..." The Ashā'irah & other deviant sects would not accept his hadīth, unless they hear it from other companions. Even though in the Makkāh stage, the Prophet(صلى الله عليه وسلم) was teaching 'Aqeedah & Tawheed, and most of the hadīths from Makkāh are Āhād i.e. Only narrated by 1,2,3,4,5 companions etc....And these hadīths are regarding belief, so how can anyone reject it.

Also, a very beneficial point I want to make is that Imām al-Bukhārī(رحمه الله) did not complete the full hadīth of "Verily, actions are but by intentions" so he didn't complete the hadīth that says migrating to Allāh & his messenger...The answer to this is that is because al-Bukhārī wanted to start his book by the hadīth of "Niyyāh" to show how important intention is, and migrating for a woman etc...has nothing to do with the first chapter of "How the wahī started being revealed to RasūlAllāh". So the benefit from this is that it's permissible to shorten a hadīth.

23 February 2016 20:53

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

They have a problem with muslims enforcing God's law upon the population, but apparently it's absolutely fine to enforce Man Made laws...

They go to the sayings of Men instead of what the Creator has prescribed in the Qur'ān - Lā Hawlā walā Quwatā ilā billāh.

23 February 2016 13:52

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

said "Do not look at the smallness of the sin, but rather look at the (رحمه الله)Bilāl ibn Sa'd "greatness of the one you have disobeyed

"لا تنتظر الى صغر المعصية، ولكن انظر الى عظمة من عصيت"

23 February 2016 08:28

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

23 February 2016 07:41

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<http://youtu.be/8jP75Cf9WJE>

<http://youtu.be/8jP75Cf9WJE>

Tahajjūd is such an important part of our lives my brothers & sisters - Please try your best to get up, especially in the last third of the night to pray & supplicate to your Lord, subhānAllāh, the time of Tahajjūd is a blessing given to us from Allāh(سبحانه وتعالى).

Note: You can stay up all night & pray Tahajjūd, but it's best you go to sleep, have the intention to get up & pray, because if you missed it, atleast you get rewarded for your Niyyāh. And ofcourse, don't forget to pray Fajr on time - And there's nothing wrong with going back to sleep after Salāt al-Fajr, rather that's what I always do.

22 February 2016 22:42

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<http://youtu.be/nCa5x8YTF7E>

<http://youtu.be/nCa5x8YTF7E>

Very beneficial video for all muslims.

22 February 2016 22:34

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Those who say that "Times have changed, we don't need to practise this anymore" are infact saying that Prophet Muhammād(صلى الله عليه وسلم) was not sent for all of mankind & this is KUFR! Many people deny the Sunnāh because of this false irrational thinking. Learn as much Ahādīths because they are weapons as the Salaf used to say "He(Muhammad) was sent to all of

mankind" and many other proofs, but ignorance is a bliss for some people.

22 February 2016 21:59

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Brothers, don't you guys know that it's not allowed to raise your voices in the Masājid? Many times, a Shaykh would tell sisters to be quiet during a class, but it's really shameful when we have sisters telling brothers to lower their voices!

The Masjid is the house of Allāh (جلا وعلا), a place of worship and remembering Allāh (سبحانه وتعالى), not to have worldly conversations & laugh excessively [which is also prohibited].

Fear Allāh (جلا وعلا) in your Mosques & learn from your mistakes - Alhamdulillah the Masjid is a great place to be in, but use it to your advantage where you can memorize Qur'ān & Hadīths. Infact, sit with your friends and memorise with each other & test each other. This is far more beneficial than talking about marriage which I doubt you have any knowledge about besides the excitement. There's nothing wrong with discussing islamic issues in a sensible manner.

And everything I mentioned is advice for me first before everyone else. Wallāhi, from my experience, when I have acted upon what I've mentioned, everyone follows you subhānAllāh, and the whole Masjid becomes calm & quiet. Just like the verses of the Qur'ān would be sent down to rectify the situation of the Sahābah, we are imitating our Salaf by fixing our own situation, working on our mistakes :)

The Salaf would act upon Mustahab matters as if they were Wājibāt & would leave Makrūh matters as if they were Muharrāmāt, subhānAllāh & this is how their situation was rectified.

22 February 2016 20:57

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

So many women are travelling without a Mahrām, and it's disgusting to see. Note, some of the scholars gave exceptions in Hajj alone, but what's correct is there is no exception.

There's no proof to say that Hajj must be hastened in Islām - Rather, the Prophet (صلى الله عليه) delayed his Hajj until the 10th year AH.

Also, by the agreement of the scholars, a man should not prevent his wife to go to Hajj, infact he should go with her & encourage her.

If a woman doesn't have a Mahram, most of the scholars have agreed that the obligation of Hajj drops from her. Also, should a woman obey her husband if he doesn't let her perform Hajj? There is a difference of opinion, but what's correct is if the husband doesn't want her to go in that particular year, she should obey him as there's no need to hasten Hajj, but if he doesn't want her to go this year or the next etc... & is very stubborn, then she can go without his permission with a Mahram & there's no sin in doing so because Hajj is Fard & her husband is doing something which is wrong according to the agreement of the Scholars.

Ibn Hazm (رحمه الله) mentions in al-Muhallāh that it's compulsory for the husband to go with her, but what's correct is what ibn Hajr (رحمه الله) mentioned which is the opinion of the Jumhūr, that there's no need to go with her husband if she has Mahrams.

Also I would like to mention some scenarios of a woman travelling to Hajj:

1. The woman performs Hajj without the permission of her husband in the compulsory Hajj, there's no blame upon her, with the condition that she went with a Mahram, so she won't be sinful from this.
2. If she performs Hajj without the permission of her husband and without a Mahrām, then her Hajj is accepted, but she is sinful for going without a Mahrām, not for abstaining from her husband's permission.
3. If she performs an optional Hajj or 'Umrah without the permission of her husband, then she is sinful for disobeying her husband and the absence of a Mahrām
4. That she performs Hajj or 'Umrah with the permission of her husband, however without a Mahrām, then she is sinful for not going with a Mahrām.
5. The opposite of point #4 [She travels with a Mahrām without the Husbands permission] What's correct is she is not sinful in the compulsory Hajj, but is sinful in the optional Hajj.

There is so much to mention regarding the topic, but inshā'Allāh this is enough regarding the travelling of a woman. What I posted is what I have learnt from Shaykh Sulaymān al-'Ulwān in particular & have read many explanations of hadīths from other Shaykhs which touch on the topic.

I like balanced Scholars who know both sides of the arguments & then mention what is most correct - When you read the works of Shaykh al-Islām ibn Taymiyyāh (رحمه الله), you can see how amazing he is subhānAllāh, and Shaykh Sulaymān al-'Ulwān reminds me of the classical scholars in his approach to many issues.

22 February 2016 08:22

Can a woman travel without a Mahrâm? Very detailed response by Shaykh Sulaymân al-'Ulwân(حفظه الله) - So after mentioning the hadîths where the Prophet(صلى الله عليه وسلم) told a man[preparing for a Ghazwâ] to go perform Hajj with his wife & the hadîths that mention "A woman cannot travel except with a Mahrâm", the Shaykh mentions:

And from this, the majority of the scholars have stated that it's not permissible for a woman to make Hajj except with a Mahram, regardless if her Hajj was compulsory or optional, and regardless if the woman was young or old, and regardless if the travelling distance was long or short. And some of the scholars are of the view that a woman can make Hajj with a group of trustworthy women, infact Imâm Mâlik(رحمه الله) & al-Shâfi'ee(رحمه الله) said she is compelled to go to Hajj with a group of women, i.e. in the compulsory Hajj, and from al-Shâfi'ee(رحمه الله) is a second saying in the issue "that the woman goes out(for Hajj) even if she was with one woman that's trustworthy", and another group of scholars said "A woman can travel alone if the road was safe" and this is what ibn Muflih(رحمه الله) mentions from Shaykh al-Islâm ibn Taymiyyâh(رحمه الله), but what is present in the Fatâwâh(of ibn Taymiyyâh) is that the woman doesn't travel to Hajj, except with friends or Mahrams, so what's clear from this is that Shaykh al-Islâm ibn Taymiyyâh(رحمه الله) permits a woman to travel without a Mahram if she was with trustworthy friends i.e. trustworthy women, and the proof of this saying is what is mentioned in Sahîh al-Bukhârî Mu'allâqâ that 'Omar ibn al-Khattâb(رضي الله عنه) in the final Hajj he made, gave permission to the wives of the Prophet(صلى الله عليه وسلم) to perform Hajj, so he sent with them 'Uthmân ibn 'Affân(رضي الله عنه) and 'Abdûl al-Rahmân ibn 'Âwf(رضي الله عنه), so they(the scholars of this view) said "this is a consensus of the Sahâbah of the permissibility of a woman travelling without a Mahram if she was with trustworthy women and the road was safe".

And we could respond against this by saying that the wording of the Prophet(صلى الله عليه وسلم) is explicit in this issue "A woman does not travel except with a Mahrâm" and this hadîth is Agreed upon [in it's authenticity], and he made his saying a general one, and numerous narrations have been mentioned regarding travelling, so a narration came from Abû Hurayrâh(رضي الله عنه) in Sahîh Muslîm "It's not permissible for a woman who believes in Allâh & the last day to go travelling for 3 days or more" and it's mentioned in Sahîh Muslîm from the Hadîth of Abû Hurayrâh "one night" and it's also mentioned in the Sahîhayn [Bukhârî & Muslim] from the Hadith of Abû Hurayrâh(رضي الله عنه) "A journey of one day & one night" and in Sahîh al-Bukhârî from the hadîth of Abî Sa'eed(رضي الله عنه) "A journey of two days" so when these narrations have differences that indicate a specific time, it's compulsory to take the unrestricted meaning [hadîths which mention no time period for the Journey - So it's harâm to go travelling without a Mahram fullstop], particularly the hadîth of ibn 'Abbâs(رضي الله عنهما) which isn't differed upon(in wordings from him).

In addition to this, the Prophet(صلى الله عليه وسلم) stated this in Hajj or in the end of his life, and it's possible that he said it in the 9th year AH in which Abû Bakr(رضي الله عنه), 'Alî(رضي الله عنه) and a group of Sahâbah made Hajj in, so taking the unrestricted narrations which are explicit in the topic is given preference to taking the restricted narrations [that mention 1,2,3 days etc...] that aren't explicit. Also, even if we take the restricted evidences for argument sake, no doubt Hajj takes more than 3 days, indeed Hajj exceeds more than 3 days, and it's not possible to finish Hajj in less than 3 days, so how can a woman travel this distance which would exceed 5,6 or 7 days and all the narrations do not mention anything above 3 days, rather it mentions three[days], two[days], one day & night, a journey of one day & a journey of one night.

Also the reply to the actions of the wives of the Prophet(صلى الله عليه وسلم) is that this was an Ijtihâd(educated guess) from them, and it could also be said that most of the wives of the Prophet(صلى الله عليه وسلم) had Mahrams, Hafsa(رضي الله عنها) in particular & others, except that this might be opposed/rejected for Safiyyâh(رضي الله عنها), so it could be said that the wives of the Prophet(صلى الله عليه وسلم) are unlawful to be married, so it's not possible that anyone would have temptations/desires for them, and neither would they tempt the men, so it's as if their situation is less than others, especially since they made Hajj with 'Abdûl Rahmân ibn 'Âwf(رضي الله عنه) and with 'Uthmân ibn 'Affân(رضي الله عنه) and with the Major companions, and they would look after them more than they would look after their own daughters.

In addition to this is that the wives of the Prophet(صلى الله عليه وسلم) are the mothers of the believers, so these things(going to Hajj without a Mahrâm) could be justifiable for their actions, unlike other than them with the amount of corrupted ones, and perversion in the society, and Fitan(temptations), and being subjected to aggressors/attackers, and this is in particular with the presence of an explicit text "A woman cannot travel except with a Mahrâm", however what must be payed attention to, is that whoever permitted a woman to travel with trustworthy women in Hajj & 'Umrâh, do not permit this in every situation, and isn't permitted in every travel. What has been permitted from these Scholars is restricted to certain circumstances:

1. A kâfirah(disbeliever) that reverts to Islâm in dâr al-Harb, it's permissible for her to travel alone to the land of the muslims.
2. A prisoner which is free from the Kuffâr, it's permissible for her to travel alone.
3. If the woman & her friend separate from each other, she can befriend other than her if she was trustworthy/secure, or else she can travel on her own.

And it could also be said that the travelling of a woman without a Mahrâm has situations:

1. That she travels on her own without the road being safe, then this travelling is harâm by consensus, regardless if the travelling was for Hajj or 'Umrâh or for other than that.
2. That she travels on her own & she is secure/safe on the road, then this is harâm according to the Jumhûr [The majority of the Scholars]
3. That she travels alone with a group of trustworthy women, and this has been permitted by a group of scholars in Hajj and 'Umrâh, and as we have previously stated, it has been mentioned in Bukhârî Mu'allâqâ from the chain of Ibrâhim from his father from his grandfather who said "Omar ibn

صلی) the Prophet(ﷺ) in the final Hajj he made, gave permission to the wives of the Prophet(ﷺ) (رضي الله عنه)al-Khattāb (رضي الله عنه) to perform Hajj, so he sent with them 'Uthmān ibn 'Affān (رضي الله عنه) and 'Abdūl al-Rahmān ibn 'Āwḥ (رضي الله عنه)"

4. And a group of scholars have permitted a woman to travel in all cases if she was with a group of trustworthy women.

5. And another group of scholars have completed forbidden a woman to travel in all cases, except in what the scholars have agreed upon in the 3 situations mentioned above[if she reverted etc...], and this is the Madhab of Imām Ahmad(رحمه الله), and is more suitable/correlates with the apparent/clear text "A woman cannot travel except with a Mahrām". HOWEVER, if it occurs that the woman travels without a Mahrām, her Hajj is complete/accepted in Islām.

Note: I have mentioned in the past that the definition of "travelling" goes back to the 'Urf(customs) of the time - It's not permissible to use the hadīths "Travel for 3 days without Mahram" in today's sense where a person can basically travel the whole world in that specified time period. Rather, whatever is considered "Travelling in our times" even if it was 1 hour on a plane etc... is considered harām if it was without a Mahram والله اعلم

21 February 2016 23:55

Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I have transcribed an important part of Shaykh al-'Ulwān's 27 series lectures on his explanation of al-Rawd al-Marba' in the book of Hajj - And this is regarding the ruling on a woman travelling without a Mahram. I'm translating as I speak(50% done) & should be done before Midnight inshā'Allāh. Here's the arabic [99.99% accurate].

وبهذا(بعد ما ذكر الاحاديث في نهي سفر المرأة بدون محرم) قال اكثر اهل العلم انه لا يجوز للمرأة ان تحج الا مع ذي محرم سواء كان حجهافرضا او نفلا وسواء كانت المرأة شابة او عجوزة وسواء كان السفر قصيرا ام طويلا وذهب بعض اهل العلم ان المرأة تحج فرضها مع النساء الثقات بل قال مالك والشافعي يلزمها الخروج الى الحج مع جماعة النساء اي في فرض الحج، وعن الشافعي قول ثاني في المسألة ان المرأة تخرج ولو مع امرأة واحدة اذا كانت ثقة وقالت طائفة اخرى "تسافر المرأة وحدها اذا كان الطريق آمنة" وهذا ما ذكره ابن مفلح رحمه الله عن شيخ الاسلام بن تيمية ولكن الموجود في الفتاوى ان المرأة لا تسافر الى الحج الا مع رفقاء او مع ذي محرم فظاهر هذا ان شيخ الاسلام يجوز سفر المرأة بدون محرم اذا كانت مع رفقاء ثقات اي نساء ثقات ودليل هذا القول ما جاء في صحيح البخاري معلقاً ان عمر رضي الله عنه اذن لارواح النبي صلى الله عليه وسلم في آخر حجّة حجّها فبعث معهنّ عثمان بن عفان وعبد الرحمن بن عوف قالوا وهذا اجماع من الصحابة على جواز حج المرأة بدون محرم اذا كانت مع نساء ثقات وأمنت الطريق، ويمكن ان يجاب عن هذا فيقال إن لفظ النبي صلى الله عليه وسلم صريح في المسألة "لا تسافر المرأة إلا مع ذي محرم" وهذا الحديث متفق عليه فخرح قوله مخرج العموم وقد جاءت عدة روايات في السفر فقد جاءت رواية ابي هريرة في مسلم "لا تحل لامرأة تومن بالله واليوم الآخر ان تسافر سفر يكون ثلاثة ايام فصاعدة" وجاءت في مسلم ايضا من حديث ابي هريرة "مسيرة ليلة" وجاء ايضا في الصحيحين من حديث ابي هريرة "مسيرة يوم وليلة" وفي البخاري من حديث ابي سعيد "مسيرة يومين" فحين اختلفت هذه الروايات الدالة على التقييد وجب الاخذ بالمطلق ولا سيما ان حديث بن عباس لم يختلف فيه، زيادة على هذا ان النبي صلى الله عليه وسلم قاله في حجة او في اخر حياته ويحتمل انه قالها في السنة التاسعة التي حج فيها ابو بكر وعلى وجماعة فالأخذ بالمطلق الروايات التي هي صريحة في الباب اولى من الاخذ بالتقييد الذي ليس صريحاً، ايضا لو فرضنا الاخذ بالتقييد فان الحج تجاوز ثلاثة ايام، فان الحج يتجاوز ثلاثة ايام، ولا يمكن ان يريد حج اقل من ثلاثة ايام، فكيف تسافر المرأة هذه المسافة التي تتجاوز خمسة يوم وستة يوم او سبعة ايام والروايات كلها لم يرد اكثر من ثلاثة ايام انما جاءت ثلاثة وجاءت يومان ويلة وجاء فيها يوم وليلة وجاء مسيرة يوم ومسيرة ليلة والإيجاب ايضا عن فعل نساء النبي صلى الله عليه وسلم أن هذا اجتأذ منهن ويمكن ان يجاب ايضا فيقال ان معظم زوجات النبي كان لهن محارم ولا سيما حفصة ومجموعة إلا أن هذا يمكن إعتراض عليه بصفية فيجاب يقال إن نساء النبي صلى الله عليه وسلم محرمات على التأييد فلا يمكن ان يصنع فيهن احد او يتشرفن للرجال فكان امرهن اخف من غيرهن ولا سيما انهن حججن مع عبد الرحمن بن عوف ومع عثمان ومع اكابر الصحابة وهم يحافظون عليهن اعظم لحفاظهم علي بناتهم، زيادة على هذا ان ازواج النبي صلى الله عليه وسلم امهات للمؤمنين فهذه الاشياء قد تكون مبرراً لفعلهم، بخلاف غيرهن مع كثرة الفساد وانحراف المجتمع والفتن والتعرض للمغريات ولا سيما مع وجود النص الصريح "لا تسافر المرأة الا مع ذي محرم"، طبعاً هذه المسألة كما سمعت من المسائل الخلافية الاجتهادية ولكم مما ينبغي التنبيه له أن من قال برخصة سفر المرأة مع الرفقاء في الحج او في العمرة لا يرخص في ذلك كل الاحوال ولا يرخص في كل سفر فالرخصة من هؤلاء الأئمة قد خرج مقيدة في حالات:

١. الكافرة تسلم في دار الحرب، فيجوز لها أن تسافر وحدها لبلاد المسلمين
٢. الأسيرة تخلصت من الكفار، فلها أن تسافر وحدها
٣. اذا انقطعت المرأة من الرفقة، فلها أن تصاحب غيرها إذا كان مأموناً، أو أن تسير وحدها

ويمكن أن يقال إن سفر المرأة بدون محرم له حالات:

١. أن تسافر وحدها ولا تأمن الطريق فهذا السفر محرم بالإجماع سواء كان سفر لحج او لعمرة او لغير ذلك
٢. أن تسافر وحدها وهي تأمن الطريق، فهذا محرم عند الجمهور
٣. أن تسافر وحدها مع نساء ثقات وهذا قد رخصة فيها جماعة في الحج والعمرة وكما تقدم جاء في البخاري معلقاً من طريق ابراهيم عن ابيه عن جده قال اذن عمر بن الخطاب لازواج النبي صلى الله عليه وسلم في اخر حجة حجها فبعث معهن عثمان بن عفان وعبد الرحمن بن عوف
٤. وقال جماعة يرخص في ذلك في كل الاسفار اذا كانت المرأة مع نساء ثقات
٥. وقال جماعة آخرون يمنع من ذلك مطلقاً إلا في ما اجمع العلماء في المسائل الثلاث المتقدمة، وهذا مذهب الإمام احمد رحمه الله تعالى وهو اسعد بظاهر النص "لا تسافر المرأة إلا مع ذي محرم" ولكن لو حدث المرأة بدون محرم اجزئ حجها عن حجة الإسلام

21 February 2016 23:15

Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

What are your thoughts in calling a disbeliever "brother" - I just heard Ustādh Muḥammād al-Bizry say "lā yajūz(it's not permissible)" using the verse "Indeed the believers are BUT brothers" since the word "Ināma" is used which indicates exclusiveness, and brotherhood [ikhwā also includes

sisterhood according to the arabic language] is only something exclusive to the muslims.

21 February 2016 22:34

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

So true.

21 February 2016 12:08

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Imām al-Mahdī will be the leader of the muslims in the end of times - And he must be from the Prophet's house, but unfortunately the Imām of the Murji'ah has to be from the White house, walâ hawlâ walâ quwâta ilâ billâh.

21 February 2016 10:26

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Do you guys know that Pharaoh, the evil, oppressive tyrant used to kill infant boys as mentioned in many places in the Qur'ân. "They would kill your infant boys & leave your girls alive" the Mufasssireen say, Fir'awn would allow the women to live!

Unlike the Râfidah & Nusayriyyâh, they do not care who they kill, whether man, woman or child! The Shī'a Râfidah are gang raping our sunnī sisters in Syria, Irâq & Yemen!!! They have blown up thousands of mosques!!! How dare anyone remain silent & act like they are muslims. What Islām have you learnt You are upon the path of the Shayâteen with your interfaith da'wah.

May Allâh (جلا وعلا) give victory to the muslims against the Râfidah & their allies, the Crusaders & Zionists! O Allâh, guide our Ummâh to the straight path & purify it from the hypocrites & oppressors! O Allâh, keep our beloved 'Ulemâ' steadfast & grant them Jannât al-Firdaws. O Allâh, allow us to see the truth in times of Fitna. O Allâh, unite the hearts of the believers - And Peace & Blessings be upon your beloved Messenger Muhammad, and upon all his family & companions.

20 February 2016 21:55

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Cool.

20 February 2016 20:24

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

was asked, if a man had relations with his wife in the state (حفظه الله) Shaykh Sulaymân al-'Alwân ?of Ihrâm, do both spouses pay the Kafârah(expiation) or just one

The Shaykh replied by saying: According to the Majority of the Scholars, both of them must pay the .Kafârah(expiation), except for the forgetful, jâhil(ignorant) or compelled

Note: In the Sharee'ah, a man can be punished with immoral behaviour for harming his wife, such as doing what's harâm without the women's choice, especially sodomy astaghfirallâh or her menses, a woman can seek a divorce from her husband & he'll be lashed & dealt with by the ...[Judge/prosecutors [Won't be killed

20 February 2016 19:42

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

"The Shī'a Râfidah are mushrikeen, both their scholars & laymen"

~ Shaykh Ahmad Jibrīl(حفظه الله)

20 February 2016 18:16

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#Important The Râfidah are mushrikeen, both their scholars & laymen [Ahmad Jibrīl wanted to write a book about this] I will also mention some things about the excuse of ignorance with regards to shirk(akbar), many reject this rule altogether & other scholars apply this rule to muslims ONLY,



not apostate sects like the Rāfidah which commit clear kufr that are known by necessity in the Qur'ān, or other misguided religions. There is no excuse for such people, infact the Tawheed of the Rāfidah is the same Tawheed as the Mushrikeen, there's absolutely no difference between the two, or else we will excuse idol worshippers. But anyways, feel free to have a read inshā'Allāh...

Shaykh Sulaymān al-'Alwān(حفظه الله) makes takfeer on the Scholars of the Rāfidah & their Laymen & they are dealt as apostates from Islām - He says "Anyone who has read the verses where Allāh promised the Sahābah Jannāh & is pleased with them as Believers, and still goes ahead to insult them, such a person is a kāfir without any excuse" and the Shaykh mentions, this is also with the shirk they commit by calling other than Allāh & all their other kufr beliefs which is known by necessity in the religion, so what excuse can be given to such people!

Ibn al-Qayyīm mentions "Whoever is able to seek knowledge & doesn't learn, then the Hujjāh has been established upon him" and Shaykh Sulaymān al-'Ulwān says "These Rāfidah have studied and learnt tawheed" so there's no doubt the Hujjāh has been established upon them.

HOWEVER, Shaykh Sulaymān al-'Alwān says "If someone hasn't read the Qur'ān & Sunnāh, then he has a different ruling"

Shaykh Ahmad Jibrīl said If a shī'a really didn't believe in their books, then he has an identity crisis - As Ahmad Jibrīl said "We don't base rules on exceptions", so by default we consider the Rāfidah mushrikeen, however if there are specific cases where a Rāfidhī doesn't believe in their own books, we need to get his title changed & show him True Tawheed.

But I'll like to mention a quote many people use and that is Shaykh Muḥammād ibn 'Abdul Wahhāb(رحمه الله) said "We don't make takfeer on the grave-worshippers until the Hujjāh has been applied on them"

Now some scholars understand from this(and many other quotes of the scholars, also both sides use the verses of the Qur'ān to prove their point) that if a MUSLIM seeks help from a grave, but was ignorant & thought what he was doing is correct(ta'wīl of the verse of Allāh), then he is excused until the hujjāh has been established on him. Meaning, if you show him the proof, he will say "I will reject this grave-worship & disbelieve in it". It's important to mention, these scholars say "if an ignorant muslim who's Islām is established seeks help from a grave, we don't make takfeer upon him by that unless he opposes it" This obviously doesn't refer to christians, jews, distorted sects like the Nusayrī's & Rawāfīdh, since they are apostate sects from Islām who commit clear kufr which is known by necessity in the Qur'ān.

Other scholars say, the words of Shaykh Muḥammād refers to takfeer on the "hukm" [ruling, being punished etc...] not on the "ism" [So we judge him as a Mushrik in this dunya], meaning, they are mushrikeen, but the rules of takfeer(punished for riddāh etc...) are not applied upon them until the evidences have been established upon them(show them why it's shirk, if they refuse to repent, they are executed).

There's also a difference of opinion regarding establishing the Hujjāh, ibn al-Qayyīm says "Whoever is able to get knowledge & doesn't learn, then the Hujjāh has been established on him"

However other scholars say "No, we must show him the proof & explain to him the issue & why it's shirk/kufr for the Hujjāh to be established upon him" & this is what Shaykh Sulaymān al-'Ulwān follows.

So those scholars who say the Hujjāh is merely having the revelation of the Qur'ān & Sunnāh reach you - Meaning, if it reaches you, it's up to you to learn Tawheed & Shirk & you won't be excused for committing shirk because of lack of knowledge/ignorance.

Allāh(جلا وعلا) knows best - There is a reason why I don't give my own opinion because I am no where near the level of disputing which is more correct. So I have respect for both sides & even if I might disagree with Shaykh Sulaymān al-'Ulwān on this issue, to make takfeer on him because of this is absolute stupidity. This is a well known view from many Shaykhs, even some students of Shaykh Muḥammād ibn 'Abdul Wahhāb(رحمه الله), but understanding their words is where the scholars differed I guess. Also Shaykh al-Islām ibn Taymiyyāh(رحمه الله) & Imām Ahmad(رحمه الله) would make takfeer on the sayings of the Jahmiyyāh, but they would abstain from making takfeer on their individuals until the Hujjāh has been established upon them. Many Imāms differed with this & said the Jahmiyyāh aren't excused at all because they have disbelieved in what's known by necessity of the deen, but they didn't make takfeer on each other, let alone call each other names!

Note: The issue is not about whether grave worship is shirk or not, but the issue is with regards to excusing someone(INDIVIDUALLY) for committing shirk because of ignorance - And only ignorance which is valid(ta'wīl, jahl etc), not an ignorance of arrogance/opposing the evidences, such a person is a kāfir without a doubt.

20 February 2016 17:46

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

Wow 🙄 But in Islām, lesbians are given the punishment of "Ta'zīr" & this means that they receive a



punishment of 10-100 lashes.

20 February 2016 13:21

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

memorize 15,000 hadīths and (رحمه الله)made his son 'Abdullāh (رحمه الله)Imām Ahmad ibn Hanbal "told him "These are the fabricated hadīths, now start memorizing the authentic hadīths

It's very important to differentiate between the fabricated & authentic hadīths - This Ummāh has been blessed with Isnād(chain of narrations), if it wasn't for the Isnād, anyone could say what they .want

20 February 2016 11:10

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Hadīth of the Day - Adhān app

عن أبي سعيد الخدري رضي الله عنه قال : كان رسول الله صلى الله عليه وسلم يتعوذ من الجان، وعين الإنسان، حتى نزلت المعوذتان، فلما نزلتا، أخذ بهما وترك ما سواهما .  
(رواه الترمذي وقال :حديث حسن).

Abu Sa'īd Al-Khudri (May Allah be pleased with him) reported:  
The Messenger of Allah (ﷺ) used to seek protection against the evil of jinn and the evil eyes till Surat Al-Falaq and Surat An-Nas were revealed. After they were revealed, he took to them for seeking Allah's protection and left everything besides them.  
[At- Tirmidhi].

20 February 2016 11:03

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Love this hadīth.

20 February 2016 10:57

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

20 February 2016 09:32

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

There are some things I never mention for personal reasons, but the amount of trials I'm facing in life gives me so much hope of being upon the truth inshā'Allāh - All families go through trials, but what Allāh(جلا وعلا) is testing me with cannot be compared to what others are going through. Always remember, "The more Allāh tests you, the more He loves you" Do you guys know that from time to time, I get a feeling that Allāh(جلا وعلا) loves me subhānAllāh 🌟 It's incredible & I believe love from Allāh(جلا وعلا) comes from me loving Him(عز وجل), by following the Qur'ān & Sunnāh, being patient & merciful with those who don't want any good for you. This world makes me laugh, but Jannāh is what makes me smile, always! 🌟🌟🌟

19 February 2016 22:45

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Abu Hurayrah said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: “All of my ummah will be forgiven except those who sin openly. It is a part of sinning openly when a man does something at night, then the following morning when Allaah has concealed his sin, he says, ‘O So and so, I did such and such last night,’ when all night his Lord has concealed him and the next morning he uncovers what Allaah had concealed.” (Narrated by al-Bukhaari, 5721; Muslim, 2990)

19 February 2016 08:43

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Bragging about zinā renders one an apostate, this is what Shaykh ibn 'Uthaymeen(رحمه الله) said:

Shaykh Ibn 'Uthaymeen (may Allaah preserve him) said: there is a third kind of immoral, rebellious, promiscuous person, who speaks in a boastful manner about zinaa (fornication, adultery) – we seek refuge with Allaah – and tells people that he travelled to such and such a country and committed

immoral acts of zinaa with a number of women, and so on, and he shows off about that. Such people should be asked to repent, and if they do not they should be executed, because when a person boasts about zinaa, this implies that he thinks it is permissible – Allaah forbid – and the one who thinks that zinaa is halaal is a kaafir. (Sharh Riyaad al-Saaliheen, 1/116)

~ Translated by another brother.

19 February 2016 08:41

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Say, "He is Allah , [who is] One, [112:1]

Allah , the Eternal Refuge. [112:2]

He neither begets nor is born, [112:3]

Nor is there to Him any equivalent." [112:4]

[Sūrat al-Ikhlās - Sahīh International translation]

19 February 2016 08:01

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Watching soccer/footy is Shirk? I am stunned from this quote, must read

Shaykh al-Islām ibn Taymiyyāh(رحمه الله) & ibn al-Qayyīm(رحمه الله) said "Whoever loves something which Allāh hates, or hates something which Allāh loves, has fallen into a branch of Shirk"

This is so scary! Imagine those muslims who build up so much love for soccer/footy players, giving their walā' to Fāsiqs/Kāfirs, wasting hours a day watching them & cheering for them instead of having walā' for Islām & the Ummāh of Prophet Muḥammād(صلى الله عليه وسلم). No doubt Allāh(جلا وعلا) hates the evil in soccer where they rule by man made laws & distract the youth from doing good.

Note: There's a difference when we call a person a Mushrik and say "He has a branch of Shirk" just like in the authentic ḥadīth of whoever doesn't have intention to strive fe sabeelillah has a branch of hypocrisy. It doesn't mean he's a "Complete hypocrite" والله اعلم

18 February 2016 22:35

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Whoever gets invited to a wedding & knows there is going to be harām stuff (music, free mixing etc..) and won't be able to change it with his hands or tongue, then it's harām for you to go to that wedding.

18 February 2016 18:18

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Watching movies or going to the cinemas is harām! And I don't care what anyone says - I've had enough of people getting drunk & watching movies and if you want to defend Fāsiqs, then may Allāh(جلا وعلا) guide you.

18 February 2016 16:53

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Brothers & Sisters, stay away from Alcohol. It pisses me off when I see so many brothers & sisters drink - Your Salāh will not be accepted for 40 days as mentioned in the authentic ḥadīth!

Note: A person must pray for those 40 days, the obligation of Salāh never drops except under special circumstances [sisters]...

18 February 2016 16:48

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

was asked about establishing the hudūd(punishments) in (حفظه الله)Shaykh Sulayman al-'Ulwān :[the land of Battle [where fighting is taking place

responded by saying: Firstly, there is no difference among the scholars, (حفظه الله)The Shaykh have mercy upon them on the obligation of establishing the (جلا وعلا)may Allah hudūd(punishments), and that it is not permissible to deny and leave it off completely, and everything that goes against this fundamental rule returns back to this fundamental rule and the .differed upon returns back to the agreed upon to remove the confusion/doubts

researched this matter in his book al-Jāmi' (رحمه الله)Secondly, the Imam Abu 'Eesa al-Tirmidhī (kitāb al-hudūd) and he mentioned from some of the scholars that the hudūd(punishments) aren't apply in the Battle, and this was said by a group among the scholars, and it's understood from some of the later scholars from this that the punishment is removed in its entirety, and that whoever steals from the land of war or fornicates, then the punishment is removed from him and this is wrong, and what was intended by whoever said that the punishment isn't applied, means that it is delayed so that it doesn't cause the muslim(usually the new muslim) to join the land of the enemy, so he changes his religion from Islām to Kufr(disbelief), and with respect to this cause of harm, it would be appointed [chosen by the Imām] to delay the punishment and this is what is .”meant by the statement of who said: “that the punishments aren't applied in the land of war

And as for the statement that the punishment falls (is removed) completely, then this is wrong and it's not permissible to say this!!! And with that (being said), establishing the punishments in the land :of war is differed upon, and that is upon two sayings

The first saying: A group of scholars went to say that the punishments are to be applied whatsoever, and there's no difference between the land of war or other than that, or the land of .battle or other than that

And the second saying: What is to be put forward is weighing between the benefit and repelling the evil [The Maslahah], and because there is nothing in the Sharī'ah which prevents us from delaying the punishment, and the evidence has been reported on the impermissibility of leaving off the punishment and nothing has been reported about the impermissibility of delaying the punishments, there's a difference between the two matters, so for the following, if the leader of the army or the leader of the battalion see's a benefit in delaying the punishment then he delays it, and if he sees a benefit in hastening the punishment then he hastens it, and the scholars that are present have the ability to determine the benefit and what repels the harm, so whenever it would cause fear for this muslim and that he will soon hear that he will get his hand cut off or get stoned, he will [choose to] join the land of the enemy, so then the punishment is delayed, until the muslims return to their safety, and whenever this harm has been expelled, then the punishment would be applied on him in ".the land of the battle

18 February 2016 15:32

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#Clarification regarding Ghusl & Wudū'

I want to make this as clear as possible - Whoever does Ghusl Mujzi' (pours water over their whole body) without making wudū' does not have wudū' !!!

HOWEVER, if you make ghusl from Janābah (whether you do wudū' in ghusl or not), you are in a state of wudū', because there is specified evidence regarding this, and if it wasn't for the hadith in this issue, no one would have said there's no need to do wudū' & it's not permissible to generalize the hadīth into all types of "ghusl" - Because the steps of wudū' are wājib & aren't removed in any case, except in this specific case(ghusl of Janābah).

So in my previous post, I was talking about making ghusl for Jum'ah while you are not in the state of Janābah - So I'm clarifying here that a person only has wudū' if he did ghusl from Janābah. If you did ghusl without being in a state of janābah(such as shower on Jum'ah), you must make wudū' afterwards or in the shower & this is what I was referring to. Inshā'Allāh it's clear...

~ This is the fatwa ibn 'Uthaymeen, al-'alwān & many others gave...

18 February 2016 13:33

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

17 February 2016 16:58

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

"Astaghfir Allāh wa Atūbu ilayh"

"أَسْتَغْفِرُ الله وَأَتُوبُ إِلَيْهِ"

"I seek forgiveness from Allāh & repent to Him"

Try your best to say this at least 100 times a day - Always remember Allāh(جلا وعلا) from every saying/act you do - Always ask for forgiveness from Allāh(سبحانه وتعالى) whether you remember committing a sin or not, because if the Prophet(صلى الله عليه وسلم) was ordered in Sūrat al-Fath to

seek Allāh's forgiveness, then what about us.

17 February 2016 09:34

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Is the marriage contract valid if a woman was menstrating? [Shaykh also mentions his view on divorcing a woman on her menses]

Shaykh Sulaymān al-'Ulwān(حفظه الله) responded by saying: By default, that is considered permissible, and the prohibition isn't present from the Qur'ān, Sunnāh, Ijmā', saying of a Sahābī or valid Qiyās(analogy). And I do not know anyone from the scholars who prohibited or disliked that. Besides that some of the Fuqahā' disliked a woman to arouse her husband during menses, so that he doesn't fall into sin from doing anything further. [Note: You can do everything together, except Jimā]

And some of the layman can mix up the ruling of this issue with the ruling of divorce during menses, however there isn't any correspondence between the two.

So the marriage contract while she's menstruating is permissible by the agreement of the scholars, and divorcing her during her menses is harām by the agreement of the scholars.

And there are 2 sayings whether the divorce takes place or not(during her menses):

1. That it occurs with it being harām and this is the saying of the 4 Imāms and the majority of the scholars.
2. That it doesn't occur, which is the madhab of the Dhāhiriyyāh which was supported/chosen by Shaykh al-Islām ibn Taymiyyāh(رحمه الله) and ibn al-Qayyīm(رحمه الله).

And every side from the 2 groups have mentioned their evidences with textual proof and reasoning, and after researching the evidences of both sides, and searching for the core evidences, and pondering over the Madhāhib(opinions) of the contemporary & classical scholars, and reading lengthy & summarised books regarding that, I saw strength(stronger proofs) in the second Madhab(opinion), and that it has better proofs which correlates with the fundamentals of the sharee'ah.

And I have concluded that the Hadīths which are narrated to the Prophet(صلى الله عليه وسلم) don't have anything from it which is clear regarding the issue, even though what's apparent from it(the hadīths) in my view shows that it doesn't count as a divorce.

And the Mawqūf reports to ibn 'Omar(رضي الله عنهما) are contradictory and most of it isn't authentic, with the chances that it's referring to the latter view[the hadīths show that divorce doesn't occur], and Allāh(جلا وعلا) knows best.

16 February 2016 09:33

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

حدثنا محمد بن يوسف عن سفيان عن الأعمش عن أبي وائل عن عبد الله قال جاء رجل إلى رسول الله صلى الله عليه وسلم فقال يا رسول الله أيقاخذ الرجل بما عمل في الجاهلية قال "من أحسن في الإسلام لم يؤاخذ بما كان عمل في الجاهلية ومن أساء في الإسلام أخذ بالأول والآخر" إسناده صحيح والحديث متفق عليه

Muhammād ibn Yūsuf narrated to us from al-A'mash from Abī Wā'el from 'Abdullāh, he said a man and said O messenger of Allāh, is a man held (صلى الله عليه وسلم)came to the Messenger said (صلى الله عليه وسلم)accountable for what he did in Jāhiliyyāh(before Islām), the Messenger "Whoever does well in Islām will not be held accountable for what he used to do in Jāhiliyyāh, and whoever does bad in Islām receives the first and the last(the bad deeds he committed before & "(after Islām

!The chain is authentic and the hadīth is agreed upon  
[Sunan al-Dārimī [Hadīth #1 ~

15 February 2016 21:08

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I don't like it when people say "This land belongs to Aborigines, no one else" or other similar statements.

Muslims only see the land belonging to Allāh(سبحانه وتعالى) regardless of whoever lives in the land or "claims to own it" - Allāh(جلا وعلا) is the one who owns the Heavens and the Earth & this Earth only deserves to be ruled by the laws which Allāh(جلا وعلا) sent down. The Sharee'ah of Muhammād(صلى الله عليه وسلم) has abrogated the previous laws, and therefore Muslims are ordered to rule the land by the final revelation sent by Allāh(جلا وعلا).

Don't we say in our du'ā:

"اللهم ان الارض ارضك والسماء سمانك والبحر بحرك"

"Allāhuma īna al-Ard Arduk wa-Samā'a Samā'uk wal Bahra Bahruk"

"O Allāh, verily the land is your land , and the sky is your sky, and the ocean is your ocean"

15 February 2016 16:45

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<http://youtu.be/8nlkfRfpK8M>

<http://youtu.be/8nlkfRfpK8M>

Self-Conceit is a sickness, may Allāh(سبحانه وتعالى) protect us all from it.

15 February 2016 16:23

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Dū'a Khatm al-Qur'ān in Salāh is an innovation - It's an innovation of worship inside an act of worship, and according to the scholars, this is from the greatest types of Bid'ah!

14 February 2016 20:59

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

There are people in this world who insult you for doing good - Imagine teaching someone the Qur'ān every day for months & months, then afterwards they insult you and call you names & leave. You work hard for them & want the best for them, but they are just using you for their own benefit.

People love to take, but don't like to give - But there are some people who take things from you & then insult you, instead of giving thanks. I don't know the word for such people, maybe hyenas? Allāh(جلا وعلا) knows best.

14 February 2016 19:52

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

What is the ruling on the divorce of a drunk person?

Shaykh Sulaymān al-'Ulwān(حفظه الله) responded by saying: The known divorce is what is upon "Watar", meaning with an intention from the one giving divorce for it to occur, and the one who doesn't know what he's saying, or doesn't have any intent in divorce, his divorce isn't valid and his statement doesn't mean anything, in the Sahīhayn(Bukhārī & Muslim) from the hadith of 'Omar(رضي الله عنه) that the Prophet(صلى الله عليه وسلم) said "Indeed, actions are but by intentions, and for every man is what he intends"

'Uthmān ibn 'Affān(رضي الله عنه) said "There is no divorce from a madman or drunk man" narrated by al-Bukhārī(رحمه الله) in his Sahīh Mu'allāqan(as a hanging narration - Without the complete Isnād mentioned), and ibn Abī Shaybah has the competed chain, and its Isnād is authentic.

Ibn 'Abbās(رضي الله عنهما) said "Divorce from a drunk & coerced man isn't permissible" Bukhārī hanged it بصيغة الجزم (meaning that he's absolutely assuring that ibn 'Abbās said it) and ibn Abī Shaybah & others have gathered the complete Chain.

And ibn 'Abbās(رضي الله عنهما) also said "Divorce is upon Watar" Al-Bukhārī narrated it(Mu'allāqan), with absolute authenticity.

And "al-Watar" with two Fatha's(ّ) [on the و & ط] is an intent/purpose towards something, and the drunk person doesn't have a "Watar" and this is the Madhab of al-Layth ibn Sa'd(رحمه الله), Ishāq(رحمه الله), Imām Ahmad(رحمه الله) in the last of his Riyāwah's from him, and it was supported by أهل الظاهر (The Dhāhiriyyāh), ibn Taymiyyāh(رحمه الله), ibn al-Qayyīm(رحمه الله) and others.

And it is what the Qur'ān and Sunnāh & the Fatāwah of the Sahābah have indicated/pointed out towards, since being drunk takes away your mind, and therefore he's not aware of what he says, and ibn Hazm(رحمه الله) has mentioned in al-Muhallāh in Ahkām al-Talāq "that 'Omar ibn 'Abdul 'Azīz(رحمه الله) met with a drunk person who divorced his wife who swore by the one who there is no god except Him(Allāh), that I have divorced her, while he didn't have his mind, but he swore by Allāh(جلا وعلا) - So 'Omar ibn 'Abdul 'Azīz(رحمه الله) returned him back to his wife and flogged him with the punishment(of khamr)..."

And Allāh(جلا وعلا) has made his(the man's) statement inconsiderable as He(سبحانه وتعالى) said "O you who believe, do not go near the Salāh while you are drunk until you know what you will say"

And the Prophet(صلى الله عليه وسلم) did not hold Hamzah(رضي الله عنه) responsible for his saying when he was drunk "And are you not except slaves to my father..." Narrated by al-Bukhārī [#4003] & Muslim [#1979] from the chain of 'Alī ibn al-Hussein that Hussein ibn 'Alī informed him from

(رضي الله عنه) 'Alī

And from the principles of the Sharee'ah, is to raise the accountability from forgetfulness, mistakes from the tongue, ikrāh(coercion), and the speech that occurs from the tongue without intending it.

Allāh(جلا وعلا) said "Allah does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned." and in Saḥīḥ Muslim [#2747] from the hadith of Anas(رضي الله عنه) regarding the story of a man who lost his mount in a deserted land, and it had his food and drinks, so he was in despair from that, so when he saw it standing next to him, he said "O Allāh you are my slave and I am your Lord" he made a mistake from his immense joy. It's also narrated by al-Bukhārī [#6309] and Muslim [#2747] from another chain without its ending.

And in this issue is a second saying, which necessitates the occurrence of divorce from a drunk man and that is what's narrated from Mu'āwiyāh(رحمه الله), Sa'eed ibn al-Musayyib(رحمه الله), al-Zuhri(رحمه الله), al-Shāfi'ee(رحمه الله) in one of his 2 opinions, Mālik(رحمه الله) and others. And they have proofs for that...

The strongest[of their proof] being is that he is held responsible for crimes, so likewise with divorce, but this isn't correct because the statements/sayings differ from the actions. So if it's said, the divorce of a drunk person isn't valid, it doesn't mean we drop the Qisās(retaliation punishment) from him, because pardoning from giving Qisās & Hudūd(punishments) is a means to spread corruption, and a call for abandoning the hudūd(punishments) and the Ahkām(rulings), unlike the divorce, he doesn't hold responsibility for anything from that(since he isn't aware of speech, unlike actions).

And from this, the Major Sahābah differentiated between the 2 matters, so they enforced the Hudūd(punishments) & Qisās(retaliation) without [taking into account] the Divorce والله اعلم

14 February 2016 10:11

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

According to the most correct opinion, divorce from a drunk man doesn't count at all - This is the view of the Sahābah such as 'Uthmān ibn 'Affān(رضي الله عنه) and many other companions & successors & Imāms of the Ummāh. I'll translate the hadīths & evidences tomorrow inshā'Allāh.

13 February 2016 22:42

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

After Shaykh al-Islām ibn taymiyyāh(رحمه الله) spoke about the woman showing her adornments to her husband & mahrams & how she must veil herself in Salāh even if she is alone at home as that is the right of Allāh, so ibn Taymiyyāh further said:

"And as opposed to that: The face, the hands and the feet, she is not permitted to reveal that to the strangers(i.e. Non-Mahrams) according to the most correct of the 2 opinions, unlike how it was before it was abrogated(before the Āyah of Hijāb came down), rather she doesn't reveal anything except her clothes. And as for covering that in the Salāh, it's not obliged according to the agreement of the muslims, rather it's lawful for her to show both of them(face & hands) in the Salāh according to the majority of the scholars, like Abū Hanīfah(رحمه الله), al-Shāfi'ee(رحمه الله) & other than them, and it is one of the 2 narrations from Ahmad(رحمه الله). Likewise it's permissible to show the feet according to Abū Hanīfah(رحمه الله), and it's the stronger view, as Ā'isha(رضي الله عنها) considered it to be from the apparent adornments, she said "And to not reveal their adornments except what appears from her" [Al-Nūr:31], she said: "al-Fatkh" a silver ring that is in the toes of the feet, Narrated by ibn Abī Hātim. So this is an evidence that the women used to show their feet first of all, as they would show their face and hands, they would loosen the end of their feet(to relax), so if she walked, her feet would show, and they wouldn't walk in leather shoes or closed shoes, and covering this in Salāh has severe difficulty. And Umm Salamāh(رضي الله عنها) said: "A woman prays in a completely covered thobe, it covers the top of her feet, and when she prostrates, the bottom of her feet might show"

And in general, it has been proven through the text(Qur'ān & Sunnāh) and Ijmā' that it's not required for her to wear a Jilbāb in Salāh that covers her if she was at home, but rather that's if she left the house. Therefore, she would pray in her home, even if her face, hands & feet would show, as they used to walk in the beginning before the command of drawing the Jilbāb upon themselves, so the 'Awrah in Salāh is not aligned with the 'Awrah of looking, without issuance nor contradictions/opposements.

And ibn Mas'ūd(رضي الله عنه) when he said: The apparent adornments is the clothes, he didn't say "All of her is 'Awrah, even her fingernail", rather this is the saying of Imām Ahmad(رحمه الله), meaning that it's conditioned in the Salāh, so the Jurists call that: "The chapter of covering the 'Awrah" and this isn't from the sayings of the Messenger(صلى الله عليه وسلم), and there's nothing in the Qur'ān & Sunnāh that whatever a Musallī(a person praying) is covering is considered a 'Awrah, rather Allāh(جلا وعلا) said "Take your adornments at every mosque" [Al-I'rāf:31]."

~ Majmū' al-Fatāwah volume 22 page 71.

Note: Covering in Salāh doesn't mean it's 'Awrah & ibn Taymiyyāh is of the view that the fingernail of a woman is 'Awrah however what ibn Taymiyyāh is saying is that we don't say covering

something in Salâh means it's 'Awrah - For e.g. The prophet(صلى الله عليه وسلم) prohibited a man from showing his shoulders in Salâh, it doesn't mean it's 'Awrah. Also a woman must cover her hair in Salâh, but it doesn't mean she has to cover her hair for her Mahrams & Husband. So there is something called the right of Allâh(علا وعلا), so it's not permissible for anyone to make Tawâf around the Ka'bah naked at night, even if you were alone, the same with Salâh & the evidences of this are many والله اعلم

13 February 2016 22:25

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I've said this before and I'll say it again - Whoever has a shower without making wudū' is not allowed to pray or go to Jum'ah. Yes, you're pure & clean, but the steps/actions of wudū' is compulsory & isn't nullified by ghusl.

13 February 2016 16:41

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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13 February 2016 10:52

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Must watch! Take the message & forget about the speaker.

12 February 2016 22:34

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Go ahead sister.

12 February 2016 22:08

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** The authentic hadīths of the Prophet(صلى الله عليه وسلم) say that he used to pray Fajr as early as possible & wouldn't wait till the end of its time - But if a Masjid decides to delay it, then that's their choice...

12 February 2016 22:12

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Wa iyyāki

12 February 2016 22:14

👀 Interesting quote...

12 February 2016 22:02

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

:was asked regarding the ruling on urinating while standing (حفظه الله)Shaykh Sulaymān al-'ulwān

The Shaykh replied by saying: The most correct opinion in this matter is the permissibility of .urinating while standing without it being disliked

went to the dumps of some people, (صلى الله عليه وسلم)said "The Prophet (رضي الله عنه)Huthayfa so he urinated standing, then he asked for water, so I brought water to him & he made wudū" hadīth #224, from the chain of Shu'bah from al-A'mash from Abī (رحمه الله)narrated by al-Bukhārī narrated it [Hadīth #273] from the (رحمه الله)and Imām Muslim (رضي الله عنه)Wā'il from Huthayfa wrote a sub-heading for it "The (رحمه الله)chain of Abī Khaythama from al-A'mash, and al-Bukhārī "chapter of urinating while standing & sitting

And this is the practise of the early arabs, they would urinate standing & al-Islām has accepted urinated while standing to show that it's permissible, and (صلى الله عليه وسلم)that, as the Prophet and 'Urwa ibn al- (رحمه الله)this is what a group from his Sahābah adopted, and ibn Sīreen .from the Tābi'een (رحمه الله)Zubayr



(رضي الله عنه)Some of the scholars have abstained from acting upon the hadith of Huthayfa .because it's abrogated, and this is wrong

And a group of scholars have said, rather he urinated standing because of an injury in the back of .his thigh(enclosed space between the knee) & there's a hadith regarding this, but it's not authentic

And another group of scholars have said, rather he urinated standing because he couldn't find a .place to sit

(صلى الله عليه وسلم)has said "Whoever informs you that the Prophet (رضي الله عنها)And Ā'isha would urinate standing, do not believe him, he would not urinate except sitting" This was narrated Hadith #12] from the chain of Sharīk from al-Miqdām ibn Shurayh from] ... (رحمه الله)by al-Tirmidhī and it contains Sharīk who is weak in memory, Sufyān has (رضي الله عنها)his father from Ā'isha (رحمه الله)also narrated this hadīth(same meaning & wording) which has been narrated by Ahmad [and others.[So this hadith gets raised as Hassan because of this follow up

(رضي الله عنه)And there's no proof in the report to say it's disliked to urinate standing, indeed Ā'isha is reporting from her knowledge(that the prophet would only urinate sitting), while others have .memorised what is hidden from her

saw me while I was (صلى الله عليه وسلم)said "The Prophet (رضي الله عنه)And 'Omar ibn al-Khattāb urinating standing, so he said 'Ya Omar, do not urinate standing', so I did not urinate standing after this" and this is agreed upon its weakness, and there's no hadīth Marfū'(from the Prophet) to be .used as proof to prohibit urinating while standing

has done so, and a (صلى الله عليه وسلم)What's correct, is that it's permissible, as the Prophet group from among the Sahābah have done so, however urinating while sitting is better because it's knows (جلا وعلا)in his urinating and Allāh (صلى الله عليه وسلم)what is mostly done from the Prophet .best

12 February 2016 21:39

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I want to share a nice story with regards to the word "Al-Qist" which means Justice[al-'adal] & how al-Hajjāj ibn Yūsuf al-Thaqafī, the famous tyrant reacted when he was called a "Qāsīt":

So Allāh(سبحانه وتعالى) has mentioned in the Qur'ān "وأَقْسِطُوا" [Wa Aqsitū] meaning "Be Just" and Allāh(جلا وعلا) further mentioned "إِنَّ اللَّهَ يَحِبُّ الْمُقْسِطِينَ" [Truly, Allāh loves the Muqsiteen] and al-Muqsiteen means "those who are just".

But there's another word which is "الفاسط" [al-Qāsīt] which means a "Tyrant/oppressor", but many people confuse this word as meaning "Just/Fair", and this is the authentic story I wanted to share below:

So al-Hajjāj told some of the Imāms: "What do you say about me? One of them responded by saying "You're a Qāsīt(tyrant) leader", so al-Hajjāj said to the people next to him: "What does he mean", so they said: "He praised you O leader", al-Hajjāj said 'He didn't praise me, he degraded me, haven't you heard of Allāh's statement "And as for the Qāsītūn, they would become the firewood of the hellfire" unlike the Muqsīt, he is the 'Ādil(the just one)..." SubhānAllāh!

So al-Hajjāj was aware of that, and he knew that this person didn't praise him, however many others wouldn't pay attention to this, so it's very important to understand the difference between فاسط and مقسط and Allāh(جلا وعلا) knows best.

11 February 2016 18:57

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Don't waste your time watching soccer or other sports where you are cheering on Fāsiqs or Kāfirs - This is a Masonic trick to distract the youth from doing good.

You see some people cheering as if the Ummāh has been liberated لا حول ولا قوة الا بالله

11 February 2016 13:23

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Mazen Ibrahim** I find it hard reading with the eyes only.

10 February 2016 22:03

Reading the Qur'ān with the eyes alone without movement of the tongue isn't considered recitation, and he doesn't receive the reward of recitation. Rather it's [considered] pondering over the Qur'ān

and the Muslim will be rewarded for that.

10 February 2016 21:41

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The Salaf would sell their houses, so their sons can learn Islām - These days, people tell their sons to sell Islām, so they can buy a house.

Note: Sell Islām means to abandon it, for those who might've gotten confused - Dunyā over Deen is how it goes for some people. Look at how many people deal with ribā, it's a shame that there is so much deviance and distortion in the Ummāh.

Side Note: Because of the lack of True 'Ulemā' in our times, we have those who allow muslims to get ribā loans from the Shaytānic banks. We have laymen who see this, but unfortunately they don't have the required knowledge to help the rest of the Ummāh who are being led astray by the Shayātīn.

9 February 2016 16:36

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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9 February 2016 15:03

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

"Look at that face! Look at that face! Why is it face all black like that." 🙄🙄🙄

9 February 2016 10:27

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

Start your day with the morning Adhkār 🤲

9 February 2016 08:43

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

According to the Majority of the Scholars, a Muslim is only allowed to eat Hand Slaughtered meat!

Note: The meat of the Christians & Jews is Halāl, but if you live in a country where there are People of the Book & other religions, and you're not sure who slaughtered it, then this returns back to the default principle regarding Meat, is it Halāl or Harām, and there is Ijmā' al-Sahābah that Meat is Halāl by default, therefore it's permissible to eat their meat.

8 February 2016 22:47

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

What is intended by Najd in the Hadīths, is it Najd al-Yamāmah or Najd al-Irāq by Shaykh Sulaymān al-Ulwān(حفظه الله), written & translated by Brother Radwān Dakkāk.

The questioner says that the Prophet(صلى الله عليه وسلم) said "O Allāh, bless us in our Shām and in our Yemen", the famous hadīth and when they said "In our Najd", the Prophet(صلى الله عليه وسلم) said "Over there(Najd) is Earthquakes and Fitan", the questioner says, many people avert the wording from its apparent meaning, they say Najd al-Irāq, then leave off Najd al-Yamāmah from the Hadīth, he(the questioner) asks, what is the correct understanding for that, because the Prophet(صلى الله عليه وسلم) meant this Najd(as if the questioner is saying it's Najd al-Yamāmah).

The Shaykh replied by saying, the understood wording that was reported is a narration from Imām Ahmad(رحمه الله) that Najd al-Irāq is intended, and this is a narration in [the Musnad] of Imām Ahmad(رحمه الله), however it's شاذة [not authentic], and nevertheless there's a well known difference between the Scholars, the Scholars did not agree upon an opinion, and there are 3 sayings for the 'Ulemā'(الله رحمهم الله):

1. That Najd al-'Irāq is what's intended and they took this from the narration that was present in [the Musnad of] Imām Ahmad(رحمه الله), and they also used as evidence, that when the Fitna in 'Irāq occurred, Sālim & others used to apply the ḥadīth[regarding Najd] upon the people of 'Irāq, so this is the first saying.

2. That Najd al-Yamāmah is what's intended, because a narration came in the Sahihayn [Bukhārī & Muslim] that the Prophet(صلى الله عليه وسلم) said "From Rabi'ah and Mudhar" and the tribes of Rabi'ah and Mudhar has a larger presence in Najd al-Yamāmah compared to Najd al-'Irāq, so the Prophet's(عليه الصلاة والسلام) saying "From Rabi'ah and Mudhar", this is an explicit evidence in knowing what is Najd, and they also used as evidence that the Prophet(صلى الله عليه وسلم) said "O Allāh bless us in our Shām" and he mentioned [afterwards] "And our Najd...", and Najd al-'Irāq wasn't opened in that time, al-'Irāq wasn't conquered at all, except in the era of 'Omar(رضي الله عنه), it wasn't conquered in the era of the Prophet(صلى الله عليه وسلم), nor Abū Bakr(رضي الله عنه), it was only conquered during the era of 'Omar(رضي الله عنه), so when a man said(a man who came from Najd), he said "And in our Najd" and this Najd is Muslimāh under the authority/obedience of the Prophet(صلى الله عليه وسلم), so he was ordered/asked to make du'ā for it, so he said "The earthquakes and tribulations will be here", so a group [of scholars] say that the questioner asked about Najd al-Yamāmah, he didn't ask about Najd al-'Irāq because Najd al-'Irāq wasn't opened [for the muslims] to begin with.

3. That the ḥadīth includes both, it includes Najd al-Yamāmah & Najd al-'Irāq, because everyone who is found to be from the city of Najd, is called Najdan[a person from Najd, regardless if he's in 'Irāq or Yamāmah].

However, I want to bring attention [towards something important] regardless of these differences and which is the most correct[opinion], I want to mention that there's a group among the people from أهل الضلال [The people of Misguidance], and from المنحرفين [Those who have deviated from the right Manhaj], they usually use this ḥadīth upon Najd al-Yamāmah, not for Fiqh reasons, because there's nothing wrong with that, the issue is an intellectual Fiqh matter and the person chooses what he views stronger/closer to the truth, and there's nothing wrong with this & there's no blame upon the Mujtahid regarding these issues, even the Early Scholars researched matters and differed, however there's a group [of deviants] who claim it's [referring to] Najd al-Yamāmah for their hatred towards them in their religiousness & righteousness, so that's why you see the refutations against Shaykh Muḥammad ibn 'Abdul Wahāb(رحمه الله) and refutations against them for their Da'wah al-Najdiyyāh, they attack them because they are from the people of Najd and this is a place of Fitān, because it has Tawḥeed and 'Aqeedah. So they use these ḥadīths as proof in this way, so we must be cautious from this absolute ignorance, meaning whenever you make Ijtihād upon another issue, to be aware that there's no connection between the country[and the Fiqh matter], even if we said that this land Najd, it's a land of Earthquakes and Fitān or other than that, does this mean that they [the people] are upon Falsehood?

I'll give you all an applicable, intellectual example which is agreed upon, the scholars do not differ that 'Irāq is a land of Fitān, and this is agreed upon, when 'Alī(رضي الله عنه) was fighting the people of Shām, where was he? Where was he, in Makkāh or in Madīnah? The first one who moved the Khilāfah to 'Irāq was who? 'Alī(رضي الله عنه), and he was upon the truth by Ijmā' [Consensus]! With the virtue of Shām, does this mean that we use the Land as evidence to say that a certain people are upon the truth? This has no basis! Do we use as proof that the people of Shām were upon the truth because of the reported ḥadīths regarding al-Shām? And to say that they('Alī & his followers) were upon falsehood, while 'Alī(رضي الله عنه) was upon the truth by Ijmā' which was mentioned by more than one Scholar, and the Ḥadīths are explicit regarding this to begin with, we claim that he was in 'Irāq to mean he was upon Falsehood? This isn't correct, therefore we only use as evidence upon knowing the truth from falsehood by the proofs, so the existence of a man who resides in Najd, even if it was intended in the Ḥadīths, this doesn't mean that this is the man of Fitān or misguidance, and Shaykh Muḥammad ibn 'Abdul Wahāb(رحمه الله) has proven against his opponents that they were grave worshippers, they were from the Distorters and people of innovation & misguidance, so there's absolutely no significance regarding the situation of a person residing in a Land.

The Earth as Salmān al-Fārisī(رضي الله عنه) said when some of the Sahābah wrote to him, we shall enter the blessed land[al-Shām], he wrote to them & the chain is authentic, he said "Verily, the blessed Land[Shām] doesn't bless anyone, it only blesses a person's actions", a person could reside in Makkāh or Madīnah and be from the worst of creation, right now who resides in Makkāh? Isn't there Sūfiyyāh, isn't there grave worshippers? Who's Residing in Madīnah, isn't there Rawāfidh, and people of misguidance & Munharifīn? Also in the era of ibn taymiyyāh(رحمه الله), when he spoke he said "Islām is not known today except from the people of Shām and Masr" and he is speaking about his time, then he spoke about Hijāz & other Lands, then a time came where the Religion & righteousness and goodness was not known except in this Jazīrah[Hijāz] and the situation can change, So a person shouldn't look at the situation of a country that it's upon the truth or misguidance, this is upon the saying that the meaning here is identified(as being Najd) so what I'm trying to point out towards is that some people usually assume that when someone is from Najd, a land of fitan, he would attack him, [the deviants say], originally this is a land of Fitān, they have strictness and extremism, so if he[the deviant] adhere's upon this saying, he should also adhere to when 'Alī(رضي الله عنه) fought the people of Shām, he was in 'Irāq and he was upon the truth, and the others were in Shām with the Mutawātir narrations from the Prophet(صلى الله عليه وسلم) regarding Shām, "O Allāh, bless us in our Shām", "If the people of Shām become corrupt, there is no good in you", and other than that from the proofs, while Abū Muḥammad ibn Hazm(رحمه الله) has mentioned something in the end of al-Muḥallāh in al-'Iṭikāf.

It's a good benefit, Abū Muḥammad ibn Hazm(رحمه الله) has mentioned in al-'Iṭikāf, when he spoke about the Prophet's(عليه الصلاة والسلام) saying "Madīnah is better for them, only if they knew" and similar to these Ḥadīths, he said it's not possible that this ḥadīth is understood generally[for all times], rather the ḥadīth is time-bound he says, the ḥadīth is time-bound, it can be from time to

time, as for it being upon the general meaning, ibn Hazm(رحمه الله) rejected it to be like that, also the Prophet's(عليه الصلاة والسلام) saying "Its filth is removed , just as the blacksmith(الكبير) removes the filth/impurities of the Iron", We know the Sahābah avoided the Pre-Seminal fluid, was the filth/impurity removed when they avoided it? No, and right now with the presence of the Rawāfidh & Mushriken in this Land, does that mean that they are upon the truth because they're not removed, meaning they aren't filth? This isn't said by any muslim! Therefore, as Abū Muḥammād ibn Hazm(رحمه الله) said Removing the filth/impurities occurs from time to time, from era to era, this was also mentioned by others besides Abū Muḥammād(رحمه الله) as well, but Abū Muḥammād ibn Hazm(رحمه الله) is the one who spoke about it clearly in his book al-Muhallāh in the end of the book of Fasting.

8 February 2016 10:04

Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

has made some things harām for Himself, who can name me one? Hint: Hadīth Qudsī (جلا وعلا)Allāh ((

7 February 2016 21:37

Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I have transcribed word to word, Shaykh Sulaymān al-'Ulwān's lecture regarding what is intended by Najd in the Hadīths, so inshā'Allāh I will post it here for those who can read/understand arabic - I will start translating it in English for the rest of you, I usually understand 95-99% of all Arabic texts/audios Alḥamdulilāh, so here's the Arabic first:

ما المقصود بنجد في الأحاديث، هل هي نجد اليمامة ام نجد العراق؟ للشيخ العلامة سليمان بن ناصر العلوان كُتِبَهِ الأخ رضوان الدقاق

الاخ(السائل) يقول ان النبي صلى الله عليه وسلم يقول "اللهم بارك لنا في شامنا ويمنا" الحديث المشهور لما قالوا في نجدنا قال "هناك الزلازل والفتن" يقول(الاخ) كثير من الناس يصرف اللفظ عن ظاهره، يقول المقصود نجد العراق ثم يخرج نجد اليمامة هذه من الحديث يقول ما هو مسوغ لذلك مع ان النبي صلى الله عليه وسلم (كان الاخ يقول) قصد نجد هذه(اليمامة)، اللفظ المسوغ التي وردت رواية عند الامام احمد ان المقصود نجد العراق وهذه رواية عند الامام احمد لكنها شاذة ومع ذلك الخلاف مشهور بين العلماء لم يتفق العلماء على قول وللعلماء هناك ثلاثة اقوال:

القول الاول: أن المقصود نجد العراق واخذ بالرواية الموجودة عند الامام احمد واستدلوا عليه ايضا بان سالم وغيره لما وقع الفتنة في العراق كانوا يستدلون بالحديث على اهل العراق، هذا القول الاول.

القول الثاني: المقصود نجد اليمامة، لان جاء في رواية في الصحيحين قال "حيث ربيعة ومضر" وقبائل ربيعة ومضر هي موجودة في نجد اليمامة اكثر من وجودها في العراق فقوله صلى الله عليه وسلم "حيث ربيعة ومضر" اشارة الى مقصود نجد اليمامة لان النبي قال "حيث ربيعة ومضر" فهو نص صريح في بيان المقصود ما هي بنجد، وايضا استدلوا بان النبي صلى الله عليه وسلم قال "اللهم بارك لنا في شامنا" وقال... "ونجدنا"، لم تكن نجد العراق مفتوحة في ذاك(الوقت)، العراق ما فُتِحَتْ أصلاً الا في عصر عمر، لا فتحت في عصر النبي ولا فتحت في عصر ابو بكر، إنما فتحت في عصر عمر فلما قال الرجل(انى رجل من نجد)، قال وفي نجدنا وكانت هذه نجد مسلمة تحت طاعة النبي فأمر ان يدعوا لها قال "هنا يكون الزلازل والفتن" ففرع يقولون أن السائل سأل عن نجد اليمامة ما سأل عن نجد العراق لان نجد العراق ما فتحت اصلاً.

القول الثالث في المسألة: أن الحديث يشمل النوعين، يَشْمَلُ نجد اليمامة ويشمل نجد العراق، لان كل من أَجَدَّ عن المدينة سَمَّى نجداً.

لكن اريد ان انبه فضل النظر عن الخلاف هذا وأبها الراجح، اريد ان انبه، طوائف من الناس ومن أهل الضلال ومن المنحرفين دائماً يستدلون بهذا الحديث على نجد اليمامة لا لقصد فقهي، لكن قصد فقهي لا نزاع فيه، المسألة فقهية علمية والانسان يختار ما يراه راجحاً وهذا لا مشاحة فيه ولا تثريب على المجتهد بمثل هذه المسائل والعلماء الأوائل بحثوا مسألة واختلفوا، لكن في طائفة من زعم نجد اليمامة لبطلانهم عليهم بالتدين والصالح ولذلك ترى الردود على الشيخ محمد بن عبد الوهاب والردود عليهم بالدعوة النجدية، يقذفونهم بانهم من أهل نجد وهذا بلد فتن، منه التوحيد والعقيدة فهم يحتجون بهذه الاحاديث على هذا الباب، فينبغي التفضل لهذا الملحط، يعني بقصد ما تجتهد في المسأل الأخرى ينبغي ان تنبه انه لا علاقة بالبلد سواء قلنا ان هذا بلد نجد، هي بلد الزلازل والفتن ونحو ذلك هل يعني انهم على باطل؟

اضرب لكم مثلاً واقعياً عملياً مجمعٌ عليه لا يختلف العلماء بان بلد العراق بلد فتن وهذا مجمع عليه، متفق عليه، علي لما كان يقاثل أهل الشام اين كان يوجد؟ أين كان يوجد، في مكة ولا في المدينة؟ اول من نقل الخلافة الى العراق من هو؟ علي رضي الله عنه وكان على الحق بالإجماع! مع فضل الشام هل يعني الاحتجاج بالأرض على صحة الكون؟ لا اصل له، هل نحتج بأن أهل الشام كانوا على الحق لان الحديث واردة في الشام؟ ونحتج على بطلانهم كان علي مع انه على الحق بالإجماع وحكى غير واحد من العلماء، والاحاديث صريحة في ذلك أصلاً، نحتج بانه كان في العراق أنه على باطل؟ هذا غير صحيح، اذن نحتج على معرفة الحق من الباطل بالادلة فكون الرجل يسكن نجداً ولو قصدت في الحديث لا يعني انه هو رجل الفتن او رجل الضلال، ودل على المخالفين الشيخ محمد بن عبد الوهاب كانوا عباد قبور، كانوا من المنحرفين وأهل البدع والضلال فلذلك لا عبرة بقضية الانسان يسكن بلداً.

والارض كما قال سلمان الفارسي حين كتب لبعض الصحابة انقدم الأرض المقدسة، كتب اليه وإسناده صحيح قال "إن الأرض المقدسة لا تقديس أحدًا، إنما يقديس الإنسان عملُه"، الإنسان قد يسكن مكة ويكون من شرار العباد، قد يسكن المدينة وهم شر البرية، الآن من يسكن مكة ما في صوفية ما في عباد قبور؟ يسكن المدينة ما في روافض وأهل الضلال والانحراف؟ ولذلك بن تيمية ايضا في عصره لما تكلم قال "لا يعرف الاسلام اليوم الا في أهل الشام وفي أهل مصر" وهو يتكلم عن عصره ثم تكلم عن الحجاز وعن غيرها، ثم جاء عصر من العصور ما عُرف الدين والصالح والخير إلا في هذه الجزيرة وقد تغير الوضع، فالإنسان لا ينظر الى قضية البلد بأنه على الحق او أنه على الضلال، هذا على القول بأن المقصود به هنا هي الميَّزَ للإشارة فقط هو ان بعض الناس دائماً ما دام أنه من نجد وبلد فتن يُلَوِّح فيه، أصلاً البلد فتن وبلد عندهم من التشدد عندهم من التنطع،

فإذا إلتزم هذا القول عليه أن يلتزم حين قائل عليّ أهل الشام كان في العراق وكان على الحق وكان هؤلاء في الشام مع ما تواترة عن النبي من الأحاديث الشام "اللهم بارك لنا في شامنا". "إذا فسد أهل الشام فلا خير فيكم" وغير ذلك من الأدلة مع أن أبو محمد بن حزم في آخر كتاب المحلى في الإعتكاف

وهي فائدة ذكر أبو محمد بن حزم في الإعتكاف، لَمَّا تكلم على قوله صلى الله عليه وسلم "المدينة خيرُ لهم لو كانوا يعلمون" ومشابه هذا الأحاديث، قال هذا الحديث لا يمكن أن نحمله على المطلق، إنما الحديث وقتية يقول، إنما الحديث وقتية قد تكون في وقت أو وقت، أما على وجه الدوام فأنكر بن حزم ان تكون كذلك، كذلك قوله صلى الله عليه وسلم "تنفي خيئها كما ينفي الكير خيث الحديد" نحن نعلم أن الصحابة فارق المذي، هل نفى خيئها لما فارقوه؟ لا، وهل الآن لما يوجد الروافض والمشركين في هذا البلد هل يعني ذاك أن هؤلاء على حق لان ما نفتنهم، يعني هم ليسوا من الخيئ؟ هذا لا يقوله مسلم! اذن كما قال ابو محمد تنفي خيئها يكون في وقت ووقت، في عصر دون عصر وهذا قال غير واحد ايضا غير أبو محمد لكن أبو محمد هو الذي يتحدث بوضوح في كتاب المحلى في آخر كتاب الصيام

7 February 2016 18:26

Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The Messenger of Allah said:  
"When the inhabitants of Ash-Sham become corrupt, then there is no good in you. There will always be a group in my Ummah who will be victorious(by Allah), they will not be harmed by those who betray/forsake them until the Hour is established." ~ Jami' al-Tirmidhi [Authentic]

7 February 2016 10:12

Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

has written something very beneficial in the end of his book al-Muhallâh (رحمه الله)Ibn Hazm regarding "Najd" and I will bring what the scholars have said regarding the Najd that the is referring to in the ahādīth tomorrow inshāʾAllāh & refuting the (صلى الله عليه وسلم)Prophet .deviants who insult Imāms based upon this wicked understanding of the hadīths

7 February 2016 00:21

Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

What's the meaning of the hadīth "There's no Migration after the conquest"

Bin bāz said "And the meaning of this hadīth according to the scholars is that there's no migration after Allāh opened Makkāh to His Prophet, and it doesn't mean migration is cut off completely! No, rather the meaning of "no migration after the conquest" means from Makkāh to Madīna, because Allāh made it a land of Islām after its conquest, so there's no need for the muslims to migrate from it, rather they can stay in Makkāh...."

Note: Some claim Makkāh will remain under Dār Islām forever, however this is a completely wrong understanding of the hadīth & none of the early scholars have said this. I've heard it only from some contemporary shaykhs. Al-'Alwān said, migration keeps going until the day of Judgement & the hadīths are clear regarding this.

7 February 2016 00:02

Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Make du'â for me - I have been doing structured Islamic studies(courses etc...) for a very long time. There is so much material & I am learning so much everyday. I sacrifice my nights to memorise, read and understand. With minor exceptions(sleep, FB), there isn't a time I am not studying or talking about Islām, this is my life.

This post is not for Riyā' ma'ādhAllāh, but it's to mention how important knowledge is to me. InshāʾAllāh, I continue on the path of the sincere Scholars & keep doing what I do best. May Allāh(جلا وعلا) accept from us, the Ummāh really needs 'Ulemā' who are upon the correct 'Aqeedah & speak the truth. Ask Allāh(سبحانه وتعالى) to increase our Ummāh with sincere scholars & seekers of knowledge, who study the deen for the sake of Allāh(جلا وعلا) and not to argue or belittle others.

#Ghurabā'

6 February 2016 22:21

Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

said he became famous in the science of Hadīth, however (حفظه الله)Shaykh Sulaymān al-'Ulwān he said that he has studied every islamic science. He has memorised the main books of the 4 Madhāhibs & studied them in detail & knows their differences and knows which is the strongest/most correct opinion in each issue. He put alot of effort in the science of Nahū, Arabic .Grammar & Tafsīr & many other things

Many call him Shaykh al-Islām of our time, because of his immense knowledge and profound understanding of the religion. He has mistakes, without a doubt, however when you compare him to other Shaykhs, his mistakes are minimal & very few. You would rarely find any contradictions or الحمد strange opinions in his Fatāwah, because he has always remained upon the same 'Aqeedah لله Allāh (جلا وعلا)May Allāh give him Jannāt al-Firdaws, there is too much to say about this amazing  
/: Shaykh, but 1 post doesn't do enough justice

6 February 2016 21:20

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

👉 Make this instead of an original cheesecake 🍰

6 February 2016 18:16

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Chapter 244: The person who dislikes visitors looking at other things in the house.

Hadīth #531 - 'Abdullāh ibn Abī al-Huthayl said "Abdullāh ibn Mas'ūd went to visit a sick person with some other people. There was a woman in the room and one of the men began to look at her. 'Abdullāh ibn Mas'ūd said to him 'It would have been better for you if your eyes had been gouged out!...' ~ Authentic Chain.

Commentary: Dislike mentioned in the chapter heading is of prohibition based on the statement of Ibn Mas'ūd (رضي الله عنه), the like of which is authentically reported from the Prophet (صلى الله عليه وسلم) about a person unlawfully looking around the house. Since the eyes were contradicting the essence of their creation: Obedience and not disobedience to Allāh (جلا وعلا), it would have been better if they were gouged out than being employed for sin!

~ Al-Adab al-Mufrad by Imām al-Bukhārī (رحمه الله) page 355-356.

6 February 2016 11:21

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

6 February 2016 10:00

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

is given 3 days to repent, however whoever clearly insults the (جلا وعلا)Whoever insults Allāh (صلى الله عليه وسلم), then we don't accept his repentance, Prophet

has dropped off His rights as mentioned in the Qur'ān & (جلا وعلا)The reason being is because Allāh (صلى الله عليه وسلم), his rights stand, nothing can hurt him, unlike the Messenger

5 February 2016 22:30

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

5 February 2016 06:47

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Must watch! Just look at how these fanatic atheists blind follow evolution - As Imām Anwar al-'Awlaqī (رحمه الله) said, we agree with some parts of evolution, however we disagree with the part of evolution that says humans came from monkeys etc...singular cell, natural selection.

4 February 2016 22:43

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I was watching a video of a Shaykh and he suddenly disappeared 🤔🤔🤔

4 February 2016 21:28

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Does anyone have doubts regarding anything or want to suggest a topic that needs to be



discussed?

4 February 2016 20:46

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<https://m.youtube.com/watch?v=Cy0X30T7Yho&feature=youtu.be>

<https://m.youtube.com/watch?v=Cy0X30T7Yho&feature=youtu.be>

My beautiful جَمص is completely destroyed, but الحمد لله a muslim never complains about anything 🙏 It's good to have emotions, but you must have a solid foundation of 'Aqeedah, because emotions come and go, whereas true 'Aqeedah stays forever 🌟

What's required from a muslim is to have the emotions strengthen your Ēmān to push you forward, and not to solely rely on emotions alone, because you would go nowhere by that. May Allāh(جلا و علا) open our eyes to what's happening & give victory to the muslims!

4 February 2016 20:28

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

Lol I'm giving Da'wah to this person & all they care about is trying to make me laugh. How do I nicely tell them "You're joking too much" 🙏

4 February 2016 20:07

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<http://youtu.be/3uBcq1x7P34>

<http://youtu.be/3uBcq1x7P34>

I still don't understand what the definition of "Continent" means...

4 February 2016 19:35

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Being kind and treating your parents nicely is an obligation upon every muslim - Please do not say "My parents are Jāhil & annoying" and even if they were, it doesn't give you any right to be rude to them or yell at them. Be the better person inshā'Allāh :)

Prophet Ibrāhīm's(عليه السلام) father was a kāfir subhānAllāh, regardless of his "Jahl" of worshipping idols, listen to what our beloved Prophet Ibrāhīm(عليه السلام) told him in this amazing verse:

"[Mention] when he said to his father, "O my father, why do you worship that which does not hear and does not see and will not benefit you at all?" [Sūrat Maryam - verse 42]

SubhānAllāh, Ibrāhīm(عليه السلام) would address his mushrik father by saying "O my father". I love pondering over manners in any verse, hadīth or even Fatwa. It's something which must be stressed on, and I believe many knowledgeable brothers don't stress enough on Islamic Adab.

Note, I would like to bring something up regarding the verse I quoted from Sūrat Maryam & that is the Creed of Ahl al Sunnāh Wal Jamā'ah.

Ibrāhīm(عليه الصلاة والسلام) said to his father "O my father, why do you worship that which does not see and does not hear?", this is clear proof that Allāh(سبحانه وتعالى) is the all-Hearing and the all-Seeing, and he has the attributes of hearing & seeing, unlike what the Mu'tazilah & Jahmiyyāh claim. The Mu'tazilah say Allāh is the all-Seeing, but cannot see. The Jahmiyyāh reject calling Allāh(جلا و علا) the "all-Seeing" and say he cannot see, infact a group of Imāms from the Jahmiyyāh said "If we were able to remove these verses from the book of Allāh, we would have" SubhānAllāh! This is because they think if they affirm the names & attributes of Allāh(جلا و علا), they will fall into Tajsīm & Tashbīh.

Allāh(جلا و علا) can see and hear, and the creation can hear & see, however there is no likening between our hearing & Allāh's hearing, because we are the creation & He is the creator!

So this verse proves that we affirm the names & attributes of Allāh(جلا و علا) without distorting its meanings, likening it to the creation or rejecting it. This is what all the Prophets(عليهم السلام) have agreed upon.

Anyways, 'Aqeedah is so important & I can speak all day about it, but what's just as important is



your character as we know from the ahādīth of the Prophet(صلى الله عليه وسلم) and Islamic Adab is one of the most beloved things to the Rasūl(عليه الصلاة والسلام).

May Allāh(جلا في علا) increase our Ēmān & keep us steadfast upon the 'Aqeedah of the Prophets(عليهم السلام) and allow us to speak with the most beautiful of tones & character.

Final thing inshā'Allāh: If someone is an apostate, he is given 3 days to repent in the Sharee'ah, however in a society like ours, we are not able to implement this. So for those who deal with apostates, make du'ā that Allāh(جلا وعلا) returns them back to Islām & know that it's an obligation to return them back to Islām(get a Shaykh), but if they don't return & want to disbelieve in arrogance, then you can't do anything about it, so just uphold your deen & declare you innocence from kufr والله اعلم

4 February 2016 16:17

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#Very\_Important

If you are in a Sunnāh prayer and your mother or father calls you, it's obligatory upon you to leave the Salāh and answer their call.

The reason being is because answering the call of your parents is Wājib & it takes precedence over a Sunnāh. However, if you are praying a Wājib Salāh, it's obligatory upon you to remain in the Salāh & say SubhānAllāh, so they know that you're in Salāh.

والله اعلى واعلم

4 February 2016 10:55

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew  
**Mazen Ibrahim Ameen**  
3 February 2016 20:55

♥ protect you O my beloved Shaykh (سبحانه وتعالى)May Allāh

3 February 2016 20:52

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

"We won't stop fighting the muslims until we raise the cross on top of the Ka'bah"

~ Western Writer

3 February 2016 20:03

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Keep the wonderful people of Yemen in your du'ā - The Prophet(صلى الله عليه وسلم) loved Yemen so much and used to make du'ā for them, wallāhi I do not a people who can compete with them in manners & dealing with people, I have learnt so much from them Alhamdulillah.

My friends Grandfather's house was hit by some rockets from the Houthī Shī'a militias, but Alhamdulillah no one was hurt. These shī'a criminals have been killing & raping Sunni's for years, but no one is paying attention. May Allāh(جلا وعلا) guide the muslims of Yemen back to their deen.

Note: The Houthī's were originally Zaydī in 'Aqeedah, but because of Irān's support, funding & influence, they are now Ithna 'Asharī in 'Aqeedah. They believe in Tahreef al-Qur'ān, meaning the Qur'ān has been distorted & infact they have blown up Qur'ān schools & are openly spreading their Kufr 'Aqeedah, but Alhamdulillah, the Yemenī's are strong & will repel these disbelievers & inshā'Allāh not get bitten in the same hole again.

May Allāh(سبحانه وتعالى) punish the Fitna makers in the Ummāh, especially those who call for unity between Ahlal Sunnāh & the Rāfidah. This is like calling for unity between Tawheed & Shirk, may Allāh(جلا وعلا) protect the muslims from this filthy message.

3 February 2016 16:45

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

How many Rak'ahs should we pray our Sunnâh prayer after Jum'ah?

There's an authentic hadīth from the Prophet(صلى الله عليه وسلم) that he would pray 2 Rak'ahs at home after he finishes from Jum'ah.

And there's another authentic hadīth that the Prophet(صلى الله عليه وسلم) said "If any of you have prayed Jum'ah, then pray 4 Rak'ahs afterwards."

And there's no contradiction between the two hadīths, rather the First hadīth is applied to praying at home & the Second hadīth is applied to praying in the Mosque.

And this is what Imām Ishāq ibn Rāhawayh(رحمه الله) said which al-Tirmidhi(رحمه الله) mentioned from him. So if the Prophet(صلى الله عليه وسلم) went home after Jum'ah, he would shorten his Sunnâh to 2 Rak'ahs & if he stayed in the Masjid, he would pray 4 Rak'ahs **والله اعلم**

Note: Some add 2+4 and pray 6 Rak'ahs, but the strongest view is what I have previously mentioned and Allāh(جلا وعلا) knows best.

3 February 2016 13:51

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

LOL 🤔

3 February 2016 13:04

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

How many times did the Prophet(صلى الله عليه وسلم) make Hajj...??

Imām Anwar al-'Awlaqī(رحمه الله) said "Prophet Muḥammād(صلى الله عليه وسلم) only made Hajj once"

Al-Imām al-'Allāmāh Sulaymān ibn Nāsir al-'Alwān(حفظه الله) said "All the hadīths that mention the Prophet(صلى الله عليه وسلم) making Hajj twice after the Hijrah, then they are all Munkar(Rejected), and this was rejected by Imām al-Bukhārī(رحمه الله), Imām Ahmad(رحمه الله), Imām al-Tirmidhī(رحمه الله) & others"

**والله اعلى واعلم**

3 February 2016 12:50

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

[Click for video:](#)



Who knows the name of this Sūrah

3 February 2016 10:38

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Who's your favourite reciter of the Qur'ān?

3 February 2016 09:00

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

This is a story of an Arab girl who was loved by everyone.....but who married her?  
[#ENGLISH\_TRANSLATION]

A boy said to his father, I want to get married to a girl I saw, her beauty and charming eyes attracted me, so he(the father) replied to him while he was happy & excited, and said "Where is this girl, so I can marry her to you, O son"

...

So when they went, and the father saw this girl, he was attracted to her and said to his son "Listen O son, this girl is not for you, and you are not fit for her, she needs a man like me who has experience in life and can be relied on."

The son was shocked from the words of his father & said to him "No, rather I will marry her O father, and not you"

So they disputed and went to the police station to solve their problem, and when they told the Officer what happened, he said to them "Bring the girl so we can ask her who she wants, the boy or the father"

And when the Officer saw her, he was flattered from her goodness & glamour, so he said to them(the father & the boy) "She is not fit for both of you, rather she is fit for a person who's eminent of status in the country like me.

And all three of them disputed, so they went to the minister to resolve the issue between them, and when the minister saw her, he said "No one marries her, except the ministers like me" and they also disputed over her until the matter reached the king, the ruler of the country.

And when they got together, he(the king) said "I will resolve the problem between you all, bring the girl" so when the king saw her, he said "No one marries her except a king like me, and I will be marrying her" so they all differed and argued.

So the girl said "I have the solution" !!!! I will run, and you run behind me, and whoever grabs me first, I will be his Naseeb and he can marry me.

And she literally ran, so they all ran after her - The boy, the father, the officer, the minister and the King.

And suddenly, while they were running after her, the five of them fell in a deep ditch, then she looked at them from top and said: "Do you know who I am"...?? "I am the dunyā(the world)"!!!!

I am the one that gets chased behind from all the people and they compete with each other to have me. They let go of their deen to chase me, until they fall in the grave, and they won't be successful from me. So is there anyone who has benefitted from this lesson???

#END.....

SubhānAllāh, may Allāh(جلا وعلا) save us from the Dunyā and its evil temptations & return us back to the straight path!

2 February 2016 19:52

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I recommend everyone to attend. All classes are recorded and uploaded on youtube - There's nothing wrong with missing Tafseer Classes, because it's very easy to catch up, unlike many other Islamic sciences.

2 February 2016 17:12

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

2 February 2016 08:22

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Brothers and Sisters, fear Allāh(سبحانه وتعالى).

2 February 2016 08:12

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The biggest Shaykh of Ahmad Jibrīl(حفظه الله), Hamūd ibn 'Uqlā'(رحمه الله), the Imām of Tawheed has mentioned something about his student Shaykh Sulaymān al-'Alwān(حفظه الله) which made me fall into tears.

Shaykh Hamūd al-'Uqlā'(رحمه الله) said: "I have met with many of the memorisers, but I did not see a person who gathered between memorization and understanding except for Shaykh Sulaymān al-'Alwān, for indeed I do not know anyone in the kingdom who can compete with him in that."

But this is what made me cry subhānAllāh, when a great Imām says this:

Shaykh Hamūd(رحمه الله) further mentioned "Every Shaykh in Qaseem, I am their Shaykh, except for al-'Alwān, for he is my Shaykh"

Allāhu Akbar, and al-Qaseem is a province in Saudi where Shaykh Sulaymān al-'Alwān(حفظه الله) is from ♥ This is how much love the 'Ulemā' have for each other, may Allāh(جلا وعلا) grant them al-Firdaws al-'Alah 🤲

1 February 2016 19:50

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Brothers, have a read and inshā'Allāh this will help you avoid the evil temptations of women. May Allāh(جلا وعلا) protect us from Fitna.

1 February 2016 19:11

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

What is the meaning of Taqwa?

In so many places in the Qur'ān, you will find Allāh(سبحانه وتعالى) saying "إن الله يحب المتقين" [Indeed, Allāh loves the Muttāqīn] and it's often translated as "the pious ones" which is correct in meaning, but what does it mean exactly?

Basically, التَّقْوَى means to act upon what's prescribed by Allāh(سبحانه وتعالى) and to abstain from what's prohibited by Allāh(سبحانه وتعالى).

Talq ibn Habīb(رحمه الله) said: "Taqwa is to act in obedience to Allāh, upon a light(نور) from Allāh, hoping for the reward of Allāh, and to leave off [acts which involve] disobedience to Allāh, upon a light(نور) from Allāh, fearing the punishment of Allāh"

Al-Imām ibn al-Qayyīm(رحمه الله) commented on this by saying "Upon a light from Allāh" points to the first foundation, and it is الإِيمَانُ (Al-Ēmān) which is the source of action and the primary cause for doing them.

And He also mentioned that "Hoping for the reward of Allāh" points to the second foundation, and it is الإِحْسَابُ (Al-Ihtisāb), which is the goal that one works towards and intends from it.

So Taqwa is doing what's Halāl and abstaining from what's Harām, and it also has other similar meanings which are close to it والله اعلم

1 February 2016 12:10

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

is an ocean of knowledge subhānAllāh - He would read books and study (رحمه الله)Imām Al-Nawawī!from his teachers & he didn't start writing books until he was 40 years of age

Knowledge requires patience, true 'Ulemā' read & read & read, not just read, but read & understand! .We must learn before making Ijtihād & giving out Fatwa's left and right

By the way, reading books on Fatāwah is very good, but if you just want to find a quick answer to .something without memorising the Usūl, then this is ignorance

Learn the basics, study with a shaykh/teacher. If you're a student of knowledge inshā'Allāh & studied usūl al-Fiqh, then go have a read of all the Fatāwah books out there. Especially ibn taymiyyāh's Majmū' al-Fatāwah which takes like 6 months to finish, and the scholars say, when you is (رحمه الله)compare ibn Taymiyyāh's writing to others, you see how great ibn Taymiyyāh .subhānAllāh

Seeking knowledge requires a lot of passion & effort, especially with the memorisation & I personally find it very easy to read thousands of pages of books in a week, but when it comes to has blessed every individual with (جلا وعلا)trying to memorise, I struggle to remain focused. Allāh his memorisation, memory and understanding, some are excellent at all 3, and some lack one .besides the other

make seeking knowledge easy for you all, and always make du'ā to (سبحانه وتعالى)May Allāh (جلا وعلا)Allāh to make it easy for you and He will surely help you

31 January 2016 19:25

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

What are the rights of the road?

From the rights of the road: "Lowering the gaze, removing harm, returning the Salām, and Ordaining the Good and Forbidding the evil"

~ Agreed upon[Bukhārī & Muslim]

[من حق الطريق: (غض البصر، وكف الأذى، ورد السلام، والأمر بالمعروف والنهي عن المنكر) متفق عليه

31 January 2016 15:43

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

~ [Sūrat al-Nahl verse 97]

31 January 2016 09:36

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Whoever says "I bear witness that there is no deity worthy of worship except Allāh and that ʿĪsa is the Messenger of Allāh" or "I bear witness that there is no deity worthy of except Allāh and that Mūsa is the Messenger of Allāh" has apostated from Islām or has never entered into Islām. If a muslim says this, he has 3 days to repent or else he is to be killed.

~ Shaykh Sulaymān al-'Alwān.

Note: You must say "I bear witness that there is no deity worthy of worship except Allāh & that Muḥammād is the messenger of Allāh"

This is not referring to those who add "Jesus is the messenger of Allāh", when they take shahādah...

But there's no need to add "And Jesus is the messenger of Allāh" because "Lā ilāha" means there is no one worthy of worship(including jesus), "ilā Allāh" except Allāh(جلا وعلا), but if you want to add Jesus for extra emphasis, then that's your choice, but idk if messenger(صلى الله عليه وسلم) did that. Rather he explained to them that ʿĪsa(عليه السلام) is a messenger of Allāh before they took the Shahādah & didn't add onto it والله اعلم

31 January 2016 09:16

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

SubhānAllāh I came across the ḥadīth Ustādh Muḥammad al-Bizrī mentioned in al-Tuhfat al-Aḥwathī, the explanation of Sunan al-Tirmidhī - The ustādh was talking about Sadaqah & how giving charity doesn't decrease your wealth. This is the ḥadīth:

حَدَّثَنَا مُحَمَّدُ بْنُ تَبَّارٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي مَيْسَرَةَ، عَنْ عَائِشَةَ أَنَّهَا دَبَّحُوا شَاةً فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَا بَقِيَ مِنْهَا؟" قَالَتْ مَا بَقِيَ مِنْهَا إِلَّا كَتِفُهَا. قَالَ: "بَقِيَ كُلُّهَا غَيْرَ كَتِفِهَا".

قال أبو عيسى: هذا حديث صحيح.  
وَأَبُو مَيْسَرَةَ هُوَ الْهَمْدَانِيُّ اشْتُمُهُ عَقَرُوهُ بْنُ شُرَّحِبِيلَ.

Muḥammād ibn Bashār narrated to us, from Yahya ibn Sa'eed, from Sufyān, from Abī Ishāq, from Abī Maysarah, from Ā'isha(رضي الله عنها) that they slaughtered a sheep, so the Prophet(صلى الله عليه وسلم) said: "What has remained of it?" So she said, nothing has remained of it except its shoulder. He(صلى الله عليه وسلم) said: "All of it has remained except its shoulder"

Abū ʿĪsa [al-Tirmidhī] رحمه الله said: This is an authentic ḥadīth.

And Abū Maysarah is [Abū Maysarah] al-Hamdānī, his name is 'Amr ibn Shurahbīl.

30 January 2016 22:22

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

SubhānAllāh, we saw some clouds near Newcastle - They said it was going to rain, storm & hail, but nothing happened, it was a good day.

Now I come back to Sydney and wonder why some of the lights are out 🤔

30 January 2016 21:17

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

This is what happens if you don't pay your Zakāh :)

30 January 2016 09:48

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

This is what the Shī'a Rāfidah are doing to your brothers and sisters in 'Irāq and Sūriyyāh.

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

What's the ruling on the Khateeb(the person giving khutbah) when he orders the people to send blessings upon the Prophet(صلى الله عليه وسلم)?

Shaykh Sulaymān al-Alwān(حفظه الله) said a person should send peace and blessings upon the Prophet(عليه الصلاة والسلام) quietly on his own, but the Khateeb has no right to order the people to send blessings upon the Prophet(صلى الله عليه وسلم), rather this is an invented matter in the religion which doesn't belong to it.

30 January 2016 09:23

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

They believe the media when they spread lies against Muslims.

They wait & verify the media when they speak about drunk NRL players, and then make up 1000 excuses for them.

Just like the Murji'ah, they make a million excuses for the rulers, but are harsh upon the Muslims. It's amazing how the Murji'ah in our times have traits of the khawārij, even though they are complete opposites in 'Aqeedah. Being soft with the disbelievers and harsh against the believers is a quality of the Khawārij, may Allāh(swt) protect us from this filthy characteristic.

The more you learn about your 'Aqeedah, the truth becomes clearer and clearer. May Allāh(swt) guide us all and allow us to see the truth.

29 January 2016 22:28

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

Brothers & Sisters, I would just like to remind myself and everyone that the purpose of seeking knowledge is to please Allāh(جلا وعلا) first and foremost. Our intention is to help the Ummāh of Muḥammād(صلى الله عليه وسلم) and benefit them from the sayings of the Scholars.

If your intention is to seek knowledge, so you can argue & refute others, then such a person doesn't see the bigger picture. Especially if you haven't mastered the Arabic language or studied concise texts. I'm not saying that we should unite or keep quiet about the innovators, rather Imām Ahmad ibn Hanbal(رحمه الله) said that it's a must to warn against the innovators! But we need to understand what brings most benefit to the Ummāh & there must be wisdom in our Da'wah, especially living in a time like today. What's worse is when people attack the scholars of our own Ummāh because of the differences in Fiqh, or even mistakes from their own Ijtihād in 'Aqeedah.

Since I mentioned Imām Ahmad(رحمه الله), let me share something which might be of benefit to you all. There's a scholar by the name of Dāwūd ibn 'Alī al-Dhāhirī(رحمه الله) who is the Imām of the Dhāhirī Madhab, and the famous Mufasssir Muhammad ibn Jarīr al-Tabarī(رحمه الله) praised him and said "Dāwūd ibn 'Alī is more knowledgeable in Fiqh than Imām Ahmad", now this was his opinion & Allāh(جلا وعلا) knows best, but Imām Ahmad(رحمه الله) didn't say anything bad about his Fiqh, rather he only spoke against him for saying the Qur'ān was created, that's all. What we must understand is just because a scholar makes a mistake, it doesn't mean we completely reject him. Or else we're going to reject almost all of the scholars in the Ummāh, no one is infallible except the Messenger of Allāh.

It's also important to mention that Dāwūd ibn 'Alī & Ibn Hazm are 2 different scholars & many people falsely attribute Ibn Hazm's statements to 'Alī, rather the Fiqh of Dāwūd is much more precise & accurate with only a few errors, unlike Ibn Hazm(رحمه الله) who had some strange rulings, but he is a great Imām which no one can deny. Unfortunately there isn't much information from Dāwūd ibn 'Alī from his words, so alot of the things we know from Dāwūd ibn 'Alī is what other scholars quoted from him.

Either way, I got carried away again, the point I'm making is even the Dhāhiriyyāh which many people attack because they reject Qiyās & understand the text in a literal way(btw they are not Mujassimāh), so they go by the clear meanings of the Qur'ān & Sunnāh & the Lughā. This is there Madhab, and when I see people make fun of Ibn Hazm(رحمه الله), it's very sad. The flesh of a scholar is poison, so stay away from it! Yes he has some strange rulings, but who are we compared to the great Imām Abū Muḥammād ibn Hazm al-Andalūsī(رحمه الله)...?? He was a poet and an expert in many islamic sciences, even though he was affected by the Mu'tazilah, it doesn't negate the fact that he's an amazing scholar who must be respected, just like Imām Ahmad respected Dāwūd ibn 'Alī.

Inshā'Allāh one day if you become a scholar, you can refute some of the mistakes he made by being just and respectful in your reply, just as the scholars of the past did. Ahlal Sunnāh wal Jamā'ah are fair, they speak the truth and do not lie against their counterparts, let alone brothers in the deen.

May Allāh(سبحانه وتعالى) guide us all to the straight path and I ask Allāh(جلا وعلا) by his beautiful

29 January 2016 11:11

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Is it permissible for a woman to wash her husband after his death, and is it also allowed for the man to wash his wife after her death?

The Islāmic proofs have indicated that there is nothing wrong with the wife in washing her husband and to look at him, and vice versa, Asmā' bint 'Umayyā washed her husband Abū Bakr al-Siddīq(رضي الله عنه), and Fātimah(رضي الله عنها) advised that 'Alī(رضي الله عنه) should wash her and Allāh(جلا وعلا) knows best.

29 January 2016 09:40

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

It's not right to call a disbeliever intelligent, because if he was really intelligent, he would become Muslim.

29 January 2016 09:28

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Shaykh Sulaymān al-'alwān was asked regarding reciting Qur'ān over the deceased in the grave:

The Shaykh replied by saying: There's a difference of opinion whether the reward of reciting the Qur'ān reaches the deceased person in the grave. Al-Imām ibn al-Qayyīm was of the view that it does reach the dead, whereas other scholars rejected that.

However, what some people are doing around the world by getting a Qāri' to recite the Qur'ān over the dead or having the family members recite 1/5 of the Qur'ān each etc...This has no basis, and it's strange that most of the people who do this are Shāfi'yyāh, whereas Imām al-Shāfi'ee(رحمه الله) completely rejected the fundamental basis of reciting Qur'ān over the dead, let alone the branches on the issue.

But if someone is of the view that the reward of the Qur'ān reaches the dead, then such a person should recite it between him & Allāh, like there is nothing wrong with reciting the Fātiha and making du'ā for the deceased. But, it's best to go along with what's agreed upon by all the scholars and that is to make du'ā for the deceased, and this reaches him without a doubt, since the Prophet(صلى الله عليه وسلم) said to make du'ā for your brother.

Another innovation which has been commonly widespread as well is where the Imām tells the believers to recite Sūrat al-Fātiha after the Janāzah prayer, this has no basis at all...Rather the Prophet(صلى الله عليه وسلم) said to make du'ā for him, not to recite al-Fātiha والله اعلم

29 January 2016 09:05

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Ahlal Sunnāh wal Jamā'ah agree that Ēmān increases and decreases, however what causes our Ēmān to increase and decrease?

Shaykh Muhammad ibn Sālih al-'Uthaymīn(رحمه الله) has mentioned some of the causes that increase our Ēmān - I won't mention what decreases because it's basically the opposite of what is mentioned below:

1. Knowing Allāh(سبحانه وتعالى), by his names and attributes, because whenever a person knows more about Allāh(جلا وعلا), by his names & attributes, his Ēmān will increase without a doubt, and this is why you find the people of knowledge, those who know the names & attributes of Allāh, which others don't know, you find them stronger in Ēmān compared to others from this aspect.

2. Looking into the universal signs of Allāh(جلا وعلا), and the religious signs, because whenever a person looks into the universal signs, which is the creation, his Ēmān will increase, Allāh(سبحانه وتعالى) said: "And on the earth are signs for the certain [in faith], And in yourselves. Then will you not see?" and the verses which prove this are many, I mean the verses which prove that the person who contemplates and ponders over this universe will increase in his Ēmān.

3. Lots of obedience, because whenever he increases in obedience, his Ēmān will increase because of that, no matter if these acts of obedience were speech, or actions, and making ذكّر (remembrance of Allāh) increases Ēmān in Magnitude and keeps you in a good state, and Salāh & Fasting, and Hajj increases your Ēmān as well in magnitude & keeps [your Ēmān] in a good condition.

~ Majmū' al-Fatāwah by ibn 'Uthaymīn.



### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□ □

What should be recited in Salāt al-Witr? Feel free to have a read, inshā'Allāh it is of benefit to whoever reads it.

28 January 2016 15:04

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Shaykh Sulaymān al-'Alwān was asked whether the voice of a woman is 'Awrah.

The Shaykh replied by saying: There's a difference of opinion among the Fuqahā', some have said the voice of a woman is 'Awrah, however this is not correct and there is no proof for it! [The hadīth they used is very weak].

The second saying is that the voice of a woman is Fitna, and this is the view of the majority of the scholars. This is the reason why a woman is asked to clap in the Salāh if the Imām makes a mistake, instead of speak because her voice can cause Fitna to the men.

And if we were to say that the voice of a Woman is 'Awrah, then that means it's completely forbidden for them to talk with the opposite gender except for a necessity, and this is isn't correct, rather a woman is permitted to talk with a man as long as he & she are safe from any Fitna(they can't talk alone), and they should only speak of what is required **والله اعلم**

28 January 2016 11:33

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

[?] The Mothers of the Believers [?]

Allāh(سُبْحَانَهُ وَتَعَالَى) said: "The Prophet is more worthy of the believers than themselves, and his wives are their mothers" [Sūrat al-Ahzāb:6]

1. Khadījah bintu Khuwaylid(رضي الله عنها)
2. Sawdah bint Zum'ah(رضي الله عنها)
3. Ā'isha bint Abī Bakr al-Siddīq(رضي الله عنهما)
4. Hafsa bint 'Omar(رضي الله عنهما)
5. Zaynab bint Khuzaymah(رضي الله عنها)
6. Umm Salamah bint Ummayyāh(رضي الله عنها)
7. Juwayriyyāh bint al-Hārith(رضي الله عنها)
8. Zaynab bint Jahsh(رضي الله عنها)
9. Umm Habībah bint Abī Sufyān(رضي الله عنهما)
10. Maymūnah bint al-Hārith(رضي الله عنها)
11. Safiyyāh bint Huyay(رضي الله عنها)

28 January 2016 09:19

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

A man insulted Imām Ahmad ibn Hanbal(رحمه الله) and Imām Ahmad(رحمه الله) said "He is a pious man!"

SubhānAllāh, Imām Ahmad said he was mistaken in what he said, but he's still a righteous man, rather it is possible that he has more Taqwa than you! Now how many of us would say that to those who slander us or insult us?

What's amazing is that Shaykh al-Islām ibn Taymiyyāh(رحمه الله) said "What's amazing is that two people can call each other kāfir and on the day of judgement, both of them will be from the Pious slaves/Allies of Allāh!"

Now this is not to promote takfeer wal-iyāthubillāh! However, it shows that if someone is mistaken and has Ikhlas(pure sincerity for the sake of Allāh), he will be forgiven in the eyes of Allāh, not only that, but be from the Awliyā' of Allāh(سبحانه وتعالى).

Even great Imāms like Al-Subkī, al-Bakrī, al-Akhnāf etc...They lied against Ibn Taymiyyāh by claiming he said Allāh descends like a human & he's a Mujassimah etc...to the extent where some claimed "ibn taymiyyāh insulted the Prophet", but in reality he told the people to not to ask from the dead. He was famous for his Fatwa "3 divorces in 1 sitting only counts as 1 divorce" & was imprisoned for it, and if someone divorces their wife on her menses, it doesn't count as a divorce. Now the 3 divorces in 1 is famous nowadays and is the correct opinion, but back then it was not

seen that way. Ibn Taymiyyāh(رحمه الله) refuted everyone which is why he received so many enemies to the extent where scholars would praise him for his knowledge and admit he's more knowledgeable than themselves, but because of their envy & hatred against his teachings, they would sometimes insult and slander him. He knew the science of Philosophy & allowed a few students to learn it to refute ahlal Kalām, but forbade the rest of his students, because the harm was more than good.

In the middle centuries, the Ash'arī 'Aqeedah was enforced upon the population, where those who affirmed the Names & Attributes were considered "Mujassimah" including ibn taymiyyāh & his students ibn kathīr & ibn al-Qayyīm. Many great Imāms like al-Qurtubī thought the Ashā'irah were Ahlal Sunnāh, so whenever he mentions Ahlal Sunnāh in his tafseer, it means the Ashā'irah. Just like ibn Hajr, al-Nawawī and other great giants were affected by the Ashā'irah in some aspects, it doesn't negate the fact that they were great Mujtahideen of the Ummāh. And it's not correct to claim ibn Hajr is Ash'arī in all aspects, rather he agreed with them on the names & attributes & some other 'Aqeedah issues, but not in the issue of Ahād hadīths & the viewpoint of the Sahābah & many other things.

This was a long post and I did get carried away with the last few paragraphs, but my intention is to say that we must forgive our brother, whether he slanders us or backbites against us. Just because someone insults you, it doesn't mean he's not pious, rather he can be better than you. May Allāh(swt) soften our hearts towards our muslim brothers and protect us from any branch of hypocrisy/arrogance والله اعلم

27 January 2016 21:04

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Lol this is funny 🤔

27 January 2016 18:15

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

27 January 2016 17:47

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

when he was 25 years old (رضي الله عنها)married Khadījah (صلى الله عليه وسلم)Prophet Muhammad and this is a very strong saying, however with regards to Khadījah being 40 years old, then !knows best (سبحانه وتعالى)Allāh

doesn't know if there is evidence to prove Khadījah being 40 (حفظه الله)Shaykh Sulaymān al-Alwān years old, so this requires further research والله اعلم

27 January 2016 12:42

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Still waiting for a response inshā'Allāh ☺

27 January 2016 18:56

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Btw, I forgot to say, Bizry did respond in the morning and said it's proven on the Prophet & his companions that they raised their hands in Qunūt... However I disagree with "proven on the Prophet" because al-Zuhri in an authentic chain said the hands weren't raised in Ramadān, so it's not proven on the Prophet(صلى الله عليه وسلم) والله اعلم

28 January 2016 11:32

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** I don't deny that - But there's not a single authentic hadīth where the Prophet made Qunūt in Ramadān as mentioned by Imām Ahmad & others, let alone raise the hands. Rather, the scholars took the saying/actions from Omar. Either way, it's all good Alhamdulillah.

28 January 2016 13:12

I sent this to Ustādh Muhammad al-Bizry - I have been confused regarding this issue for a while, even though it's a lenient issue in my opinion & open to Ijtihād, Inshā'Allāh the Ustādh will be able to help me out 🙏

If anyone else knows the answer to my question, I'll be very grateful Jazākum Allāhu Khayran - If not, I'll wait for Bizry to reply and inshā'Allāh I'll post the answer in the comments below

27 January 2016 11:34

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<https://youtu.be/pDD40ip9yMI>

Very beneficial

27 January 2016 08:06

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

Shī'a Taqiyyāh experts showing fake love to Saudi Arabia, while they distort the Shahādah flag with "علي ولي الله" meaning 'Alī is the supporter of Allāh(swt).

26 January 2016 22:46

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

would complete the recitation of the Qur'ān every day in the month (رضي الله عنه)Uthmān ibn 'Affān' of Ramadān - Other companions would complete the recitation of the Qur'ān every 3 days in the .month of Ramadān

Talk about attaining Taqwā 🕌 - Make a special place in your house where you are able to bless 🙏 your time reciting the Qur'ān & studying deen

26 January 2016 19:13

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

.keep us all steadfast upon the religion of Islām (جلا وعلا)May Allāh

26 January 2016 18:38

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

26 January 2016 16:20

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

What is a Mawqūf hadīth and when does it get raised as a Marfū' hadīth?

Firstly, the science of Mustalah al-hadīth has explained the meanings of these terms in deep detail, but in short:

Marfū' means a hadīth that is raised to the Prophet(comes from the word رفع) - Basically it's any hadīth that mentions "The prophet said this", "The prophet did this", "We were taught from the Prophet" etc...And this hadīth is acted upon as proof because it's from the Prophet(saw).

Mawqūf means a hadīth that is stopped to a companion(comes from the word وقف) - Basically it's any hadīth that mentions "Abū hurayrah told us", "Abū Hurayrah said" without mentioning "The prophet said", so it's a statement of a companion, not the Prophet.

However, there are many cases when a Mawqūf hadīth gets raised to a Marfū' hadīth, and how do we know this? The scholars have said "If the companion speaks about matters of the unseen, such as rewards, punishments or matters of the future, then he must've heard it from the Prophet & it can't be his own words" so let's just say for e.g. Abū Sa'eed al-Khudrī said "Praying Salāh in Jamā'ah is better than 25 Salāh on your own"

Even though this is a Marfū' hadīth, let's assume that's it's a Mawqūf hadīth for the sake of explanation - The scholars would say this hadīth gets raised to the level of Marfū' (i.e. It's on the level of saying "The prophet said ...[the hadīth]" & is acted upon as proof) because it's impossible that Abū Sa'eed would have come up with it on his own without hearing it from the Prophet(صلى الله عليه وسلم).

But the question arises, why wouldn't Abū Sa'eed al-Khudrī(رضي الله عنه) say "The Prophet said...Praying Salāh in Jamā'ah is better than 25 Salāh on your own" The answer to this question is that, it's possible that Abū Sa'eed(رضي الله عنه) was in a discussion with some companions & told them "Praying Salāh in Jamā'ah is 25 times greater" without mentioning "The prophet(صلى الله عليه وسلم)".

وسلم said so" and this is normal, even in our everyday conversations, I sometimes say "This hadīth is weak brother", and you'll be like "Are you a shaykh, how would you know", but then I'll clarify that "Imām al-Bukhārī, Imām Muslim & others weakened the hadīth" and you would be like "ohh okay", so at times, we share knowledge without referencing it to those who we learnt it from.

Inshā'Allāh it's clear, because at times I feel that there is a need to explain these simple matters, because I do mention these terms alot and many people are unfamiliar with it - And Allāh(سبحانه وتعالى) knows best.

26 January 2016 12:26

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I'll like to share something with regards to War, Rape, Retaliation, Slavery, Ruling the land by Islām etc... I have brought the rulings on Qisās, Rape & Summarized some other points. If you have any questions, don't feel shy to ask. The way of the Prophets is to address the problems of their times, and this is why many people hated the Prophets & tried to kill them, even the sincere scholars like ibn taymiyyāh & Muhammad ibn abdul wahāb who discussed very controversial issues of their times, they were subjected to insults even till this very day. I just wrote it up now, and inshā'Allāh it has some benefit, so feel free to have a read and Allāh(swt) knows best:

So whenever the kuffār take over countries, they kill innocent civilians, rape MEN and WOMEN, enslave the population and spread corruption on Earth. Whereas, when the muslims take over countries to spread & rule by Islām, they don't even cut down trees & plants, let alone kill & massacre civilians. Muslims do not kill or rape women, rather the leader would punish the muslims for doing so.

With regards to slavery, yes the muslims do enslave the men, women and children of the disbelievers who they capture, however it doesn't mean the whole population is enslaved, rather the rest of the population, if they were from the People of the Book or Majūs, they would pay the Jizyah(A tax which they have to pay that ensures they will be protected by the Muslims - The amount they pay differs depending on the working class they are in, and in some cases, the elderly have the tax dropped off as we know from 'Omar). So the muslims protect the non-Muslims and believe it's an obligation to do so, which is why you find non muslims being treated better in our countries than their own countries, during the past muslim empires.

Now, slavery in islām cannot be compared to the institutionalised slavery of the kuffār, because a slave in islām has rights, just like any free man/woman. The reason why they are enslaved is because of fighting against Allāh & His messenger - yes, we cannot deny that Allāh(swt) has permitted a man to sleep with his slave woman, and to treat her nicely, give her da'wah etc...And it's recommended by the Prophet(saw) to free slaves, that's why in many sins a Muslim commits, he is asked to free a slave as recompense. Even if a Muslim hits a slave man/woman on the face, the expiation is to free them as mentioned in an authentic hadīth by the Prophet(saw) in Al-Adab al-Mufrad by al-Bukhārī. So islām did not completely abolish slavery, but limited it to one case(can only be enslaved from war) and modified it to suit society, but no one can claim that it's the same kind of slavery the disbelievers have, where they kidnap millions of africans, treat them like animals and torture/kill them...Such a person must be ignorant to claim such a thing, and hasn't learn that many great Scholars of Islām were born from a Slave mother who was thereafter freed, usually many would become muslim. The prophet(saw) objected to a person who said "is that your slave" rather he told the man to say "don't say they are your slaves, Say they are your sons, your daughters, your brothers, your sisters"

With regards to a Muslim who rapes a woman whether she is a free woman or a slave woman, then it depends on the situation. If he kidnapped her or threatened her with a weapon, then this is considered Hirābah by Consensus, whether he rapes her or not. The punishment for hirābah is mentioned in the following verse, of which the Qādhī decides which one is more suitable of being applied. Allāh(swt) says: "The recompense of those who wage war against Allaah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter" [al-Maaidah 5:33]

With regards to a Muslim who rapes a woman without the use of any weapons, but simply forces her to commit zinā, then the scholars differed regarding his punishment & this is a matter of Ijtihād among the Fuqahā'. Some scholars have said, his punishment is the punishment of zinā & must pay her a dowry, meaning if he's married, he is stoned to death + pays dowry, and if he's a virgin, he gets lashed 100 times + pays dowry & is exiled from the land. Other scholars have mentioned that he is punished with zinā, but doesn't have to pay the dowry, but this is a weak view since Imām Mālik said just like the Thief must have his hand cut off, he must also return what he stole, so the rapist is punished with zinā, and must give a dowry since that is her right that he stole from her. Other scholars mention that the rapist is executed in public regardless if he is a virgin or Muhsin(married etc...).

Either way, most of the time a rapist is considered a Muhārib and is executed in public by the Imām - And there is an Ijmā', a consensus that the raped woman is not punished. Rape is a crime and a forbidden act which no one can imagine, Allāh(swt) has criminalised & forbidden transgressing against the disbelieving women, let alone the believing women! Allāh(swt) says "And fight in the cause of Allāh those that fight you, and do not transgress, verily Allāh does not like the transgressors"

Also a point worthy of being mentioned is that in the rulings of Qisās(retaliation), there are limits to it, for e.g. If the disbelievers rape the muslim women, it's not allowed to rape their women, because

this is harām in its essence & is the right of Allāh(swt) and no scholar has permitted it. I have heard some scholars say "If they kill our women & children, we can do the same to them" however this is from some of the contemporary scholars and is a Strange fatwa which cannot be relied upon, because none of the scholars of the past permitted killing the women and children of the kuffār, this is the right of Allāh which has been made harām in all situations just like zinā, however if the women are fighting the muslims, then she is to be fought, or if the women and children are mingled among the fighting men, then they were killed unintentionally along with the men, but it's forbidden by the agreement of the scholars to intentionally target children & women!

Muslims have morals of war, which is why Islāmīc conquests are the most merciful. Even though mistakes happen in the Muslim armies, they happened, even among the companions of the Prophet(saw), but generally there is a severe warning to those who transgress or commit crimes & they are punished and brought to justice.

In the end, always remember that this Earth belongs to Allāh(swt) and the Muslim empires of the past conquered lands to rule by the law of Allāh, this is the main intention to raise the word of Allāh the highest, not to receive war booty or slave women, these are dunyā things which a Muslim doesn't look up too, even though it's permissible and there's nothing wrong with it. The purpose of islām is to remove tyranny on Earth, to spread the guidance of the Qur'ān and to rule the land by Allāh's law **والله اعلم**

26 January 2016 11:06

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Has anyone seen a Christian pray like this? 🙏

25 January 2016 22:04

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Haysha Faisal** Subhan ALLAH

27 January 2016 04:20

Have you read the Qur'ān today?

Abdullāh ibn Mas'ūd(رضي الله عنه) reported that the Prophet(صلى الله عليه وسلم) said: "Whoever reads a letter from the book of Allāh, he will receive a reward(Hassanah) from it, and the reward(Hassanah) will be multiplied by 10 times. I do not say Alif Lām Meem is a letter, rather Alif(أ) is a letter and Lām(ل) is a letter and Meem(م) is a letter"

~ Jāmi' al-Tirmidhī

25 January 2016 15:16

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

so much, that he (رضي الله عنه)and "Umar (رضي الله عنه)loved Abū Bakr (سبحانه وتعالى)Allah" "created a nation to slander them, so that they could still get good deeds

(رحمه الله)Shaykh al-Islām ibn Taymiyyāh ~

25 January 2016 11:03

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

You know, they tell me the light of the Qur'ān just shows on my face 🙏 I tell them, the Qur'ān was always with me since I was a baby 🧸 Alhamdulillah.

25 January 2016 10:56

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

🧸

25 January 2016 08:41

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

said: "I have not left behind me any fitna (temptation) (صلى الله عليه وسلم)Prophet Muhammad [more harmful to men than women" [Bukhārī, Hadīth #5096

25 January 2016 08:39

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Do we call those who die in Car accidents Shuhadā' [Martyrs]?

The Prophet(صلى الله عليه وسلم) said: "The martyrs are five: Those who die of the plague, stomach illness, drowning, being crushed, and the martyr in the cause of Allah"

Shaykh ibn Bāz said "And along with them are those who die in overthrown/toppled cars or in car crashes, verily this resembles/imitates the death of being crushed, and we desire for them Martyrdom...However they are washed and prayed over, just like the one who dies from a stomach disease & drowning"

~ [Nūr 'ala al-darb 3/1426]

Note: I'm not sure if a person who was recklessly speeding can be considered a Martyr, I personally don't think his death would be considered Martyrdom & at the same time, I don't think his death would be considered suicide, unless he had the intention of killing himself. But it all depends on the situation, for e.g. If someone is speeding for a necessary reason & dies, then such a person can be considered a Martyr. However, I was talking about "reckless driving" without a reason والله اعلم

24 January 2016 12:36

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

:said (رحمة الله عليه)One of the Salaf

"لا يسمع سورة يوسف محزون إلا استراح"

".No one is saddened & hears Sūrah Yūsuf except that he will feel at ease"

:Sūrat Yusuf teaches

the sick do recover •  
the missing do return [?]  
trials are eased ●  
the sad become happy ○

24 January 2016 09:39

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<http://cnn.it/1QiQrWv>

Even though the Muftī is a loser, Chess is indeed harām according to the most correct opinion - I used to be so good at chess & print hundreds/thousands of pages, reading techniques, but after listening to the scholars and their proofs, I'm convinced that it's forbidden.

23 January 2016 21:43

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Alhamdulillah, after speaking for several years, a sincere brother leaves Shī'aism - He told me "You were very harsh on me & I used to avoid you, but what you said was the truth. I have blind followed my religion without really looking into it & I always had a bad feeling about Mut'ah & hitting myself."

SubhānAllāh, this brother was absolutely ignorant of the Qur'ān & the Prophet & didn't even know the names of the companions, yet he claimed the Imāms were greater than the Prophet(saw)...I was shocked and told him, you're going against your own religion because the Imāms are greater than every Prophet, except Muhammad(saw) in your religion.

But Alhamdulillah, it's great news, but he is hiding it from his family, because it's a very bad thing when you become a "Wahābī", they scare you and say "You left the path of the Ahl al Bayt!! You went to the enemies??"

He has repented from Shirk, and I don't believe he is practising Taqiyyāh, I have known many Rawāfidh and I can tell this brother is sincere & isn't deceiving me, but I'm aware of the tricks of the evil ones.

Now, someone might say, but wouldn't a sunnī family say the same thing if someone becomes a shī'a, don't we call them apostates. Yes, a person who leaves Islām must come back to Islām, however a person who leaves Shirk and enters into the belief of Tawheed, such a person is a Muslim, not an Apostate, so it's not correct to compare between the two. Islām is the only truth, therefore it's not allowed for anyone who has tasted the sweetness of Ēmān to leave it. Part of being a Muslim is to die upon Islām, whereas if you die upon Shirk, you will be in the hellfire forever. If someone has doubts about Islām, give them da'wah because Islām has an answer to everything.

And ofcourse Allāh(swt) knows best & His wisdom is greater than what I understand of the deen - But no doubt Islām is superior to every religion and this is what muslims must understand. If someone leaves islām, it means there is a problem with the individual, unlike when a person reverts to the truth, accepting the message all the Prophets came with! Such a person has realized the corruptness of his previous religion & the truth of Islām والله اعلم

23 January 2016 21:10

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

The Shaykh al-Muhaddith Sulaymān ibn Nāsir al-'Alwān(حفظه الله) said in his explanation on the book of Ēmān from Saḥīḥ al-Bukhārī:

The scholars may Allāh(سبحانه وتعالى) have mercy upon them differed over which is greater, the last 10 days from Ramadān or the first 10 days of Dhil Hijjāh. So a group of scholars from the Fuqahā' said: "That the last 10 days of Ramadān is greater", and a group of scholars said: "Verily, the first 10 days of Dhil Hijjāh is greater", and a group of scholars explained it in further detail by saying: "Verily the 10 'nights' of Ramadān are greater than the 10 nights of Dhil Hijjāh, and the [10] 'days' of Dhil Hijjāh are greater than the [10] days of Ramadān" and this is the chosen view of Shaykh al-Islām ibn Taymiyyāh(رحمه الله). And this view needs to be looked at as well [there is dispute], because the Prophet(صلى الله عليه وسلم) said and the ḥadīth is in Bukhārī from the ḥadīth of ibn 'Abbās(رضي الله عنهما): "[And there are no days...(greater than the first 10 of dhil hijjah)]" And it's generalised as "al-Yawm" which includes the night and the day, and what's more correct of being said is: "Verily the first 10 of Dhil Hijjāh is greater than the last 10 from Ramadān" and there's no difference between the night & the day, and Laylat ul-Qadr [the night of Power] whenever it occurs is greater than the 10 [Days & Nights!] of Dhil Hijjāh, therefore this night on its own is greater than the 10 [days & nights] of Dhil Hijjāh & as for the rest of the nights, then they are not(greater).

23 January 2016 15:06

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

If you watch Tājīkistānī TV, all you're going to see is Music/Dancing 24/7...It's really sad, when the Communist Russians invaded, they prevented any muslim from going to the Mosque or learning about Islām.

Alhamdulilāh, many muslims are returning back to the deen and shaving Men's beards & removing women's Hijāb's will not help you stop islām, rather it will backfire on yourself. You will be at war with Allāh(swt) and Allāh(swt) never loses in His battles!

23 January 2016 10:53

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Allāhu Akbar - I was just talking about the importance of good deeds before your death & how a person who lives for 90 years in Kufr can become a Muslim & enter Jannāh 🤔

23 January 2016 10:19

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Allāh(swt) is al-Razzāq meaning The one who gives lots of Provisions & Sustenance.

Allāh(swt) gives Rizq to all of his creation, the worst and the best, the Muslim and the Kāfir.

When Allāh(swt) gives you something of the dunyā, it doesn't mean He loves you, unless Allāh(swt) gives you Ēmān, that's a true sign that he Loves you, Verily Allāh loves the believers, especially those that ordain the good & forbid the evil.

Always be happy that you have Ēmān in your heart, because that's something many people don't have. Always be grateful and humble with the gift Allāh(swt) gave you 🤔



### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Some tips for the traveller:

1. It's recommended to shorten your Prayers while being in the state of Travelling. The majority of the scholars say you must travel 80+ KM's to shorten your prayers, however this is a weak saying - Since there is no proof from the Qur'ān or the Sunnāh or the Arabic Language, so we go by the customs('urf) to determine what is considered travelling, and this is what Shaykh al-Islām ibn Taymiyyāh(rah) said, meaning there is no specified distance to be considered a traveller, and a traveller is someone who isn't residing or living in a land.

Note: The rules of Usūl al-Fiqh say "If there is nothing in the Qur'ān & Sunnāh, we go by the Lughā(language)" The Madhab of Imām Mālik is that they go by the traditions/customs & this would solve this particular issue. The Madhab of Imām Ahmad is that they go by the Language, and that's not possible as in this case, so we go by the 'Urf(customs).

2. Joining prayers is permissible, however it should only be done if there is a need, such as not being able to pray the next prayer on time. There's a difference of opinion whether you can join Jum'ah with 'Asr. Ibn Hazm & the Khurasānī Shāfi'ee's say it's permissible but their arguments are weak, and the Majority of the scholars, including the 4 Imāms say that it's not permissible because Jum'ah is a separate prayer on its own like Salāt al-Fajr & the Prophet(saw) never joined them with the capability of doing so. Note: The prayers that can be joined is Dhuhr with 'Asr & Maghrib with 'Ishā'.

3. If you're on a plane, they usually tell you what time it is and when to pray, so this shouldn't be a big issue inshā'Allāh - Otherwise you just try your best to work out the timezone you're in and pray & Allāh will accept your Niyyāh.

And Allāh(swt) knows best.

23 January 2016 00:11

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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<http://www.whydontyoutrythis.com/2014/06/after-lioness-killed-baboon-this-baby-was-left-all-alone-what-happened-next-is-unbelievable.html>

Amazing subhānAllāh.

21 January 2016 23:14

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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So lovely Jazāhum Allāhu Khayr

21 January 2016 22:09

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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<http://youtu.be/I5ssH6sOVJA>

<http://youtu.be/I5ssH6sOVJA>

This is the best demonstration I have ever seen - The brother is showing us that if we commit sins, our heart turns black, so he asked "What is the solution?" So he said, that is to ask Allāh for forgiveness i.e. Make Istighfār - So he was pouring the bottle of clear water on the cup, showing us that making Istighfār removes the impurities in the heart 😊

Alhamdulillah, so increase in your Istighfār of your Lord سبحانه وتعالى :)

21 January 2016 20:50

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Welcome to America 🇺🇸

21 January 2016 17:57

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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.safeguard every Muslim and Muslimah from the evil actions of the Kuffār (عز وجل)May Allāh

21 January 2016 16:51

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

21 January 2016 12:29

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Alex Seyf** good answer  
20 January 2016 23:39

**Group:** ICYC Islamic Care Youth Crew

**Alex Seyf** thought i got u  
20 January 2016 23:39

**Group:** ICYC Islamic Care Youth Crew

**Alex Seyf** lol  
20 January 2016 23:39

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** So the Drūze, 'Alawī's, Bahā'ī's, Ithna 'Asharī's are apostates even though they never entered islām. Because the fundamental principle of the 'ulemā's is that whoever says the shahādah enters into islām, and because they are committing shirk & nullifiers at the same time, they take the ruling of Apostates.  
20 January 2016 23:39

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** So as Imām Ahmad said about the jew, he entered islām and nullified it at the same time, but he takes the ruling of apostasy Hopefully that's clear.  
20 January 2016 23:42

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** It's not permissible to eat the meat of an apostate in any case. Whether he was a muslim who apostated or an apostate from the distorted sects, such as Ahmadi's, Rawāfidih etc...  
20 January 2016 23:43

**Group:** ICYC Islamic Care Youth Crew

**Alex Seyf** what if the butcher drinks alcohol. muslim butcher  
20 January 2016 23:43

**Group:** ICYC Islamic Care Youth Crew

**Alex Seyf** sunni  
20 January 2016 23:43

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** That's Fisq, not Kufr.  
20 January 2016 23:44

**Group:** ICYC Islamic Care Youth Crew

**Alex Seyf** isn't there a hadith that says that a muslim who dies as a drunk never smells the fragrance of paradise  
20 January 2016 23:45

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Umm, I haven't memorized such hadīth - But alcohol is a major sin, ofcourse Allāh forgives all sins except shirk.  
20 January 2016 23:48

**Group:** ICYC Islamic Care Youth Crew

**Alex Seyf** fair enough  
20 January 2016 23:48

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** The hadīth that mentions "he's not a believer when committing zina or drinking alcohol" means that he is weak in Ēmān, but it doesn't mean he's a kāfir. Some of these texts have been misinterpreted by the Mu'tazilah and Khawārij who make takfeer on all major sinners.  
20 January 2016 23:49

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Practising Sihr or learning Sihr or believing in it makes one a Kāfir.

20 January 2016 23:50

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Strange how we got from fishing to Sihr lol

20 January 2016 23:51

**Group:** ICYC Islamic Care Youth Crew

**Alex Seyf** wait. i have another question for u

20 January 2016 23:52

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Go ahead akhī

20 January 2016 23:52

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Even if you don't repent from zina or alcohol, Allāh's mercy and intercession will allow you to enter Jannāh. However, if you repented from Zinā, Allāh will lessen your punishment and indeed Allāh loves the Tawābeen! The only sin that doesn't get forgiven is Shirk. However if you made Tawbah from Shirk, Allāh will forgive you and you will be rewarded inshā'Allāh.

20 January 2016 23:54

**Group:** ICYC Islamic Care Youth Crew

**Alex Seyf** being a lawyer?

20 January 2016 23:54

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Shaykh Ahmad Jibrīl has a PHD in law - I don't know the ruling though...Best if you ask someone more knowledgable.

20 January 2016 23:55

**Group:** ICYC Islamic Care Youth Crew

**Alex Seyf** fair enough

20 January 2016 23:56

**Group:** ICYC Islamic Care Youth Crew

**Alex Seyf** if someone commits shirk and repents and gets forgiven, do all their previous deeds get wiped out

20 January 2016 23:58

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Shaykh Sulaymān al-'ulwān was asked about the Muslim who apostates, then returns back to Islām, does his good deeds come back as well? The Shaykh responded by saying: Such a person is a Kāfir, but if he returns back to Islām, his good deeds/actions come back to him as well. And this is the most correct opinion amongst the scholars, because Allāh(swt) says "And whoever of you turns away from his religion(to disbelief) and dies while being a disbeliever" - The meaning of this verse is that if he returns back to Islām, his good deeds will return back to him. And the good deeds will not be nullified, except when a person dies upon disbelief. And this is one of the two statements in the Hanbalī Madhab which was chosen by Shaykh al-Islām ibn Taymiyyāh(rah).

20 January 2016 23:59

**Group:** ICYC Islamic Care Youth Crew

**Alex Seyf** Allah issabbitna

21 January 2016 00:00

**Group:** ICYC Islamic Care Youth Crew

**Alex Seyf** thanku for ur responses. JAK

21 January 2016 00:01

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Wa iyyāk.

21 January 2016 00:01

**Group:** ICYC Islamic Care Youth Crew

**Razia Safi** Radwan wat about chicken? Meat I don't have a problem because my husband hand slaughters. Like I have heard some say that all chicken is halal in Australia even if they aren't slaughtered the proper way??

21 January 2016 00:10

**Group:** ICYC Islamic Care Youth Crew

**Razia Safi** Sorry to add on to your mixed post lol

21 January 2016 00:11

**Group:** ICYC Islamic Care Youth Crew

**Alex Seyf** lol. mixed it is

21 January 2016 00:11

**Group:** ICYC Islamic Care Youth Crew

**Fatima Hassan** Nisa Erdogan fishing? Am i the only girl thatd hate it lol

21 January 2016 00:24

**Group:** ICYC Islamic Care Youth Crew

**Alex Seyf** don't think so. every girl hates fishing

21 January 2016 00:28

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Razia Safi, The Qur'an & Sunnah & Ijmā' of the Sahābah state that the origins of the meat from the people of the book is halāl. The difference of opinion occurred many centuries later, and became famous where people say "the origins of meat is prohibition" however, there was Ijmā' of the Sahābah on the issue that it's halāl & the Qur'an is very clear. As for your question regarding hand slaughtering the chicken, this is a must according to the majority of the scholars. This is mentioned by Imām Abū Hanīfah, al-Shāfi'ee & Imām Ahmad may Allāh have mercy upon them all. So it's not permissible to drown them or use any other method besides hand-slaughter according to what is closer to the truth والله اعلم

21 January 2016 00:29

**Group:** ICYC Islamic Care Youth Crew

**Alex Seyf** no more chicken. no more baiada chicken. stick to the beef. good for iron

21 January 2016 00:31

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** I went to sleep half an hour ago, but received a message from a friend & then checked FB again for more notifications 😊 Just needed to respond to sister Razia. Khayr inshā'Allāh, GN all...Was an interesting post 😊 Bārak Allāhu feekum

21 January 2016 00:37

**Group:** ICYC Islamic Care Youth Crew

**Alex Seyf** wa iyyakum brother

21 January 2016 00:40

**Group:** ICYC Islamic Care Youth Crew

**Razia Safi** Jazak'Allahu Kheir brother Radwan. I don't eat chicken from baiada and all those places but was just double checking. Alhamdu lillah we are very strict on where we get meat and poultry from.

21 January 2016 00:47

**Group:** ICYC Islamic Care Youth Crew

**Melissa Khoder** Week stuff calling me beautiful, just take me fishing

21 January 2016 12:24

This post is from an anonymous member ان شاء الله

20 January 2016 23:05

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The Jewish Madhab is famous for questioning Allāh(سبحانه وتعالى) - I've been talking to a few brothers who have been frequently telling me "Why is this harām"... "Why this punishment" etc...No doubt there is wisdom behind why something is harām, but only Allāh(swt) truly knows best, so let's not fall into the same trap the Yahūd fell into, especially asking questions that only Allāh(swt) knows i.e. Knowledge of the Unseen.

20 January 2016 19:29

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

SubhānAllāh I have a christian friend who is so sincere, but up until this day, he hasn't converted to Islām. He is the nicest guy you'll ever meet, I swear he is so humble that he makes me cry.

May Allāh(swt) bless my parents for raising me upon deen since a very young age. I used to speak about deen to friends since Kindergarten SubhānAllāh & used to deny Santa Clause and tell them "he's not real" lol 🙄 but SubhānAllāh, this friend of mine, we would spend hours together talking about deen, playing sport or even games & I just want Allāh(swt) to guide him. Inshā'Allāh this is only said for the benefit of sharing, but I literally made thousands, possibly a million du'ās for him :((

I remember in class, we used to finish our work, then read islamic books like "The islamic view of Jesus" by ibn kathīr and many other books and learn together, I just want to get this off my chest and don't want him to see this post, but I just wish Allāh(swt) answers my du'ā, I miss all the good memories we had ﷺ I just wish he comes to the beautiful deen of al-Islām which is free from any kind of Shirk, just pure Tawheed of the Anbiyā' - Please make du'ā for him, possibly Allāh will answer my call faster.

19 January 2016 23:01

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

?mean (هلال) What does Hilāl

is a crescent which is 3 days or less old. هلال ,According to the majority of the linguists and Jurists علم والله i.e Moon (قمر)If it was 4 or 5 days old etc...We call it Qamar

19 January 2016 19:34

### Radwan Dakkak updated his status.

?mean الإيمان What does

:says (شِبْحَاتُهُ وَتَعَالَى) belief/affirmation) as Allāh التصديق means الإيمان Linguistically

وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا

"us (بمؤمن)But you would not believe"

a person who bears witness to the truth) and it's also referred to other) مُصَدِّقٌ meaning a مُؤْمِنٌ A .than that, but the meanings are similar

actions) - This is) عَمَلٌ speech) and) قَوْل means الإيمان ,But as for the Sharī (Islamic) definition Ahlal Sunnāh wal Jamā'ah) have agreed upon, Speech and Actions. The) أهل السنة والجماعة (The what لِسَانُ heart) and the) قَلْب tongue), and the Actions of the) لِسَانُ heart) and the) قَلْب Speech of the .(limbs) جَوَارِح tongue) and the)

19 January 2016 07:53

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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:says (شِبْحَاتُهُ وَتَعَالَى) belief/affirmation) as Allāh التصديق means الإيمان Linguistically

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19 January 2016 07:50

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

?mean مَحْظُورَات What does

المنع in the arabic language means الحظر or المحظور and مَحْظُور is the plural of محظورات The word : (شِبْحَاتُهُ وَتَعَالَى) prohibition/prevention) and from it is the saying of Allāh)

كُلًّا تَمِذُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا

To each [category] We extend - to these and to those - from the gift of your Lord. And never has" 'Sūrat al-Isrā ~ "(محظورا).the gift of your Lord been restricted

restricted) - You might come across terms such as) ممنوعة here means محظورا The word which means the restrictions/prohibitions in the state of Ihrām i.e. When you are الإحرام .at Hajj

18 January 2016 22:29

## Radwan Dakkak updated his status.

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restricted) - You might come across terms such as) ممنوعة here means محظورا The word which means the restrictions/prohibitions in the state of Ihrām i.e. When you are محظورات الإحرام .at Hajj

18 January 2016 22:24

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

These guys think they are tough hitting a woman! And they say Arabs are violent against women...

Well let me share something with you all regarding the arabs, even in the time of ignorance before Islām, there was a man called Hātim al-Tā'i, when a woman slapped him on the face, what did Hātim say? He said "If you were a man, I would've returned the slap, but you are a woman, you are a woman!" so he refrained from hitting her back because she is a woman, he then walked away without doing anything to her...

Let alone in Islām, Allāh(swt) has forbidden transgressing against the disbelieving women, let alone the believing women! Allāh(swt) says in the Qur'ān "And fight in the cause of Allāh those that fight you, and do not transgress, verily Allāh does not like the transgressors" Al-Imām al-Qurtubī(rah) mentioned some of the images of transgression which include "killing children, women, the elderly, priests etc...."

Infact, in one of the battles of the Prophet(saw), where he saw a disbelieving woman killed on the ground, he was angry and prohibited it! And in a narration he said "She was not supposed to be fought"...

May Allāh(swt) punish the criminals and transgressors!

18 January 2016 19:55

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

What is the definition of Tawheed?

Tawheed(التَّوْحِيد) means to single out Allāh(تَعَالَى) in worship.

17 January 2016 21:22

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

إذا كان الله القدير سبحانه وتعالى قد حَرَّمَ وجَرَّمَ الاعتداء على النساء الكوافر فكيف بالإعتداء على النساء المؤمنات الحرائر!!!

قال الله تعالى في ذلك "وقاتلوا في سبيل الله الذين يقاتلونكم ولا تعتدوا إن الله لا يحب المعتدين" ذكر الامام القرطبي رحمه الله من صور الإعتداء: قتل النساء، وقتل الصبيان، وقتل الذرية، وقتل الشيوخ، وقتل الرهبان، الى غير ذلك...

فإذا كان الله سبحانه وتعالى حَرَّمَ الإعتداء على الكافرات فكيف بالإعتداء على المؤمنات - جاء النصُّ الصحيح الصريح عن رسولنا صلى الله عليه وآله وسلم كما في بعض الغزوات لَمَّا رأى إمرأةً كافرةً مقتولةً نهى عن ذلك كما في الصحيحين (البخاري ومسلم) وقد جاء في المراسيل لابي داؤد رحمه الله انه قال منكرًا لذلك "ما كان لهذه أن تُقَاتِلَ"

اللهم احفظ نساءنا ورجالنا من الظلم والعدوان من قَتَلَ المجرمين المعتدين!

17 January 2016 21:14

## Radwan Dakkak updated his status.

إذا كان الله القدير سبحانه وتعالى قد حَرَّمَ وجَرَّمَ الاعتداء على النساء الكوافر فكيف بالإعتداء على النساء المؤمنات الحرائر!!!

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اللهم احفظ نساءنا ورجالنا من الظلم والعدوان من قَتَل المجرمين المعتدين!

17 January 2016 21:12

Radwan Dakkak shared a link.

[http://www.youtube.com/playlist?list=PLZqskukT87YgsBI7EBJoNurek9xekg\\_tq](http://www.youtube.com/playlist?list=PLZqskukT87YgsBI7EBJoNurek9xekg_tq)  
[http://www.youtube.com/playlist?list=PLZqskukT87YgsBI7EBJoNurek9xekg\\_tq](http://www.youtube.com/playlist?list=PLZqskukT87YgsBI7EBJoNurek9xekg_tq)  
[http://www.youtube.com/playlist?list=PLZqskukT87YgsBI7EBJoNurek9xekg\\_tq](http://www.youtube.com/playlist?list=PLZqskukT87YgsBI7EBJoNurek9xekg_tq)

شرح جامع ابو عيسى الترمذي للشيخ العلامة سليمان بن ناصر العلوان حفظه الله

17 January 2016 18:58

Radwan Dakkak shared a link.

<http://www.youtube.com/playlist?list=PLZqskukT87Yj49tavGnyRRm1oN-LCwdq1>  
<http://www.youtube.com/playlist?list=PLZqskukT87Yj49tavGnyRRm1oN-LCwdq1>  
<http://www.youtube.com/playlist?list=PLZqskukT87Yj49tavGnyRRm1oN-LCwdq1>

شرح صحيح البخاري للشيخ العلامة سليمان بن ناصر العلوان حفظه الله

17 January 2016 18:57

Radwan Dakkak updated his status.

قيل لبعض السلف : كيف استقامت أحوالكم ؟  
فأجاب : كُتِّبَ نأتي المستحيّات كأُتِّها واجبات ..  
و نترك المكروهات كأُتِّها محرّكات ..  
و بهذا استقامت أحوالنا !!

17 January 2016 11:07

Radwan Dakkak shared Islam Question and Answer's photo.

المراة عورة في الصلاة وفي غير الصلاة ولا يسقط فريضة الحجاب عنها في اي حال من الاحوال فهذه مصيبة كبيرة حينما ترى بعض النساء يكشفون عورتهم بسوء فهم النصوص المتواترة عن رسول الله صلى الله عليه وسلم وكما قال في الحديث الصحيح "المراة عورة" ولم يستثن منها شيء - لابد ان نرجع الى فهم السلف الصالح لانهم يفقهون الدين اكثر ممن جاء بعدهم والقول بأن الوجه والكفين ليس بعورة فهذا من كلام بعض الفقهاء ولم يثبت عن احد من الائمة الاربعة فضلا عن الصحابة والتابعين بانهم اجازوا كشف الوجه والكفين بل العكس هو الصحيح حينما تقرأ كتبهم ستجد انهم يعتقدون بوجوب تغطية الوجه

والله اعلى واعلم

17 January 2016 09:21

Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Prophet Muhammad (صلى الله عليه وسلم) would never interrupt someone who's speaking and would only speak once a person finishes speaking

SubhānAllāh, at times I feel like I have some kind of hypocrisy in my heart because any person can share knowledge on a group, but what's most important is acting upon the knowledge I share - And I feel like an absolute hypocrite when I look at myself...I promise myself many things and can't stick to it. I look at my actions and don't believe they are completely sincere to Allāh. I claim to ...love the Ummāh, but don't see that I'm doing enough for it

Wallāhi I am so grateful to be a muslim, but I feel that being a Muslim alone is not enough to get into Jannāh, especially when I am not perfecting my heart and actions purely for the sake of Allāh(سبحانه وتعالى).

Please keep me in your du'ā - May Allāh(swt) guide us all to the straight path and protect us from  
☞ Nifāq

10 January 2016 20:42



### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

10 January 2016 19:49

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Listen to what Imām al-Shāfi'ee(رحمه الله) told you over 1000 years ago, so let's not be deceived by false slogans from disturbed mushriks.

Imām al-Shāfi'ee(رحمه الله) used to condemn the Rāfidah(shī'a) severely, whenever they were mentioned, he said: "They are the worse bunch of people"

~ Munāqib al-Shāfi'ee by al-Bayhaqī & al-Rāzī

SubhānAllāh, and ibn taymiyyāh & Al-Qahtānī & ibn Kathīr have even spoken harsher against them, but let me tell you that the Rāfidah of today are much worse in their shirk than the Rāfidah of the past, even though their Usūl(Fundamental beliefs) is one.

10 January 2016 12:39

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

There are actually 400,000 people besieged in Madāyah as mentioned by Sky News عربية - Unlike the other Dajjāl's who claim that there are only 40,000 people left in Madāyah.

Note: Sky News is just as bad, but they spoke the truth this time.

10 January 2016 11:33

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#### • VERY IMPORTANT QUIZ •

Who knows what the Muslims in Madāyah are having for dinner tonight?

- A) Grass(if they can find any vegetation)
- B) Dogs(very hard to find as well)
- C) Kefta
- D) Kibba
- E) Both A) & B) or No Food at all.

10 January 2016 11:21

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Inshā'Allāh I'll be much more mindful of my posts - I will post less and learn more & try my best to avoid any problems. From time to time, I like to share some knowledge regarding the weakness of ahādīth, especially those which are famously spread around and are known for their weakness, and I'll make sure to elaborate on the post bi ithnillāh.

For e.g. The hadīth "seek knowledge as far as China" is fabricated which has been mentioned by more than 1 scholar - The reason I share posts about weak hadīths or fabricated hadīths is so we don't ascribe them to the Rasūl without knowledge, as that's a sin. Now, even though the meaning of this fabricated narration is correct, we cannot ascribe it to the Prophet(saw).

Many people don't know the rulings & differences of hadīth narrations, so I think it would be much more beneficial to post other things and go step by step. May Allāh(swt) forgive me for my shortcomings and guide our hearts to the straight path.

9 January 2016 23:36

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The hadīths that mention the 'Awrah of a man being from the Navel to the Knee are all weak.

~ Shaykh Sulaymān al-'ulwān(حفظه الله)

9 January 2016 21:38

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

## Fundamental Rule

Every name from the names of Allāh(جلا وعلا) derives an attribute from it, and there is not a name that doesn't derive an attribute from it.

~ Shaykh Sulaymān al-'ulwān(حفظه الله)

9 January 2016 20:56

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

We must understand the names of Allāh(swt) and ponder over his attributes because this causes our Ēmān and Fear of Allāh to increase.

~ Shaykh Sulaymān al-'ulwān(حفظه الله)

9 January 2016 20:51

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

[?] QUIZ [?]

How many sects did the Prophet(صلى الله عليه وسلم) say our Ummāh will split up into

A) 71

B) 72

C) 73

D) 75

9 January 2016 14:21

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Every narration from the Prophet(صلى الله عليه وسلم) that mentions "He will be forgiven for his previous sins and his future sins" the wording "his future sins" is errent (not authentic).

~ Shaykh Sulaymān al-'ulwān.

8 January 2016 08:29

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I've been really busy recently, so for the mean time I'll just like to share a portion of Shaykh Sulaymān al-'ulwān's lecture regarding Tawbah[repentance] - Inshā'Allāh it is of benefit to whoever reads it, and there will be more to come later on الله ان شاء الله )

and His saying "Truly, Allāh(عز وجل) loves al-Tawābeen[those who turn towards Him in repentance] and He loves al-Mutatahireen[those who keep themselves pure & clean]" Al-Tawābeen came as a hyperbole, meaning lots of repenting, and the Prophet(صلى الله عليه وسلم) said:

"Allah, will continue to stretch out His Hand in the night so that the sinners of the day may repent, and continue to stretch out His Hand in the daytime so that the sinners of the night may repent, until the sun rises from the west" [Muslim]

Tawbah is praiseworthy, in all cases, regardless if he was recalling a sin or didn't recall a sin, because no matter what kind of servant he is, he has some kind of deficiency, so it doesn't mean that a person won't say "I ask you[Allāh] for forgiveness & repent to you[Allāh]" unless he recalls a sin, because this is self-conceit, whoever see's this in himself is self-deficient, he must change his heart, truly his heart is sick...

Abū Bakr(رضي الله عنه), and he is Abū Bakr(رضي الله عنه), and sufficient for you in his might & dignity, and he is from the people of Jannāh by the Ijmā'[consensus] of the Muslims, and the greatest of all mankind after the Messenger of Allāh in this Ummāh, when he said O messenger of Allāh, teach me a du'ā that I can supplicate in my Salāh, he (صلى الله عليه وسلم) said:

"Say, O Allāh, indeed I have wronged myself so much, and there is no one who forgives the sins except you, so [please] bestow your forgiveness upon me and have mercy on me, verily you are the Most Forgiving, Most Merciful" [Bukhārī]

And even the Prophet(صلى الله عليه وسلم), and he is the greatest to walk on the face of this earth, this is what he used to say after he finishes his Salāh "I seek forgiveness from Allāh(3x), O Allāh, you are the bestower of peace, and peace comes from you, Blessed are you, O possessor of glory and honour" [Muslim]

And Allāh(سبحانه وتعالى) said to his Prophet(صلى الله عليه وسلم) "When the help of Allāh has come, and the conquest, and you see the people entering into the religion of Allāh in multitudes, Then glorify your Lord with praises and ask for His forgiveness. Indeed, He is Oft-Returning(in Grace & Mercy)" [110:1-3]

So Allāh(عز وجل) ordered his Prophet(صلى الله عليه وسلم) to ask for His forgiveness, "Then glorify your Lord with praises and ask for His forgiveness, Indeed, He is Oft-Returning(in Grace & Mercy)"

7 January 2016 23:00

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Ali Ibn Ibrahim** You trying to get married Radwan Dakkak lol

7 January 2016 00:41

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** No brother...I'm simply sharing reminders, but I guess I should cut down on the relationship advice.

7 January 2016 00:42

**Group:** ICYC Islamic Care Youth Crew

**Ali Ibn Ibrahim** Hey I was joking, keep it up BarakaAllahu feek any advice from the Quran and sunnah is good advice

7 January 2016 00:43

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Jazāk Allāhu Khayran ☺

7 January 2016 00:44

7 January 2016 00:34

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

7 January 2016 00:25

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

☺

6 January 2016 08:20

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

How many times have I promised myself to reduce using facebook, but I am too weak to do so :( Bizry gave me the answer and told me "If you spend alot of time on something, it means you care about it" so I guess I care about you guys(it's really the only reason I use FB), but the right thing to do is to spend most of our time for the sake of Allāh(swt), avoiding all the non-beneficial chit chat. May Allāh(swt) make it easy for me to manage my time wisely.

5 January 2016 19:42

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

What's the point of having knowledge if you're going to keep it to yourself without a valid reason - Simply speaking to someone for less than 20 minutes can change their life, wallāhi there are people who have doubts and are lost and if no one is going to help them, who will? You have a responsibility of doing your best in spreading this beautiful message Allāh(swt) gave you & always remember that you are a servant of Allāh who has nothing to show off, so always look at yourself before looking down upon others.

5 January 2016 19:35

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Dear Parents,

- \* Tarzan lives half naked,
- \* Cinderella comes home at midnight,
- \* Pinocchio lies all the time,
- \* Aladdin is the king of thieves,
- \* Batman drives at 200 mph,
- \* Romeo and Juliet commit suicide out of love,

\* Harry Potter uses witchcraft,  
\* Mickey and Minnie are more than just friends,  
\* Sleeping Beauty is lazy,  
\* Dumbo gets drunk and hallucinates,  
\* Snow White lives with 7 guys.  
We shouldn't be surprised children misbehave, they get it from their storybooks and cartoons which "we" provide them...  
We should instead be teaching them stories like  
\*Abu Bakr (ra)'s loyalty and undying service for his master,  
\*Umar ibn Khattaab (ra)'s love for justice and tolerance,  
\*Uthman ibn Affan (ra)'s level of shyness and modesty,  
\*Ali ibn Abi-Talib (ra)'s show of courage and bravery,  
\*Khalid ibn Waleed (ra)'s desire of combating evil,  
\*Fatima bint Muhammad (ra)'s love and respect to her father,  
\*Sallahuddin Al-Ayubi (ra)'s conquest of the promised land,  
Above all, we should teach them about Allah (subhanahu wa ta'ala).  
If we are teaching our kids stories from the authentic Qur'an and Sunnah AND implementing it, InshaAllah they will never be lead astray.  
A reminder for myself first and foremost.

~ Taken from a sister's post.

4 January 2016 21:55

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**David Tattersall** Hmmm Can dreams be interpreted in Islam?

5 January 2016 01:58

**Group:** ICYC Islamic Care Youth Crew

**David Tattersall** I went to sleep with the TV on and dreamt I was having a meal with Bronwyn bishop.....scary stuff.....

5 January 2016 02:00

**Group:** ICYC Islamic Care Youth Crew

**Mazen Ibrahim** Was it on a helicopter David ??

5 January 2016 04:20

**Group:** ICYC Islamic Care Youth Crew

**David Tattersall** Mazen Ibrahim, lol..... No but maybe subconsciously I wanted the helicopter, I cannot stand that woman

5 January 2016 04:31

**Group:** ICYC Islamic Care Youth Crew

**David Tattersall** Lol

5 January 2016 04:34

**Group:** ICYC Islamic Care Youth Crew

**David Tattersall** Um Zac, Your dream was like a chocolate milkshake but only crunchy.....

5 January 2016 04:35

**Group:** ICYC Islamic Care Youth Crew

**David Tattersall**

5 January 2016 04:37

**Group:** ICYC Islamic Care Youth Crew

**David Tattersall** Lol

5 January 2016 04:37

**Group:** ICYC Islamic Care Youth Crew

**David Tattersall** No

5 January 2016 04:41

**Group:** ICYC Islamic Care Youth Crew

**David Tattersall** I haven't been to bed as yet, and you?

5 January 2016 04:42

**Group:** ICYC Islamic Care Youth Crew

**David Tattersall** I am not Muslim yet

5 January 2016 04:44

**Group:** ICYC Islamic Care Youth Crew

**David Tattersall** Yes

5 January 2016 04:47

**Group:** ICYC Islamic Care Youth Crew

**David Tattersall** Can I ask a question?

5 January 2016 04:48

**Group:** ICYC Islamic Care Youth Crew

**David Tattersall** About reversion

5 January 2016 04:50

**Group:** ICYC Islamic Care Youth Crew

**David Tattersall** If a person intends to revert on a certain day, but dies before that day arrives, will Allah accept him or not.....

5 January 2016 04:56

**Group:** ICYC Islamic Care Youth Crew

**Amir Sabri** Only in sydney lol

5 January 2016 04:58

**Group:** ICYC Islamic Care Youth Crew

**Amir Sabri** Hahaha Glad she got the sack lol

5 January 2016 05:00

**Group:** ICYC Islamic Care Youth Crew

**Amir Sabri** David aym's is correct

5 January 2016 05:00

**Group:** ICYC Islamic Care Youth Crew

**Amir Sabri** Salam alaykum aym's how's going

5 January 2016 05:01

**Group:** ICYC Islamic Care Youth Crew

**Amir Sabri** Salam alaykum Mr tattersall

5 January 2016 05:02

**Group:** ICYC Islamic Care Youth Crew

**David Tattersall** Ok thank you

5 January 2016 05:02

**Group:** ICYC Islamic Care Youth Crew

**Amir Sabri** David did u piss some Zionist that day im curious

5 January 2016 05:02

**Group:** ICYC Islamic Care Youth Crew

**David Tattersall** I try to everyday.....

5 January 2016 05:03

**Group:** ICYC Islamic Care Youth Crew

**Amir Sabri** May Allah guide u on the straight path David ur a good guy

5 January 2016 05:03

**Group:** ICYC Islamic Care Youth Crew

**Amir Sabri** Lol if u go Bondi Beach that's where they r lol there's a synagogue there between Bondi Junction n Bondi Beach

5 January 2016 05:05

**Group:** ICYC Islamic Care Youth Crew

**Amir Sabri** Call up a pest control n send them to their address lol

5 January 2016 05:05

**Group:** ICYC Islamic Care Youth Crew

**Amir Sabri** May Allah reward use my brothers

5 January 2016 05:09

**Group:** ICYC Islamic Care Youth Crew

**Amir Sabri** Inshallah Allah will open many doors for u David I will make dua for u brother

5 January 2016 05:11

This is why I don't like to accept random PM's - Usually I would like to help people out, but what do you call this lol?

4 January 2016 19:14

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Allāhu Akbar!

4 January 2016 17:48

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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4 January 2016 15:45

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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4 January 2016 08:18

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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I would like to share some beneficial information regarding Salāt al-Witr from Shaykh Sulaymān al-'ulwān's book "The rulings regarding the Night Prayer[Taraweeh or Qiyām al-Layl]"

- The Witr Prayer is a recommended Sunnāh which is what the majority of the scholars from the Sahābah & the Tābi'een are upon and it is the view of Mālik & al-Shāfi'ee & Ahmad and the reports concerning this are numerous.

- Abū Hanīfah considered the Witr Prayer compulsory, and others have said it's compulsory upon the memorizes of the Qur'ān, but what's correct is the saying of the Majority of the scholars and that it's a Sunnāh upon all the muslims

- The hadīth of Abū Ayyūb attributed to the Prophet(صلى الله عليه وسلم) "The witr is a duty upon every muslim" isn't authentic except as a Mawqūf report(to Abū Ayyūb, not the Prophet)

- The hadīth of Buraydah attributed to the Prophet(صلى الله عليه وسلم) "The witr is a duty, so whoever doesn't pray Witr is not from us" This report isn't authentic.

- The hadīth of 'Alī attributed to the Prophet(صلى الله عليه وسلم) "O people(memorizes) of the Qur'ān, pray Witr for verily Allāh is Witr(one) and loves Witr(since it's an odd number)" there is dispute(requires a further look into it) regarding its authenticity.

- It's best for the Night Prayer to be in the last third of the night because it is the time where Allāh(جلا وعلا) descends.

- Most of the scholars adopt the view that the Witr is to be prayed after the 'Ishā' prayer, regardless if it was joined in advance with connecting the Maghrib, or delayed until half the night.

- Whoever overslept his Witr or forgot it, he can pray it after the sun rises and before the Fajr prayer because of the Prophet's saying "Whoever overslept his Witr prayer or forgot it, let him pray it when he remembers" and this saying is narrated from a group among the Sahābah & the Tābi'een and it's the saying of Mālik & Al-Shāfi'ee & Ahmad.

- What has been said that the people used to establish 23 Rak'ah's in Ramadān during the time of 'Omar ibn al-Khattāb, this isn't authentic.

- What has been said that 'Omar ibn al-Khattāb gathered the people in Ramadān behind Ubayy ibn Ka'b and Tamīm al-Dārī upon 21 Rak'ahs, this report hasn't been memorized(it's not known by the Hufādh)

3 January 2016 22:46

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Shaykh Sulaymān al-'ulwān said Mercy is two types:

The first type: A created mercy and it is mentioned in the saying of the Prophet(صلى الله عليه وسلم) "Indeed, Allāh created 100 [types] of mercy, He sent down 1 [to earth] & kept with Him 99"

The second type: The mercy which is an attribute from the attributes of Allāh(جلا وعلا), whoever says it is created is indeed a Kāfir, and it is an attribute of perfection/completeness.

3 January 2016 21:53

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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"Most of what is mentioned from the differences between the Sahābah are lies, rather they were beloved brothers...and what occurred between them from differences didn't change their love for one

another"

~ Shaykh Sulaymān al-'ulwān

3 January 2016 21:43

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Shaykh Sulaymān al-'ulwān was asked about the Muslim who apostates, then returns back to Islām, does his good deeds come back as well?

The Shaykh responded by saying: Such a person is a Kāfir, but if he returns back to Islām, his good deeds/actions come back to him as well. And this is the most correct opinion amongst the scholars, because Allāh(swt) says "And whoever of you turns away from his religion(to disbelief) and dies while being a disbeliever" - The meaning of this verse is that if he returns back to Islām, his good deeds will return back to him. And the good deeds will not be nullified, except when a person dies upon disbelief. And this is one of the two statements in the Hanbalī Madhab which was chosen by Shaykh al-Islām ibn Taymiyyāh(rah).

3 January 2016 20:59

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

What is this lol

3 January 2016 18:48

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

There's a difference of opinion whether is included as a verse in Sūrat al-Fātihah - Ustādh Muhammad al-Bizry(May Allāh protect him) is of the view that it's not included as a verse, because when the Prophet(saw) told the companions to recite the Fātiha, they started with "Alhamdulillah Rabi al-'ālaameen" والله اعلم

3 January 2016 18:41

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Shaykh Sulaymān al-'ulwān said there are 3 different levels of looking for both men & women:

1. A man looks at a woman with desire or vice versa, this is harām by the agreement of the scholars.
2. A man looks at a woman or vice versa without the intention of looking at their features, like the man looking at the woman who is selling him something, and he looks at her without imagining her features etc...Also they mention the hadīth where Ā'isha watched the Habasha play sport. This is Halāl, and some scholars have mentioned an agreement of the scholars on this.
3. A man looks at a woman's features without desire, now there's a difference of opinion between some scholars, but what's correct is that it's harām, whether he looks at her with or without desire because Allāh(swt) ordered the believers to lower their gaze, and there's no mention of lowering the gaze from looking with or without desire, so this means you must always lower your gaze, even if you say you're not looking at her with desire. And the hadīth in Bukhārī "A woman should not describe another woman to her husband, coz it is like he is looking at her" and this along with many other proofs the Shaykh mentioned are used as strong evidence to prohibit someone looking at the opposite gender, and the famous saying of the Prophet "You have the first(look), but not the second" & the Prophet telling the Sahābī to lower his gaze & not to look at Fujā'ah and there was no desire, and there's no proof that the Prophet(saw) permitted looking at a woman without desire, but rather we take from the general meaning of the Qur'ān & Sunnāh to lower our gaze in all cases, because no exception has been given والله اعلم

3 January 2016 15:06

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I just can't get enough of the Qur'ān 💞

3 January 2016 12:50

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

2 January 2016 16:24



#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

"Craziest day in 'Irāq - The 'Irāqī army lost hundreds of vehicles and many areas to terrorists..."

- Arabic News

2 January 2016 15:10

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

2 January 2016 12:39

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Statements of the Salaf concerning Qiyām al-Layl (Tarāweeh - The Night Prayer):

Thābit al-Banānī(رحمه الله) said "I do not find anything more delightful to my heart than the Night Prayer"

Sufyān(رحمه الله) said "If the night has come, I rejoice, and if the day has come, I become saddened"

Abū Sufyān al-Dārānī(رحمه الله) said "The night for the people of obedience is more pleasant than the amusement of the people of entertainment, and if it wasn't for the night, I would not wish to remain in this world"

1 January 2016 23:46

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

May Allāh(swt) bless and surround our houses with angels - Especially the strangers who avoided the harām and never forgot about Allāh(swt).

1 January 2016 10:52

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

It's very important to learn the correct meanings of the Qur'ān & Sunnāh, because the innovators are twisting ahādīth to misguide the masses or even possibly quoting abrogated hadīth from their ignorance...

1 January 2016 04:49

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

If a man has a single look at a woman, he is sinful.  
- Shaykh Sulaymān al-'ulwān.

31 December 2015 22:06

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Sometimes, I learn more manners from a Fatwa than actual knowledge - What hits my heart the most is reading about the beautiful character of the Prophet(saw) ﷺ

My advice[it's really the advice of the scholars] is to learn Islamic adab(etiquettes) before learning knowledge - SubhānAllāh, this is the way the Salaf would teach their children. Some of the Pious Predecessors would learn manners for 20-30 years before learning the sciences of Islamic knowledge.

31 December 2015 19:00

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

:said (رحمه الله) Ibn Qudāmah al-Maqdisī

And the pious predecessors used to love the one who brought attention to their shortcomings, and"

"most of us right now consider the one who reminds us of our shortcomings as the worst of people

(Minhāj al-Qāsidīn (page 196 ~

31 December 2015 17:02

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.



31 December 2015 16:03

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<https://medium.com/@hawraakash/an-identity-crisis-6a2dd8af98b1#.cki0agz35>

Interesting read - She made a great point about being grown up as a muslim without really understanding what Islām is, because people would consider her questions as blasphemy, and this is a christian thing, not a muslim thing.

So she realised that her main problem was judging Islām by the muslim society, and once she learnt more about islām, she realized the truth which she didn't see from before - It gives all parents a lesson of teaching their kids about Islām, okay you don't have to go into deep details of the wisdom behind why alcohol is harām to a 5 year old, but you can simply say "Allāh made it harām & alcohol damages your brain" but once they get older, it's really recommended that you have Islamic Discussions in the house where you talk about the wisdom behind Hijāb and Salāh and Siyām.

Knowledge is very important, and we are not blind followers like the other religions that blind follow the religion of their parents, but rather a religion that discusses issues with the family and is open to questions, so we can reach the truth and enter Jannāh Inshā'Allāh. If your kids are raised upon a sound 'Aqeedah and understand the fundamental basics of Islām, you will not have this problem of them being confused or having an identity crisis.

So it's recommended upon us all to refute all the doubts/misconceptions against islām which the kuffār are using to attack us. The last thing you want is kids having doubts in their lord or listening to the propaganda of the disbelievers - Rely upon Allāh(swt) and if you are a good parent who fears Allāh(swt), inshā'Allāh your kids will turn out to be the same والله اعلم

31 December 2015 15:52

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Chapter 247: What a Man Does in His House

Al-Aswad said: 'I asked 'Ā'isha(رضي الله عنها), What did the Prophet(صلى الله عليه وسلم) do when he was with his family?' She said, "He would do household tasks for his family and when it was time for the prayer, he would go out."

~ [Al-Adab al-Mufrad hadīth #538 - Authentic]

30 December 2015 23:01

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

30 December 2015 16:06

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.



QUIZ

How many daughters did the Prophet Muhammad(saw) have

- A) 1
- B) 2
- C) 3
- D) 4

30 December 2015 14:51

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

[?] QUIZ [?]

What is the name of the First woman that believed in Muhammad(saw) and comforted him after he received revelation for the first time

- A) Sumayyâh(ra)
- B) Ā'isha(ra)
- C) Khadījah(ra)
- D) Fātimah(ra)

30 December 2015 14:19

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I've seen many reverts take their Shahādah, but for some reason, I feel that the Shaykhs make it a bit awkward for them - Is it just me who thinks like that?

29 December 2015 22:23

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

"The Bedouin... He told the atheist, you see those marks in the sand, what do they indicate to you, you dumb atheist? He said a camel went by, the footsteps look like a camel so a camel went by. The Bedouin responded and he said, did you see the camel? The stupid atheist said no, but these footsteps in the sand suggest that a camel was here. They are in a desert, he said you see those mountains? They are indicative to me that Allah made them and created them..."

~ Discussion between a Bedouin and an Atheist mentioned by Shaykh Ahmad Jibrīl in Tawheed class #29 - Note: Bedouins usually don't learn manners & are very simple people.

29 December 2015 21:35

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Anna Tarabay** SubhanAllah its amazing

29 December 2015 21:39

**Group:** ICYC Islamic Care Youth Crew

**Nabila Mohamed** I'm in awe every time I see this. Allahu Akbar.

30 December 2015 00:33

"And it is He who has released [simultaneously] the two seas, one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition" ~ [Qur'ān 25:53]

29 December 2015 21:27

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

A short Tafsīr of the verse "Indeed, the Fajr prayer (قراءان الفجر) is ever witnessed"

Qur'ān al-Fajr (قراءان الفجر) in this verse means Salāt al-Fajr (صلاة الفجر) according to the Mufasssireen - And the Prophet(saw) explained the meaning of this verse in an Authentic narration by saying "It (صلاة الفجر) is witnessed by the Angels of the day and the angels of the Night" and the Commentators of the Qur'ān have said, and no doubt Allāh witnesses your Prayer as well 🤲

29 December 2015 18:56

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Further commentary of this verse: Qur'ān al-Fajr (قراءان الفجر) in this verse means Salāt al-Fajr (صلاة الفجر) according to the Mufasssireen - And the Prophet(saw) explained the meaning of this verse in an Authentic narration by saying "It (صلاة الفجر) is witnessed by the Angels of the day and the angels of the Night" and the Commentators of the Qur'ān have said, and no doubt Allāh witnesses your Prayer as well 😊

29 December 2015 18:38

"Indeed, the Fajr prayer is ever witnessed" ~ [Qur'ān 17:78]

29 December 2015 17:56

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Some people are really rude and disrespectful - Do you guys know how bad I feel if I recite a verse from the Qur'ān or narrate a hadīth of the Prophet(saw) out of fear of being called a Show Off or being called a "Shaykh" in a rude way. This pisses me off so much because it happens far too often.

Some people give me advice to stop learning about Islām because "it's pointless"...Yet, whenever they want to speak about Islām, they will speak based upon their own desires & possibly mention a weak hadīth. And if I respectfully correct them, they will claim I am wrong and have no knowledge...I just can't stand such people, especially those who are always negative! They will talk bad about you 100% of the Time, literally, without mentioning anything good about you. ☹️ Life is tough at times, may Allāh(swt) make it easy for everyone, and I didn't even mention 1% of the stuff I go through. But always remember if Allāh(swt) loves you, the more He tests you.

28 December 2015 20:40

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Shaykh Sulaymān al-'ulwān was asked about his view in classifying Shirk into 3 categories, Major, Minor & Hidden(Khafi).

He responded by saying: This classification was mentioned by a group of scholars and this is disputable, but what's correct is that Shirk is 2 types:

1. Major
2. Minor

And the hidden shirk, from within it, is Major like Major Hypocrisy, since the Hypocrites openly show their Islām and conceal their Shirk. And from within the hidden shirk is Minor and this includes various levels, and I have read from some of the later scholars that divided Shirk into 3 types say, the Hidden Shirk is under the Minor.

And this generalisation without any guidelines is not correct, and we have previously stated that within the Hidden Shirk is Major Shirk and its doer will not have Allāh's intercession or mercy reach him.

Allāh(swt) has written for him eternity in the blazing hellfire, the Most High said: "Indeed, whoever commits Shirk with Allāh, Allāh has forbidden for him Jannāh and his refuge is in the hellfire. And there aren't any helpers for the oppressors"

And the Most High said "Verily those who disbelieved from the people of the Book and the Polytheists, their abode is in the hellfire, and they are the worst of creation"

And the Major Shirk is making other than Allāh equal to Allāh in something from the characteristics of Allāh.

And the Minor Shirk is what has come through religious proof as being named as Shirk, but doesn't reach the level of Major.

And it's said that this Shirk(Hidden) isn't forgiven, and the doer must go through punishment, however he doesn't remain in hellfire for eternity, this was mentioned by ibn Muflih in al-Furū' from Shaykh al-Islām ibn Taymiyyāh(rah), and he has pointed out to this issue in his reply to al-Bakrī.

And the second saying: That the doer of this Shirk(Hidden) is under Allāh's will, and this is the saying of the Majority of the Scholars and is most correct.

Verily Allāh(swt) says "Indeed, Allāh does not forgive associating partners with Him" meaning, the Major Shirk.."and He forgives what is besides that to whomever He wishes" what is meant here is Minor Shirk, and Allāh(swt) knows best.

28 December 2015 11:13

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Very important advice.

27 December 2015 23:53

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Is it permissible for a Father to force his son into marriage with a girl he doesn't desire?

Shaykh Sulaymān al-'ulwān responded by saying: It's not allowed for either parent to compel their son into marriage with someone they don't want or love because the result of this marriage might end in a divorce or a miserable life for both of them. And it's not compulsory upon the son to obey them in this and it wouldn't be considered disobedience in doing so. However, it's a must upon the

son to be gentle in his rejection and to not raise his voice upon his parents or let them hear any bad words.

27 December 2015 22:53

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Allāh(swt) doesn't look at your wealth and appearance - He looks at your heart and actions.

27 December 2015 13:28

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Whenever I read the Qur'ān, I try my best to ponder over every verse and understand it completely. What I do is write down the verse, read it to myself and think really deeply about its meanings while trying to derive what message Allāh(swt) is trying to give us, so I can implement it in my actions, not just memorise the book of Allāh. Then I have a look at the Tafsīr of the verse and learning what the scholars have derived from its meanings, making me think further. I also don't mind opening up 3rd grade books which explain the words of Allāh in a simpler language, which also ask questions about the theme of the Sūrah and what "this" verse is about etc...I like to ask my friends what comes to their minds when they read such a verse and possibly they can pick up something I missed, as we all have different minds which we can learn from. And ofcourse, the most enjoying part is when I study the Tafsīr of the verse in detail from a Shaykh who goes through it beautifully 🌹

26 December 2015 19:05

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

What are some issues you guys think need to be touched on?

26 December 2015 14:01

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<http://www.muslim.org/vb/showthread.php?391518-%D9%83%D8%AA%D8%A8-%D9%88%D8%B1%D8%B3%D8%A7%D8%A6%D9%84-%D9%84%D9%84%D8%B4%D9%8A%D8%AE-%D8%B3%D9%84%D9%8A%D9%85%D8%A7%D9%86-%D8%A8%D9%86-%D9%86%D8%A7%D8%B5%D8%B1-%D8%A7%D9%84%D8%B9%D9%84%D9%88%D8%A7%D9%86-%D9%81%D9%83-%D8%A7%D9%84%D9%84%D9%87-%D8%A7%D8%B3%D8%B1%D9%87>

كتب-ورسائل-للشيخ-سليمان-بن-ناصر-العلوان-فك--الله-اسره

This is where you can find most of Shaykh Sulaymān al-'Ulwān's books and writings - Go through every page on the forum and download it if you wish.

26 December 2015 11:34

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

That moment when my grandparents are teaching me Tawheed and refuting hypocrite Shaykhs who say we can't make takfeer upon the shī'a by using amazing examples from the Salaf 🌹 You gotta love your Jiddo and Tayta 🌹 What a blessing it is to know the truth and to reject the sell outs :))

25 December 2015 23:08

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

When you meet someone who knows very little about Islām, but his love for Allāh(swt) and his Messenger(saw) is amazing 🌹

25 December 2015 20:33

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

This post is mainly dedicated to those wanting to become students of Knowledge, but everyone else can read if they wish - Since there are so many books out there, Shaykh Sulaymān al-'ulwān has mentioned some of the most beneficial books to read from in every topic, so feel free to write this down Inshā'Allāh.

Tafseer:

1. Tafsīr ibn Jarīr
2. Tafsīr al-Baghawī
3. Tafsīr ibn Abī Hātim
4. Tafsīr al-Qur'ān by 'Abdul Razāq
5. Tafsīr al-Sa'dī
6. Adwā' al-Bayān by Al-Shinqītī
7. Sharh Ma'ānī al-Qur'ān by al-Farā'

Hadith:

1. Sahīh al-Bukhārī, Fath al-Bārī by al-Hāfidh ibn Rajab & ibn Hajar.
2. Sahīh Muslim, Al-Nawawī's commentary.
3. 'Awn al-'ubūd Sharh Sunan Abī Dāwūd
4. Tuhfat al-Ahwathī Sharh Jāmi' al-Tirmidhī
5. Sunan al-Nasāī
6. Sunan ibn Mājah
7. Al-Muwatta' by Imām Mālik
8. Al-Tamhīd by ibn 'Abdul Barr
9. Sahīh ibn Khuzaymah
10. Sahīh ibn Hibān
11. Sunan al-Dārimī
12. Al-Sunan al-Kubrah by al-Bayhaqī
13. Al-Mu'jam al-Kabīr by al-Tabarānī
14. Shu'b al-Imān by al-Bayhaqī
15. Musnad al-Imām Ahmad with the Sharh Fath al-Rabānī
16. Sunan Sa'd ibn Mansūr
17. Al-Muntaqah by ibn Jārūd
18. Sharh al-Sunnāh by al-Baghawī
19. Al-Mustadrak by al-Hākim
20. Nayl al-Awtār by al-Shawkānī
21. Subul al-Salām by al-San'ānī
22. Musnad Abī Ya'lah al-Mūsālī
23. Al-Marqāt Sharh al-Mishkāt
24. Al-Musannaf by 'Abdul Razāq
25. Al-Musannaf by ibn Abī Shaybah
26. Riyādh al-Sālihīn
27. Turh al-Tathrīb by al-'Irāqī

Al-Takhrij(collecting & compiling all the narrations of a hadīth that are marfū[Attributed to the Prophet], mawqūf[attributed to the Sahābah] and Munqati'[attributed to the Tābi'een] by investigating its chain, authenticity and place...):

1. Tuhfat ul-Muftāh by ibn al-Mulqin
2. Al-Talkhīs al-Habīr by ibn Hajr
3. Nasb al-Rāyah by Al-Zayla'ī
4. Natā'ij al-Afkār by ibn Hajr
5. Tuhfat ul-Tālib by ibn kathīr
6. Al-Mawdū'āt by ibn al-Jawzī
7. Al-'īlal al-Mutanāhiyah by ibn al-Jawzī
8. Al-Maqāsid al-Hassanah by al-Sakhāwī
9. Al-Badr al-Munīr by ibn al-Mulqin
10. Irwā' al-Ghalīl by al-Albānī
11. Al-Jāmi' al-Saghīr by al-Suyūtī with the Sharh Fath al-Qadīr by al-Manāwī

Al-Rijāl(The science of men - Men in the chain of transmitters):

1. Al-Du'afā' by al-'Aqīlī
2. Al-Kāmil fī al-Du'afā' by ibn 'adī
3. Al-Tārikh al-Kabīr by Al-Bukhārī
4. Al-Tārikh al-Awsat by al-Bukhārī
5. Al-'īlal(1-2) by Imām Ahmad ibn Hanbal
6. Tārikh Abī Zur'at al-Dimashqī
7. Tahthīb al-Kamāl by al-Mizzī(1-35)
8. Tahthīb al-tahthīb by ibn Hajr
9. Siyar a'lām al-nubalā' and Mizān al-l'tidāl by Al-Dhahabī
10. Tārikh Yahya ibn Mu'īn
11. Al-Du'afā' by Al-Nasāī
12. Al-Du'afā' by Al-Dāraqutnī
13. Al-Jarh wa-ta'dīl by ibn Abī Hātim
14. Kitāb al-Majrūhīn by ibn Hibān

Al-'īlal(Hidden Defects in the hadīth):

1. Al-'īlal by ibn Abī Hātim
2. Al-Tamyīz by Imām Muslim
3. Al-Ilzāmāt wa-tatabu' by Imām al-Dāraqutnī
4. Al-'īlal by Al-Dāraqutnī
5. Sharh 'īlal al-Tirmidhī by ibn Rajab

Al-Mustalah(The science of hadīth):

1. Ikhtisār 'ulūm al-hadīth by ibn kathīr
2. Nukhbat al-Fikr by ibn Hajr
3. Al-Bayqūniyyāh with its explanation
4. Alfīyat al-'Irāqī with al-Sakhāwī's Sharh Fath al-Mughīth

5. Al-Nukat 'ala Kitāb ibn al-Salāh by ibn Hajar
6. Tadrīb al-Rāwī by Al-Suyūṭī
7. Al-Kifāyah by al-Khatīb
8. Kitāb Ma'rīfat 'ulūm al-hadīth by al-Hākīm
9. Al-Taḡyīd wal-īdāh by al-'Irāqī
10. Al-Muḡnī' fī 'ulūm al-Hadīth by ibn Muḡīn

Al-'Aqīdah:

1. Kitāb al-Sunnāh by Abdullāh ibn Ahmad ibn Hanbal
2. Sharh Usūl I'tiqād Ahl al-Sunnāh wal Jamā'ah by al-Lālakāṭī
3. Al-Radd 'ala al-Jahmiyyāh by al-Dārimī
4. Al-Ibānah by ibn Battah
5. Naqd al-Dārimī 'ala al-Marīsī
6. All of Shaykh al-Islām ibn Taymiyyāh's books
7. All of the books of his student ibn al-Qayyim
8. Al-Sharī'ah by al-Ājiri
9. Al-Ru'yah by al-Dāraqutnī
10. Kitāb al-Sunnāh by ibn Abī 'Āsim
11. Risālat al-Sukhrī ila Ahla Zubayd
12. Sharh Kitāb al-Tawhīd min Sahih al-Bukhārī by Shaykh 'Abdullāh al-Ghunaymān
13. The books of the scholars of Najd, especially al-Duraru al-Sanniyah
14. Ma'ārij al-Qubūl by al-Hikmī

Fiqh:

1. Al-Awsat by ibn al-Munthir
2. Al-Istidhkār by ibn 'Abdul Barr
3. Al-Mughnī by ibn Qudāmah
4. Al-Majmū' by al-Nawawī
5. Al-Sīl al-Jarār by al-Shawkānī
6. Al-Rawdat al-Nadiyyah by Sadīq Khān
7. Al-Muḡallah by ibn Hazm
8. Fiqh al-Sunnāh by Al-Sayyid Sābiq
9. Tamām al-Mannah by Al-Albānī
10. Hāshiyat al-Rawd al-Marba' by ibn Qāsim
11. Al-Salsabil fī ma'rīfat al-Dalīl by Shaykh Sālih al-Balīhī
12. Taysīr al-Fiqh by ibn Taymiyyāh

Usūl al-Fiqh:

1. Al-Waraqāt explained by al-Jatīlī, al-Muḡalī & Al-Fawzān
2. Al-Bahr al-Mahit by al-Zarkashī
3. Sharh al-Kawkab al-Munīr
4. Al-Madhkarah by al-Shinqīṭi
5. Nishru al-Bunūd 'ala Sharh Marāqī al-Su'ūd
6. Irshād al-Fuhūl by al-Shawkānī
7. Al-Ihkām fī usūl al-Ahkām by ibn Hazm

Al-Qawā'id al-Fiqhiyyah:

1. Kitāb al-Qawā'id by Abī Bakr al-Husnī
2. Al-Furūq by al-Qurāfī al-Mālikī
3. Al-Qawā'id fī Fiqh al-Islāmī by al-Hāfidh ibn Rajab
4. Risālah fī al-Qawā'id al-Fiqhiyyāh by Shaykh al-Sa'dī
5. Sharh al-Qawā'id al-Fiqhiyyāh by Shaykh Ahmad ibn Muhammad al-Zarqā'

Al-Farā'idh(inheritance):

1. 'Umdat al-Fāridh
2. Hāshiyat al-Baqrī 'ala Sharh Subt al-Mārdīnī 'ala al-Rahbiyyah
3. Hāshiyat ibn Qāsim 'ala al-Rahbiyyah
4. 'Idat al-Bāhith by al-Rashīd
5. Al-Fawā'id al-Jaliyyah fī al-Mabāhith al-Fardiyyah by Shaykh 'abdu' 'azīz ibn Bāz
6. Tas-hīl al-Farā'idh by ibn 'Uthaymīn

Al-Tārīkh:

1. Al-Sīrat al-Nabawiyyah by al-Imām ibn Hishām
2. Al-Ma'rīfah wa-Tārīkh by al-Imām al-Fasawī
3. Tārīkh al-Islām by al-Dhahabī
4. Al-Bidāyah wa-Nihāyah by ibn kathīr
5. Shatharāt al-Dhahab by ibn 'Imād
6. Tārīkh al-Umam by ibn Jarīr
7. Wafayāt al-A'yān by ibn Khalakān
8. Al-Wāfī bil-Wafayāt by al-Safadī
9. Al-'uqūd al-Dariyyah fī Manāqib ibn taymiyyāh by ibn 'Abdul Hādī
10. Al-Duraru al-Kāminah by ibn Hajr
11. Al-Badr al-Tāli' by al-Shawkānī
12. 'Ulamā Najd Khilāl Thamāniyat Qurūn by Shaykh al-Basām

Al-Nahw:

1. Al-Kawākib al-Dariyyah Sharh Matn al-Ājrūmiyyāh by al-Ahdal
2. Sharh al-Kafrāwī 'ala al-Ājrūmiyyāh
3. Hāshiyat ibn Qāsim 'ala al-Ājrūmiyyāh
4. Sharh ibn 'Aqīl 'ala al-Alfiyah
5. Sharh al-Ashmūnī ma'a Hāshiyat al-Sabān
6. Sharh Qatr al-Nada wabl al-Sada by ibn Hishām



Al-Lugha:

1. Lisān al-'arab
2. Taḥṭīb al-Luḡat al-Aẓḥarī
3. Al-Misbāḥ al-Munīr
4. Al-Qāmūs al-Muḥīt
5. Mukhtār al-Sihāḥ
6. Mu'jam Maqāyīs al-Luḡa by ibn Fāris

Al-Adab:

1. Al-Ma'ārif by ibn Qutaybah
2. Adab al-Kātib by ibn Qutaybah
3. Mu'jam al-Adabā' by al-Hamawī
4. 'Uyūn, al-Akḥbār by ibn Qutaybah
5. Al-Kāmil by al-Mubarrad
6. Al-Bayān wa-Tabyīn by al-Jāhith

So these are the books recommended by the Shaykh, may Allāh(swt) make you all from among the sincere seekers of knowledge, And peace and blessings upon the Messenger of Allāh and his Family and Companions.

25 December 2015 11:31

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

May Allāh(swt) forgive me and the brother, but this is completely the wrong approach - Firstly, how can we claim those who celebrate Mawlid do so because they love the Prophet(saw)...?? Loving the Prophet(saw) means to follow his way, not to innovate things in the religion.

Secondly, I would like to touch on a very important point and this is the saying of Shaykh al-Islām ibn Taymiyyāh(rah) where he said "The innovator can be rewarded for his intention". Now what ibn taymiyyāh meant to say is the innovator can be a Mujtahid and have a valid interpretation, for e.g. The Prophet(saw) said his birthday is on a Monday and he fasted that day, so this person would interpret that it's permissible to celebrate the Prophet's birthday. So Shaykh al-Islām see's that such a person is rewarded by his intention, but not by his ACTION! Also, this is only applicable for the minor bid'ahs, not the major bid'ahs and shirkīyyāt such as doing Tawāf around the graves and ruling by other than the Sharī'ah[such a person is not excused from kufr unless it was some specific part of the Sharī'ah where he left out based on some valid excuse, but this is unlike what we see today from those who rule by the law of Shayṭān]. It's also important to know that ibn taymiyyāh meant the person who has knowledge is rewarded for his intention and Ijtihād, not the Jāhil who says things without proof or the blind follower and the Blind follower will not be excused for following his Shaykh on the day of Judgement. So when the brother said "Most people celebrate Mawlid because they love the Prophet" this is not acceptable at all.

Thirdly, the brother is making it out to seem that there are 2 valid opinions on the issue subḥānAllāh and this kind of lenience to innovations in the deen shouldn't be tolerated. I beg to differ that we should unite truth with falsehood or else you could apply this same logic by uniting with the Rāfidah, and I've always said that we don't unite upon falsehood, no matter what kind of benefit comes out from doing so, and I don't see any benefit in uniting with shirk and bida', rather the mushrikeen and muḥtadī'ah are the ones who benefit from "unity" and we can see that in the political arena where the innovators can't wait to destroy islām.

Finally, I do agree with the point he stressed on which is speaking with manners without insults and curses, but be honest, who do you think benefits most from this video? Have you see the pics and vids where crazy sūfī's have placed replicates of the Prophets mosque on the top of their cars and dancing like its some crazy festival. Anyways, this is my opinion and Allāh(swt) knows best, but my approach is to destroy the beliefs of the innovators, while at the same time be humble and nice towards the sincere among them, hoping that they are guided to the true path. No innovation should be taken lightly والله المستعان

24 December 2015 22:25

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

24 December 2015 18:36

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.



24 December 2015 16:00

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Shaykh Sulaymān al-'ulwān has said there are 8 weak ḥadīths in Al-Nawawī's collection[Al-Arba'in al-Nawawīyyāh] and has explained the weakness of those ḥadīth, however he has stated, even

though some hadīths are weak, they are correct in meaning and supported by verses from the Qur'ān - Some scholars have also said "We prefer a weak hadīth instead of a saying of a scholar"

24 December 2015 14:15

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Ibn Juzayy al-Kalbī states that the key to attaining Taqwa [God consciousness] revolves around ten matters. If a person takes these matters seriously the result should be a true taqwa in his heart:

- 1) Fear of punishment in the Hereafter
- 2) Fear of punishment in this world
- 3) Hope for reward in this world
- 4) Hope for reward in the Hereafter
- 5) Fearing the reckoning and accounting of one's deeds
- 6) Feeling shameful that Allāh should see oneself performing deeds that are displeasing to Him
- 7) Being thankful and feeling grateful for all of the bounties that Allāh has bestowed on the person
- 8) The true knowledge of reality, of Allāh, His names and attributes, as Allāh says "Those who truly fear Allāh among His servants are only the people of knowlege" [Fātir:28]
- 9) Having a great deal of respect for the greatness of Allāh
- 10) Being sincere and truthful in one's love for Allāh

~ Part of the explanation of the hadīth "Fear Allāh wherever you are" [Refer to the explanation of hadīth #18 of Al-Nawawī's Forty Ahādīth for further details about Taqwa]

24 December 2015 12:55

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The Rāfidah are the biggest liars to ever exist - Do not ever be deceived by what they tell you. Those who pay attention to 'Aqeedah and Politics will clearly see that. To those that love to mix and unite with the Rāfidah, you can put your head down in shame and stay out of the Da'wah field, no one wants to hear your rubbish.

24 December 2015 11:54

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

What is a muslim obliged to memorise from the Qur'ān al-Kareem?

The scholars have unanimously agreed that it's compulsory upon every single muslim to memorise the Mother of the Qur'ān which is Sūrat al-Fātihah, but they differed regarding the obligation of memorising more than that. Either way, it's definitely recommended to memorise as much Sūrah's [Suwar 🕌] as you can to be on the safe side 🙏

23 December 2015 23:24

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The Prophet(saw) said "The best of you are those who learn the Qur'ān and teach it" [Al-Bukhārī]

23 December 2015 22:38

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.



23 December 2015 15:51

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Even today, you have Niqābī's who enhance their eyelashes causing Fitna for the brothers Allāh al-Musta'ān - The further we go away from Islām, the stranger it becomes to practise Islām, which is why people consider you an extremist for reviving a sunnāh or reviving the true teachings of Tawheed.

23 December 2015 09:14

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Wow, may Allāh(swt) reward you both and keep you steadfast on the deen

23 December 2015 09:27

**Group:** ICYC Islamic Care Youth Crew

**Amatullah Umm Zakariya** May allah continue to guide you um zac.

23 December 2015 09:39

**Group:** ICYC Islamic Care Youth Crew

**Amatullah Umm Zakariya** My zakariya always tells me to wear niqab otherwise men will look at me. He's like its not in the sunnah to show your face ummi

23 December 2015 09:42

**Group:** ICYC Islamic Care Youth Crew

**Amatullah Umm Zakariya** Ameen thumma ameen.

23 December 2015 09:44

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** My mother asks me if the dress she is wearing is nice, and I'm like c'mon mama, you gotta cover the face lol. May Allāh(swt) make it easy for all sisters and mothers who are striving for the sake of Allāh.

23 December 2015 09:47

**Group:** ICYC Islamic Care Youth Crew

**Amatullah Umm Zakariya** Ameen thumma ameen

23 December 2015 09:53

Covering the face is #Chastity

Ibn Hajr al-'asqalānī said in al-Fath al-Bārī(9/324), "The customs of the women in the past and present have remained unchanged of covering their faces from the strangers[non-mahrams]"

22 December 2015 22:56

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

What is the language of the people of Paradise?

Most of the scholars try to use reasoning to hint that Arabic is the language of Paradise, however as Imām ibn Hazm(rah) has stated in al-Ahkām "There is not a single authentic hadīth on the topic" and the famous hadīth "The language of the people of Jannāh is Arabic" is completely fabricated.

22 December 2015 15:16

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

[?] QUIZ [?]

Which Sūrah is equal to 1/3 of the Qur'ān?

- A) Sūrat al-Nās
- B) Sūrat al-Falaq
- C) Sūrat al-Nisā'
- D) Sūrat al-Ikhlās

22 December 2015 14:46

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

● QUIZ ●

Which companion of the Prophet was called "Al-Fārūq"

- A) Abū Bakr(as)
- B) 'Umar(as)
- C) 'Uthmān(as)
- D) 'Alī(as)

22 December 2015 10:59

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

● QUIZ ●

How many Prophets and Messengers are mentioned in the Qur'ān

- A) 10
- B) 15
- C) 25

D) 50

21 December 2015 22:29

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**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

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[?] QUIZ [?]

Who is the first Messenger of Allāh

- (A) Adam(as)
- (B) Nūh(as)
- (C) Ibrāhīm(as)
- (D) Mūsa(as)

21 December 2015 22:27

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**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

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🔴 QUIZ 🔴

The author of Sunan al-Tirmidhī is known by which nickname [Kunya]

21 December 2015 22:07

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**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

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I know it's the mawlid bid'ah season at the moment, but I humbly suggest that we should move on from talking about it too much - There are enough articles and books out there for the sincere to read from & if they want to go along with their own desires, then that's their loss. I will keep seeking knowledge and will not let the innovators distract me from that. I'm not having a go at anyone and you don't have to agree with me, it's simply my own opinion that I've learnt from the Mashāyikh and Allāh(swt) knows best.

21 December 2015 21:57

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**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

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Some of the Salaf said "Whoever does an act of obedience will enter the hellfire and whoever commits a sin will enter the paradise" and they were asked how is this so? So they replied: "He does the act of obedience out of self-pride which will be the cause of him entering the hellfire. And he who commits a sin will be deeply affected by it and fears that it might destroy him, so he seeks Allāh's forgiveness, fearing the sin he committed until it becomes the cause of him entering paradise."

21 December 2015 21:16

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**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

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Very important reminder - Take the message and forget about the speaker.

21 December 2015 18:14

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**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

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21 December 2015 17:52

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**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

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Imām al-Bukhārī(rah) was blind as a child and his father passed away when he was a baby - He was raised by his mother and she used to make du'ā and cry to Allāh(swt) for her son. Just look at the miracles of Allāh(swt), the mother of Imām al-Bukhārī(rah) kept crying and making du'ā to Allāh(swt) until one day she had a dream where Ibrāhīm(as) came to her and said "don't worry about it, your sons eyesight will be coming back" and she woke up the next morning and al-Bukhārī's eyesight came back by the Maghrib of that day.

SubhānAllāh, this is an authentic story and not only did Allāh(swt) give him his eyesight back, but also gave him the mind of a genius that no one ever after him had. The general rule is legends bring birth to legends and cowards bring birth to cowards, even though there are exceptions but we don't base rules on exceptions. His father was a very rich merchant and never dealt in harām ways subhānAllāh, but also a lesson for the sisters is that many of these great Imāms like al-Bukhārī, Ahmad ibn Hanbal, Imām ibn taymiyyāh had their father die when they were kids, but their mothers raised them as legends.

21 December 2015 15:50

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<http://youtu.be/rFqkmnAY8uM>

<http://youtu.be/rFqkmnAY8uM>

21 December 2015 15:20

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

What's the ruling on hanging a Qur'ān in the car?

Shaykh Sulaymān al-'ulwān has said this requires an explanation - If someone put up the Qur'ān with the intention of honouring/blessing the words of Allāh, this is not a known act and it takes the ruling of Amulets and the Prophet(saw) warned against Amulets completely. However if someone put up the Qur'ān with the intention of protecting him from accidents or troubles, then this is even worse than the previous case. And this is clear, whoever holds onto something besides Allāh has committed Shirk, and Amulets are completely prohibited, even if it's the Qur'ān because the Qur'ān is used for Ruqya, not for being an amulet.

21 December 2015 12:58

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

When some brothers or sisters die on the BF, some families invite people for a gathering to celebrate their sons death etc...With a cake and all sorts of things, however this is an innovation that was not known in the time of the Prophet(saw). When Hamza(ra) died, the Prophet(saw) became very sad and mourned his death and he wouldn't accept anyone that rejoices his death, but rather accepted the mourners only, just like the Sahābah at Uhud, he was very upset, he never got a gathering to celebrate or rejoice the death of these martyrs. The sunnāh is to mourn the dead, not to celebrate and rejoice. However, there's nothing wrong with saying to the parents, be happy that he's a shaheed and that's a good thing because he gets the rewards of a shaheed etc...So how can we rejoice someone who died, yes we can rejoice someone who is free from Prison, but not the death of a muslim, rather we say he was on the path of 'izzāh and inshā'Allāh be happy that he can intercede for you on the day of Judgement.

~ Short Summary from Shaykh Sulaymān al-'ulwān.

21 December 2015 12:19

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

“The most complete of the believers in faith, is the one with the best character among them. And the best of you are those who are best to your women.”

~ Narrated by al-Tirmidhī [Authentic]

21 December 2015 06:51

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** I got a 14 year old sister, so I completely understand that.

21 December 2015 00:44

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** You can see her mood change so many times in the day subhānAllāh.

21 December 2015 00:45

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** I turned 20 not too long ago - But what's the benefit in knowing.

21 December 2015 00:57

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** The teachers of Imām al-Shāfi'ee said al-Shāfi'ee could give Fatāwah when he was 15, but he chose to learn more before opening his mouth on many matters - I'm very far from that, I only share Fatāwah's from the sincere scholars and share it here and always

go back to the Qur'ān and Sunnāh.  
21 December 2015 01:00

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Let me throw dirt in your eyes if you praise me ~ Hadīth  
21 December 2015 01:01

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Inshā'Allāh sister, however what's more important to me is acting upon my knowledge.  
21 December 2015 01:04

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Alhamdulillah, seeking knowledge was always my hobby - Not only that, without exaggeration, I was going to try and make it into the Australian cricket team, I've got a bullet arm, but I realised that this wasn't the best path to take and Allāh(swt) gave me something better. I used to play cricket since I was 3 throughout my life and would train everyday, however my parents preferred that I study instead, so Maths was built into me ever since I was a kid and I would be 5 years ahead of everyone else because of my Father's efforts, may Allāh(swt) reward him. And recently, it's been tough with personal matters and some stuff ups, but Inshā'Allāh everything goes good for me - I have my own future plans bi ithnillāh.  
21 December 2015 01:13

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Sports, Deen, Maths, Computer Games - Loved these things the most. Now it's all Deen with some sport as it's good to have a balance in life.  
21 December 2015 01:15

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** My parents say the same, anyways - Giving up everything for the sake of Allāh is the goal inshā'Allāh.  
21 December 2015 01:19

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Bārak Allāhu feeki  
21 December 2015 01:20

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Wa 'alaykum asalām wa rahmatullāh  
21 December 2015 01:21

This is awesome. Read the poem from top to bottom, then from bottom to top.

This was written by a 14 year old!

~ The Writer's Circle

20 December 2015 23:56

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Non muslim women need to stop giving me the evil eye - I don't get what's the big deal with blue eyes, why does everyone gotta talk about eyes, including random people who praise you and then ask you where you're from. Secondly, I'm a muslim who can't shake hands with the opposite gender, and these non muslim women know it, but they don't get the message and they think it's fun to come from behind and hug me. This supervisor gets offended because I don't maintain 100% eye contact with her or shake her hand.

Would this be considered harassment? These women don't understand my religious views and take it as a joke - I'm like I can't stare at women and they're like "Then don't look at me" 🙄 Next minute they get offended when I don't look at them...or even worse they will hug me and say "Ohh I'm cold" What is this culture...

20 December 2015 22:14

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Maria Coby Compañy Ameen**  
20 December 2015 16:04

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Masjid al-Aqsa is the whole compound though and the dome of the rock is a part of it. Read <https://islamqa.info/en/20903>  
20 December 2015 16:24

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** I never said that  
20 December 2015 16:38

**Group:** ICYC Islamic Care Youth Crew

**Sahra Aden Aameen**  
20 December 2015 21:14

I would love to go to Masjid al-Aqsa one day - Make du'ā that Allāh(swt) gives you the chance to visit it 🙏

20 December 2015 15:48

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

20 December 2015 10:45

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#Arabic\_Linguistics - I would like to share something about the word كل (kul) in the arabic language and refuting those who say there is good bid'ah. This word كل is often translated as "every", however the word كل can also mean "most".

So let me bring a good example from the hadīth of the Prophet(saw) "Every(كل) newly invented matter is a bid'ah and Every(كل) bid'ah is misguidance and Every(كل) misguidance is in the hellfire". Now some people claim the word كل in this hadīth refers to "many" instead of "every" however I'll refute them using fundamental Sharī and linguistic principles inshā'Allāh.

Firstly, with regards to the hadīth of the Prophet(saw), he has spoken it in general form and it's not permissible to exclude anything from the word "كل" unless there is another hadīth where the Prophet(saw) has given an exception that there is a good bid'ah or statements from the Sahābah(as long as other Sahābah didn't differ with them). Therefore, the word كل holds a general meaning until an exception has been given, so the burden is upon you to prove that the Prophet or his Companions have given an exception where "some" bid'ah is not misguidance. Just like the general statement المرأة عورة (the woman is 'Awrah) and the Prophet did not give any exception of showing the face and hands, rather this is from the words of some of the Fuqahā', which differ to the understanding and practise of the Sahābah who say that she must cover everything except the eyes to see the road.

Secondly, even if we accept that كل means "Most" in this situation, you must read the context of the full hadīth and it mentions "Every(كل) misguidance is in the hellfire", so the context of the hadīth supports the general statement that كل means "every" and not "most" unless you are disagreeing with the Ijmā' and say "Some misguidance is not in the hell-fire" and this is a very dangerous statement! Also, let's say it means "MOST bid'ah is misguidance and EVERY misguidance is in hellfire" - I would reply by saying, why would the Prophet use the same general wording(كل) in every single hadīth when he is warning against bid'ah, so the previous rule of "giving an exception" is needed, which is lacking. Also, how can the same word(كل) in the same context mean 2 different things, this doesn't make any sense and how would you know which كل means "every" and "most" - That's why I love to stress on the point that we accept it as a general statement, unless there is an exception given by the Prophet(saw).

Finally I would like to finish off this issue with a statement of a Sahābī which demolishes the idea of good bid'ah which we know of no differing of opinion from other Sahābī's, so Abdullah bin 'Umar(ra) said, "Every innovation is misguidance, even if the people regard it as GOOD." And this narration is authentic and reported in Sunan al-Dārimī, so we should avoid every innovation, even if you regard it as good because the Prophet and his Companions would've been the first to do it if they thought it was good والله اعلم

19 December 2015 13:08

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew



Ali Ibn Ibrahim 0

19 December 2015 13:04

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Correct, Shaykh al-Islām ibn taymiyyāh said it was invented by the Fātimiyyāh Ismāʿīlī Bātinī who used to insult some of the Prophets(as) on the Pulpits, let alone the Sahābah. Note: Egypt was ruled by these Heretics for 150 years - Until the true Muwahideen stood up against them such as Abū Bakr al-Nabilsī(rah), the one who had the courage to insult the ruler in his face. This person is the one with the famous quote "If i had 10 arrows, i would throw 9 at the Shī'a and 1 at the romans" but when he was summoned to the mushrik ruler, the ruler asked him, did you really say this, so he replied "No way, if I had 10 arrows, I would throw 9 at the shī'a and 1 at YOU" - After the mushrik ruler got owned, he ordered that he be crucified and they cut his body one by one :( Not only that, they got a jew to slice his skin from head to toe!!

19 December 2015 14:56

**Group:** ICYC Islamic Care Youth Crew

**Roy Alameddine** Love this topic

19 December 2015 15:04

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Saudi national day is where many homosexuals come out in public without being punished.

19 December 2015 18:46

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Saudi has many homosexuals and atheists who go unpunished - They will only show you a few being executed, but the rest are free to do whatever they like. So much for land of Tawheed, the Rāfidah militias in South of Makkāh control the borders and saudi can't do nothing about them. Saudi only target muwahideen, also the Rāfidah in the Qateef region kick the police out and manage their own affairs.

19 December 2015 18:54

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** They publish the amazing books of Tawheed by the great scholars, but they will give you a twisted, distorted meaning behind it and teach you the 'Aqeedah of the Murji'ah. However, no doubt there are sincere Scholars, but they are very few in our times, most of them are in Sujūn.

19 December 2015 18:57

A quiz about the Prophet's Birthday:

The first question: How many times did the Prophet(saw) celebrate his birthday?

The second question: In what place did the Sahābah(ra) hold the first celebration of his birthday?

The third question: What are the types of sweets that were spread on his birthday?

The fourth question: What is the most popular nasheed that was played during the celebration?

Take note: The answer must come from the Qurʾān and the Sunnāh or the narrations of the Sahābah and the Tābiʿeen.

And if you cannot find it, would it be possible for you to inform us from where and how this bid'ah came about?

19 December 2015 12:37

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

What's the ruling on reciting Sūrat al-Kahf on a Friday?

I'll try my best to summarise it completely inshāʾAllāh, because it is a long discussion - Firstly, the most authentic hadīth on the issue is the Prophet(saw) saying "Whoever memorizes the first 10 verses from Sūrat al-Kahf will be protected from the fitna of al-Dajjāl" - Some scholars differed whether it was the first 10 verses or the last 10 verses of Sūrat al-Kahf, but the majority who narrated it from Qatādah mention the first 10 verses which is more correct.

Either way, there's a hadīth which is authentic on Abū Saʿeed al-Khudrī where he said: "Whoever reads sūrat al-Kahf will have a light that will stretch between him and the Ancient House(the Ka'bah)" - And this hadīth was narrated by Abū Hāshim which has been narrated by Sufyān al-Thawry, al-Shu'bah and other great giants, so this hadīth gets raised to the level of Marfūʿ(So it's on the level of saying "The Prophet said [the hadīth...] which is acted upon and used as proof as mentioned by al-Hāfidh al-ʿIrāqī & others). So this means whoever reads sūrat al-Kahf at any time will have a light that stretches between him and the ka'bah, without specifying a particular day to read it, infact it's Mustahab to read it everyday.

However, there's a narration reported by Al-Dārimī from the narration of Hushaym ibn Bashīr that differs with the narrations mentioned by al-Shu'bah and al-Thawrī which says "Whoever reads sūrat al-Kahf on the day of Jum'ah will have a light that will stretch between him and the Ancient house" - But the narrations mentioned by al-Shu'bah and al-Thawrī are much stronger than the narration of Hushaym ibn Bashīr, and they didn't include this addition of "The day of Jum'ah" and the narration of Hushaym is differed over regarding his authenticity for starters. I would also like to say, even if the narration is authentic, it would be considered Shādh(errent - this means that it is an authentic narration, but differs with another authentic narration which is much stronger than it). Imām Ahmad knows his Shaykh Hushaym more than anyone else with regards to his hadīth and he has said Hushaym never met Abū Hāshim(there is Inqitā' a disconnection), meaning it's ma'lūl(weak) and this is mentioned in his book al-'ilāl where his student Abdullāh quotes it from Imām Ahmad(rah).

It was also narrated by Al-Hākim through the narration of Hamād ibn nu'aym al-Khuzāī and it includes the wording "on the day of Jum'ah" and he also attributed it to the Prophet(saw) and this narration had 2 'ilā's(hidden defects). Firstly, what's correct is the narration stops and is authentic on Abū Sa'eed al-Khudrī and takes the ruling of marfū' as mentioned earlier, and Secondly it has the wording "on the day of Jum'ah" and Hamād ibn nu'aym al-Khuzāī is weak in memorization, the Imām yahya ibn mu'een(rah) said he is trustworthy in his religion, but weak in his memory and Al-Nasāī singled him out by saying he differs a lot with the well known Imāms and his narrations are not to be taken as proof.

So what we should know about this hadīth is that it's not proven the Prophet(saw) said it, but rather it's authentic on Abū Sa'eed al-Khudrī without the addition of "on the day of Jum'ah" as mentioned by Imām Ahmad and others, but it gets raised as a Marfū' hadīth and is acted upon as proof - You guys can read about acting upon the Mursal narrations as well, which you should read from the early scholars, since I don't know the rulings with regards to acting upon the Mursal narration in detail, I have only mentioned what the scholars say on the issue. What is memorised from the Prophet is the hadīth of memorizing the first 10 verses of Sūrat al-Kahf which protects you from al-Dajjāl.

However, in saying all this, it's definitely recommended to read Sūrat al-Kahf at any time and we shouldn't just apply it to Friday, but if someone does blind follow the opinion that it's authentic from some scholars who viewed the above hadīths authentic, then there's no blame on him, but I would recommend that you read Sūrat al-Kahf at any time and not specifically on Jum'ah **والله اعلم**

~ Research based upon what the Muhadithīn have said, nothing is my words.

19 December 2015 00:25

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Shaykh Sulaymān al-'ulwān was asked is it permissible to wipe over socks that have holes in them while making wudū'?

The Shaykh answered:

Praise be to Allah.

The correct view is that it is permissible to wipe over khuff (leather slippers which cover the foot and ankle) or socks that have holes in them. The Prophet ﷺ allowed wiping over khuff and he did not stipulate any condition that they should be whole and free of holes or tears, especially since the khuff of his companions were not free of holes or tears. If this had any effect on whether one could wipe over them, the Prophet ﷺ would have stated that clearly, for one of the basic principles of usool al-fiqh is that it is not permitted to delay explaining something when it is needed.

Imam Sufyaan al-Thawri, may Allah have mercy on him, said:

قال الإمام سفیان النوري رحمه الله: "امسح عليها ما تعلقت به رجلك وهل كانت خفاف المهاجرين والأنصار إلا مخرقة مشققة مرفعة." رواه عبد الرزاق في المصنف 1 / 194

"One may wipe over the khuff so long as it is still clinging to the feet. Were the khuff of the Muhaajireen and Ansaar anything but full of holes and tears?" [Narrated by 'Abd al-Razzaaq in al-Musanaaf, 1/194]

Sheikh al-Islam ibn Taymiyah, may Allaah have mercy on him, said:

قال شيخ الإسلام ابن تيمية رحمه الله: "فلما أطلق الرسول صلى الله عليه وسلم الأمر بالمسح على الخفاف مع علمه بما هي عليه في العادة ولم يشترط أن تكون سليمة من العيوب وجب حمل أمره على الإطلاق ولم يجر أن يقيد كلامه إلا بدليل شرعي . وكان مقتضى لفظه أن كل خف يلبسه الناس ويمشون فيه فلهم أن يمسحوا عليه وإن كان مفتوقاً أو مخروفاً من غير تحديد لمقدار ذلك فإن التحديد لا بدّ له من دليل." الفتاوى 174 / 21

"When the Messenger of Allaah (peace and blessings of Allaah be upon him) gave the command to wipe over the khuff, he knew what the normal state of affairs was, and he did not stipulate the condition that the socks should be whole and free of any faults. His command should be taken as general in meaning and it should not be restricted unless there is any shar'i evidence for doing so. What is implied by the wording is that any khuff that people wear and walk about in may be wiped over, even if they have holes or are worn out, without defining the acceptable extent for these holes and tears, because even such a definition would require evidence." [Majmoo' al-Fataawa 21/174]

This is also the view of Ishaq, Ibn al-Mubaarak, Sufyan Ibn 'Uyaynah and Abu Thawr may Allah be

pleased with them all.

Imam al-Shaafa'i and Ahmad – according to the well-known views narrated from them – said that it is not permissible to wipe over the khuff or socks so long as there are any holes or tears in the place where it is obligatory to do wudoo'. Abu Hanifah and Maalik differentiated between small holes and large holes.

But the correct view is the first view quoted above, which is that it is permissible to wipe over the khuff or socks so long as they are still clinging to the feet and it is still possible to walk in them.

It is also correct to wipe over socks through which the skin can be seen, because the permission to wipe over socks is general and no report of any restriction has been narrated. This implies that any socks which people wear may be wiped over. This is what is implied by those who say that it is permissible to wipe over khuff that are worn out, so long as it is still possible to walk in them.

Imam an-Nawawi, may Allah have mercy on him, mentioned in al-Majmoo' (1/502) that even if a person were to wear khuff made of glass, if it were possible to walk in them then it would be permissible to wipe over them, even though the skin beneath them would be visible.

~ Not translated by me, but it's an accurate translation after comparing it with the original text  
حكم المسح على الجورب المخرق

18 December 2015 09:45

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Al-Hassan al-Basrī(rah) said:

The corruption of the heart is built upon 6 things

1. They sin with the expectation of being forgiven
2. They learn knowledge and don't act upon it
3. And if they acted upon it, they don't do it sincerely
4. They eat from the provisions of Allāh without giving thanks
5. They aren't pleased with the destiny from Allāh
6. And they bury their dead without consideration

17 December 2015 23:54

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Some things I would like to share about the methodology of the early scholars compared to the later scholars in the science of hadīth and about some people who talk in such a harsh tone against the giant scholars.

I won't confuse you all, but I would like to say not every scholar of hadīth is an expert in 'ilal(hidden defects) of a hadīth and they would leave it to the experts(even though they are muhadithin, so what about others who talk on the issue) - I've seen some people say "Why did Imām al-Bukhārī say this hadīth has a 'illā(hidden defect), who's the liar in the hadīth" Firstly, the scholars like Imām al-Bukhārī deserve to be talked about with respect and they know hadīth as that's their expertise. Secondly, the scholars of hadīth wouldn't say the hadīth has a 'ilā if there was a liar(Kathāb) in it, because they would reject the hadīth automatically, a 'illā is something which is hidden where only the experts can examine it.

Also, the manhaj of the early scholars differs with the manhaj of the later scholars - Now, there's a famous book on the science of hadīth called "Al-Muqadimmāh" by ibn al-Salāh a great Qādī and Imām, however his expertise was in Fiqh and Usūl, even though he spent alot of effort in hadīth, he cannot be compared to someone like al-Dāraqutnī who is the father of hadīth and has it in his blood. So it's best to follow the manhaj of the early scholars like yahya ibn sa'eed, ali ibn al-madeeni, al-Dāraqutnī, abī hātim, Imām Ahmad, Imām al-Shāfi'ee, abu eesa al-Tirmidhī, Abū Dawūd etc...who know better than anyone else on the issue.

For e.g. With regards to addition of the trustworthy narrator(he might add a word or two to the hadīth), the early scholars authentic this hadīth and say there's nothing wrong with it, infact they have said it's knowledge etc and have written so much on the topic and sometimes the addition is rejected and sometimes it can be accepted depending on the circumstances etc...But the later scholars say, we don't accept the addition of a trustworthy narrator at all and Imām al-Nawawī said this is the view of the Majority of the scholars! Yes, the majority of the Fuqahā who adopt your manhaj of hadīth, but not the manhaj of the muhadithin, rather the opposite is correct, and we can't just talk about another field of the Muhadithin and reject their knowledge where they have written books about and explained in detail.

This is a very big topic, but Shaykh al-Islām ibn taymiyyāh would adopt the manhaj of the early scholars at times in some of his books where he replied to others, and at times adopt the manhaj of the later scholars. Imām ibn 'abdul barr is upon the manhaj of the early scholars completely and a great muhadith, but you have ibn hazm who's upon the manhaj of the later scholars, so we shouldn't rely on his authenticating and weakening, but we can still benefit from his words on the topic. So the same with al-Albānī, he's upon the manhaj of the later scholars, and this involves more inaccuracies with regards to authenticating and weaking hadīth, so that's why we can benefit from his knowledge and apply his knowledge according to the manhaj of the early scholars, but we shouldn't rely on his authenticating and weakening in general.

But anyways, we should speak with knowledge and sometimes you might see a hadīth which is authenticated by Al-Albānī and I will tell you it's weak, because the early scholars such as Imām al-Bukhārī, Imām Ahmad have weakened it, people must understand the differences in the manhaj of the early scholars and later scholars with regards to hadīth, but in saying that, both scholars are respected and we don't insult either of them or call them deviant because this is all based on 'ilm, we simply turn towards the truth and don't act zealously towards a particular scholar and Allāh(swt) knows best.

17 December 2015 20:28

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#AUDIO I don't know if the Shaykh will be happy to see this being shared, but this is to clarify what he previously said about going to kufr courts - May Allāh(swt) protect him.

If you disagree with his opinion and still insist on calling him a kāfir, then why should I care if you consider me a kāfir, because who am I compared to these great scholars.

17 December 2015 15:40

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Must watch - Such a good explanation of Al-Walā' wal-Barā' and Shaykh Ahmad Jibrīl has mentioned in other lectures that he visited his family in Jordan, so that's what makes me think he's Jordanian, also because his accent is Shāmī (He speaks fus7a like the Saudi's, but if you analyse his accent, there's some Shāmiyyāh behind it) 🇸🇦

Either way, the most important part of the video is teaching al-Walā wal barā and the environment you raise your kids - You don't want your future kids to be non muslim. Infact, Many mosques that were established in America were by Muslims, but later became christians subhānAllāh and the same with their ancestors. May Allāh(swt) protect us.

17 December 2015 15:26

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Where are our feelings for one another? When Omar(ra) saw the Prophet(saw) crying, he would want to know why he is crying so he could cry with him and if it doesn't make him cry, he would force himself to cry and that's Omar!

If you laugh, I want to laugh with you.  
If you're sad, I want to be sad with you.  
If you cry, I want to cry with you.

This is the way the Sahābah used to think, so let's unite our hearts together and be an Ummāh that's one body - The best feeling is when you are all together smiling and being merciful to each other 😊

17 December 2015 09:46

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The Messenger of Allāh said in the authentic hadīth: "I'm the Prophet of Mercy, and the Prophet of War"  
~ [Musnad al-Imām Ahmad]

There is no contradiction in this hadīth, rather your inferiority complex and ignorance is making it contradictory - The Prophet(saw) would show mercy to everyone, even to those that oppressed him! He would forgive and smile to those that wronged him, he would become very angry if he saw any innocent person killed, he even forbid his companions from cutting down a tree at War, let alone an innocent human being!

However, with regards to the enemies of Islām, he will fight them and humiliate them, however if they surrender, he will accept it from them and forgive them and take them to a place of safety so they can hear the words of Allāh - Which is why he was upset when Usāma ibn Zayd killed the man who said the Shahādah and the Prophet asked him "Did you open to see what's in his heart" and Usāma regretted it so badly that day after the condemnation of the Prophet.

Whoever says the Shahādah is to be taken to safety and let them prove that they are muslims who are praying and fasting - However the rulings with apostates are different, especially if they are from the distorted sects, those that apostated from islām like the Taqiyyāh sects, some don't accept their Tawbah, however if they make Tawbah before they are captured, you should accept it from them, but keep an eye on them. However if it is other apostates such as rejectors of Zakāt, then they are given the choice to repent from what they disbelieved in or else they will be fought without accepting their Shahādah at all. Ibn Kathir has praised a couple of companions that apostated, but

returned back to islām and called them courageous warriors etc....Because Allāh(swt) forgives every sin, including shirk if you make Tawbah.

May Allāh(swt) guide us to the straight path and this is the Prophet(saw) talking about himself in the authentic hadīth I mentioned, so no one should feel shy about it and only mention the first part and Allāh(swt) knows best.

16 December 2015 18:44

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

The Messenger of Allāh said:  
"Whoever insults my companions, upon him is the curse of Allāh, his Angels and all of Mankind!"

~ Narrated by Al-Tabarānī and graded as Hassan by Imām al-Albānī in [Silsilat al-Ahādīth al-Sahīhah #2340].

16 December 2015 14:27

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

"This person is such and such...  
This person is such and such...  
This person is such and such..."

Verily most of the people are sinners  
Most of them talk about the sins of others

~ Ibn Seereen(rah)  
[Majālis wa Jawāhir al-'ilm 6/86]

16 December 2015 14:21

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#PrayForCronulla 🇺🇸

16 December 2015 14:06

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

**Group:** ICYC Islamic Care Youth Crew  
**Nabila Mohamed Ameen.**  
17 December 2015 11:05

**Group:** ICYC Islamic Care Youth Crew  
**Sahra Aden Aameen**  
17 December 2015 11:59

"Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."  
[Sūrat al-Baqarah verse 286]

16 December 2015 13:10

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

**Group:** ICYC Islamic Care Youth Crew  
**Radwan Dakkak** Imam al-Shafi'i remarked, "There is a verse in the Quran that every wrongdoer should be terrified of." He was asked, "Which verse is that?" He replied, "'And your

Write a verse from the Qurʾān that has an impact on you 😊

Allāh the most high said:

{If We had sent down this Qurʾān upon a mountain, you would have seen it humbled and coming apart from fear of Allāh. And these examples We present to the people that perhaps they will give thought.}

~ [Sūrat al-Hashr verse 21]

16 December 2015 12:27

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

قال تعالى "وما أنا بظلام للعبيد" [ق:٢٩]  
وقال تعالى "وما الله يريد ظلما للعباد" [غافر:٣١]

16 December 2015 11:09

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

A man said to the Prophet(saw): What do I say when I'm asking [begging to] my Lord?

The Prophet(saw) said, say: "O Allāh forgive me, and have mercy on me and give me good health, and give me sustenance, verily these things [this duʿā] will accumulate for you [the good] in this life and the hereafter.

16 December 2015 10:24

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<http://youtu.be/FjUKiNF4MqE>

<http://youtu.be/FjUKiNF4MqE>

Watch from 59:00 and the Shaykh calculated the amount of deaths caused by wars in the time of the Prophet(saw) on both sides(muslims and non-muslims only 1287 deaths all up which is like 1% of the army, whereas these days the deaths are 500% more than the army because of so many civilian casualties ) - SubhānAllāh, the Shaykh is so funny, I always laugh when I listen to him, and I know exactly when he will laugh 🤔👉

15 December 2015 15:14

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Shaykh Sulaymān al-'ulwān has said the hadīth "Whoever marries has completed half his deen, so he should fear Allāh with regards to the other half" is mentioned by al-Hākim and its Sanad is differed over its authenticity.

However there's no doubt that marriage is the Sunnāh of the Prophets(as) and a part of Islām and the Shaykh quotes Imām Ahmad saying "Whoever calls you to other than marriage has called you to other than islām" and Imām Ahmad has also said "Celibacy has nothing to do with islām" - Celibacy is living a life where you are deprived from the blessings of marriage like the christian priests.

Some brothers think that if they get married, they cannot study islām which is incorrect and the Shaykh encourages the young ones to get married as marriage gives you chastity.

15 December 2015 10:23

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Shaykh Sulaymān al-'Ulwān was asked is it permissible for a woman to dye her eyebrows and he replied: "There's nothing wrong with it, as long as she doesn't dye it the same colour as her skin colour to the extend that it looks like it has been plucked, then there's nothing wrong with it.

14 December 2015 23:47

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

#Democracy

14 December 2015 12:21

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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[http://youtu.be/P\\_-ze7hllw](http://youtu.be/P_-ze7hllw)

[http://youtu.be/P\\_-ze7hllw](http://youtu.be/P_-ze7hllw)

SubhānAllāh - The Prophet(saw) said that wealth is one of the greatest fitna's for our ummāh. Some people come to the west to make money and live a nice life which is so wrong. The Shaykh narrates a story of a man who went to the west and married a beautiful wife and got kids from her and worked very hard to get a nice house. Once his kids were 15, they would have BF's/GF's and he hit his son when he saw him with a girl, and he knew his children were doing harām, but after warning his kids and wife, his wife called the cops on him and he got imprisoned for 3 years for "preventing freedom and assault against his kids". None of his family visited him and the laws are in favour of the woman and she took everything from him, no matter how hard he worked, then he realised that it was his fault for what he initially did. He doesn't even consider his children on the deen, they can't even recite Sūrat al-Fātiha properly. SubhānAllāh, there's so much more to say, but this is sufficient inshā'Allāh.

14 December 2015 10:42

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Lol that's huge 🤔

13 December 2015 12:58

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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□

13 December 2015 08:28

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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It is possible to commit "Shirk al-Mahabbāh" - The Shirk of Love by abandoning your Salāh because you are basically telling Allāh(swt) that you would rather focus your time on other things instead of praying to your creator.

And as Ustādh Muhammad al-Bizry told me "If you find yourself spending alot of time on something, whatever it may be - It means you care about it" Therefore, if you are neglecting your Salāh, it's possible that you're telling Allāh that you care about the dunyā more than praying to the one who created the creation and the dunyā for the sake of worshipping Allāh. May Allāh(swt) guide us all to the right path and make it easy for the abandoners of Salāh to start praying again without being on & off inshā'Allāh.

12 December 2015 23:20

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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I believe in you 🙏

12 December 2015 23:11

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Mother...  
She didn't just bear you in her  
womb for nine months,  
she carries you in her heart  
for a lifetime!  
Mother...

~ Stolen 💜



### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Aly Al Alayan** Do u know a place or someone that can teachs arabic?

13 December 2015 17:52

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** I learnt it online even though I've got heaps more to learn - But there's a course where you pay \$1,000 and u get all the material + attend skype sessions. I've got heaps of notes from a Pakistani guy called Yusuf Mullan - If you want, I can email you the PDF's, they are transcribed exactly from the audios.

13 December 2015 18:26

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** There's an arabic course at Masjid al-noor though. I know some people who go there.

13 December 2015 18:27

**Group:** ICYC Islamic Care Youth Crew

**Ahmad Abu Iyaad** For ل there are two types, ال ل and الفعل ل which need to be distinguished. For الفعل ل you pronounce it no matter what even if it is before a Shamsiya letter such as إلتقى or قلنا.

13 December 2015 19:59

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Jazāk Allāhu Khayran - I want to keep it simple for the beginners. Step by step :)

13 December 2015 20:04

#Arabic\_Vocabulary

The = ال = Al

Sun = شمس = Shams

The Sun = الشَّمس = A-Shams

The "L" in "Al" is removed because Shīn (ش) is a Solar letter, however the "L" must be pronounced if it was a Lunar letter like ب for e.g. ["Al-Bayt" - 'The House']. The solar and lunar letters are shown in the picture below:

12 December 2015 18:33

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<http://kalamullah.com/Books/Al-Hasan%20ibn%20Ali.pdf>

<http://kalamullah.com/Books/Al-Hasan%20ibn%20Ali.pdf>

The Seerah of the 5th and last Rightly Guided Khalīfah al-hassan ibn 'alī(ra) - Must read :)

12 December 2015 01:27

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

One of the best reciters of the Qur'ān - This is the Qāri' that Shaykh Ahmad Jibrīl spent most his time listening too to perfect his Tajweed.

11 December 2015 21:45

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Shaykh Ahmad Jibrīl said: "These days, you don't ask who's the Shaykh, you ask who's not the Shaykh!"

11 December 2015 12:30

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

"When the Christians hear his name what do they say? Absolutely Nothing." I cracked up lol.

11 December 2015 10:51

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<http://www.independent.co.uk/news/world/middle-east/benjamin-netanyahu-rejects-donald-trumps-comments-on-muslims-and-says-israel-respects-all-citizens-a6767026.html>

LOL!

11 December 2015 09:39

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The saying "Jum'ah Mubārak" doesn't make any sense in the Arabic language, and the person who says this lacks knowledge in Arabic Grammar and it's correctly said as "Jum'ah Mubārakah" because both words must be feminine, you can't say هذه الشجرة you must say الشجرة هذه or if I can explain it better in english, Jum'ah Mubārak is like saying "She's a Man".

11 December 2015 09:37

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

This is Tūnis now :( The land that was opened by the Sahābah where Tawheed spread in the land is now a land that opens up night clubs, promoting prostitution and subhānAllāh they have dropped the prices on alcoholic drinks by 50% - Man, that's such a good deal for the Fusāq, but after legalising alcohol and discounting the cost of alcoholic drinks, they will go pray Salāt al-Maghrib and come back...

11 December 2015 09:08

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<http://youtu.be/xq1xsRVZcVc>

<http://youtu.be/xq1xsRVZcVc>

Loved the part where he quoted the Salaf saying "The easiest part of fasting is not eating and drinking" 😊

10 December 2015 22:19

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

What is the ruling on dying your hair black?

There are 3 different opinions on this issue and I have given my preferred view in the final paragraph, so feel free to read inshā'Allāh:

Opinion #1. It is harām and this is one of the opinions in the Madhab of Imām al-Shāfi'ee(rah) and a group of scholars. The proof they used was the hadīth in sahih muslim where Jābir ibn 'Abdullāh reported that Abū Quhāfah was brought on the day of فتح مكة (the conquest of makkāh) and his head and beard were white like thaghāmah(a plant whose flowers and fruit are white). The Messenger of Allāh said: "Change this (your hair) with something, but avoid black" The second proof they used was the hadīth reported by Imām Ahmad where ibn 'Abbās said: The Messenger of Allāh said: "At the end of time, there will be a people who will dye their hair black like the crops of pigeons. They will never even smell the fragrance of Paradise". These are the two main hadīth's used to prove that dying the hair black is harām.

Opinion #2. It is Makrūh(disliked) and this is mentioned by Imām Mālik and is the opinion of the majority of the scholars. The proof they used was البراءة الأصلية "Original Disassociation" [Everything is Halāl until proven Harām with an authentic text from the Qur'an and the Sunnāh] and that is lacking here. And with regards to the hadīth in Sahih Muslim, there's a difference of opinion among the scholars whether the words "avoid black" is the Prophet's words or if the narrator added these words. And they have said, even if it's the Prophet's words, then this doesn't prove that dying the hair black is harām, because if we look at the words in the hadīth carefully, the Prophet says "change this" which is an order and the words "avoid this" is also an order by the Prophet, however "change this" doesn't mean that it's compulsory to dye your hair and "avoid black" doesn't mean it's harām to dye it black, but rather "change this" means it's recommended to dye your hair and "avoid black" means it's disliked to dye your hair black. And they have responded to the hadīth mentioned in the musnad of Imām Ahmad where the Prophet said: "At the end of time, there will be a people who will dye their hair black like the crops of pigeons. They will never even smell the fragrance of Paradise", so they have stated that this hadīth is differed over it's authenticity and even if the hadīth was authentic, it doesn't prove that dying the hair black is harām because if you read the

hadīth carefully, the Prophet is talking about a group of people who will come in the end of times who will have their hair dyed black and they will never smell the fragrance of Paradise, so they will be known as having dyed their hair black, however the reason why they won't smell the fragrance of Paradise is because of their deviant beliefs and bad actions, not because of dying their hair black. To prove this is because the Prophet warned against the Khawārij and said a group of people will come and they will have their heads shaved(the Khawārij) and they will be the worst of creation and will be the dogs of the hell-fire. However, this doesn't mean that the person who shaves his head will be in the hell-fire, but rather the Prophet is describing their characteristics and qualities. So therefore, we say that there is no proof that dying the hair black is harām and it's proven from several companions of the Prophet that they dyed their hair black, and they would understand the Prophet's statements better than those who came after them.

Opinion #3. It is completely halāl and this is the statement of al-hassan and al-hussein and 'uthmān ibn 'affān and one of the opinions in the Hanafī madhab which is the view of Abū Yūsuf and a group of scholars, and they have also used the proof of البراءة الأصلية "Original Disassociation" that there is not a single hadīth on this topic that is authentic where the Prophet(saw) prohibited dying the hair black. They have stated regarding the نهى (prohibition) that either the hadīth is authentic, but it's not clear and this is only 1 hadīth reported by Imām Ahmad and Shaykh Sulaymān al-'ulwān has rejected this hadīth because Abdul al-Karīm al-Jizrī never saw Sa'eed ibn jubair to narrate from him. However there was a dispute concerning this hadīth and some scholars have used it as proof to prohibit dying the hair black, however ibn Abī 'āsīm said "There's no proof that it's disliked to use black dye, rather it is a description of a people who have this attribute". They have also stated that the نهى (prohibition) in the hadīths is clear, but not authentic and there are about 15 hadīths on the topic, the most authentic of them is the hadīth in Sahīh Muslim and the prohibition is not authentic that the Prophet(saw) said so, but rather the narrator added it in - The hadīth has come through the narration of Abī al-Zubayr from Jābir ibn 'abdillāh, and there are 7 different narrators that Abī al-Zubayr narrated from and the wording "avoid black" comes in 5 narrations:

1. Ibn Jurayj (and he did not say(or declare) that he heard it from Abī al-Zubayr)
2. Ayūb al-Sakhtiyānī, and the narration isn't authentic on Ayūb
3. Layth ibn Abī salīm, and his situation is well known, and there's a consensus mentioned upon his weakness - Some of the contemporary scholars thought he was Layth ibn sa'd which isn't correct.
4. Al-Ajlāh ibn 'abdillāh al-kandī, and he has been spoken against by the scholars such as Imām Ahmad and others, and he's not to be used as proof.
5. Matr al-Warāq, and he's weak and the path towards him is even weaker!

So what's dependant on is the narration of ibn jurayj alone. And the ones who didn't mention the wording "avoid black" are 2 narrations:

1. Zuhayr ibn Mu'āwiyah, and 7 narrators have narrated from him, and he's not disagreed upon, and in his narration he said: I asked Abī al-Zubayr: Did Jābir say "avoid black", he replied: No.
2. 'Uzra ibn Thābit, and the Isnād(chain) towards him is authentic and he narrated this hadīth without adding the wording "avoid black".

So what's proven here is that the addition "avoid black" is not authentic on the Prophet and how can anyone claim that ibn jurayj heard it from Abī al-Zubayr when it's proven that ibn jurayj dyed his hair black, and it's also authentically proven on 10 companions that they dyed their hair black, among them are:

1. 'Omar ibn al-Khattāb
2. 'Uthmān ibn 'Affān
3. Sa'd ibn Abī Waqās
4. 'Uqba ibn 'āmer
5. Al-Mughīrah ibn Shu'bah
6. Jarīr ibn 'Abdillāh
7. 'Amr ibn al-'ās
8. Al-Hassan ibn 'Alī ibn Abī Tālib
9. Al-Hussein ibn 'Alī ibn Abī Tālib
10. 'Abdullāh ibn Ja'far

And it's not authentically proven that the companions differed with them in this - It has also been proven that 29 Imāms from the Tābi'n(successors) or even more dyed their hair black whose names were mentioned by ibn al-Qayyim in Zād al-Ma'ād(4/337) and al-Baghawī in Sharh al-Sunnāh(12/94).

So I personally believe that the strongest opinion is that it's permissible to dye your hair black, however it's probably safer to avoid doing so even if it's not harām, since the majority of scholars disliked doing so - But this is not democracy here, we are muslims who follow the evidence. I would also like to mention that there is ljmā' that it's forbidden to dye your hair black if you are trying to make yourself look younger for marriage as that is deceit, and ibn hajr al-'Asqalānī has mentioned an ljmā' that it's permissible to dye your hair to terrify the enemies at war. So this is the view of the scholars and Allāh(swt) knows best.

10 December 2015 20:09

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The greatness of a scholar over a" فضل العالم على العابد كفضل القمر على سائر الكواكب The hadīth layman is like the greatness of the moon over the rest of the stars" is differed upon regarding its authenticity - I believe it's weak, however there is no doubt that the scholar is greater than the layman, but this doesn't apply to every scholar, it only applies to the scholar who acts upon his .knowledge and mixes it with worship as mentioned by Shaykh Sulaymān al-'ulwān

Shaykh Ahmad Jibrīl would tell you it's a close call and many of his students would talk about ahādīth and he would respect their view and how strong they see the narration - Authenticating and العلم weakening is based upon knowledge, not desires

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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This shī'a dog is the one who wrote the book "A'isha the adulterous" - I wish I can get my hands on him and bash him until he dies.

Either way, this video proves that the shī'a can't even prove the fundamental belief in their own religion - Tawheed and Shirk in the shī'a religion revolves around the Imāms, not Allāh like in Islām.

The shī'a have a lot of kufr which is easy to refute, however instead of debating them on other issues, simply ask them "Give me a clear verse from the Qur'ān that says 'Alī is the Imām" Wallāhi they won't be able to and shī'as who I know in real life have told me "I don't know, I'm not a scholar" subhānAllāh - Even your scholars don't know ya miskeen, they are just deceiving you.

10 December 2015 10:32

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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"50 matters concerning the rulings of Salāh" by Shaykh Sulaymān al-'ulwān is a very nice book and it touches on many issues which I would like to share with you all, inshā'Allāh I might translate the whole book - It's only 53 pages and could be easily read in less than an hour depending on your level of comprehension and reading speed.

9 December 2015 23:08

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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□

Shaykh Sulaymān al-'ulwān was asked: Is it permissible to make takfeer upon the abandoner of Salāh individually?

He answered: If it's proven that he's not ignorant, and I believe that the abandoner of Salāh is a Kāfir, and you showed him the ruling and he refused to abandon it, then there's no prevention from calling him a Kāfir if it's proven to the person with absolute proof, and the people of knowledge differentiate between ruling upon the individual and between ruling upon in general, so Ahl al Sunnāh rule upon generally and do not rule upon the individual, until the conditions have been met and the preventions(of takfeer) have been removed, so if the conditions have been met in this issue and the preventions(of takfeer) have been removed, and the person views that the abandoner of Salāh is a Kāfir, then there's no prevention from ruling upon this man that he's a Kāfir, knowing that he doesn't pray and views the abandoner of Salāh as a Kāfir"

9 December 2015 22:53

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Ibn Rahawieh said "It's authentic from the Prophet that the one who leaves the Salāh is a Kāfir! It's the opinion of the 'Ulemā' from the Prophet's time until today." He also said "Whoever leaves the Salāh purposely with no legitimate excuse until its time expires is a kāfir"

9 December 2015 21:52

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Imām Ahmad(rah) said "Umm Sāleh lived with me for 30 years. We never had a single disagreement!"

~ SubhānAllāh the effort of BOTH of them accomplished that 😊

9 December 2015 18:35

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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It's recommended to sleep on your right side as mentioned that the Prophet(saw) used to do so in the Sahīhayn, however it's completely permissible to sleep on your left side, back side or on your stomach as there is no authentic hadīth which forbids doing so.

As for the hadīth where the prophet(saw) said that the person who sleeps on his stomach is

considered the sleep of the people of hell-fire, some scholars have authenticated this hadīth, however what's correct is this hadīth is weak as it was pointed out and mentioned by al-Imām al-Bukhārī and al-Imām al-Dāraqutnī in the books "al-īlal" and in the chain of the hadīth is a person called Yahya ibn abī kathīr and the chain contains defects(there's no stability - weakness). Therefore sleeping on your stomach is permissible without it being disliked as there is not a single authentic hadīth which prohibits it والله اعلم

9 December 2015 14:30

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

A muslim should not say "Why did Allāh reveal this", "Why did Allāh command the women to wear the Hijāb etc..." But rather a muslim should say "What is the wisdom behind the veil" because it is from the Adab of a muslim to not ask in a fashion that seems like you are opposing what Allāh has revealed - I get this alot from many muslims, so inshā'Allāh just lessen the tone of your question to make it sound more suitable 🙏

9 December 2015 14:13

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Who made this lol

9 December 2015 12:59

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

Shaykh Sulaymān al-'ulwān was asked: If the abandoner of Salāh repented, is it a must upon him to catch up on what he previously missed from the prayers?

The Shaykh answered: If he repented, he should ask Allāh(swt) for forgiveness, and increase in his obedience and seeking of forgiveness, and to draw himself closer to Allāh(جلا وعلا) what he is able too, so this can be an expiation of what has passed, and there's no need for him to repeat what was missed from the prayers, and if he made Hajj, there's no need to repeat his Hajj, or to repeat his fasts, or other than that, but rather if he repents for example in the time of dhuhr, he would pray Salāt al-Dhuhr, and if he repented after 'Asr, he would pray Dhuhr and 'Asr, according to the view of the majority, if he repented after 'ishā', he would pray Maghrib and 'ishā', according to the view of the majority, and does he renew his marriage contract? What's correct: That he doesn't renew the marriage contract, because there is no proof of this.

8 December 2015 22:03

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

If the Shayātīn were shackled throughout the month of Ramadān, why are there still sins in Ramadān?

Some scholars said it's because only the heads of the Shayātīn are shackled! Others have said, even if all the Shayātīn were locked up, the human-self is inclined to evil in itself. When ones devil is shackled in Ramadān yet he is evil or worse during Ramadān, then he is worse than his own Shaytān!!

8 December 2015 21:24

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I've promised myself to follow Shaykh Ahmad Jibrīl's advice with regards to spending time on social media, so I will not spend more than 30 mins per day on Facebook inshā'Allāh - I would still love to share verses from the Qur'ān and the Ahādīth, but I'll avoid lengthy discussions that don't benefit the muslims.

My advice to the admins is to focus on your priorities and I'm sure you all are, may Allāh(swt) reward you all, but don't spend too much time monitoring people all day as you won't achieve much from doing so.

I haven't been on a group chat in many years and I did benefit from many posts and inshā'Allāh I will keep benefiting from the words of Allāh and his beloved Messenger. I'll end my post with the hadīth of the rasūl ليصمت خيرا او ليصمت "Whoever believes in Allāh and the last day should speak good or remain silent" - May Allāh(swt) always allow me to speak good or remain silent 🙏

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

"And do not mix the truth with falsehood or conceal the truth while you know [it]." ~ [Al-Baqarah:42]

8 December 2015 16:48

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

I have brought 14 Tafseer's(There was 41 I wanted to translate, but this should be enough atm) from our great 'ulemā' who have said that the Niqāb is compulsory - I was going to write a long article regarding Niqāb how it's proven in the Qur'ān, Sunnāh and the actions of the Sahābah and answering some questions regarding the misconceptions of those who say you can show the face, but I have decided to just bring the words of the scholars for the mean time and come back to this topic another time inshā'Allāh because I've been busy with other things, so you are free to have a read:

1. The interpreter of the Qur'an ibn 'abbās(rah) said about the verse: { O Prophet, tell your wives and your daughters and the believing women to bring down over themselves of their Jilbab(garments)}: "Allah(swt) ordered the believing women if they left their houses for a need to cover their faces from above their heads with their cloaks and to leave one eye" [Al-Tabari(19/181)]. More to come soon(from Al-Tabari).

2. The mufasssir Yahya ibn Salam al-taymi al-basri al-Qayrawani(rah) :[Died 200AH] said about the tafsir of Allah's statement: { O Prophet, tell your wives and your daughters and the believing women to bring down over themselves of their Jilbab(garments). That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.} He(rah) said: "And the Jilbab: is the loose outer garment that's used to cover (her body with), and to(also) cover the right part of her face, her right eye and her nose"

3. The Imam of the Mufasssireen al-Imam Abu Ja'far al-Tabari(rah) :[Died 310AH] said in his tafsir of the words of Allah: {O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves of their Jilbab(garments). That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.} He(rah) said: "Allah(swt) says to remind his prophet Muhammad(saw): { O Prophet, tell your wives and your daughters and the believing women} to not imitate the slave women in their dresscode if they leave their houses for their needs, so that they reveal their hair and faces, but rather to bring down over themselves of their garments, lest they get afflicted by a Fasiq if he knew that they were free women from harmful words. Furthermore, the people of interpretation have differed on the description of the covering that Allah(swt) ordered, so some have said that it's to cover their faces and heads, and not to reveal from them except one eye. He mentioned who said this: Ali narrated to me who narrated from Abu Salih who narrated from Mu'awiyah from Ali from ibn 'abbas about the verse {O Prophet, tell your wives and your daughters and the believing women to bring down over themselves of their garments} "Allah(swt) ordered the believing women if they left their houses for a need to cover their faces from above their heads with their cloaks and to leave one eye". Ya'qub narrated to me who narrated from ibn 'ulya from ibn 'awn from Muhammad from 'ubaidah about the verse: {O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves of their garments} "so ibn 'awn demonstrated infront of us, he said: and it was worn by Muhammad. Muhammad said: and 'Ubaidah wore it infront of us. He said ibn 'awn demonstrated, so he covered his nose, and his left eye, and left his right eye(to see), and lowered his garment from the top until it was near his eyebrows or on the eyebrow". Ya'qub narrated to me who narrated from Hushaym who was informed by Hisham from ibn Sireen(rah) who said: I asked 'Ubaidah(rah) about the verse {O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves of their garments.}: So he demonstrated by his clothes, so he covered his head, and his face, and he placed his clothes over one of his eyes" And others said: "Rather they(the women) were ordered to tighten their garments over their foreheads" End Quote...He afterwards mentioned who said this. [Jam'i al-Bayan fi Tafseer al-Qur'an (19/180-182)]

4. The mufasssir al-'Allamah Abu Bakr ibn 'Ali al-Razi(rah) :[died 370AH] He said about the tafsir of the verse {O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves of their Jilbab(garments).} He mentioned some of the previous narrations from ibn 'Abbas(rah) and Umm Salamah and 'Ubaidah and al-Hassan and afterwards said: Abu Bakr said: "There is proof from this verse that the mature woman is ordered to cover her face from the strangers and revealing what's covered and her chastity while she goes out, might tempt the people of suspicion about them(the women), and this is proof that the slave women is not supposed to cover her face and hair because of Allah's statement "And the believing women" is apparent that he intended the free women, and it's also narrated in the tafsir, lest they become like the slave women, who are not ordered to cover the head and the face, so he ordered the covering to differentiate between the free women from the slave women" End quote [Ahkam al-Qur'an (5/244-245)]

5. The Mufasssir al-Imam Abu al-Muthafar al-Sam'ani(rah) [died 489AH]: He said: "And the statement of Allah(swt): { bring down over themselves of their Jilbab(garments)} Yes: To cover herself with the Jilbab, and the Jilbab is the loose outer garment, and it is the sheet that the woman covers with over her torso(chest) and Khimar(veil). 'Ubaidat al-Salmāni said: The woman covers up with her Jilbab, so that she covers her head and her face and all of her body except one eye" End Quote [Tafsir al-Qur'an (4/306-307)]



6. The Mufasssir, the Jurist 'Emad al-deen al-Tabari(rah) [Died 504AH]:  
He said: { O Prophet, tell your wives and your daughters and the believing women to bring down over themselves of their Jilbab(garments)} "The Jilbab: it is the loose outer garment, so he ordered them to cover their faces and their heads and he didn't command the slave women to do that" End Quote [Ahkam al-Qur'an (4/354)]

7. The Mufasssir al-Imam al-Baghawi(rah) [Died 516AH]:  
He said: { O Prophet, tell your wives and your daughters and the believing women to bring down over themselves of their Jalābīb(garments)} "The plural of Jilbab, it is the sheet that the woman covers with over her torso(chest) and Khimar(veil), and ibn 'Abbas(ra) and Abu 'Ubaidah(ra) said: The believing women were ordered to cover their heads and their faces with the Jilbab, except one eye to know that they are free women { That is more suitable that they will be known} that they are free women { and not be abused} so they aren't exposed to being subjected." End quote [Tafsir al-Baghawi (3/586)]

8. The Mufasssir al-'Allamah Abu Bakr ibn al-'Arabi al-Maliki(rah) [Died 543AH]:  
"The people differed over the Jilbab based upon similar wordings for its purpose: That it's the clothing that covers the body, however they divided it here to be said: That it's the loose outer garment, and it's said: That it's the face covering. Allah's saying {to bring down over themselves} it's said: It means to cover her head over her Khimar(veil). And it's said: To cover her face until nothing is shown except one eye. And what made them categorize it, is that they saw the covering and the Hijab in which was previously firmly established in its meaning, and this addition came on top of it and has been associated with the evidence that comes after it, which makes it clearer and it's the saying of Allah(swt) { That is more suitable that they will be known} and what's apparent: is that this deprives the meaning of covering alot, so it's proven that he meant to differentiate them from the slave women who walk around uncovered or with a single veil who are subjected to by the men, so they uncover them and talk to them, so if she wore a Jilbab and covered herself, that would be a protection between her and between the subject of (bad) words and the one who relies on inflicting harm" End Quote [Ahkam al-Qur'an(3/1586)]

9. The Mufasssir al-'Allamah ibn 'Attiyyah al-Andalusi(rah) [Died 546AH]:  
He said about the tafsir of Allah's saying: {O Prophet, tell your wives and your daughters and the believing women to bring down over themselves their Jilbab(garments)}. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.}. He said: "When the customs of the arab women was despised & degraded in the meaning of their Hijab(covering), and they used to reveal their faces just like the slave women do, and that used to be an invitation for the men to glance at them and to diverge them to thinking about them, Allah(swt) ordered his messenger(saw) to order them to bring down over themselves their Jilbab so that they can be covered and to clearly differentiate between the free women and the slave women, so the free women are known to be covered, to prevent being subjected from those flirts or young men and it's narrated that there was in Madina a group of people who would sit on the mounts to look at the women and subjecting them and propositioning them, so the verse was revealed about that, and the Jilbab: (is) A cloth bigger than the veil, and it's narrated from ibn 'Abbas and ibn Mas'ud that it is the outer loose garment and the people differed over its picture of covering, so ibn 'Abbas and 'Ubaidah al-Salmāni said that is what a woman wears until nothing is shown from her except one eye to see, and ibn 'Abbas and Abu Qatadah also said and that is to be worn over the forehead and to tighten it, then curve it around the nose, so that her eye is shown, however she covers the chest and the majority of the face and Allah's saying {That's more suitable that they will be known} yes, being totally different, so that they don't get mixed up with the slave women, so if she is known, she won't be subjected to harm from the opposition who will see her as a noble free woman, and(this verse "more suitable to be known") it doesn't mean to know who the identity of the woman actually is, and whenever Omar used to see a slave woman who covered her head, he would hit her with a stick to uncover her head to preserve the dresscode of the free women, and the rest of the verse is aspiration and gentleness and incitement(urge) for Tawbah(repentance) and having hope in the mercy of Allah" End Quote [Al-Muharrar al-Wajeez fi tafseer al-kitab al-'aziz (13/99-100)]

10. The Mufasssir al-Hafidh Abu Faraj ibn al-Jawzi(rah) [Died 597AH]  
He said about the verse of Allah(swt) { O Prophet, tell your wives and your daughters and the believing women to bring down over themselves their Jilbab(garments).}: "The cause for its revelation was because the Evil-Sinners used to harm the women if they went out at night, so if they saw a woman that has a head covering, they would leave her and said she's a free woman, and if they saw her without a head covering, they said she is a slave woman, so they harmed her, so this verse was revealed, Al-Sudi said, and the statement of Allah: { to bring down over themselves their Jilbab(garments).} ibn Qutaibah said: They wear the Robe, and others said: They cover their heads and their faces, to know that they are free women. {That's more suitable} Yes, more appropriate and closer {That they be known} that they are free women {So they aren't harmed}..." End Quote [Zaad al-Maseer (6/422)]

11. The Mufasssir al-'Allamah al-Mufasssir al-Fakhr al-Razi(rah) [Died 606AH]  
He said about the verse of Allah (swt): {O Prophet, tell your wives and your daughters and the believing women to bring down over themselves their Jilbab (garments).}He said: "In the days of ignorance, the free women and slave women used to go out uncovered, exposing their adornments, so accusations fell (upon them), so Allah (swt) ordered the free women to cover up and his saying { That is more suitable that they will be known and not be abused} It's said: To be known that they are free women, so they aren't exposed, and it could also be said: The meaning: To be known that they don't show off their adornments, because whoever covers her face without(believing) it being a 'Awrah, it won't come to her mind that she is revealing her 'Awrah("the adornments" because the Niqab is covering it), so she will be known to be covered." End Quote [Tafsir al-Kabir (25/230)]

12. Al-Mufasssir al-Imām al-Khāzan(rah) [Died 741]  
He said: {O prophet say to your wives and your daughters and the believing women to lower} meaning to lower and cover {upon them with their Jalābīb} the plural of Jilbāb, it is the sheet that the



woman covers with over her torso(chest) and Khimār, and it's said that it is the sheet, and everything that is used to cover with from a cloak or other than it. Ibn 'Abbās said: "The believing women were ordered to cover their heads and faces with the Jilbāb except one eye, to know that they are free women and it's the saying of Allah(swt) {That is more suitable that they be known and won't be harmed} meaning that they don't get subjected. End Quote [Tafseer al-Khāzan(3/478)]

13. The Mufasssir al-Imam al-'izz ibn 'Abdul Salam(rah) [Died 660AH]  
He said: {Al-Jalabib} The Jilbab: is the outer loose garment or the veil or every cloth that a woman wears above her clothes and lowering it to include her head and to put it above the Khimar until no opening is seen from her neck or to cover her face until nothing is shown except her left eye {To be known} from the slaves with the free women or from the Mutabarijjat(those who go out uncovered) with the covered up women. Qatadah said: If the slave woman passed by, the hypocrites used to afflict harm on her, so Allah(swt) prevented the free women to imitate them" End quote [Tafseer al-'izz ibn 'abdul Salam(2/590)]

14. The great mufasssir al-Imam al-Qurtubi(rah) [Died 671AH]  
He said: {O Prophet, tell your wives and your daughters and the believing women to bring down over themselves their Jilbab (garments).} "When the customs of the arab women were despicable and they used to show their faces just like the slave women and that was an invitation for the men to look at them and to diverge them into thinking about them, Allah (swt) ordered his Messenger (saw) to command the lowering of the Jilbab upon them if they wanted to leave for their needs and they used to disappear in the desert before they used to cover up, so there would be a difference between them and the slave women, so the free women would be known by covering, to resist from subjectors who was a flirter or a young man and the woman was from the believing women before this verse was sent down, they used to go for their needs and would be subjected by some of the evil doers who thought she was a slave woman, so she yells at him so he goes away, so they asked about that to the prophet(saw) and the verse was revealed for that reason, and al-Hassan and others have said the meaning of; thirdly the statement of Allah {their Jilbabs} The Jalabib is the plural of Jilbab and it is the cloth which is bigger than the Khimar, and it's narrated on ibn 'abbas and ibn mas'ud that it's the outer loose garment and it's said that it's the face covering, and what's most correct is that it's the garment that covers all of the body" End Quote [Tafseer al-Qurtubi (14/243)]

8 December 2015 12:19

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

'Abdullāh ibn Mas'ūd(rah) said: The Prophet(saw) said, "You must be truthful. Truthfulness leads to dutifulness and dutifulness leads to the Garden (الجنة). A man continues to tell the truth until he is written as a Siddiq (Most truthful) with Allāh. Beware of lying. Lying leads to error and error leads to the Fire. A man continues to lie until he is written as a liar with Allāh."

Commentary: With regards to the word Al-Birr (البرّ) translated as dutifulness(or righteousness), Al-Hāfidh ibn Hajr al-'Asqalānī(rah) said "Basically, it is being extensive in doing good deeds; it is a word that is employed for all good deeds but particularly used for a continuous pure deed." So, truthfulness leads to deeds that are free from fault and is continuous, upon which the person dies. May Allāh(swt) grant us this out of His favour and mercy. He is written as a Siddiq (صديق) which refers to truthfulness becoming from his innate disposition as lying becomes from the instinctive disposition of the one who lies until he is written with Allāh(swt) as a liar. This hadīth clearly warns against lying - May Allāh(swt) protect us from lying and make us from among the Most Truthful!

7 December 2015 23:02

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I love this hadīth so much that I recite it to myself almost every day - The prophet(saw) said "Show mercy and you will be shown mercy. Forgive and Allāh will forgive you. Woe to the people who merely catch words but do not remember them (and follow them). Woe to those who persist, who knowingly continue in what wrong they are doing."

7 December 2015 22:41

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

If your mother is being insulted and you remain silent, what is the point of living in this dunyā.

7 December 2015 22:27

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I would like to share something about some of the flaws in western education - Schools in the west teach and encourage students to have an opinion on every topic they write/talk about. Now, there's nothing wrong with asking students questions(testing them etc...) and getting them to think, however asking students to write essays about a topic they haven't researched or have any qualifications about is really stupid.

They want everyone to have an opinion, whether it is right or wrong, they say "Keep trying again and again until you get it right" whereas in Islām we do not encourage people to speak without knowledge and encourage them to make mistakes until they get something right. There are engineers who have specialised in some fields of studies and just imagine if they hear some student giving his own opinion from a small excerpt he read in class that his teacher asked him about - Heck, even the information mentioned in those articles aren't always accurate, let alone having a student that knows nothing about Surgery and Engineering talking about things that the latter specialise in.

So I definitely think it's completely wrong to allow anyone give his opinion on an issue and make them feel like their opinion matters when they are absolutely ignorant - This also applies to deen, where you should only speak about things you know about and give your opinions based upon evidence from the Qur'ān & Sunnāh. Mathematicians go back to formula's and methods to solve a problem, so the same with Islām, different methods can lead to the right path with certain matters of Islām, but our original source is the Qur'ān and Sunnāh to go through such methods and Allah(swt) knows best.

7 December 2015 17:00

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

SubhānAllāh - I said this to someone minutes before the Shaykh posted it up 🙏

7 December 2015 10:18

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

said, "He who believes in Allāh and the Last Day must either speak good or remain (سكوت)The Prophet ".silent

[Sahīh Muslim]

5 December 2015 23:22

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I would like to share something about "Judging by the apparent" and some of the dangers on making takfir.

If a muslim is wearing a shirt that has a cross(صليب), that's harām and the shirt should be torn, but it's not kufr according to al-'ulwān - However wearing the actual cross is kufr as you are agreeing with the shirk behind it. It would also be shirk if you wore the shirt for that reason, but it's not kufr if the shirt already had it there and you just wore it as a shirt.

We are a nation of verification, not a nation of doubts - Just because muslims are committing sins that a kāfir does, it doesn't mean we can say "The apparent is that they are kuffār" because this leads to making takfir upon major sins. We can't assume things like "They seem to be more christian than muslim" Since when did judging by the apparent be a doubtful matter that anyone can make Ijtihād on without verifying who the people are and what are their motives behind them.

If someone is worshipping a grave, no one would disagree that such a person is a kāfir - However, the problem is when you claim others are kuffār when you are not 100% certain. Before making takfeer, you must have clear verification and clear proof. There are preventions on making takfeer upon an individual and we must follow these guidelines carefully or else we will fall into clear deviation and Allah(swt) knows best.

5 December 2015 22:58

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I don't accept PM's from the opposite gender - Inshā'Allāh whoever has a question, can ask it here and you can always ask your questions in "general form" or as anonymous. Specific questions can be asked to a Shaykh or a Student of Knowledge and I'm neither of the two - Jazākum Allāhu Khayran 🙏

5 December 2015 16:18

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Nada El Sayed** Sisi and assad hahaha

4 December 2015 22:31

**Group:** ICYC Islamic Care Youth Crew

يحيى أفندي لعنه الله على الاثنين معاً

4 December 2015 22:35

**Group:** ICYC Islamic Care Youth Crew

**Salam Peace** Netanyahu and Assad

4 December 2015 22:38

**Group:** ICYC Islamic Care Youth Crew

**Mohamad Saraya** Sisi assad kleb ibn kleb

4 December 2015 22:50

**Group:** ICYC Islamic Care Youth Crew

**Maisaa Moustafa** What did the do keys do to deserve this?!

5 December 2015 10:04

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Yes, you're absolutely right - May Allah(swt) forgive me for disrespecting the donkeys.

5 December 2015 11:27

**Group:** ICYC Islamic Care Youth Crew

**Kaan Sarac** May Assad burn in the lowest part of hell for eternity

5 December 2015 11:37

**Group:** ICYC Islamic Care Youth Crew

**Anisha Ibrahim** who is this dog oh no not dog they are very faithful who is this low life pig

5 December 2015 11:55

**Group:** ICYC Islamic Care Youth Crew

**Sara Ibz** The snakes of hell. Sisi and assad.

5 December 2015 12:21

This photo contains two donkeys - Guess who.

4 December 2015 22:22

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I read an article written by a student of Shaykh Ahmad Jibrīl who transcribed a lecture from the Shaykh and it says that "Suicide is kufr" on one of the Shaykhs websites - I've heard the same thing from ibn uthaymeen that the person who commits suicide will be stabbing himself forever in hellfire, but I'm confused because I've heard others say it's a major sin and only becomes kufr if you make it halāl.

I haven't researched the issue, but if someone here has, could they help out inshā'Allāh - Jazākum Allahu Khayran.

4 December 2015 10:54

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The ruling on a woman entering the Masjid during her menses has three different opinions regarding this issue:

1. It's not permissible for her to enter the mosque, and this is what's most known on the Madhab of Imām Mālik and al-Shāfi'ī, and the اهل الرأي (Hanafī's) and one of the sayings in the madhab of Imām Ahmad, and they used as evidence the prophet's saying "I do not permit the menstrator or junb(post sexual state) to be in the mosque" and the prophets saying to Ai'sha(ra) "perform what a pilgrim does, except that you don't do Tawāf" and the hadīth is agreed upon its authenticity, and they used as proof that the prophet(saw) "Prevented the menstrator to be present at the Eīd prayer" and the hadīth is agreed upon its authenticity.

2. It's permissible to enter the mosque for a need and a necessity, and this was chosen by Shaykh al-Islām ibn taymiyyāh(rah) with proof that the prophet(saw) "placed a tent(covering) for the black woman" which was narrated by Al-Bukhārī, and the scholars have said, this woman must've been menstrating, and the prophet(saw) did not prevent placing a covering for her in the mosque, and we can derive from this that the menstrator can attend gatherings and studies of knowledge and other than it.

3. It's permissible to enter the mosque as long as she abstains staining the floor, and this is the Madhab spoken from Mālik and one of the 2 sayings in the Shāfi'ī madhab, and Ahmad, and this is the saying of the Dhāhiriyyāh, chosen by ibn hazm(rah), and it has strength with the proof of the saying of prophet(saw) to Ai'sha(ra) "Get me the mat from the mosque.' She said: 'I am

menstruating.' He said: 'Your menstruation is not in your hands.' " narrated by Imām Muslim(rah), and these scholars use the proof of البراءة الاصلية "Original disassociation"[everything is halāl until proven harām] in that there is not a single authentic hadīth which proves it's not allowed, and the reply to the narration "I do not permit the menstrator or junb(post sexual state) to be in the mosque" is a report which isn't authentic and the reasons to prove its weakness are many...ibn hazm(rah) said the hadīth is false.

And my answer to the hadīth of 'Ā'isha[not allowed to make tawāf] is that this is reported about Tawāf and has nothing to do with entering the mosque, and this is apparent. And my answer to the prevention of the prophet(saw) for the menstrator to move away from the musallāh of the muslims, the Musallāh meaning the place that people are praying in and not the actual mosque itself, so the menstrator would be far away from the Musallāh that people pray in, so that the praying women don't get disturbed and or cause a problem for them, or similar to it, and Allah(swt) knows best.

~ Summary from what Shaykh Sulaymān al-'Ulwān(ha) said.

3 December 2015 16:52

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

2 December 2015 18:43

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

Hayā' 🌸

2 December 2015 17:32

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** The book contains everything about good manners and character - How to deal with people for e.g. Your neighbours have rights, pleasing your parents, kissing your children, telling someone that you love them, being honest, being modest, a sister can give salāms to a non-mahram brother etc...It covers everything - Ofcourse sisters can use it, it's an amazing book.

3 December 2015 21:08

Al-Adab al-Mufrad by Imām al-Bukhārī 💜💜

2 December 2015 16:48

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

يا ايها الجاهل المركب 🤖

👉 This reminds of what a Balūshī shaykh called a Rāfidhī on a TV show

1 December 2015 22:32

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#Warning The extremists in our Ummāh are those that follow Shaykh al-Hāzimī - They are 24/7 talking about takfeer and they make takfeer on about 99% of the Ummāh. Many of them make takfeer on Shaykh Ahmad Jibrīl, Imām Anwar al-'Awlaqī(rah) etc, but they would keep it a secret most of the time. Infact a group of them believe and say "Muhammad(saw) was a mushrik before he became a prophet" Astaghfirallah! May Allah(swt) guide us all and remove this kind of extremism from among the Ummāh.

1 December 2015 13:36

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

What annoys me the most is to hear someone say to me "You're an attention seeker who is trying to please people with his knowledge - I might not have as much knowledge as you, but at least I practise what I know"

Wallāhī, if it wasn't for the sake of pleasing Allah(swt) and getting closer to my creator, and Fearing him, then knowledge means absolutely nothing to me. Only Allah(swt) knows my intention and no one has any right to look into my heart and assume things about me. The reason I share knowledge like I said is to please Allah(swt), not YOU or ANYONE on this group, the only reason I share it with you guys is so everyone in the Ummāh benefits, whether I am right or wrong, Allah(swt) knows best - We don't follow personalities, we follow Allah(swt) and his Messenger(saw).

1 December 2015 12:44

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The messenger of Allah has said there will be an evil that will enter every house, Wallāhī this is referring to the Internet if it's not used properly or even worse, the TV!

1 December 2015 09:20

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<http://youtu.be/76fl1spAFPM>

<http://youtu.be/76fl1spAFPM>

Such a mind blowing lecture! Watch the whole thing and tell me what you think, subhānAllāh!

1 December 2015 09:17

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Alhamdulillah, I scared the hell out of some brothers after making takfeer on them for insulting for Hijāb, but they regretted it afterwards and made Tawbah.

1 December 2015 08:27

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Yā Allāh, please answer the calls of your oppressed servants in Palestine, Syria, Irāq, Philippines and in every place which I forget to name! Without you, we have nothing, so keep our hearts firm upon your deen! May Allah(swt) make us live as muslims and die as muslims, even if the disbelievers hate it.

30 November 2015 21:57

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Ibn Qudāmah[rah]: Befriend the one who is;

- Intelligent
- Has good manners
- Not an open sinner or innovator
- Not greedy

● [منهاج القاصدين]

30 November 2015 15:48

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

One of the worst Apartheids in history is happening in Palestine - Why doesn't anyone make du'ā for Palestine? You rarely hear anything mentioned about Palestine, may Allah(swt) unite them upon Tawheed and give them victory against the occupiers! Your silence is as guilty as those oppressors, just remember that you will be questioned by Allah(swt) on the day of judgement for ignoring your brothers and sisters, chasing this dunyā.

30 November 2015 15:28

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

There's a difference of opinion regarding Smoking in Islām, so bare with me Inshā'Allāh:

There's a difference of opinion among the scholars regarding this issue of smoking. Al-Imām al-Shawkāki[rah] says it's Halāl. A group of scholars have said it's Makrūh(disliked). And other scholars have said it's Harām.

The correct opinion is that it's Harām because there are medical research and studies which prove that smoking is bad for your body, therefore many scholars have said "Anything that causes harm to your body is Harām".

Others have said it's harām because it's considered as إسراف (excessive spending), however this is not correct as there is a difference between تبذير (spending upon something that's not needed) and إسراف (excessive spending). Many people spend upon things which are not needed, however we cannot derive a حكم (ruling) out of this and call it "excessive spending" or else we're going to call many things in the Sharī'ah that are Halāl into Harām based upon this reasoning والله اعلم

29 November 2015 23:54

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

SubhānAllāh, may Allah(swt) grant victory to the Mujāhideen, especially the truthful from among them that are defending the oppressed ones. And this post also reminds me of Shaykh Ahmad Jibrīl's status:

"If the flesh of the Ulama is poisonous (to eat [by slandering]), then the smell of a Mujahid's flesh is lethal!!  
STAY AWAY FROM IT!!"

It's also funny once the admin of the unofficial Khalid Yasin page posted something about the ummah, someone commented "This page has turned into a political one"...Now I don't agree with everything Khālīd Yāsin says and he has his faults, but he certainly has nice lectures you can benefit from and they are really helpful to both muslims and non-muslims 🤝

Note: Caring about your brothers and sisters is part of your deen and neglecting them is like neglecting your deen, may Allah(swt) guide us all to the straight path.

28 November 2015 22:20

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

In my eyes, I can see that the muslims are uniting more and more everyday. This is not just any type of unity, but a unity of Tawheed, uniting upon the Qur'ān and the Sunnāh. Nothing enrages them more than seeing the muslims being united upon ordaining the good and forbidding the evil. Their evil actions is what unites us even more. You don't know how happy I am seeing the hearts of the believers reunite for the sake of Allah(swt) 🤗 The messages I've been receiving lately from brothers telling me that they want to start practising the deen makes me cry, because they've realised the true meaning of happiness and success. And what makes me even more happier is having Allah(swt) accept the du'ā I made for my brothers and sisters and seeing them return back to Allah(swt). Be happy and don't ever lose hope in Allah(swt) because Allah(swt) has something special for all of us. Remain patient and see the glad-tidings of Allah(swt) come right in front of your eyes 🤞

28 November 2015 19:04

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Brothers and Sisters - Always remember to renew your niyyah(intentions) for fasting, because without it, your fast is Bātil(invalid)!

There's also no need to say your intentions loudly - Because the place for intentions is in the heart, and not on the tongue. This applies to all acts of worship such as making wudu', salāh, fasting, Hajj etc...

Openly saying your intentions is an innovation because the prophet(saw) used to fast, pray and make wudu' without saying "O Allah, I intend to fast"... "O Allah, I intend to pray"... O Allah, I intend to make wudu' etc...

"Say, Whether you conceal what is in your breasts or reveal it, Allah knows it. And He knows that which is in the heavens and that which is on the earth. And Allah is over all things competent." - Surat Aali 'Imran [3:29]

#EssentialReminders

27 November 2015 13:08

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Group: ICYC Islamic Care Youth Crew

26 November 2015 21:12

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

Both Men and Women are equal in the eyes of Allah(swt) and it's not permissible to say either one is a better creation than the other - Nothing separates us, except piety.

26 November 2015 21:03

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

Does anyone believe in Numerical miracles in the Qur'ān? For e.g. "Such and such was mentioned this amount of times in the Qur'ān" ﷻ

26 November 2015 20:54

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

May Allah(swt) purify our hearts from Nifāq.

26 November 2015 19:57

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

<http://youtu.be/TyTOM2yE2RQ>  
<http://youtu.be/TyTOM2yE2RQ>

26 November 2015 19:04

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

<http://youtu.be/7gM72oSoGfk>  
<http://youtu.be/7gM72oSoGfk>

26 November 2015 18:08

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

26 November 2015 18:02

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

□ □

The ruling on saying the Basmallāh before slaughtering an animal by Shaykh Sulaymān al-'ulwān.

25 November 2015 13:51

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

□

25 November 2015 10:07

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

What's the ruling on saying Bismillāh before slaughtering an animal?

What's most correct from the sayings of the scholars is that there's a difference between the one who intentionally leaves out the Tasmiyah(Basmallah), which makes his slaughter unlawful and



between the one who forgot to mention the Basmallah, so his slaughter becomes lawful and this is the opinion of ibn 'Abbās[rah] and I don't know any differing from the Sahābah, except a saying attributed to ibn 'Omar(rah) which isn't authentic. And this is the Madhab of Imām Abū Hanīfah, Mālik, and what's most known on the Madhab of Imām Ahmad.

And Al-Shāfi'ee[rah] said the Basmallah is recommended and isn't compulsory with proof from the hadīth of 'ā'isha[rah] that "A group of people said to the Prophet, 'Some people bring us meat and we do not know whether they have mentioned Allah's Name or not on slaughtering the animal.' He said, 'Mention Allah's Name on it and eat.'" She said: Those people were recently in the state of kufr, meaning they are converts" - Saḥīḥ al-Bukhārī.

Al-Khattābī said in al-Ma'ālīm(4/122) "There's proof that the Basmallah is not compulsory for slaughtering because the cattle is originally considered harām until it's completely slaughtered so it can't become lawful by a doubtful command(Referring to the Basmallah) regarding it, so if the Basmallah was a condition for slaughtering, it wouldn't be permissible to hold the matter to be well assumed(it should've been made clear cut by the rasūl) for it to be lawful to eat, just like if we place doubts on the same slaughtering, therefore we wouldn't know if the slaughtering is accepted or not, so it wouldn't be lawful to eat..."

And it was strengthened by al-Hāfidh ibn Hajr[rah] in al-Fath(9/635), he said: "This is what we go towards from the context of the hadīth where it happened to have the answer "So you say Bismillāh and eat" like it's being said that you shouldn't worry about it(whether the slaughterer said bismillāh), but what you should be worried about is you yourself mentioning the name of Allah and to eat and this is from the ways of wisdom, as it was pointed out by Al-Tibī[rah] which proves that there's no need to condition the words of Allah 'And the food of those given the scripture is lawful for you' so he made their slaughter lawful with the possibility that they might say Bismillāh or not" And Al-Muhlab[rah] said "This hadīth is the foundation that the Basmallāh over the slaughtering is not compulsory, and if it were to be compulsory, it would have been conditioned(ordered to be done) at all times"

And there is reasoning to this(previous view), and the hadīth is not clear in negating the obligation and its apparent meaning is evident that the matter of the muslims is carried upon authenticity, so if a muslim see's meat that was slaughtered by someone else and he doesn't know if he said Bismillāh, it's lawful to eat from it, because the slaughterer is a muslim and it's assumed that he said the Basmallāh.

And the third saying on this issue: That the Basmallah is a condition in all cases, so you don't eat the slaughtering without it, which was mentioned by Imām Ahmad[rah] in a narration and was chosen by Shaykh al-Islām ibn Taymiyyah[rah] in the Fatāwah(35/239) and he said this is the more apparent saying, for verily the Book and Sunnah has specified it to be lawful by mentioning the name of Allah(swt) in more than one place like his saying "So eat of what we catch for you, and mention the name of Allah upon it" and his saying "so eat from that which Allah's name was mentioned upon" and his saying "And why should you not eat of that upon which the name of Allah has been mentioned" and his saying "and don't eat from that which hasn't been mentioned the name of Allah on it"

And in the Saḥīḥayn(Bukhārī & Muslim) that he said "If the blood is shed and the name of Allah is mentioned, then eat from it"

And I respond against these proofs that none of the Sahābah have took the apparent sayings of these hadīth and ibn 'Abbās[rah] has given a fatwa opposing (this opinion) it.

And some of the scholars have applied it to intentionally leaving off the Basmallāh and what's correct is that the prevention on eating over that which hasn't had Allah's name mentioned over it, means something which has been slaughtered to other than Allah and what has been done in the name of the Gods and statues/idols or the Messiah or other than that. Al-Bukhārī[rah] said in his saḥīḥ "and ibn 'Abbās[rah] said whoever forgets the Basmallah, there's no issue(no problem forgetting)...and Allah(swt) said 'And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience' and the forgetful one is not called a Fāsiq"

And the saying of ibn 'Abbās[rah] was delivered by Sa'eed ibn Mansūr and al-Dāraqutnī and its chain is authentic and 'Abdul al-Razzāq narrated it in the Musannaf(8538) from ma'mar from Ayūb from 'Ikrimah from Ibn 'Abbas[rah] who said "...If anyone of you forgets to say the Basmallāh over the slaughter, say bismillāh(afterwards) and eat"

And al-Hāfidh ibn Jarīr[rah] said in his tafsīr(8/20) about the saying of Allah(swt) "And do not eat over that which Allah's name is not mentioned over it" And what's correct from the saying of this is that Allah(swt) is referring to those who slaughter to their idols and gods and what died and his slaughter is not considered a lawful slaughter"

And as for those who said: This is referring to what the muslim slaughtered and forgot to mention the name of Allah, such a saying is far from the truth by its bizarreness and is far away from what the congregation is upon from it's lawfulness from that(forgetting), and it's sufficient to realise that such a statement is based upon a corrupt understanding of the picture"

And Ibn al-'Arabī[rah] said in Ahkām al-Qur'ān(2/750) "And as for the one who forgets the Basmallah over the slaughter, verily it does not become unlawful because Allah(swt) said "and indeed it is great disobedience" and the forgetful one is not a Fāsiq by ljmā', so it doesn't become unlawful for him..."

And Ibn Qudāmah[rah] said in al-Mughnī(11/33) similar to that.

And he considered the Basmallah compulsory for hunting and not to be missed at any case, unlike the slaughtering and what's most correct is that there's no difference between hunting and slaughtering, so the forgetful one is excused from that, unlike the one who intentionally avoids the Basmallāh and the proofs of that are many and Allah(swt) knows best.

25 November 2015 08:38

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Whenever the word "brother" is used in the Kitāb and Sunnāh, it also includes sister from the eloquence of the arabic language, unless there is proof which excludes the sister. So for e.g. The hadith "None of you attain faith until you love for your brother what you love for yourself" refers to both brothers and sisters.

Some authors write in their books "Every muslim must know this matter", which refers to both brother and sister, however sometimes if the matter is very important they would say "Every Muslim and Muslimah must know this matter" putting extra emphasis that both men and women need to know these things.

24 November 2015 21:26

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Many of Shaykh ibn 'uthaymeen's lectures are transcribed into book form with 99.5% accuracy of what he exactly says in the recorded lectures. I just finished going through the 6 volumes of Riyādh al-Sālihīn for a 3rd time, while listening to the audio and reading the transcribed text. Helps with your vocabulary as well 😊

24 November 2015 14:36

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Not everything he says is correct and he does make some strange Fatāwah's, but he is a great Shaykh who all the laymen benefit from.

24 November 2015 14:38

Do yourself a favour and read this book. You can find it on Kalamullah 📖 Books > Facebook 📖

24 November 2015 13:58

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Music is harām according to the consensus of the Sahābah, and none of the Sahābah said "Lahw al-hadīth" meant something other than music.

However, there's been made a special exception for Tambourines to be used by the prophet(saw) and it's only permissible in special occasions like weddings and Eid etc...The reason why we can't use it in other occasions is because these instruments drive people away from Allah(swt), and according to the most correct opinion of the scholars, musical instruments must be destroyed as I have posted on my previous post and Allah(swt) knows best.

24 November 2015 13:42

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Saying of the Imams Regarding Music.

1. The Madhab of Imam Abu Hanifa[rah]:

The Madhab of Imam Abu Hanifa is among the most critical and harshest quotes on music. Imam Abu Hanifa's students clearly declared musical instruments haram and anyone who listens to it is considered a fasiq whose testimony is not accepted.

Some went on to say that listening to music is fisq (astray) and enjoying it is kufr. They used a weak hadith to support that statement.

They also said one must strive not to listen to it if he passes by it or if its near him.

Abu Yusuf, one of Abu Hanifa's most famous teachers, said, "A house that music is heard from can be raided without permission because ordaining the good and forbidding the evil is fard, and if we require permission for entry in such situation then people would not be able to perform the fard of forbidding the evil."

2. The Madhab of Imam Malik[rah]:

Imam Malik (rahimahu Allah) was asked about those who play the drums and flute and those who enjoy listening to it as one passes by.

He said one must get up and leave unless he is sitting for something extremely urgent or cannot get up. If he hears it in his pathway then he should go back or speed forward.

He said music is something the fusooq (astray) do.

Ibn Abdal Bar (rahimahu Allah) said scholars agree by ijma3 on the issue of riba, that the dowry of the prostitution is taking payment for weeping over the dead, fortune tellers those who claim to know unforeseen and news of the skies, musical instruments, and all wrongful play.

3. The Madhab of Imam Shafi'i[rah]:

His students and those truly knowledgeable of his madhab clearly declared music and musical instruments haram and denied that he ever said it was halal.

The author of "Kifayat al Akbar", who is a Shafi'i scholar, considered musical instruments an evil that needed to be forbidden upon those who hear or see it. He said that a person is not excused if scholars who go with the flow are present (make a fatwa for it) or if they are poor (meaning the Sufis as that was one of their names back then). Because they are ignorant followers of everyone who barks. They never follow the brightness of knowledge but bend to every wind.

4. The Madhab of Imam Ahmad[rah]:

Imam Ahmad's son, Abdullah, asked his father about music. His father said, "It grows hypocrisy within one's heart and I dislike it." And, then he said Imam Malik's quote that only fusooq (astray) do it.

Ibn Qudamah, who is considered among the biggest Imam of the Hanbali Madhabs, said, "Musical instruments are haram like guitar, trumpets, flutes, drums and so on. Whoever continues to listen to it, his testimony is rejected.

And then he goes on to say, "If one goes to a wedding with prohibition like alcohol musical instrument and can forbid evil then he must otherwise he should not attend."

5. Ibn Taymiyyah[rah]:

He said, as evident with the four imam's Madhab, that all musical instruments are haram. As the prophet (sallah allahu alieih wasalam) said in AlBukhari that there will be those who make halal musical instruments and that they will be transformed into apes and pigs. He notes that none of the followers of the four imams mentioned a dispute amongst them on this matter.

Ibn Taymiyyah also said musical instruments are alcohol to one's soul, and it does to one soul more than what alcohol does.

6. More Scholars:

At-Tabary (rahimahu Allah) said the scholars of all countries have made ijama3 that music is hated and must be avoided. He mentioned quotes by Abul Faraj saying that "Alkafal, from our madhab, said 'that one who listens to music or dances, his testimony cannot be accepted, as we have shown it is not permissible. Therefore, taking salary for it is haram as well.'" AlQasem said, "Music is of evil."

Alhassan (rahimahu Allah) said if people invite u to a marriage that contains music then their invitation should not be accepted

Scholars on destroying musical instruments:

a. Ibn Taymiyyah (rahimahu Allah) said "It is permissible to destroy musical instruments according to most scholars, and it is the mathab of Imam Malik and the selected chosen two among the Hanbalis."

He also said it was not permissible to manufacture musical instruments.

b. Ibn Shaibah narrated that a man broke a musical instrument for another. They disputed the matter to a judge, and the judge found that the owner of the instrument receives nothing in compensation since it is a haram instrument with no value.

c. AlBahawy (rahimahu Allah) issued a fatwa in declaring all musical instruments haram and that they cannot be sold unless they are destroyed, They cannot be used for musical purpose but would be sold for its value of wood or metal.

- This is just a part from Ahmad Jibril's(ha) full article. More info here.

<http://ahmadjibril.com/articles/music.html>

24 November 2015 13:35

## Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Sufyaan Ath-Thawree, raHimahullaah, said: "The excellence of knowledge is due only to the fact that it causes a person to fear and obey Allaah, otherwise it is just like anything else." [Related by ibn Rajab]

24 November 2015 12:17

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

24 November 2015 10:03

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The Rāfidah that have shirk and insult the prophets wives and companions aren't even part of the Ummāh, so let alone having them build a mosque, it's not pure and must be removed, so it's not permissible to pray in it. This is from what the scholars say, but as for praying in the places of worship for Ahl al Kitāb that live within the Ummah, then I don't know about the ruling.

24 November 2015 00:27

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The hadīth "Marriage completes half your deen" is narrated by Al-Hākim in al-Mustadrak and is differed upon regarding its authenticity. It's a close call, but I consider the chain to be good(hassan is among the authentic hadīths). But no doubt marriage is the sunnah of the prophets(as) and as this hadīth says, it completes half your deen, so fear Allah(swt) with regards to the other half and Allah(swt) knows best.

23 November 2015 22:59

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

There are different types of Mursal ahādīth and I've heard many scholars in our time say Mursal is from among the weak hadīths, and I've heard vice versa.

So what I say is Allah(swt) knows best, because I haven't read much about it, so I recommend the person who is interested to have a look at the works of the early scholars like al-Dāraqutnī, ibn al-madīnī, Imām Ahmad etc...Btw Mursal means it has a disconnection in the chain in between the Tābaī and the prophet(saw), so the companion is not mentioned, it's a tābaī narrating from the prophet(saw).

23 November 2015 22:52

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The Messenger[saw] said: "Seek knowledge even as far as China" ~ This is a fabricated hadīth.

[Related by Ibn Ade'e 2/207 and classified fabricated by Ibn Jawzee and Ibn Hibbaan.]

23 November 2015 22:18

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<http://youtu.be/zBPQI424ItM>

<http://youtu.be/zBPQI424ItM>

This is a very serious issue.

23 November 2015 21:17

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

There is Ijmā' that the Niqāb is compulsory. And no one can prove that the 4 great Imāms permitted the face to be shown. The difference of opinion came after them.

23 November 2015 21:07

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Amir Sabri** Dunya no not chinese Japan is why do u think they had the biggest tsunami that wipe off the entire town

23 November 2015 20:19

**Group:** ICYC Islamic Care Youth Crew

**Amir Sabri** Dnt worry as state in the quran muslim will wake up inshallah  
23 November 2015 20:20

**Group:** ICYC Islamic Care Youth Crew

**Amir Sabri** More to come earthquake n so on There will be many earthquake thats wen the sign of the day of judgement will come  
23 November 2015 20:34

**Group:** ICYC Islamic Care Youth Crew

**Amir Sabri** If u go on utube n type down sign of day of jugdement theres heaps n scary but fear allah alone  
23 November 2015 20:34

**Group:** ICYC Islamic Care Youth Crew

**Amir Sabri** Ameen  
23 November 2015 20:34

**Group:** ICYC Islamic Care Youth Crew

**Nadeene Allam** They were not even allowed to fast in Ramadan I remember. They had to eat or face jail and beatings. So sad it's because they're a communist country  
23 November 2015 21:01

**Group:** ICYC Islamic Care Youth Crew

**Obaydullah Azadzoi** May Allah(SWT) keep you steadfast and give the Ummah patience and perseverance to overcome this trial. Ameen  
24 November 2015 04:49

**Group:** ICYC Islamic Care Youth Crew

**Amir Sabri** Ameen  
24 November 2015 06:51

Keep the muslims of China in your du'ā. You rarely hear much about them, but they are really going through a lot of oppression.

23 November 2015 20:06

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

If the ignorant increases in knowledge, he assumes that he knows everything. And if the scholar increases in knowledge, he learns more about his ignorance.

23 November 2015 19:13

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<http://5pillarsuk.com/2015/11/22/french-muslim-woman-slashed-with-box-cutter-in-marseille/>  
Oh wow!

23 November 2015 18:22

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** "The more Allah tests you, the more Allah loves you" but unfortunately some think otherwise.  
23 November 2015 13:52

**Group:** ICYC Islamic Care Youth Crew

**Amir Sabri** Alhumdolillah for everything  
23 November 2015 14:01

**Group:** ICYC Islamic Care Youth Crew

**Meryam Shah Ak** Alhamdulillah  
23 November 2015 14:15

**Group:** ICYC Islamic Care Youth Crew

**Nisha Mohammed** Alhamdulillah  
24 November 2015 06:50

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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□

Shaykh ibn 'uthaymīn said:

"If the manners becomes corrupted, the aqeedah becomes corrupted, and if the Aqeedah becomes corrupted, the attachment of the Muslims with their lord is let go, and therefore they have become the weakest of nations"

~ [Tafsīr Sūrat al-Sāfāt pg 39]

22 November 2015 23:30

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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I don't like it when people agree with me openly, but on the inside they actually don't. Now, I can't look at what's in their hearts, but as I explain some things to them, it seems like they are too scared to question me and I don't like it when people hide stuff from me.

You would be surprised at how many people used to backbite me a couple years back and now they come up to me and say they love me and tell me I was right and their people were really doing shirk. When you speak to people in a nice way, even if they might think you're a bit hardcore lol...they will have respect for you, well that's from my experiences and these brothers who used to think bad things about me, whereas right now they always come up to me, hug me like never before and are really open-minded, asking me questions. It really cheers me up, even though I can't answer every question, the company I enjoy being with such people who left arrogance and zealously is truly amazing 😊

22 November 2015 23:11

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Shaykh al-Islām ibn taymiyyah(rah) prohibits a woman travelling with her brother if he's a Fājir(major sinner), so imagine if she is travelling with a stranger...And most men of our generation are not to be trusted, very few are honest and it's a serious issue with who a woman travels with.

"Man was created weak" the Mufasirīn say man was created weak in the presence of woman, even if you think that you are a pious brother, because there's a hadīth from the messenger(saw) which says that even a pious brother can be in danger with the fitna of a woman, so let alone a brother who isn't pious!

22 November 2015 20:34

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Non muslim woman was attacked for wearing a Scarf around her head. Some Sīkhs wearing turbans have been attacked as well. It just shows you how ignorant these "Aussies" are, they can't even tell the difference between a Hijāb and a scarf or a Turban and a 'imāmah.

22 November 2015 19:23

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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There are two different Manhaj's with regards to weakening and authenticating the hadīths:

1. The Manhaj of the Early scholars such as Imām al-Bukhārī, Imām Muslim, Imām al-Tirmidhī, Imām Ahmad, Imām al-Dāraqutnī, 'Alī ibn al-Madīnī and many other great muhaddithīn who can easily differentiate between the authentic and weak hadīths because it's in their blood and they lived their life studying it.

2. The Manhaj of the Later scholars such as ibn al-Salāh, ibn hajr, al-hāfidh al-'Irāqī etc...and the later scholars have a Manhaj which is very different to the early scholars and we cannot rely on the Manhaj of the later scholars in any way, because they have a lot of faults with regards to authenticating and weakening, and they have authenticated very weak hadīths in the THOUSAND'S which were rejected by the early scholars.

And Shaykh al-Albānī is upon the Manhaj of the later scholars, so we cannot rely on his weakening and authenticating. He's a great Imām, no doubt but he was very lenient on authenticating weak hadīths, and if Imām al-Albānī has weakened a hadīth, there's no need to check it up, because

most of the time the hadīth is very weak, so it's more important to check the hadīths he authenticated mostly and he definitely made mistakes weakening the hadīths in Sahīh Muslim, but this is the problem with the Manhaj kf the later scholars which not a single scholar from the early scholars believed in. And some great scholars have accused Imām al-Tirmidhī for being lenient, but this is completely wrong and they have said so because of some Ijtihād al-Tirmidhī made, and al-Tirmidhī is from the greatest scholars of hadīth who is upon the correct manhaj of authenticating and weakening. And Shaykh al-Islām ibn taymiyyah(rah) used to adopt to the manhaj of the early scholars at times, but would adopt mostly to the manhaj of the later scholars. However the Great Imām in his time ibn 'abdul hādī(rah) is upon the Manhaj of the early scholars and from his students students ibn rajab(rah) came along who never met ibn taymiyyah(rah), but ibn rajab was also upon the Manhaj of the early scholars.

So there's many differences with regards to both Usūl's and how they authenticate and weaken a hadīth which is pretty detailed to go through, but what we should rely on is the authenticating and weakening of the Early scholars, not the later scholars.

22 November 2015 17:40

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

What's the ruling on acting upon the weak hadīth?

The weak hadīth is divided into two categories:

1. The scholars agreed upon its weakness - We don't act upon this hadīth, whether it's in Fadā'il al-A'māl(The virtuous deeds) or other than it.
2. The scholars differed upon its weakness - Just like the issue of calling the Azān over the ear of the newborn, al-Tirmidhī according to his Ijtihād said the hadīth is Hassan Sahīh, but no one agreed with him and the reason being is because in the chain of the hadīth, 'āsim ibn 'ubaidullah is very weak and rejected by many of the great scholars and we don't accept any of his hadīth because of his weak memory. So this hadīth is differed upon, and if someone follows the opinion of Abū 'Īsa al-Tirmidhī, then there is no blame on him acting upon it, however once it has been made clear to him that it's weak and majority of the scholars have weakened this hadīth, then he shouldn't act upon the hadīth. However with that being said, even if it has been made clear that the stronger view is that it's weak, and he still acts upon it because the weakening of the hadīth is assumed(not clear cut) and it's differed upon, then yes, some of the scholars have said it's permissible to act upon this hadīth with regards to the virtuous deeds, infact we can say most scholars have said it's permissible to do so in this image. However a group of scholars rejected that, because they see that there's no difference between acting upon a weak hadīth, whether it's with regards to virtuous acts or rulings, it's all the same and the weak hadīth shouldn't be acted upon, and I believe this is more closer to the truth and Allah(swt) knows best.

22 November 2015 13:18

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Danyal Bakiir** I would do anything in my power to seek revenge

22 November 2015 12:33

**Group:** ICYC Islamic Care Youth Crew

**Emre Boyaci** Bro when will all this fruitless dying end?

22 November 2015 15:18

**Group:** ICYC Islamic Care Youth Crew

**Haysha Faisal** May ALLAH swt grant janat al frdus grant her family saber amen suma amen

22 November 2015 16:02

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** The whole family died I think, it was a massacre and her house was hit. Other children died as well, but the pictures are horrific :(

22 November 2015 16:04

May Allah(swt) have mercy on her and give her Jannah :( Russian jets dropped bombs on the city and she was one of those who were massacred, Allāh al-Musta'ān. Just imagine if this was your daughter or your neice.

22 November 2015 09:48

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Imam Ahmad: There are those we see once a year, yet we love them more than those we see



daily.

~ Applies to many I met online and never seen 🙄

21 November 2015 23:34

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I hate it when people are nice to me, but are very rude with their own family. You should be nicer to your own family before being nice to me. I really regret talking back to my parents and siblings, may Allah(swt) forgive my past, because right now I put my close family before anyone, but ofcourse I consider you all just as close, because as an Ummah, we are one big family 🙄

21 November 2015 23:21

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#Clarification: I retract my statement that "the majority of the scholars say that a wife doesn't have to serve her husband" - I will be honest, I just heard this from a few Shaykh's without researching the issue properly. So what made me research the issue was hearing a shaykh I trust say that "It is wrong to claim that the majority of the scholars say she doesn't have to serve her husband, because these scholars consider the majority of the scholars(jumhūr) to be the 4 imāms and this is completely wrong, infact some go further and claim that the majority of the scholars are the students of these imāms, whereas the majority of scholars include the Sahābah firstly, the Tābi'een, the 7 Jurists, the Mujtahideen of the Ummah, and the 4 Great Imāms, and there is Ijmā' that the Muqalid(follower of the Imām) is not counted from the scholars, because they are merely followers of their Imām"

So, just because the 3 out of the 4 Great Imāms have said that it's not compulsory to serve your husband, it does not mean that this is the majority of the scholars, but rather the majority of the scholars say otherwise(but as I mentioned before ibn al-Qayyim took a view which is in-between obligatory and not-obligatory).

May Allah(swt) forgive me for speaking based on what I hear without looking it up, inshā'Allāh, I'll double check everything before I post it up and Quality is better than Quantity. I'll speak less inshā'Allāh and spend more time learning, because I'm only a layman 🙄

21 November 2015 22:41

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

Shaykh al-Islām ibn taymiyyah[rah] was asked:

Is the du'ā of the Imām and the Ma'mūm(those who pray behind the Imām) after the compulsory Salāh permissible or not?

So he answered: "Alhamdulillah, as for the du'ā of the Imām and all those behind him after the Salāh, it is an innovation, which wasn't present in the time of the prophet(saw), but rather his du'ā was within the Salāh, indeed the person in Salāh is directly conversing with his lord, so if he makes du'ā in such a situation, it would be much better off"

~ [Majmū' al-Fatāwah 22/519]

Note: If you wish, you can go through the whole chapter of making du'ā in his Fatāwah. The only thing I disagreed with Ibn Taymiyyah on this chapter is his weakening of a hadīth about reciting Ayat al-kursī after Salāh which was authenticated by many great scholars, but he tried to support his statement by saying this hadīth was not recorded in the Sahīhayn or the Sunān proving it to be weak, but this is wrong because there are authentic hadīths which Bukhārī and the others left out, it doesn't mean they are weak, but Khayr inshā'Allah. The main point is, Allah(swt) said to make Dhikr, not du'ā after finishing the Salāh. You could make du'ā after finishing dhikr or perform du'ā during the Salāh which is agreed upon by the Ummah. It's not permissible to add something after the Salāh except that which has proof such as reciting Ayat al-kursī and Allah(swt) knows best.

20 November 2015 22:52

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

To the women wearing a hijab and all that in this weather, so much rewards for you inshallah so much respect for you people

~ Quoted from a brother on FB

20 November 2015 20:56

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Almost hit 45 degrees in Sydney 🔥🔥🔥 It's not even summer yet ❄️

20 November 2015 19:16

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

<http://islamqa.info/en/7886>

<http://islamqa.info/en/7886>

This is a good read and those who raise the hands and make du'ā after Salāh is a tradition which is not proven on the prophet(saw), nor his companions. May Allah(swt) guide us all to the right path.



20 November 2015 11:56

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#Clarification: I retract my previous post about making du'ā after Salāh, because the fundamental principle with regards to du'ā the scholars mention is that it's to be done before the Taslīm(Salams), which was supported by ibn taymiyyah(rah), ibn al-Qayyim(rah) and many others.

The prophet(saw) only made dhikr after the Salāh, astaghfirallah, alhamdulillah, subhānAllah etc...and then afterwards he used to make du'ā because it's recommended to make du'ā at all times. And the meaning of any hadīth that says "make du'a at the end of every Salāh" means just before the Taslīm(salams), and many commentators have mentioned دبر(the behind of an animal) is inside of him, not outside, so the same thing with دبر الصلاة(the end of the prayer), it's within the Salāh, not outside of it, unless there's proof that mentions otherwise such as the hadīth of reciting ayat al-kursi at the end of the Salāh, refers to after the prayer. There's much more to mention, but I'll be back tonight to explain some more issues inshā'Allah and may Allah(swt) protect us from speaking without knowledge.

20 November 2015 11:55

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Oppression is harām in all situations, whether the person is a muslim or non-muslim, even if it's an animal or plant! And the worst kind of oppression is when you oppress somebody in the name of religion, because that could push someone away from the deen. So fear Allah(swt) before you do such a thing and if you really feared Allah(swt), you wouldn't be oppressing anyone in the first place, so look to yourself first before looking down upon others.

Did you guys know that Allah(swt) has made it harām for himself to oppress, read the Qur'an and Sunnāh and you'll learn that there are things which are harām for Allah(swt) to do, even though he can do whatever he wants, but there is wisdom for us to learn about why Allah(swt) would tell us such a thing. The verses that speak about the oppressors are many, so would you want to be raised with them on the day of judgement in front of Allah?! So come back to your senses before it's too late.

20 November 2015 11:22

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

It's not permissible to say "Bismillāhi al-Rahmāni al-Raheem" before eating and drinking because the prophet(saw) never did so. The prophet(saw) only said "Bismillāh", so it's not permissible to add "Al-Rahmāni al-Raheem".

~ Shaykh Ahmad Jibril

20 November 2015 10:43

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Adding something to worship is considered an innovation. For e.g. If someone sneezes and says "Alhamdulillah and peace and blessings upon the prophet". It's a bid'ah to add "peace and blessings upon the prophet" because the prophet nor his companions ever did so. So after you say Alhamdulillah, you can say "Peace and blessings upon the prophet" a thousand times, but why does it have to be after you sneeze exactly?

20 November 2015 10:40

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

"It's a bid'ah to say Bismillāh before performing wudū because there is no authentic hadith from the prophet doing so and wudū is 'Ibādah"

~ Shaykh Ahmad Jibril

20 November 2015 10:32

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Being hit with a calamity should increase your faith in Allah(swt), not push you further away from Allah(swt). This test from Allah(swt) could be what makes you enter Jannah, and just remember the more Allah(swt) loves you, the more Allah(swt) tests you! SubhānAllah and no one was tested more than the prophets(as), so people should deal with these trials from Allah(swt) in the right way, even though it's not easy to do so, but the reward in the end is so worth it.

20 November 2015 10:12

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I have done a translation to Shaykh Sulayman al-Ulwan's sharh on Tajreed al-Tawheed concerning the Madhab issue - Insha'Allah it is of benefit to whoever reads it.

"Whoever places a saying from other than the messenger over the saying of the messenger or puts forth the saying of a scholar over the saying of the Lord, then he is to be afraid and this is from the deviance and distortion, the most high says: "It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error." And the prophet said: "Everyone from my nation will enter paradise except for those who refuse, they said: O messenger of Allah, and who will refuse!! He said: Whoever obeys me has entered paradise and whoever disobeys me has refused" Narrated by Al-Bukhari from the hadith of Faleeh ibn Sulayman from Hilal ibn Ali from 'Ataa from Abi Hurayrah.

And it was said by Ibn Abbas about those who opposed him with the opinion of Abu Bakr and Omar and we know who they are in knowledge and religion, He(Ibn Abbas) said: "By Allah, I do not see you finished, until Allah punishes you, I tell you the messenger of Allah said and you say Abu Bakr and Omar said" Narrated by Imam Ahmad and Al-Khateeb and a group.

Imam Ahmad said: "I was surprised by a nation that knew the Chains (of narrations) and its authenticity who go towards the opinion of Sufyan, and Allah the most high says: "So let those beware from opposing his(the prophets) order, that a fitna will hit them or they will be hit with a painful punishment." Do you know what the Fitna is?! The Fitna: is the Shirk, perhaps if he rejected some of his (the prophets) saying, his heart will be inflicted with something which will cause him to deviate and be destroyed.

Those who act zealously towards the Madhab of Abu Hanifah, preserve a saying from some the sayings of the Imams: "That the people are in need of Abu Hanifah in Fiqh" and this is not an excuse or an acceptable justification for such blind zealousness and this far misguidance.

And the followers of the Maliki Madhab act zealously towards the Madhab of Malik, this is not for all of them, but this is for some and a group among the people, so some of the alleged followers of the Maliki Madhab show zealousness towards the Maliki Madhab with the proof that Malik was the one intended by the prophets saying: "It shall soon be that people are beating the livers of camels (meaning that they are hastening and traveling upon them – seeking knowledge). But they will not find a scholar who is more knowledgeable than the scholar of Madinah" Narrated by Imam Ahmad and At-Tirmidhi from the authority of ibn Jurayj from Abi al-zubayr from Abi Salih from Abi Hurayra from the Prophet.

And the followers of Imam al-Shafi'ee use the argument that al-Shafi'ee was a student and that Allah has gathered within him what's between Fiqh and Hadith and they use this hadith as proof: "Give precedence for Quraysh and do not give precedence over them" and this narration is weak and there's many Ahadith which they use as proof from this narration, which isn't in the place of dispute.

And the followers of Imam Ahmad say that Imam Ahmad is from the most knowledgeable of the people in hadith and its 'ilal (defects), Allah has gathered within him between Fiqh and Hadith and he has memorized more hadith than what the other Imams have memorized.

And these arguments don't benefit, it's possible for the truth to be with Ahmad and the truth to be with Al-Shafi'ee, and it could be with Malik and the truth could be with Abu Hanifah.

So when you look at the issue of touching a woman, we know that the 4 Imams are divided on this

issue.

Abu Hanifah said that touching a woman doesn't nullify your wudu' (ablution) at all, whether it was with desire or without desire.

Whereas Imam al-Shafi'ee said that touching a woman nullifies your wudu' in all cases, whether it's done with or without desire.

Whereas Imam Malik said that if the touch was with desire, the wudu' is broken and if it was without desire, then it does not break the wudu' and on Imam Ahmad, there are three different narrations which agree with each of the previous Imams and the correct opinion on this issue is with Abu Hanifah.

And when we take from the Madhab of Imam Abu Hanifah on this issue, it does not prevent us from taking the stronger opinion on other matters which might agree with the Madhab of Ahmad, like the issue of breaking the wudu' from eating of the meat of camels, so on this issue, we take from the Madhab of Imam Ahmad, even if we don't affiliate ourselves to a particular Madhab or show zeal towards a certain Madhab, we turn towards the truth wherever it may be, and as for the nature of a person who lives in a country which has been prevailed with Madhabs, it does not mean that this person must affiliate with them(their Madhab) or blind follow them , as we do not affiliate ourselves to a madhab or show fanaticism towards a Madhab over another, all we do is turn towards the truth wherever it may be according to our ability, Ijtihad(educated guess) and the research we make on the texts.

So it's like if someone got up right now and wanted to collect all the sayings of Abu Bakr and create a Madhab, many would rise up against him and condemn him and that's Abu Bakr alSideeq, and if someone right now wanted to gather all the sayings of Ali and collect it and make it a Madhab, I would think that the people would call him a Rafidhi or they would say that he is a Shi'a and that's Ali in his knowledge and power and greatness, so how is it that we justify to the people or order the people to follow these Madhabs and compel them with it, and the person who doesn't(follow these madhabs), is considered misguided, ignorant, deluded or other than that from the excuses.

The layman, it's correct that he doesn't have a Madhab, his Madhab is the Madhab of his Mufti(Teacher), however the student of knowledge who is completely familiar with the tools to be able to make Ijtihad(educated guess) and has the ability of deducting principles from its sources, and has memorized a lot, while being able to take in from the hadith with an understanding in Fiqh and its fundamentals and understanding the language and its grammatically determined words(Tawabi' – 'ilm ul-nahw, sarf etc...), then this person should make ijtiḥad and not blind follow anyone, and if he affiliates himself to a particular Madhab, he shouldn't blind follow it.

19 November 2015 22:14

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The best thing about reading Ahādīth on Dhikr (remembrance of Allah) is that they are so easy to implement and the rewards for making Dhikr is amazing.

19 November 2015 22:02

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Today you have many people who call themselves "Salafi" and claim to follow the Aqeedah of the Salaf, but infact have nothing to do with the Salaf and are upon the 'Aqeedah of the Jahmiyyah and Murji'ah. They are most famous for defending apostate rulers who don't rule by the shari'ah and believe in the unity of all religions, all of them being on the truth, whereas Allah(swt) said the only religion acceptable is al-Islām.

Also beware from the Ikhwāni's who are famous preaches that want to please every audience they meet, because they are chameleons. They believe in democracy and their leaders such as Mohammad Morsi said "It's impossible that muslims and christians have 'Aqeedah differences, we are both the same" He has clearly disbelieved in the rulings mentioned in the Qur'an also and never ruled by the shari'ah.

19 November 2015 21:57

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

There are about 500 million followers of Imām Abū Hanīfah[rah] Tabārak Allah! 500 million people who follow the Fiqh of Abū Hanīfah, but it's a shame that most of them don't follow Abū Hanīfah in 'Aqeedah. So among the 500 million, you've got heretics and grave worshippers wa Allāh ul-Musta'ān!

19 November 2015 21:27

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

You gotta have Maccas before you fight the terrorists :)

19 November 2015 19:53

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

As a muslim, you should look after your body. Go exercise, workout, play sports and get stronger. Now I'll admit, I used to go to extremes and play sport all day from 8am and come home at midnight. But for the last couple of years, I've just been reading islamic books without trying to be as fit as I was before. It's important to be balanced and live a healthy lifestyle.

I believe it's a very serious thing and Allah(swt) knows best, but if you don't care about your body especially in our times, then you could be committing a Major Sin. Always remember that المؤمن القوي أحب الى الله من المؤمن الضعيف "The strong believer is more beloved to Allah than the weak believer" Yes, this applies to both physical and mental strength and Allah(swt) knows best.

19 November 2015 18:40

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The scholars have differed over the terms كفر and شرك and whether they mean the same thing in the Shari'ah or they have separate meanings.

Some scholars have said that كفر and شرك mean the exact same thing, but are 2 different words, just as فرض واجب mean the same thing. Note: Hanafi's say that واجب is just under فرض but that's another issue altogether.

However the most correct opinion is that كفر and شرك mean 2 different things in the Shari'ah and not every Kāfir is a Mushrik, however every Mushrik is a Kāfir. This is proven by reading the verses in the Qur'ān, so it's important to mention that شرك means someone who associates with Allah(swt) and كفر means someone who disbelieves in what was revealed by Allah(swt). For e.g. Anyone who calls upon the dead has committed شرك and كفر. However the one who insults Allah(swt) or his Messenger(saw), then such a person has committed كفر but did not commit شرك and such a زنديق(heretic) is to be killed, even if he repents because the punishment still remains and we will leave the rest to Allah(swt) to have mercy on him in the Akhirah.

However, what some people have said that you cannot call the disbelievers كفار مشركين is completely wrong and whoever says this is rejecting the Qur'ān and if this is not kufr, then no doubt such a person is closer to kufr instead of Emān. May Allah(swt) protect us from this clear deviation.

19 November 2015 13:01

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

This was supposed to be a reply to a post, but it seems like the post has been deleted, well I have talked about the origins of the shi'a and inshā'Allah it is beneficial to you all and if you ever have questions, you can ask me inshallah.

The word شيعة has many different meanings, but let's translate it to mean "follower" in this context. So according to this definition, we are all Shi'a of the prophet(saw). However, the word shi'a is also used during the Fitna between Mu'āwiyah(ra) & 'Ali(ra). So you had those who were on the side of Ali and those who were on the side of Mu'awiyah during the fitna and you also had those who avoided the fitna, but let's forget about them for a sec. I want everyone to understand this, so that's why I'm going to use simple terms inshallah and hopefully it makes sense.

A Sahābi by definition means someone who saw the prophet(saw), followed his teachings and died upon Islām, so all the Sahābah(companions) which were on either side of the Fitna are Sunni and shi'a of Ali or shi'a of mu'awiyah only carries a linguistic meaning, not a sharī meaning, but I'll get to that soon. The first person to claim Ali(ra) was infallible and has Allah's attributes and all these kufr beliefs was Abdullah ibn Sabā' who was originally a jew from yemen. Now Ali(ra) burnt his followers and those who called Ali divine.

Now, let's talk about the early shi'as and who are they. They are also known as the مفوضة which means those who prefer, and the earliest shi'as preferred Ali over 'Uthman. Now these "shi'as" are Sunni's in 'Aqeedah and everything is the same, except that they prefer Ali over uthman, and this is not considered misguidance or sinful according to the Imāms of Ahlal Sunnah, however the majority of scholars agree that Uthman is greater than Ali, so they merely say the preferers of Ali over Uthman are wrong, no more, no less.

Afterwards, the "shi'as" preferred Ali(ra) over Abu Bakr(ra) and Omar(ra), now this is when the scholars of Ahlal Sunnah have said the "Shi'a موفضة" have fallen into misguidance, and there are authentic narrations from Ali(ra) that he said whoever raises me above Abu Bakr and Omar, I would lash him(i.e. The punishment of slandering). However, ibn taymiyyah(rah) mentions that there is Ijmā'(consensus) that the shi'a مفوضة(those who prefer Ali over abu bakr and omar) are muslims, however they are misguided, and unfortunately many ignorant people take ibn taymiyyah's words when he refers to the early shi'as(calling them muslims), applying it on the shi'a Rāfidah that came afterwards and this is extremely ignorant.

However, let's continue, afterwards the shi'a started to insult Abu Bakr and Omar and rejected them as being Rightly guided Khulafā', so this is when many of the Imāms of Ahl al Sunnah made takfeer on the shi'a for insulting the Sahābi of the prophet Abu Bakr and said this is apostasy. Note: These shi'as didn't practise any shirk, all they did was insult the companions, so they were known as السبابة الشيعية or famously known as the Rāfidah. So there's a difference of opinion with regards to insulting the companions and if you guys want, I can share with you the ruling later on and it depends on the type of insult they use etc...but anyways, just clarifying that these "Early Rāfidah" if you wanna say did not have any shirk, except that they insulted the 2 companions of the prophet which I believe is shirk, but not in all cases such as calling the companions cowards etc...but like i said this is another topic altogether. So afterwards, the Rāfidah started to have shirk in Allah(swt) and were split into many different sects, today most famously the twelvers who are mushrikeen outside the fold of Islām by the ljmā' of the Ummah.

So hopefully this helps anyone who wants to understand how the shi'a started. It's such a big topic, that I can't touch on every single thing, but Insha'Allah khayr.

19 November 2015 10:31

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

If after all this condemnation they're still not happy, then I thank them for reconfirming the words of Allah.

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ

And the Jews will not be pleased with you, nor will the Christians, until you follow their creed.

[Al-Baqara:120]

~ Quote from a brother on FB

19 November 2015 08:49

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

SubhānAllah, please forgive me if I have wronged you in any way. We all have faults and weaknesses we need to work on. The last thing I want is to make my brother angry, even if I believe what I'm saying is the truth. I regret saying many things, but I'm so weak to admit it at times, may Allah(swt) forgive us all.

19 November 2015 08:34

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Does sleep nullify your wudū? There are 3 different opinions on this issue, so bare with me inshā'Allah:

Opinion #1. A group of scholars have said that Sleep doesn't nullify your wudū in all cases, and they use the hadīth of Anas(ra) "The companions of the messenger used to sleep, then pray and they didn't make wudū" which is recorded by Imām Muslim in his Sahīh. It's also recorded in the Sahīhayn from the hadīth of ibn abbas(ra) and said "The companions of the messenger used to fall asleep, then wake up, then fall asleep and then wake up and Omar said O messenger of Allah, the Salāh!(it's time to pray)" And it's mentioned that these great companions did not perform wudū and if sleep was a nullifier of wudū, the messenger(saw) would've ordered them to perform wudū, but he did not, therefore meaning that sleep is not a nullifier of Wudū.

Opinion #2. A group of scholars have said that sleep is a nullifier of wudū in all cases, regardless if it's a little or a lot and regardless if you were lying down or sitting down. They use the hadīth of Safwān as proof recorded in the Sunān "When we were traveling, Allah's Messenger would order us not to remove our Khuff for three days and nights, except for Janabah, but not for defecating, urinating, and sleep." So this narration proves that sleep is a nullifier from among the nullifiers of wudū. And they have also used the evidence that there is a consensus that unconsciousness is a nullifier of wudū. So the agreed upon is that unconsciousness nullifies your wudū and the differed upon is sleep, and sleep is a type from among the types of unconsciousness, so we return back to the agreed upon to remove the confusion according to the fundamental principle. So we say that there is no difference between falling asleep and falling unconscious, meaning that sleep nullifies your wudū in all cases.

Opinion #3. This group of scholars have said that sleep is not an occurrence of and within itself, but it's a thought of what would occur in the future. And the proof has come that sleep is a nullifier and there is proof that sleep doesn't nullify your wudū, so we learn from this that sleep is not an occurrence of and within itself like urinating and defecating, it's only a thought of what would occur. So if he has lost all his senses completely and fell unconscious, then his wudū has been nullified. However if he can still sense his surroundings and goes to sleep at times, and wakes up or sleeps, but is not completely unconscious and can feel whether he breaks wudū or not, then he hasn't lost



his wudū because as we said sleep is not an occurrence of and within itself, but it's a thought of what would occur.

And the scholars who have researched the matter have said that Opinion #3 is the most correct out of them all, after gathering all the evidences because we can't reject an authentic text from another authentic text. So we must take from all the sayings from the prophet(saw), and on this issue all the hadīths that mention sleep breaking your wudū, then these hadīths are referring to deep sleep where a person is unconscious and all the hadīths that mention the companions(rah) used to sleep and then wake up and pray without performing wudū, then these hadīths are referring to sleep where a person hasn't lost all their senses i.e. is conscious. And the consensus that unconsciousness is a nullifier is correct, but it cannot be applied to ordinary sleep as there's also a hadīth from a prophet(saw) that says "Until their head drops" meaning until they fall unconscious, then they have lost wudū, so we must differentiate between نوم (sleep) and اغماء (deep sleep - falling unconscious) and that نوم is a form from among the forms of اغماء and Allah(swt) knows best.

19 November 2015 07:03

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Sleep doesn't break wudū, unless you fall unconscious.

18 November 2015 23:34

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Homosexuality is a bigger crime than zina according to most of the great scholars. Because Zina is halal within a contract, becomes halāl when you do Nikāh, whereas the act of the people of Lūt is harām in all cases. And most scholars say that the homosexual is to be killed, whether he is married or non-married, unlike the case with zina. The prophet(saw) ordered the killing of both homosexuals, however the companions differed over how he is to be killed and that's another issue altogether. There is no doubt that zina is a major crime and there is a scholarly consensus on the kufr of whoever makes something which is clear cut harām such as zina and homosexuality halāl, then such a person is an apostate. Shaykh al-Islam mentions that whoever makes the harām that is agreed upon halāl & vice versa or replaces the shari'ah with man-made laws, then such a person is a kāfir by the Ijmā' of the Jurists.

18 November 2015 22:51

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

If your wife spends all day cooking you food and you come home and eat with her. Always make sure to praise the food she made, and don't forget to thank her, and praise her. But don't stop there, also thank and praise Allah(swt) that he has given you such a beautiful wife 😊 And if you are true to your words, give her something in return 🎁

18 November 2015 18:52

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The majority of the scholars say that it's not compulsory for a woman to serve her husband except in which pleases Allah(swt) and for relationship purposes. This means that washing, cleaning, cooking is not compulsory on the woman to do and the husband should bring a servant to do this.

Some of the Tābi'īn have said it's compulsory to serve her husband as that's part of ordaining the good, however ibn al-Qayyim(rah) has took an opinion which is in-between and said that you need to look at the woman's situation. If she was served in her father's house, then the husband must bring someone to serve her in his house, so the situation remains the same before marriage and after marriage and the man should fear Allah(swt) and know that the Messenger(saw) served his wives and worked just like any other man.

So both spouses should fear Allah(swt) and help each other out. Don't ever put each other down or oppress each other. Can you imagine the kids growing up in such an environment where the husband and wife insult each other and oppress each other. May Allah(swt) bless every marriage out there and increase them in patience & renew the love. Heck, renew everything that pleases Allah(swt), but most importantly, renew your intentions before everything.

18 November 2015 18:34

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

According to the majority of the scholars, if a woman touches a man with desire or without desire, she still has wudū. Even though it's harām to touch a man, it is not a nullifier of your wudū.

18 November 2015 14:13



### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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I hate it when people take quotes out of contexts from books such as Majmū al-Fatāwah by ibn Taymiyyah. Now if you haven't read the complete Fatāwah, then you shouldn't take quotes out of context which suits your desires. This is why you need proper scholars to break down the words of such scholars, even if you think you are an expert in Arabic, it's not enough. Now I'm not referring to the whole Fatāwah, a layman who understands Arabic can read it, but you must be careful from "Making up your own fatwa's based on what you misunderstood from ibn taymiyyah" Btw I really recommend reading his Fatāwah, that book is so addicting, and would take 1 month to read the whole thing depending on how busy your schedule is.

18 November 2015 11:57

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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The hadith "Paradise lies under your mothers feet" is very weak and some have even said that it's fabricated.

However there's a hadith similar to it in Sunan Abi Dāwūd in a good chain that says "Go back and serve her(your mother), for there is Paradise(in doing so)"

This hadith stresses on the importance of being obedient and kind to your parents and it's one of the greatest deeds to get closer to Allah(swt). The hadith says that if you obey your mother, you will be granted Jannah and no doubt serving your mother is one of the many ways to enter Jannah and you can't even say "Uff" to her! So always speak to her in the nicest of ways as Allah(swt) ordered in the Qur'ān.

And as for the weak hadith "Jannah lies under your mother's feet" then this hadith is more general and broader in meaning, unlike the previous hadith and Allah(swt) knows best.

17 November 2015 23:07

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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I never go to the mosque and listen to lectures because I'm studying at university and will feel guilty to go to the mosque and not focus on my studies. My parents really want me to do well and I stuffed up a few subjects and we're going through some really personal matters which is very difficult. My parents are religious and have always taken me to the mosque since I was a baby and I talk to them about deen, just like I post things about deen here, but my parents just want me to pray, not learn about deen until I finish university and get a full-time job.

Ever since I was 7 years old, I used to debate my christian friends, but my parents wouldn't know that I'm studying Islām or anything, even until now. So ever since my childhood, I've been hiding this from my parents because they want me to focus on Primary school, High School and University. I've got extremely strict parents and nothing can make them happy except good marks.

It's really difficult when all your friends go to the mosque and study Islām, but I tell them I need to focus on university studies to please my parents.

I've never owned a mobile phone until recently, so my parents don't call me if I'm out, and sometimes I come home alone at 1am from University etc...and they don't mind me going to places, but are very strict if I want to go to the mosque, so I never ask them can I go to the mosque because I know the answer will be no, pray at home.

So I find it really tough to wait until I finish my university degree, even though I'm half way through until I can start going to the mosque. I heard they do cool stuff at the mosques, I wish I could go without lying to my parents.

What do you guys think, should I go to the mosque behind my parents back or just wait until I finish uni? Ofcourse I pray Jum'ah, but I feel guilty to tell them that I'm going to pray jum'ah and I've never told them that I give Khutbah's, ever since high school and till this very day...Coz you guys know the arab parent reaction of not focusing enough on your studies. May Allah(swt) make it easy for us all.

17 November 2015 15:52

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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A thief breaks into a shop to steal and finds a Qur'ān and kisses it! Allāhu Akbar!

17 November 2015 12:32

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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<http://www.9news.com.au/national/2015/11/17/01/41/nsw-police-being-trained-to-shoot-first-when-dealing-with-armed-attackers>

Exactly what I thought would happen. Just like African Americans are being shot at because of suspicion, the same thing will happen to muslims in Australia.

17 November 2015 11:45

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### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Wow!

17 November 2015 11:40

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### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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If you really love your muslim brothers and sisters in Islām, then show that you love them by your actions. If you see a brother or sister enter the Mosque, then go up to them and smile at them, give them a handshake, hug them, even kiss them, why do many think this is embarrassing or shameful. If you see a brother or sister walk in to the mosque, they might be shy or uncomfortable, and wouldn't give Salāms, so why don't you go up to them and give Salāms and make them feel welcomed in the Mosque. When we have an environment where everyone loves each other, it makes it so much easier to make everyone sit down and have a chat and teach them Tawheed. It's compulsory to love every muslim brother and sister for the sake of Allah(swt). And just to make it clear, I'm talking about spiritual love, not physical love because if I introduce you to a sister who has deen, you'll probz be like...but I don't love her in that way, since there must be attraction and other things, not just deen for marriage. But anyways, there's no harm in saying to your brothers and sisters that you love them. Saying the obvious is encouraged, and don't think that the other person assume's that you love them, so that's why you should say it. Many non muslims know nothing about Islām, so there's nothing wrong with telling them that Islām means peace, maybe they've never heard that before. So spread the love around especially in muslim gatherings and Masājid's and don't bother arguing over pathetic Fiqh issues if it's going to cause more harm than good, because the main objective is to unite everyone upon Tawheed, then the Fiqh matters will become easier to explain. May Allah(swt) create love between the muslims and unite them upon sincere Tawheed!

Just a note: A brother shouldn't personally say to a sister that he loves her for the sake of Allah(swt) and vice versa for exceeding the permissible interaction between non mahrams in the shari'ah, so keep your statements general insha'Allah. It's important to clarify as some may not be aware, may Allah(swt) bless you all.

17 November 2015 11:32

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### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Muslims only unite with #Tawheed. Without Tawheed, there is no unity, because shirk and bid'ah is the biggest fitna in the society. Show love to the people of Tawheed because they are the #Ghurabā ☹

16 November 2015 22:01

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### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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The reason why people like to claim something is an inside job is because they don't want to use their brains to think. Now, this is not always the case and I'm not against conspiracy theories with regards to some of the current events, however once you claim something is an inside job, you must back it up with solid evidences and tell your side of the story to try and convince me. However if you're just going to be a sheep and smoke Argīlā and claim something is an inside job and give a few reasons which a 5 year old can think of, then I'll kindly reject it. But no, it doesn't stop there, once you disagree with his theory, he will ask you to prove why it is not an inside job and start asking stupid questions like "how did this happen etc..." Now this just proves the weakness of his argument because the burden is on him to prove it's an inside job, but he's unable too, so he results to asking questions which only Allah(swt) can really answer...And then say "See you don't have an answer" and basically repeats things I already answered. It's like, is this guy even listening to what I'm saying or does he just wanna throw a million questions and expect me to answer every single one of them.

16 November 2015 21:48

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### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Did anyone visit a sick person today?  
Did anyone feed an orphan today?  
Did anyone give charity(or even smiled to someone) today?  
Did anyone remember to fast today?

SubhānAllāh, the Messenger(saw) used to ask his companions these Questions, but not only that, he would ask them after Fajr and the companions will be like Ya RasulAllah, we just started our day, but Abū Bakr al-Sidīq(ra) would have already done everything because he is the first(Al-Sabbāq). The companions used to try compete with him without Abu Bakr(ra) noticing, but still wouldn't be able to catch up to him 🤔 If you compare the Emān of Abū Bakr al-Sidīq to the Emān of the Ummah, Abū Bakr al-Sidīq(ra) would outweigh the Emān of the Ummah.

16 November 2015 21:21

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

So true

16 November 2015 17:20

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Abu Bakr al-Sideeq(ra) wanted the Romans to beat the Persians which was a prophecy from the Messenger(saw). Now why would the muslims care about the Romans defeating the persians? Both the Romans and Persians will be in the hell-fire, so what is our benefit from such a war. The reason is because the Romans were closer to the truth than the fire worshipping Persians, so that's why Abu Bakr wanted them to win.

So if the Sahābah wanted the Romans to win against the Persians, knowing that the Romans are mushrikeen, so what about the muslims that are being fought against by the non muslims today. Even if those muslims were terrorists as they say, are they closer to the truth or are the disbelievers closer to Islām? So imagine when your muslim brothers who are fighting against oppression are upon the same 'Aqeedah as you and they are following the true path, will you ever side with the non muslims against your own brothers and sisters?

May Allah(swt) guide our ummah to the straight path!

16 November 2015 17:09

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

It's funny when Shaykh's say "Don't pay attention to politics" and if something happens, they are the first to give a Fatwa on what's happening.

We live in a time where the ignorant speaks and the knowledgeable deceives people. The knowledgeable person is much more dangerous to the Ummah than the ignorant person because people look up to the scholar, not the layman.

Just remember that there were always govt scholars since the time of the Salaf until our times, but never did we come across a time where the scholars have sold their deen like in our times. Anyone who reads poetry will see some extremely harsh words against the govt scholars of the past, so imagine if those poets & scholars were alive today and what ibn hazm, ibn al-Qayyim, ibn taymiyyah would say, or what would ibn kathir would write in his history book if he was alive today! Strange times indeed and only the strangers can see through this fitna.

16 November 2015 16:32

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

There's a brother I know who can memorize 1 page of the Qur'an in less than 10 mins subhānAllah.

16 November 2015 16:13

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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**Group:** ICYC Islamic Care Youth Crew

**Nour Kay** why are u putting a love heart on ur caption lol is it a sarcasm or?

16 November 2015 15:13

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** ^ Language mate.

16 November 2015 15:14

**Group:** ICYC Islamic Care Youth Crew

**Nour Kay** Huh?

16 November 2015 15:14

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** All I did was post some photo's and everyone went nuts lmao.  
16 November 2015 15:19

**Group:** ICYC Islamic Care Youth Crew

**Nour Kay** all i wana know if ur being sarcastic or not lol  
16 November 2015 15:19

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Whoever thinks I'm being serious must be crazy. But I love the amount of Gheerah you guys have for your religion.  
16 November 2015 15:24

**Group:** ICYC Islamic Care Youth Crew

**Nour Kay** lol how do u want us to know if ur serious or not its not like we know u  
16 November 2015 15:25

**Group:** ICYC Islamic Care Youth Crew

**Ebti Sam** This pic disgusts me and I feel ashamed they are a Muslim country  
16 November 2015 15:28

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** That's the best life for the Fussāq  
16 November 2015 15:47

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** It's not easy to explain sister. I will not do it again insha'Allah.  
16 November 2015 15:51

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** I have been ignoring the news lately, because I'm focusing on deen insha'Allah. May Allah(swt) reward you either way.  
16 November 2015 15:56

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Wow that's the most amazing thing I've ever heard.  
16 November 2015 16:04

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Sorry, you're right.  
16 November 2015 16:07

**Group:** ICYC Islamic Care Youth Crew

**Sarah Fahda** What a mockery this is  
16 November 2015 18:14

**Group:** ICYC Islamic Care Youth Crew

**Sarah Fahda** Who are they scared off  
16 November 2015 18:14

**Group:** ICYC Islamic Care Youth Crew

**Maha Ammar** The real name is Burj kharalifa  
16 November 2015 20:05

The Burj Khalifāh 💜 #Dubai

16 November 2015 15:06

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** I'm sorry. I think I was a bit too harsh, but Alhamdulillah the reaction of the muslims is a great sign Wallāhi.  
16 November 2015 15:33

**Group:** ICYC Islamic Care Youth Crew

**Nour Kay** reaction of what? arent u muslim yourself? why you always throwing the word "you muslims"

16 November 2015 15:34

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** When did I say "you muslims" ???

16 November 2015 15:34

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** We are all muslims لله الحمد I'm a part of you insha'Allah and don't see myself better than anyone here. I hope I didn't turn out to be "Arrogant", 3anjad this is not my intention 😊

16 November 2015 15:38

**Group:** ICYC Islamic Care Youth Crew

**Maddison Addison** I'm here to administer some humour injections... who needs it?

16 November 2015 15:43

**Group:** ICYC Islamic Care Youth Crew

**Omar AL-Safadi** Guys chill out....even if you are going to offend anyone..Radwan Dakkak is part of the muslim Ummah. Its not like he's against muslims -\_-

16 November 2015 15:43

**Group:** ICYC Islamic Care Youth Crew

**Nour Kay** this is not a humour page.

16 November 2015 15:44

**Group:** ICYC Islamic Care Youth Crew

**Maddison Addison** even our beloved prophet pbuh used to smile Emm

16 November 2015 15:44

**Group:** ICYC Islamic Care Youth Crew

**Nour Kay** Yeah i think we are all aware of that HENCE why i said stop saying "you muslims" accusing us that we are the problem in todays world

16 November 2015 15:45

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Again ya Emm Hassoun, you are misquoting me for something I've never said...Ya Allah, I am oppressed and only have you to rely on.

16 November 2015 15:46

**Group:** ICYC Islamic Care Youth Crew

**Maddison Addison** he didn't say you Muslims... he said the Muslims... linguistics are important

16 November 2015 15:46

**Group:** ICYC Islamic Care Youth Crew

**Omar AL-Safadi** Chill bro. Seriously he's entitled with whatever he wants to think. The only thing that you have to do is give good mannered dawah. Other than that it's all sins accumulating.

16 November 2015 15:47

**Group:** ICYC Islamic Care Youth Crew

**Nour Kay** what does that got to do with his posts on here? u dont make sense.

16 November 2015 15:47

**Group:** ICYC Islamic Care Youth Crew

**Maddison Addison** Are you the post police? why are you so touchy? seriously wow lol

16 November 2015 15:48

**Group:** ICYC Islamic Care Youth Crew

**Maddison Addison** This is from the group description and I hand it to you Relax and take a seat, enjoy the Quizes and Smile for it is a Sunnah!

16 November 2015 15:48

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** There is a reason why the "♥" is there and I cannot say why it's there. Ponder over it if you wish, khayr insha'Allah.

16 November 2015 15:49

**Group:** ICYC Islamic Care Youth Crew

**Nour Kay** no need to get offended. i reply to what you comment. whats the prophets quote got to do with his posts? post images of syria and palestine and some useful info better than being sarcastic everyday with lovehearts and france.

16 November 2015 15:51

**Group:** ICYC Islamic Care Youth Crew

**Maddison Addison** I'm not offended, you are the one taking offence and commenting on my comment and creating your drama.  
16 November 2015 15:52

**Group:** ICYC Islamic Care Youth Crew

**Maddison Addison** In case you did not notice it wasn't ME who posted the original image anyway ☹  
16 November 2015 15:53

**Group:** ICYC Islamic Care Youth Crew

**Nour Kay** i know its not you, your the one thats defending him. 5 other people are against his posts why u only picking on me?  
16 November 2015 15:53

**Group:** ICYC Islamic Care Youth Crew

**Maddison Addison** You're. And i'm not picking on you. You are the one nagging at ME ... back off !  
16 November 2015 15:54

**Group:** ICYC Islamic Care Youth Crew

**Maddison Addison** If you are against his post comment ON HIS POST ... not on mine here.  
16 November 2015 15:54

**Group:** ICYC Islamic Care Youth Crew

**Melissa Khoder** ☹  
16 November 2015 15:55

**Group:** ICYC Islamic Care Youth Crew

**Junayed Haque**  
16 November 2015 16:05

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Excessive laughing is Harām guys ☺  
16 November 2015 16:05

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** May Allah(swt) forgive you 🕌 For verily he is the most-forgiving.  
16 November 2015 16:48

**Group:** ICYC Islamic Care Youth Crew

**Ali Ibn Ibrahim** Eman 1st warning  
16 November 2015 17:02

**Group:** ICYC Islamic Care Youth Crew

**Maddison Addison** la hawla wa la qwatta illah billah  
16 November 2015 17:03

**Group:** ICYC Islamic Care Youth Crew

**Ali Ibn Ibrahim** Actually what's her name she's gone  
16 November 2015 17:06

**Group:** ICYC Islamic Care Youth Crew

**Ali Ibn Ibrahim** What's her name  
16 November 2015 17:06

**Group:** ICYC Islamic Care Youth Crew

**Ali Ibn Ibrahim** Eman what  
16 November 2015 17:07

**Group:** ICYC Islamic Care Youth Crew

**Ali Ibn Ibrahim** Name please  
16 November 2015 17:07

**Group:** ICYC Islamic Care Youth Crew

**Ali Ibn Ibrahim** I did lol  
16 November 2015 17:08

**Group:** ICYC Islamic Care Youth Crew

**Maddison Addison** Sorry I didn't take notice  
16 November 2015 17:08

**Group:** ICYC Islamic Care Youth Crew

**Sam Tee** How bout your neighbours Palestine We'res your sympathy there  
16 November 2015 23:40

**Group:** ICYC Islamic Care Youth Crew

**Melissa Khoder** Sam, I make Dua for ALL my brothers and sisters in Islam.  
17 November 2015 00:57

In Sympathy with the Paris Attacks ♥️ #Pyramids #Egypt

16 November 2015 15:03

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Hash Safi** How about light them up with the colours of Palestine, Afghanistan, Syria and Lebanon  
16 November 2015 15:05

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** They are war zones. France is not!  
16 November 2015 15:07

**Group:** ICYC Islamic Care Youth Crew

**Hash Safi** Exactly right. Why not have some "solidarity" for the countries that have been going through war and terror for the pass decades? Rather then the same people who are banning our Muslim sisters from wearing the hijab and imprisoning our Muslim brothers for growing a beard and if you can't see or understand this then you are the very same as the people who are part of the problem.  
16 November 2015 15:21

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Jazāk Allāhu Khayran  
16 November 2015 15:36

**Group:** ICYC Islamic Care Youth Crew

**Hash Safi** Wa iyyakum  
16 November 2015 15:37

**Group:** ICYC Islamic Care Youth Crew

**Amir Sabri** Their probably connected with israelis 100%  
16 November 2015 15:49

**Group:** ICYC Islamic Care Youth Crew

**Amir Sabri** Hypocrite at it finest  
16 November 2015 15:49

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Wallāhi it's a good thing that they are in war zones. That way, the muslims can have patience and remember Allah(swt) more often.  
16 November 2015 16:12

In solidarity with the Paris attacks, the 3 tallest towers in Riyādh are lightened up with the colours of the French Flag 💜💙💚 #SaudiArabia

16 November 2015 15:01

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Interesting book.

Note: Not everything I share or like means "agree". I sometimes like videos which insult Islam, so liking doesn't mean agreeing. The same with Islamic pages and public figures.

16 November 2015 14:07

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

"When you throw your child up in the air, he smiles because he knows you will catch him again and will not let him fall! This is Faith! So always say: If Allah's decree throws me somewhere, the mercy of my Lord will catch me before I fall down. This is the faith that I have in my Lord!"

- Ibn al-Qayyim(rah)



16 November 2015 09:18

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Nice commentary

15 November 2015 21:19

Beautiful chapter in Riyād al-Sāliheen encouraging work which is the way of all the prophets(as).

15 November 2015 21:17

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

May Allah(swt) grant victory to the Ukrainians against the Russians.

15 November 2015 17:35

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Please make du'ā for Dubai. The most unbelievable things are happening right now, I just can't explain it. Dubai needs urgent help! Ya Allah(swt) please help our brothers and sisters who are suffering in Dubai :(

15 November 2015 16:33

#### Radwan Dakkak shared Rabieh El-kay's post.

Couldn't have said it any better

15 November 2015 13:36

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

**Group:** ICYC Islamic Care Youth Crew

**Ali Ibn Ibrahim** And this is why we shouldn't worry about there flags and not want them to put ours up

15 November 2015 15:36

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Our flags were created by the British/French, so what do you mean by "ours" 😊

15 November 2015 16:09

**Group:** ICYC Islamic Care Youth Crew

**Haysha Faisal** Subhan ALLAH

16 November 2015 06:30

**Group:** ICYC Islamic Care Youth Crew

**Ali Ibn Ibrahim** Thats just another reason

16 November 2015 06:51

"And never will the jews nor the christians be pleased with you until you follow their religion" 2:120

15 November 2015 12:26

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The prophet(saw) commanded the muslims to ordain the good and forbid the evil. Wouldn't many ignorant muslims accuse the prophet(saw) of judging them and tell him "Let us do what we want, only God can judge us"...Whatever the prophet(saw) speaks is from God and Allah(swt) has entrusted the muslims to carry this duty of ordaining the good and forbidding the evil and if we stop obeying the commands of God, he will replace us with people better than us that will ordain the good and forbid the evil. Always think carefully and renew your intention before you utter something.

14 November 2015 17:47

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Brothers, just because a sister is wearing Jilbāb or a Niqāb, it doesn't give you any right to stare at her! This brother the other day saw a Niqābi and didn't move his eyes away from her, a3ūthubillah! Just because she is covered, it doesn't mean the rule of lowering your gaze is removed...But you know, may Allah(swt) make it easy for us brothers, to be honest some brothers find it harder to lower their gaze at a covered sister 🙏

14 November 2015 16:56

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

You know when someone sends you a message and you can't be bothered to read it, so they get mad because you haven't replied to them...So you try to explain to them in the nicest of ways "Ya akhi, to be honest with you, I don't like to read newspapers" 🙏

14 November 2015 16:49

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Only Allah(swt) can judge me. Whoever thinks someone else can judge me is a kāfir outside the fold of islām. The shi'a are the ones who have the belief that hussein and Ali(ra) can judge them and give them Paradise.

14 November 2015 16:09

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

We can't judge what's in someone's heart. Assuming things about someone is harām. Only Allah(swt) knows what's in a person's heart.

14 November 2015 15:26

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Death toll is rising in Paris, over 35 dead and many more injured. Twin explosions + Many hostages + Shootings & Grenades.

14 November 2015 09:00

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Normally people become upset when a loved one passes away which is absolutely normal, but I'm pleased with the Qadr of Allah(swt). Never in my life have I had such conviction and complete trust in Allah(swt). I am absolutely certain that Allah(swt) is watching us and has something very special for us. All it requires is patience and dū'aa. Salāh is so amazing that you get to speak to Allah(swt). Imagine speaking with your creator and he is watching you, listening to you and being pleased with you. How can anyone explain this type of love...No one knows how much I love you O Allah(swt), I will never be able to enter Jannah without your mercy, so please have mercy upon us ya Arham al-Rāhimeen!

13 November 2015 22:06

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

قال الشاعر:

يقاد للسجن من سب الزعيم ومن  
سب الاله فإن الناس أحرار

The poet said

Taken to prison the one who insults the leader and as for the one  
Who insults the creator, verily the people are free

13 November 2015 18:20

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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□

SubhānAllah

12 November 2015 20:18

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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When a sister puts Allah(swt) before everything else, that makes her more beautiful than any other woman in the world. There's nothing wrong with wearing make-up and looking nice at home, but when a sister goes out of the house, covering herself for the sake of Allah(swt) and the brothers are lowering their gaze, that's a society I would love to belong too.

Pleasing Allah(swt) is not just by your modesty, but it's also by your wonderful character and sincere actions without Riyā'. May Allah(swt) increase us in piety and allow us to raise a generation that truly fears Allah(swt).

12 November 2015 15:12

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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I have a problem with smiling too much, even in my sleep...How do I stop smiling, other than thinking about bad things that upset me.

12 November 2015 13:00

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Did Ali al-Lebnāni deactivate FB or something?

11 November 2015 21:10

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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□ □

If someone from the group needs to message me, then get straight to the point, because I'm not here to meet people.

11 November 2015 20:10

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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There's no proof that scratching in the state of ihrām is harām. Read this hadith in the Muwattah of Imām Mālik and it has an authentic chain of narration.

Yahya related to me from Malik from Alqama ibn Abi Alqama that his mother said, "I heard A'isha, the wife of the Prophet, may Allah bless him and grant him peace, being asked whether some one in ihram could scratch their body or not, and she said, "Yes, he can scratch it and do so as hard as he pleases. I would scratch even if my hands were tied and I could only use my feet.' "

10 November 2015 13:43

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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I don't like how marriage is taken as a joke by some brothers & sisters. Nothing wrong with talking about it, but only if it's done maturely. Btw, I'm not referring to anyone here... 🙏

9 November 2015 22:38

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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I'm so scared. I dream about Jannah so much, but feel like I won't be able to enter it :( How is a person like me going to go to the same Jannah the prophet(saw) and his companions(ra) lived for...

9 November 2015 21:57

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Whenever listening to a lecture, make sure to write down notes or even transcript the whole thing. Whether it's by pen or by typing it up, because that way you will learn better. If you're just listening to islamic reminders, then I guess you can relax and listen without writing notes.

5 November 2015 20:46

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Asalaam alaykum,

A friendly reminder for anyone sitting their exams this month to say the following supplication:

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا وَأَنْتَ تَجْعَلُ الْخَرْنَ إِذَا شِئْتَ سَهْلًا

Allahumma la sahla illa maa ja'altahu sahlan, wa Anta taj'alu l-hazna idha shi'ta sahla.

“O Allah! There is no ease except that which You make easy, and indeed You, when You want, make difficulties easy.”

4 November 2015 22:53

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Keep me in your du'a - Uni exams are so stressful...

#الدُّعَاءُ\_الْمُعَاذَةِ

4 November 2015 22:47

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

A good read on the fundamental principle that the origin of something is halal, until proven haram.

<http://islamqa.info/en/231261>

4 November 2015 08:40

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The origin of something is halal, until there is evidence that it is haram. For e.g. The domestic donkeys were seen as halal by the Ijma' of the Sahaba and they cooked it, until the messenger(saw) forbade that. The difference of opinion occurred in the middle era. Allah(swt) clearly says "He has explained in detail to you what He has forbidden you"

And why should you not eat of that upon which the name of Allah has been mentioned while He has explained in detail to you what He has forbidden you, excepting that to which you are compelled. And indeed do many lead [others] astray through their [own] inclinations without knowledge. Indeed, your Lord - He is most knowing of the transgressors.  
[6:121]

He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah . But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.  
[2:173]

4 November 2015 08:39

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Inheritance Table

4 November 2015 07:58

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

Al-Imam Muhammad ibn Abdul Wahāb said:

And al-Islam(pure submission to the creator) is not valid except by showing enmity to the people of major shirk, and if he doesn't show enmity towards them, then he is from them, even if he doesn't do it(shirk)

[Mufid al-mustafid fī kufr tārik al-tawhīd p148]

3 November 2015 19:06

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Shaykh 'Abdullah ibn Abdul Latīf said:

Remaining silent is not an excuse for the people of knowledge "And [mention, O Muhammad], when Allah took a covenant from those who were given the Scripture, [saying], "You must make it clear to the people and not conceal it"

[Al-durar al-Saniyyah 8/21] with Sahih International Translation of the verse 3:187

3 November 2015 15:53

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

**Group:** ICYC Islamic Care Youth Crew

**Emm Abdallah** This is very heavy. It concerns our times very much.

3 November 2015 19:44

Shaykh al-Islam ibn Taymiyyah said:

And if the Salaf(pious predecessors) have called the rejectors of Zakāt apostates, while given that they used to fast and pray and they didn't fight the congregation of the muslims, so how about the one who has went with the enemies of Allah and his messenger, fighting against the muslims!

[Majmū' al-Fatāwa 28/531]

3 November 2015 15:51

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

Shaykh Muhammad ibn Abdul Wahāb said:

The foundation of the religion of Islam and its fundamentals consists of 2 things:

1. The command of worshipping Allah alone without associating partners onto him; and calling onto it, and giving victory to it, and disbelieving in whoever leaves it.
2. To avoid shirk(associating partners) in the worship of Allah, and to be extremely enraged from that, and being hostile to it, and disbelieving in whoever does it.

[Al-Durar al-Saniyyah 2/22]

3 November 2015 15:27

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

**Group:** ICYC Islamic Care Youth Crew

**Amatullah Umm Zakariya** Stop knocking other sects 🙄

3 November 2015 14:21

**Group:** ICYC Islamic Care Youth Crew

**Ali Ibn Ibrahim** Haha

3 November 2015 14:23

Shaykh Hamd ibn 'Ateeq said:

The Qur'an and Sunnah has established that if a muslim is found to be supporting the people of polytheism and submits to them, then he has apostatized from his religion by that (act).

[Al-Durar al-Saniyyah 9/263]

3 November 2015 14:17

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Shaykh Muhammad ibn 'Abdul Wahhaab(رحمه الله) ﷺ

3 November 2015 11:12

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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The most high said:

107:4 "So woe upon those who pray"

107:5 "Those who are neglectful to their prayer"

If such a terrifying threat was for someone  
who delays the prayer on its (exact) time

So how about the one who doesn't pray at all?!

3 November 2015 09:44

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

I'm really obsessed with Angels. Such a beautiful creation of Allah(swt). My Dream is to sit with the prophets and angels in Jannah. جنة جنة جنة 💖💖

2 November 2015 21:16

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

There are two essential things for the student of knowledge:

1. Memorization
2. Understanding

2 November 2015 08:59

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

There are 2 sayings on the issue of divorcing your wife when she is menstrating:

1. It counts, but it's haram and this is the saying of the 4 imams and the majority of the scholars.
2. It doesn't count and this is the saying of the Dhahiri's which was also supported by Shaykh al-Islam ibn taymiyyah and ibn al-qayyim.

Shaykh Sulayman al-ulwan has read many books on this issue in really deep detail(a shaykh who studies atleast 15 hours a day) & has come to the conclusion that the second opinion is stronger than the first after weighing the evidences on both sides & has concluded that there is nothing clear from the hadiths of the rasul(saw) on this issue and the Aathaar on ibn omar(ra) aren't authentic & contradict each other. And Allah(swt) knows best.

1 November 2015 20:16

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Ḥaṣan al-Basri[rah]:

"The Qur'an was meant to be acted upon, but people took reciting it as the required deed."

~ Tablis Iblis, p. 199

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

Lately I have been posting alot about shi'as and other deviants. Now, it has been a while since I have talked much about deviant sects, but I believe it's a must to warn the general masses from their beliefs.

Talking too much about the Shi'as or the Murji'ah is not a good thing. Too much of anything is unhealthy, and I suggest that we focus more on our own beliefs and forget about the deviants out there, unless someone has a doubt coming from them in which I or someone else will happily be able to refute. Other than that, I don't claim to be solely on the truth in everything, but what we are upon insha'Allah is the Qur'an, Sunnah, Ijma' & the Ijtihad of our pious predecessors with regards to our Deen, rejecting all kinds of deviations & innovations brought into the religion. May Allah(swt) keep us firm upon the truth and die upon it.

1 November 2015 15:37

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.****#QUIZ**

Throughout the history of the Khulafaa, there was a Khalifah who's name began with the letter ع and he had 3 successors whose names also began with the letter ع. I want the names of each.

1 November 2015 12:17

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**

Shi'a mushriks blow up al-Fatah mosque in Baiji. Shi'as have destroyed over 600 mosques & shops in Baiji alone and we all know what they did in Tikrit. This is who the kuffar are supporting. The shi'a hadiths mention that the Mahdi is going to blow up the whole Masjid al-Haram. Not a single mosque will be left in the middle east if no one does anything about it.

31 October 2015 21:55

**Radwan Dakkak posted in ICYC Islamic Care Youth Crew.**


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**Group:** ICYC Islamic Care Youth Crew

**Nadeene Allam** Isn't peace be upon him served for the prophets ?

31 October 2015 21:53

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** ^ After studying this in deep detail, there is actually nothing wrong with saying Ali(AS) or Ali(RA) or Allahuma Sali 'ala 'Ali(RA) etc....there is proof in the authentic hadiths, but that's if you really want me to show you.

31 October 2015 21:57

**Group:** ICYC Islamic Care Youth Crew

**Asim Gulzar** Zahoor Muhammad Abdul Taleb

31 October 2015 22:30

**Group:** ICYC Islamic Care Youth Crew

**Asim Gulzar** Muhammad Usman Abbasi

31 October 2015 22:30

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** There's a hadith where the prophet said "Allahuma Sali 3ala Aali abi awfah" and a hadith where Ali said "Salawat Allah 3ala Omar" But I've heard opinions where you should only say so in moderation & not make it a usual habit, because it belongs to the rasul(saw). But as for (AS), nothing wrong with this, al-bukhari, al-daraqutni, ibn sa'd and others have used (AS) on the wives of the prophet, companions like Abu bakr and Ali etc...

31 October 2015 22:42

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Yeah I get what you mean.

31 October 2015 22:46

**Group:** ICYC Islamic Care Youth Crew

**Nadeene Allam** Ok i didn't know that . I just always thought (RA) was for the Sahaba and PBUH/ AS for the prophets



31 October 2015 22:54

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** ^ The contemporary scholars have put such conditions, but these conditions were not known in the time of the Salaf so we reject it :) If you want to say (AS) on the companions, you're more than free to do it, but the reason the contemporary scholars have conditioned it like this is sort of a status thing, but it really has no basis. And Allah(swt) knows best. As for (SAW), you can keep this for muhammad(Saw) alone, khayr insha'Allah.  
31 October 2015 22:57

**Group:** ICYC Islamic Care Youth Crew

**Lisa Abejja** Hahahaha super Shia  
31 October 2015 23:17

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** <http://gift2shias.com/2013/05/31/wanna-follow-ali-%D8%B9%D9%84%D9%8A%D9%87-%D8%A7%D9%84%D8%B3%D9%84%D8%A7%D9%85-follow-his-final-verdict-and-send-salam-on-omar-%D8%B5%D9%84%D9%88%D8%A7%D9%86%D8%AA-%D8%A7%D9%84%D9%84%D9%87-%D8%B9/> This is a very nice read, even though there are better articles in arabic, this is fine for English readers.  
1 November 2015 11:45

**Group:** ICYC Islamic Care Youth Crew

**Ebti Sam** She got shiaticized wow oh what a feeling, shiyota!  
1 November 2015 14:27

**Group:** ICYC Islamic Care Youth Crew

**Kamran Zafar** Not by blessing of imam ali but by God  
1 November 2015 14:47

**Group:** ICYC Islamic Care Youth Crew

**Amina Abdou** Yes cause imam ali has the power of God seriously.  
1 November 2015 14:57

**Group:** ICYC Islamic Care Youth Crew

**Lina Minawiyeh** Her dad is blind subhaanAllah as he can't see the truth  
1 November 2015 15:00

**Group:** ICYC Islamic Care Youth Crew

**Kamran Zafar** Astagfirullah...I can't believe how people declares the creatures equal to the creator (God)  
1 November 2015 15:04

**Group:** ICYC Islamic Care Youth Crew

**Kamran Zafar** Exactly  
1 November 2015 15:06

**Group:** ICYC Islamic Care Youth Crew

**Amina Abdou** The thing is brother they deny that they worship him as a god astagfirullah but they really doo..  
1 November 2015 15:08

**Group:** ICYC Islamic Care Youth Crew

**Kamran Zafar** But sis u shouldn't write that imam ali have the power of God...it's seems to be shirk  
1 November 2015 15:12

**Group:** ICYC Islamic Care Youth Crew

**Amina Abdou** Oh i was being sarcastic. As in do they seriously think his got gods power  
1 November 2015 15:15

**Group:** ICYC Islamic Care Youth Crew

**Kamran Zafar** Haha oh well Sorry I got u in another way  
1 November 2015 15:17

**Group:** ICYC Islamic Care Youth Crew

**Amina Abdou** Im always the one who questions them and insults em Hahaha  
1 November 2015 15:19

**Group:** ICYC Islamic Care Youth Crew

**Kamran Zafar** It's gud to make them feel ashamed of there acts...  
1 November 2015 15:21

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** The shi'a have fallen in 2 or even 3 types of kufr with regards to the Names & Attributes of Allah ALONE!: 1. They deny all the names & attributes of Allah(swt) mentioned in the qur'an like the Jahmiyyah. 2. They give the names & attributes that they deny for Allah(swt) to their infallible imams. The tafsir of the verse "And the beautiful names are for Allah, so call upon him by them" beautiful names(asma' al-husna) in the shi'a tafsir means the family of the prophet, so they believe in calling upon them besides Allah. 3. And this is for extra flavour, the shi'a go a step further and give Allah(swt) the attribute of Bada'(Ignorance) & say things like Allah forgets & Allah(swt) is scared to mention Ali's name in the qur'an or else the people will reject it etc...So they deny the attributes mentioned in the qur'an & then give Allah(swt) human attributes which is another kufr of alikening Allah to his creation. Ibn al-qayyim(rah) mentions that alikening Allah with his creation is kufr & alikening the creation with the attributes of Allah is also kufr. Subhanallah, if you research every aspect of shi'aism, you will find that they have fallen into atleast 100 Nullifiers of Islam, possibly more and Allah(swt) knows best.

1 November 2015 15:22

**Group:** ICYC Islamic Care Youth Crew

**Kamran Zafar** Amina Abdou would u plz come to inbox room?

1 November 2015 15:27

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** The shi'a have a belief called wilayat al-Taqqeeniyyah which means the Imams have the power of control over the whole universe, its atoms and everything within it. No doubt this is kufr.

1 November 2015 15:27

**Group:** ICYC Islamic Care Youth Crew

**Amina Abdou** How do i get in ?

1 November 2015 15:36

**Group:** ICYC Islamic Care Youth Crew

**Kamran Zafar** I inboxed u

1 November 2015 15:39

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** I wouldn't recommend inboxing people of the opposite gender. Remember the 3rd person is shaytan.

1 November 2015 15:41

**Group:** ICYC Islamic Care Youth Crew

**Amina Abdou** Well i thought it was a group inbox.. sorry im married

1 November 2015 15:44

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** ^ Yeah, I don't blame ya. The way the brother said "come to the inbox room"...interesting.

1 November 2015 15:51

**Group:** ICYC Islamic Care Youth Crew

**Amina Abdou** The reason i married my husband he had a slight glimpse of me standing in front of my house.. came an knocked on my families door straight after. Didn't ask for numbers no fb no nothing straight to the parents ♥

1 November 2015 15:54

**Group:** ICYC Islamic Care Youth Crew

**Kamran Zafar** Oh well bt it's not like wot u thinking.. Any way gud advice Radwan Dakkak

1 November 2015 15:56

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Wow, that is amazing Amina Abdou May Allah(swt) bless your marriage & protect all couples. And no worries akhi Kamran Zafar, I'm sure you are doing everything for the sake of Allah(swt).

1 November 2015 16:58

**Group:** ICYC Islamic Care Youth Crew

**Dalooly Taha** Lol because his God Ali radiallah 3un died years years ago Allah made her see again

1 November 2015 16:58

**Group:** ICYC Islamic Care Youth Crew

**Kamran Zafar** Plzz don't get me wrong.. Actually I have something out if topics that's why I asked u for inbox..I already got understand that u with Ur husband..ur couple seemd me happy one that's I was just about to wish u in inbox and nothing else

1 November 2015 17:00

**Group:** ICYC Islamic Care Youth Crew

Emre Boyaci Is that bad?

1 November 2015 22:58

**Group:** ICYC Islamic Care Youth Crew

**Ebti Sam** Not bad, most likely fake

1 November 2015 23:00

**Group:** ICYC Islamic Care Youth Crew

**Radwan Dakkak** Haha ^ every time I look at the pic, it feels like I'm looking at the Shaytān.

2 November 2015 09:38

Nine year old shi'a girl was able to see again with the blessings of Imam Ali...

31 October 2015 21:22

### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

#ENGLISH\_TRANSLATION of Shaykh Sulayman al-Ulwan's sharh of Tajreed al-Tawheed concerning the madhab issue. If you have any questions regarding the topic of Taqleed or Ijtihad, let me know insha'Allah :) May you all benefit from reading this:

"Whoever places a saying from other than the messenger over the saying of the messenger or puts forth the saying of a scholar over the saying of the Lord, then he is to be afraid and this is from the deviance and distortion, the most high says: "It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error." And the prophet said: "Everyone from my nation will enter paradise except for those who refuse, they said: O messenger of Allah, and who will refuse!! He said: Whoever obeys me has entered paradise and whoever disobeys me has refused" Narrated by Al-Bukhari from the hadith of Faleeh ibn Sulayman from Hilal ibn Ali from 'Ataa from Abi Hurayrah.

And it was said by Ibn Abbas about those who opposed him with the opinion of Abu Bakr and Omar and we know who they are in knowledge and religion, He(Ibn Abbas) said: "By Allah, I do not see you finished, until Allah punishes you, I tell you the messenger of Allah said and you say Abu Bakr and Omar said" Narrated by Imam Ahmad and Al-Khateeb and a group.

Imam Ahmad said: "I was surprised by a nation that knew the Chains (of narrations) and its authenticity who go towards the opinion of Sufyan, and Allah the most high says: "So let those beware from opposing his(the prophets) order, that a fitna will hit them or they will be hit with a painful punishment." Do you know what the Fitna is?! The Fitna: is the Shirk, perhaps if he rejected some of his (the prophets) saying, his heart will be inflicted with something which will cause him to deviate and be destroyed.

Those who act zealously towards the Madhab of Abu Hanifah, preserve a saying from some the sayings of the Imams: "That the people are in need of Abu Hanifah in Fiqh" and this is not an excuse or an acceptable justification for such blind zealousness and this far misguidance.

And the followers of the Maliki Madhab act zealously towards the Madhab of Malik, this is not for all of them, but this is for some and a group among the people, so some of the alleged followers of the Maliki Madhab show zealousness towards the Maliki Madhab with the proof that Malik was the one intended by the prophets saying: "It shall soon be that people are beating the livers of camels (meaning that they are hastening and traveling upon them – seeking knowledge). But they will not find a scholar who is more knowledgeable than the scholar of Madinah" Narrated by Imam Ahmad and At-Tirmidhi from the authority of ibn Jurayj from Abi al-zubayr from Abi Salih from Abi Hurayra from the Prophet.

And the followers of Imam al-Shafi'ee use the argument that al-Shafi'ee was a student and that Allah has gathered within him what's between Fiqh and Hadith and they use this hadith as proof: "Give precedence for Quraysh and do not give precedence over them" and this narration is weak and there's many Ahadith which they use as proof from this narration, which isn't in the place of dispute.

And the followers of Imam Ahmad say that Imam Ahmad is from the most knowledgeable of the people in hadith and its 'ilal (defects), Allah has gathered within him between Fiqh and Hadith and he has memorized more hadith than what the other Imams have memorized.

And these arguments don't benefit, it's possible for the truth to be with Ahmad and the truth to be with Al-Shafi'ee, and it could be with Malik and the truth could be with Abu Hanifah.

So when you look at the issue of touching a woman, we know that the 4 Imams are divided on this issue. Abu Hanifah said that touching a woman doesn't nullify your wudu' (ablution) at all, whether it was with desire or without desire.

Whereas Imam al-Shafi'ee said that touching a woman nullifies your wudu' in all cases, whether it's done with or without desire.

Whereas Imam Malik said that if the touch was with desire, the wudu' is broken and if it was without desire, then it does not break the wudu' and on Imam Ahmad, there are three different

narrations(riwayas from his students) which agree with each of the previous Imams and the correct opinion on this issue is with Abu Hanifah.

And when we take from the Madhab of Imam Abu Hanifah on this issue, it does not prevent us from taking the stronger opinion on other matters which might agree with the Madhab of Ahmad, like the issue of breaking the wudu' from eating of the meat of camels, so on this issue, we take from the Madhab of Imam Ahmad, even if we don't affiliate ourselves to a particular Madhab or show zeal towards a certain Madhab, we turn towards the truth wherever it may be, and as for the nature of a person who lives in a country which has been prevailed with Madhabs, it does not mean that this person must affiliate with them(their Madhab) or blind follow them , as we do not affiliate ourselves to a madhab or show fanaticism towards a Madhab over another, all we do is turn towards the truth wherever it may be according to our ability, Ijtihad(educated guess) and the research we make on the texts.

So it's like if someone got up right now and wanted to collect all the sayings of Abu Bakr and create a Madhab, many would rise up against him and condemn him and that's Abu Bakr al-Sideeq, and if someone right now wanted to gather all the sayings of Ali and collect it and make it a Madhab, I would think that the people would call him a Rafidhi or they would say that he is a Shi'a and that's Ali in his knowledge and power and greatness, so how is it that we justify to the people or order the people to follow these Madhabs and compel them with it, and the person who doesn't(follow these madhabs), is considered misguided, ignorant, deluded or other than that from the excuses.

The layman, it's correct that he doesn't have a Madhab, his Madhab is the Madhab of his Mufti(Teacher), however the student of knowledge who is completely familiar with the tools to be able to make Ijtihad(educated guess) and has the ability of deducting principles from its sources, and has memorized a lot, while being able to take in from the hadith with an understanding in Fiqh and its fundamentals and understanding the language and its grammatically determined words(Tawabi' – 'ilm ul-nahw, sarf etc...), then this person should make ijtiḥad and not blind follow anyone, and if he affiliates himself to a particular Madhab, he shouldn't blind follow it.

31 October 2015 18:51

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Do not post for likes or to please others. Do it only for the sake of Allah(swt) for "Verily the actions are by your intentions" - Imagine doing all these great deeds and in the end they are rejected by Allah(swt) because of your corrupt intention, so be sure to renew your Niyyah every day. Not just every day but many times a day, not many times a day but every step of your way, every act of your way. Every time you say a word, every time you type something, every time you go for a Da'wah event, any time, renew your Niyyah. That is how you get your strength for Sabr, when calamity hits you later on. If hard times pass you in this life and people turn away, do you think anyone is going to help you before Allah? Niyyah[the right intention] + Tawakkul[relying on Allah] is all you need in life.

I know it's part of human nature to want some sort of recognition for your efforts and attention/fame from others, but the best of you are those who do actions without seeking any praise for it. May Allah(swt) make us from among the humble 🙏

29 October 2015 22:01

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

□

29 October 2015 18:41

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

Unfortunately many of our sincere youth are very rebellious against their wiser parents. This is caused by many reasons, but I would like to touch on the "Being guided to the truth" reason. Alhamdulillah, when the youngsters like myself realise that there are cultural practises that our parents do which have nothing to do with Islam, we reject it completely. However, as soon as some people "get guided", they start to consider their parents who have raised them their whole life to be ignorant of islam and start being rude to them! Now even if our parents are mistaken on an Islamic Ruling, it doesn't give someone a right to be rude to their parents, let alone insult them or even make takfeer on them!

I'll give a common example, after personally studying and reading many books on whether the Beard in Islam is Sunnah or Obligatory, and my parents have always been saying that it's sunnah, I've learnt that there are different levels of sunnah, and I agreed with my parents that the beard is sunnah, but it is considered a Sunnah Wajib :) It's an order from the prophet(saw) to let the beard grow making it an obligation. So the point I'm trying to make is once you learn the truth on a matter which your parents or anyone for this matter is ignorant of, teach them in the best of ways. Heck, even if your parents are completely ignorant of Islam such as many muslim reverts, it doesn't give anyone a right to be disrespectful to them, regardless of them being muslim or not. Islam teaches kindness and respect, especially to your elders who have more wisdom and experience in life.

So in short, may Allah(swt) reward and bless those who have been guided to the true path, strictly following the Qur'an & Sunnah & Ijma', rejecting the wicked scholars who try and distort the true message of Islam, however let's remember to have patience and mercy for others. Always remember that Islam is about your manners and good character, subhanAllah even the Salaf used to tell their children to learn and study adab(islamic etiquettes) before studying knowledge of the Islamic sciences. Jazakum Allahu Khayran and Allah(swt) knows best.

29 October 2015 09:14

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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I can bring 40+ tafsir's from our giant scholars who say the Niqāb is compulsory. Even though there's a difference of opinion on the issue, I personally believe that it's compulsory after weighing the evidences. The prophet(saw) said "The woman is 'awrah". He did not exclude anything from her body which means she is to be completely covered at all times. The prophet(saw) never excluded the hands or the face, but rather this is from some of the sayings of the Fuqahā' and Allah(swt) knows best.

28 October 2015 18:38

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Ibn Taymiyyah said: "Asking for Allaah's forgiveness is more important than any other du'aa."

● {جامع المسائل ٢٧٧٦}

26 October 2015 19:28

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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<https://youtu.be/GzaVIMv40Ng>

There's a difference of opinion within the shi'a religion about the authenticity of the Qur'an which is really stupid, but this video sheds light on one of the most revered figures in the shi'a sect, Al-Majlisi who believes in tahreef(the distortion of the Qur'an). It's also a refutation to the shi'a hadith books, especially if anyone here understands hadith science, you will notice this, in which they have a choice between rejecting the Qur'an or rejecting the (fabricated) hadiths(which reject the quran so how could u follow both). Al-Majlisi follows the fabricated hadiths, even though their hadith science is flawed with so many contradictions, for e.g. A hadith with the exact same men of transmission is considered authentic in 1 place & considered weak in another place. Either way, I don't like posting too much about shi'as, but I believe there are some lessons we can learn and ensure that the average layman knows about their kufr & zandaqa.

<https://youtu.be/GzaVIMv40Ng>

25 October 2015 12:16

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Canada's new PM has brought the fighter jets back home 🤔 Good Decision.

25 October 2015 09:27

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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Those who get married with the intention of divorce are worse than the Shi'a who do mut'ah, because the Shi'a do mut'ah openly, whereas the person who has the intention of divorcing is doing it in the name of deceit and betrayal! The prophet(saw) has cursed such people....!!

A scholar would explain this better than myself, but what is present from this act these days is not the same as what the salaf differed over in the issue of "marrying with the intention of divorce" which was in a certain context where a person is outside of his country for business or a need etc...and fears committing zina, so he would marry with the intent of divorce, he might stay with her or not, but what he did is not to marry her for fun...So some of the scholars permitted that, whereas other scholars forbade that saying it goes against the purpose of nikaah & said the prophet(saw) has cursed such a person in the hadith. Some have said the contract is correct, but the marriage is based on deceit and betrayal, however the person might change his mind after marrying her and Allah(swt) knows best.

Not what some have made it turn into today, collecting money to travel abroad to marry sisters and divorce her after a week, then jump from girl to girl playing with the honour of our believing sisters. Would anyone accept or be pleased with some rich guy marrying his daughter to enjoy her and then divorce her...Wallahi this is filth. There's even a shaykh in America who said he will not marry any new Shahadah woman to brothers because they marry new converts and divorce them after a

week. This is mostly coming from Madkhali deviants who do this.

Also be careful from Shi'as because they are the worst of all traitors and filthiest of all. There are shi'a scholars in Lebanon and elsewhere who give fatwas that it's permissible to do mut'ah with sunni girls without the permission of their fathers. May Allah(swt) protect our honour and destroy those who play around with the believing women in the name of religion!

24 October 2015 22:16

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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If someone has committed zina, should they go to the judge and ask for the punishment or conceal it.

Shaykh ibn uthaymeen(rah) has answered this question in detail:

If the person has made a sincere tawbah to Allah(swt) and regretted what they have done and know that they won't do it again, then what's best is not to go to the judge and expose himself, but rather keep it a secret between him/herself and Allah(swt), and whoever asks for forgiveness, Allah(swt) will forgive them.

And if the person fears that they haven't made a sincere tawbah, and fear that they will return back to commit the sin once more, then it's best in his or her right to go and confess to the judge who would apply the punishment on him/her.

24 October 2015 10:51

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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The Messenger of Allah encouraged us to use the miswaak before the Salah, however the hadith "Prayer with a miswaak is greater than 70 prayers without a miswaak" and other similar narrations are all weak.

24 October 2015 10:11

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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The following hadith has the exact same wording but it is understood in 2 different ways by the scholars(it's also translated in 2 different ways) as shown below:

The Messenger of Allah said, "When you hear a man saying, 'People are ruined,' then he is the one who ruined them." ~ Riyadh al-Saliheen.

The Messenger of Allah said, "When you hear a man say, 'The people are ruined,' he himself is the most ruined of them all." ~ Riyadh al-Saliheen.

The arabic word we are looking at is "فهو اهلكهم"(he's the most ruined OR he is the one who ruined them).

So the first understanding of the hadith is that he is the one who brought all the trials to the people & ruined/destroyed them. Because of the amazement of himself, he was a cause to the ruining of the people. And because some people say others have been ruined to show that they are something special & are amazed at their own actions, believing there is no pious one on this Earth except themselves, no one is saved except themselves & that the religion must revolve around them & without them the religion would be gone & there is no good except in them, so there's no doubt that this person is from the ruined.

As for the second understand understanding of the hadith, whoever says the people are ruined, then he is the most ruined from among them. However the scholars have said that if he says that the people have been destroyed relating to the matters of their religion, for e.g. "There is alot of deviance & distortion in our time" Then there is no harm in saying this, as long as he does not think that he is self-righteous & belittles others because glorifying & being proud of yourself is from the major of the major sins.

So in short: Even though the scholars have differed in the context of the wording & its tenses, they have agreed that belittling others & being proud of yourself is a cause to the ruining of the people & being from the most ruined of the people. This topic has much more to cover, but I tried to bring what I believed was beneficial and Allah(swt) knows best.

20 October 2015 23:44

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#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

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After studying the topic for many hours, I have come to the conclusion that the strongest opinion is that Masturbating is not permissible in Islam and Allah(swt) knows best.

20 October 2015 17:56

#### Radwan Dakkak posted in ICYC Islamic Care Youth Crew.

The Messenger of Allah said:

“Marry her for her religion and you will win!”

[صحيح مسلم ١٤٦٦]

20 October 2015 15:55

#### Radwan Dakkak updated his status.

Christians telling little kids that we muslims are terrorists. Either way, they got owned so bad 🤡  
Banana Banana hahahhahahha.

18 October 2015 19:29

#### Radwan Dakkak updated his status.

I don't like stupid jokes. If you've got nothing good to say, then shut your mouth.

2 October 2015 18:51

#### Radwan Dakkak shared موسى العمر Mousa omar's post.

Palestinian girl refuses to remove her headscarf & she rejected being searched at a checkpoint, so the zionist killed her with 10 bullets.

23 September 2015 08:00

#### Radwan Dakkak wrote on Alltaj Hanxhiu's Timeline.

Happy Birthday =)

18 September 2015 10:59

#### Radwan Dakkak shared I <3 Basketball's video.

Wow, I wish I can jump this high

31 August 2015 14:30

#### Radwan Dakkak wrote on Wail RudeOne's Timeline.

Come :)

27 August 2015 14:37

#### Radwan Dakkak shared a link.

<https://m.youtube.com/watch?v=Ext6oH8HKeA>

<https://m.youtube.com/watch?v=Ext6oH8HKeA>

<https://m.youtube.com/watch?v=Ext6oH8HKeA>

الله يحميها

26 June 2015 11:11

#### Radwan Dakkak updated his status.

لو عشت حياتك كأنك في رمضان  
ستجد الآخرة عيد

26 June 2015 08:19



**Radwan Dakkak updated his status.**

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اصلح ما بينك وبين الله, يصلح الله ما بينك وبين الناس

21 June 2015 15:00

Generated by Radwan Dakkak on Friday, 13 July 2018 at 11:31 UTC+10